Mizan al-Hikmah (Scale of Wisdom)

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Muhammadi Reyshahri

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This text is a collection of narrations from the honourable Prophet of Islam and the Twelve Imams (a.s.). This compendium of Shi'a hadith aims at traditions which are central to understanding the teachings of the Holy Qur'an and the ethical foundations of Islam. The ten-volume edition, for which the present volume serves as an abridged edition, was first published in March 1983 in Arabic.

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Compiler(s):

Muhammadi Reyshahri [4]

Introduction

The great collections of Shiite traditions (hadith) have for a long time been organized in a topical manner. The organization of these collections has been influenced by the nature of requirements as well as the personal and social problems of the time of the compilers of these books. Another influence was the need to assign topics to these collections and insert entries- congruent with the intellectual concerns of the scholars - both advocates and opponents. Therefore, the emergence of new queries and questions in any era necessitates the publication of new books. Indeed Mizan al-Hikmah is one of such answers.

The present work is the outcome of new ideas in the fifth and sixth decades of the present century which based on the requirements of the time is not only a collection of hadiths, concerning morals and ethics, even though it includes them" as well. The work, besides providing answers to the needs of its time in different fields, responds to various questions, problems and doubts (philosophical and those related to the mode of conduct of the true leaders of Islam) based on the ontological teachings of the Household of the Holy Prophet (S).

The Mizan al-Hikmah Encyclopedia, through the divine verses and constructive hadiths of the infallible Imams, covers all aspects of religious life and provides us with the religious recommendations in many minor and major levels of social life.

Mizan al-Hikmah enjoys the following characteristics:

1- Comprehensive approach to religious teachings in order to offer a profound understanding of the divine teachings. This approach is an outcome of the interpretation of every Quranic verse and hadith within the harmonic system of religious statements. This system facilitates the accomplishment of the above objective through organizing the members of every hadith category on their topical basis.

2- Attempts have been made in the present work to organize the topics in a meticulous manner to avoid

the repetition of hadiths or overlapping of the entries.

3– The present collection does not focus on the jurisprudential hadiths, rather it concentrates on the hadiths with ethical or social contents or with contents related to intellectual or convictional problems.

4. The compiler has relied on the Shi'ite and Sunni sources of hadith and at the same time before mentioning the hadiths of the infallible Imams regarding any issue, he has presented the related Quranic verses.

5– Although the author has not discussed the documents of the hadiths, through content analysis of the hadiths and arrangement of similar hadiths and those having similar contents with the Quran, reason and other authentic hadiths, he has succeeded to a great extent in setting aside the unreliable hadiths or explain their authenticity properly. The useful explanations in chapters regarding the prophets and also some difficult convictional problems (such as fate, destiny and episteme) are among the topics discussed in the above manner.

6– The present collection encompasses 564 topics, 4260 chapters and 23030 hadiths. The main topics of the present collection have been organized on an alphabetic basis. Its opening chapter is about Selflessness and Sacrifice and its concluding chapter is about Certitude.

In its first edition, Mizan al–Hikmah was published in ten volumes by the Office for Islamic Propagation affiliated to the Qom Seminary between 1983 and 1985. Its next and new edition was published in five volumes, whose fifth volume contains the table of contents of the entire collection. The collection was also published in another edition in nine volumes, whose ninth volume contains the table of contents. The same collection was also published in Beirut in 12 volumes.

There are some corrections and changes in the new edition of this collection. Some of these corrections and changes are:

1– Correction of the text of the hadiths through contrasting them with their sources,

2– Correction and revision of the topics,

3– Replacement of some of the repetitive hadiths or those incompatible with the topics,

4– Giving the primary sources of a number of hadiths,

5– Utilizing the new editions of the sources in organizing and extracting the hadiths,

6– Giving full names of the sources instead of abbreviations,

7– Transferring the sources of the hadiths from the text to the footnotes, and

8– Selecting the most authentic sources of hadiths from amongst the existing numerous sources, etc.

The work was translated into Persian by Hamid Reza Sheikhi and its IS-volume bilingual version (Arabic-Persian) was published in 1997. Volume IS of the said work contains the table of contents. The bibliographical data of the book are: Mizan alHikmah with Persian translation, trans. By Hamid Reza Sheikhi, Qom: Dar al-Hadith, 2nd ed., 2000, 15 Volumes.

As a result of the warm welcome accorded to the book thus far, it has been reprinted twenty times (with and without translation).

Some selections of the Mizan al-Hikmah have also been published. Due to its voluminousness and expanse of the subjects it discusses, the work in many cases could not be handy for many users. Hence, some of its selections were prepared for the utilization of the public as well as the preachers during their trips for propagation. The selection of the Mizan al-Hikrnah includes its most important entries in Arabic as well as Persian translation published in one-volume and two-volume in oblong size as well as one-volume in a different size. There are 6848 hadiths under 419 main topics and 1900 subtopics in this collection, which has been published in a suave form. The selection starts with the subject of "Sacrifice and Selflessness" and ends with the subject of "Certitude". The bibliographical data of various versions of Mizan al-Hikrnah are as follows:

- **A Selection of Mizan al-Hikrnah**, summarized by Sayyed Hamid Hosseini, Qom: Dar al-Hadith, 1 st ed., 2001, 608 pages, (Arabic).

- **A Selection of Mizan al-Hikmah**, summarized by Sayyed Hamid Hosseini, Qom: Dar al-Hadith, 1 st ed., 2002, 928 pages, (Persian).

- **A Selection of Mizan al-Hikmah**, summarized by Sayyed Hamid Hosseini, Qom: Dar al-Hadith, 1 st ed., 2002, two volumes, 1174 pages, (Arabic-Persian).

- **A Selection of Mizan al-Hikrnah**, summarized by Sayyed Hamid Hosseini, Qom: Dar al-Hadith, 2nd ed., 2004, 667 pages, (Arabic-Persian).

Dar al-Hadith, Qom, Iran

‘Ashura

Ashura[1] **عاشوراءُ**

‘Ashura

عاشوراءُ والبُكاءُ عَلَى الحُسَينِ (عَلَيهِ الّسَلامُ) وأصحابِه

1ـ الإمامُ زينَ العابدينُ (عَلَيهِ الّسَلامُ): أيُّما مُؤمِنٍ دَمِعَت عَيناهُ لِقَتلِ الحُسَينِ (عَلَيهِ الّسَلامُ) حَتّى تَسيلَ عَلى خَدِّهِ، بَوَّأهُ اللّهُ بِها في الجَنَّةِ غُرَفاً يَسكُنُها أحقاباً.

1– Imam Zayn al–Abidin (a.s.) said, ‘Every single believer whose eyes shed tears for the martyrdom of al–Husayn (a.s.) such that they roll onto his cheeks, Allah prepares chambers for him in Paradise as a result of them wherein he will dwell for ages.’[Thawab al–A’amal, p. 108, no. 1]

2ـ الإمامُالباقرُ (عَلَيهِ الّسَلامُ) ـ في حديثِ زِيارَةِ الحُسَينِ (عَلَيهِ الّسَلامُ) يَومَ عاشوراءَ مِن بُعدٍ ـ: ثُمَّ لِيَندُبِ الحسينَ (عَلَيهِ الّسَلامُ) ويَبكيهِ ، ويأمُرُ مَن في دارِهِ مِمَّن لا يَتَّقيهِ بِالبُكاءِ عَلَيهِ ... ولِيُعَزِّ بَعضُهُم بَعضا بِمُصابِهِم بِالحُسَينِ (عَلَيهِ الّسَلامُ) ... قُلتُ: فكَيفَ يُعَزّي بَعضُنا بَعضاً؟ قالَ: تَقولونَ: أعظَمَ اللّهُ أُجورَنا بِمُصابِنا بِالحُسَينِ ، وجَعَلَنا وإيّاكُم مِنَ الطّالِبينَ بِثارِه مَعَ وَلِيِّهِ الإمامِ المَهدِيِّ مِن آلِ مُحَمَّدٍ (ص).

2– Imam al–Baqir (a.s.) in his discourse about the visitation (ziyara) of al–Husayn (a.s.) on the day of Aashura, be it from near or far, said, ‘Then let him mourn for al–Husayn (a.s.) and weep over him, and let him enjoin weeping for him on others in his house who are not in a state of dissimulation, and they should condole with each other for their bereavement of al–Husayn (a.s.). ... I [i.e. the narrator] asked, ‘How should they condole with each other’ to which he replied, ‘They should say ‘May Allah make our reward great for our bereavement of al–Husayn, and place us and you among those who avenge his blood with his representative, the Imam Mahdi from the family of Muhammad, peace be upon them.’[Misbah al–Mutahajjid, p. 772]

3ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مَن أنشَدَ في الحُسَينِ (عَلَيهِ الّسَلامُ) بَيتا مِن شِعرٍ فبَكى وأبكى عَشرَةً فَلَهُ ولَهُمُ الجَنَّةُ.

3– Imam al–Sadiq (a.s.) said, ‘Whoever recites a single verse of poetry about al–Husayn (a.s.), crying as a result and making ten other people cry, becomes deserving of Paradise and so do they.’[Thawab al–A’amal, p. 110, no. 3]

4ـ الإمامُ الرِّضا (عَلَيهِ الّسَلامُ): مَن كانَ يَومُ عاشوراءَ يَومَ مُصيبَتِهِ وحُزنِهِ وبُكائِهِ ، يَجعَلِ اللّهُ عزَّوجلَّ يَومَ القِيامَةِ يَومَ فَرَحِهِ وسُرورِهِ.

4– Imam Ar–Ridha’ (a.s.) said, ‘He for whom the day of Aashura’ is a day of grief, sorrow and crying, Allah, Mighty and Exalted, will make the Day of Resurrection a day of joy and happiness for him.’[‘Aellal al–Share’ i’a, p. 227, no. 2]

5ـ الإمامُ الرِّضا (عَلَيهِ السَّلامُ): فَعَلى مِثلِ الحُسَينِ فَلْيَبكِ الباكونَ ؛ فإنَّ البُكاءَ عَلَيهِ يَحُطُّ الذُّنوبَ العِظامَ . ... كانَ أبي (عَلَيهِ السَّلامُ) إذا دَخَلَ شَهرُ المُحَرَّمِ لا يُرى ضاحِكا ، وكانَتِ الكَآبَةُ تَغلِبُ عَلَيهِ حَتّى تَمضِيَ عَشرَةُ أيّامٍ ، فإذا كانَ يَومُ العاشِرِ كانَ ذلكَ اليَومُ يَومَ مُصيبَتِهِ وحُزنِهِ وبُكائِهِ ، ويَقولُ: هُوَ اليَومُ الَّذي قُتِلَ فيهِ الحُسَينُ (عَلَيهِ السَّلامُ) .

5– Imam Ar–Ridha’ (a.s.) said, ‘Let the weepers weep over someone like Husayn, for verily weeping over him reduces the burden of great sins. Then he continued, saying, ‘As soon as the month of Muharram would set in my father (a.s.) was never seen laughing, and he would be overcome by melancholy until after the first ten days had passed. When the tenth day dawned, it was a day of grief and sorrow and crying for him, and he used to say, ‘This is the day when al–Husayn (a.s.) was martyred.’[Wasa’il al–Shi’ah, v. 1, p. 394, no. 8]

1. ‘Ashura’ The tenth day of Muharram, marking the date of Imam Husayn (a.s.)’s martyrdom at the hands of the Umayyads along with his family and companions in Karbala in 61 A.H (ed.).

The Abased People

The Abased People [1] **المُستَضعَفُ**

The Virtue of Abased People

فَضلُ المُستَضعَفينَ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ألا أُخبِرُكُم بِشَرِّ عِبادِ اللّهِ ؟ الفَظُّ المُتَكَبِّرُ، ألا أُخبِرُكم بخَيرِ عِبادِ اللّهِ ؟ الضَّعيفُ المُستَضعَفُ.

1– The Prophet (S) said, ‘Shall I inform you of the worst of Allah’s servants? It is the rude and arrogant person. And shall I inform you of the best of Allah’s servants? It is the weak, abased person.’[Kanz al–’Ummal, no. 5944]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أبغُوني في الضُّعَفاءِ، فإنّما تُرزَقُونَ وتُنصَرُونَ بضُعَفائكُم

2– The Prophet (S) said, ‘Assist me in seeking out the weak people, for verily you are given sustenance and succour only because of the presence of the weak among you.’[Kanz al–’Ummal, no. 6019]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّما يَنصُرُ اللّهُ هذهِ الأُمَّةَ بضَعِيفِها، بِدَعوَتِهِم وصَلاتِهِم وإخلاصِهِم

3– The Prophet (S) said, ‘Verily Allah gives succour to this community only as a result of [the presence of] the weak among them, their supplication, their prayer and their sincerity.’[al–Durr al–Manthur, v. 2, p. 724]

The Return of Power to the Abased People

دَولَةُ المُستَضعَفينِ

4ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ) ـ في قولِهِ تعالى: «ونُريدُ أنْ نَمُنَّ على الّذينَ استُضْعِفُوا...» ـ: هُم آلُ محمّدٍ، يَبعَثُ اللّهُ مَهدِيَّهُم بَعد جَهدِهِم، فَيُعِزُّهُم ويُذِلُّ عَدُوَّهُم .

4– Imam Ali (a.s.), with regards to the Qur’anic verse***: “And we desired to show favour to those who were abased…”*** [***Qur’an 28:5***], said, ‘This refers to the progeny of Muhammad. Allah will send them their rightly guided Saviour [the Mahdi] after their struggle, and he will raise their status and abase their enemy.’[Nur al–Thaqalayn, v. 4, p. 110]

Spiritual Weakness

الإستِضعافُ المَعنَويُّ

5ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): لا يَقَعُ اسمُ الاستِضعافِ على مَن بَلَغَتهُ الحُجَّةُ فَسَمِعَتها أُذُنُهُ ووَعاها قَلبُهُ

5– Imam Ali (a.s.) said, ‘The term ‘weak’ cannot be applied to those whom the divine proof has reached, whose ears have heard it and whose hearts have heeded it.’[Nahjul Balaghah, Sermon 189]

6ـ الإمامُ الباقرُ (عَلَيهِ السَّلامُ) ـ في قولِهِ تعالى: «إلّا المُستَضعَفِين ...» ـ: هُو الذي لا يَستَطيعُ الكُفرَ فَيَكفُرَ ولا يَهتَدِي سَبيلَ الإيمانِ فَيُؤمِنَ، و الصِّبيانُ، ومَن كانَ مِن الرِّجالِ والنِّساءِ على مِثلِ عُقولِ الصِّبيانِ مَرفوعٌ عَنهُمُ القَلَمُ.

6– Imam al–Baqir (a.s.), with regards to the Qur’anic verse: ***“Except the ones who are deemed***

***weak…"*[*Qur'an 4:98*]**, said, 'This refers to one who is not capable of disbelieving that he may be considered a disbeliever, though neither has he been guided the path of faith that he may have faith. [It also refers to] children, and those people from among men and women who have intellects of children and who are therefore not accountable for their deeds.'[Ma'ani al-Akhbar, p. 201, no. 4]

7- الإمامُ الكاظمُ (عَلَيهِ السّلامُ): الضَّعيفُ مَن لَم يُرفَعْ إلَيهِ حُجّةٌ، ولَم يَعرِفِ الاختِلافَ، فإذا عَرَفَ الاختِلافَ فليسَ بضَعيفٍ.

7– Imam al-Kazim (a.s.) said, 'The [spiritually] weak person is one whom the divine proof has not reached, and who would not be able to differentiate [even if it did reach him]. If he is able to differentiate [between truth and falsehood] therefore, then he is not considered weak.'[al-Kafi, v. 8, p. 125, no. 95]

1. al-mustaz'aafin: people who are abased, deemed weak, or downtrodden by others. People who are spiritually 'weak' are those who are unable or exempt from carrying out religious obligations due to mental or physical incapacity (ed.)

The Account

The Account الحِساب

The Account

الحِسابِ

1- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : ألا وإنّكم في يومِ عملٍ وَلا حِسابَ فِيهِ ، ويُوشِكُ أنْ تَكونوا في يَومِ حِسابٍ لَيس فيهِ عَملٌ.

1– The Prophet (S) said, 'Truly right now you live the day of action with no accounting therein, and very soon you will live the day of accounting with no action therein.'[A'alam al-Din, no. 345]

2- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : الحِسابُ قَبلَ العِقابِ ، الثَّوابُ بَعدَ الحِسابِ.

2– Imam Ali (a.s.) said, 'Accountability [for one's actions] will come before the punishment, and the reward will come after the account.'[Ghurar al-Hikam, no. 380]

Enjoinment of Accounting for One's Self

الحَثُّ عَلى مُحاسَبَةِ النَّفسِ

3- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : حاسِبوا أنْفُسَكُم قَبلَ أنْ تُحاسَبوا ، وزِنوها قَبلَ أنْ تُوزَنوا، وتَجَهَّزوا للعَرْضِ الأكْبَرِ.

3- The Prophet (S) said, 'Take account of your selves before you are held to account, and evaluate them before you are held for evaluation, and prepare yourselves for the Greatest Exposure.'[Bihar al-Anwar, v. 70, p. 73, no. 26]

4- الإمامُ عليٌّ (عَلَيهِ السَّلامُ) : قَيِّدوا أنْفُسَكُم بالمُحاسَبَةِ، واملِكوها بالمُخالَفَةِ

4- Imam Ali (a.s.) said, 'Restrict your lower selves by holding them accountable and control them by opposing them.'[Ghurar al-Hikam, no. 6794]

5- الإمامُ زينُ العابدينَ (عَلَيهِ السَّلامُ) : ابنَ آدمَ ، إنّكَ لا تَزالُ بخَيرٍ ما كانَ لكَ واعِظٌ مِن نَفْسِكَ ، وما كانَت المُحاسَبَةُ مِن هَمِّكَ.

5- Imam Zayn al-'Aabidin (a.s.) said, 'O son of Adam! You will continue to thrive as long as you are the admonisher of your self, and as long as accounting for yourself is one of your concerns.'[Tuhaf al-'Uqul, no. 280]

6- الإمامُ الكاظِمُ (عَلَيهِ السَّلامُ) : لَيس مِنّا مَن لَم يُحاسِبْ نَفْسَهُ في كُلِّ يَومٍ ، فإنْ عَمِلَ خَيراً اسْتَزادَ اللّهَ مِنهُ وحَمِدَ اللّهَ عليهِ ، وإنْ عَمِلَ شَيئاً شَرّاً اسْتَغْفَرَ اللّهَ وتابَ إلَيهِ.

6- Imam al-Kazim (a.s.) said, 'The one who does not take account of himself every single day is not one of us. And when he performs a good deed, he should ask Allah to enable him to do more, and when he commits an evil deed, he must seek Allah's forgiveness and repent for it.'[al-Ikhtisas, p. 26]

The Fruit of Taking Account of Oneself

ثَمَرَةُ المُحاسَبَةِ

7- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : مَن حاسَبَ نفسَهُ وقَفَ على عُيوبِهِ، وأحاطَ بذُنوبِهِ ، واسْتَقالَ الذُّنوبَ ، وأصْلَحَ العُيوبَ.

7- Imam Ali (a.s.) said, 'He who takes account of his soul will understand his defects and know his sins. He will repent for the sins and amend the defects.'[Ghurar al-Hikam, no. 8927]

8- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : مَن حاسبَ نَفْسَهُ رَبِحَ ، ومَن غَفَلَ عَنها خَسِرَ ، ومَن خافَ أمِنَ

8- Imam Ali (a.s.) said, 'He who takes account of his self profits, he who neglects it is at a loss, and he who fears will be safe.'[Bihar al-Anwar, v. 70, p. 73, no. 27]

9- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : مَن حاسَبَ نَفسَهُ سَعِدَ . .

9- Imam Ali (a.s.) said, 'He who takes account of his self prospers.'[Mustadrak al-Wasa'il, v. 12, p. 154, no. 13761]

The First Thing That Man Will Be Asked About

أوَّلُ ما يُسألُ عَنهُ المَرءُ

10- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : أوَّلُ ما يُسألُ عَنهُ العَبدُ حُبُّنا أهلَ البيتِ . .

10- The Prophet (S) said, 'The first thing that man will be asked about is our love, the people of the Household (ahl al-bayt).'['Uyun Akhbar ar-Ridha, v. 2, p. 62, no. 258]

11- الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : إنَّ أوَّلَ ما يُسألُ عنهُ العَبدُ إذا وَقفَ بينَ يَدي اللّهِ جلّ جلالُهُ الصَّلَواتُ المَفْروضاتُ ، وعنِ الزَّكاةِ المَفْروضَةِ، وعنِ الصّيامِ المَفروضِ، وعنِ الحَجِّ المَفْروضِ، وعَن وَلايَتِنا أهلَ البيتِ، فإنْ أقَرَّ بوَلايَتِنا ثُمَّ ماتَ علَيها قُبِلَتْ مِنهُ صَلاتُهُ وصَومُهُ وزَكاتُهُ وحَجُّهُ .

11- Imam al-Sadiq (a.s.) said, 'The first thing that man will be asked about when he stands before Allah, Exalted be His Grandeur, is the obligatory prayers, the obligatory alms-tax (Zakat), the obligatory fasting, the obligatory pilgrimage (Hajj), and our guardianship (wilaya), the people of the household. If he attests to our guardianship and dies believing that, his prayer, fasting, alms and pilgrimage will all be accepted.'[Amali al-Saduq, p. 212, no. 10]

That Which One is Not Accountable For

ما لا يُحاسَبُ عَلَيهِ

12- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : كُلُّ نَعيمٍ مَسؤولٌ عَنهُ يَومَ القِيامَةِ إلّا ما كانَ في سبيلِ اللّهِ تعالى

12- The Prophet (S) said, 'Every bounty will be asked about on the Day of Resurrection except for what was [used] in the way of Allah, most High.'[Bihar al-Anwar, v. 7, p. 261, no. 10]

13- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : مَن ذَكَرَ اسمَ اللّهِ على الطَّعامِ لَم يُسألْ عن نَعيمِ ذلكَ الطَّعامِ أبداً

13- Imam Ali (a.s.) said, 'Whoever utters the name of Allah on some food that he eats will never be asked [to account for] the bounty of that food.'[Amali al-Saduq, p. 246, no. 13]

14- الإمامُ الباقرُ أو الإمامُ الصّادقُ(: ثلاثٌ لا يُسألُ عَنها العَبدُ : خِرْقَةٌ يُواري بهاعَوْرَتَهُ ، أو كِسْرَةٌ يَسُدُّ بها جَوْعَتَهُ،أو بَيتٌ يَكُنُّهُ مِن الحَرِّ والبَرْدِ.

14- Imam al-Baqir (a.s.) said, 'There are three things which the servant will not be asked about: the cloth he used to cover his private parts, the piece of bread he used to sate his hunger with, and the house that used to protect him from the heat and the cold.'[Nur al-Thaqalayn, v. 5, p. 665, no. 26]

That Which One Will be Held Accountable For

ما يُحاسَبُ عَلَيهِ

15- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : لا تَزولُ قَدَما عَبدٍ يَومَ القِيامَةِ حتّى يُسألَ عَن أربَعٍ : عَن عُمرِهِ فيما أفْناهُ ، وعَن شَبابِهِ فيما أبْلاهُ ، وعَن مالِهِ مِن أينَ اكْتَسَبَهُ وفيما أنْفَقَهُ ، وعَن حُبِّنا أهلَ البَيتِ (عَن).

15- The Prophet (S) said, 'On the Day of Resurrection, the feet of the servant will not slip until he is asked about four things: his years and how he spent them, his youth and how he wasted it, his wealth, whence he earned it and how he spent it, and our love, the people of the household (ahl al-bayt).'[al-Khisal, p. 253, no. 125]

16- الإمامُالصّادقُ (عَلَيهِ السّلامُ) - في قولِهِ تعالى : «لتُسْأَلُنَّ يَومَئذٍ عَنِ النَّعيمِ» - : تُسألُ هذهِ الأُمَّةُ عَمّا أنْعَمَ اللّهُ

(علَيهِم برسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ثُمَّ بأهْلِ بَيْتِهِ (عَلَيهِم السّلام) .

16- Imam al-Sadiq (a.s.), with regards to Allah's verse: "You will surely be asked on that day concerning the blessing", said, 'This community will be asked about the bounty that Allah bestowed on them in the form of the Messenger of Allah (S), and then his household (a.s.).'[Bihar al-Anwar, v. 7, p. 272, no. 39]

That Which Will Make the Account Easier on the Day of Resurrection

ما يُهَوِّنُ حِسابَ يَومِ القِيامَةِ

17- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : اقْنَعْ بِما أُوتيتَهُ يَخِفَّ علَيكَ الحِسابُ .

17- The Prophet (S) said, 'Be content with what you have been given and your account will be lighter.'[A'alam al-Din, no. 344]

18- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : حَسِّنْ خُلقَكَ يُخَفِّفِ اللّهُ حِسابَكَ

18- The Prophet (S) said, 'Improve your temperament, and Allah will lighten your account.'[Bihar al-Anwar, v. 71, p. 383, no. 20]

19- الإمامُالصّادقُ (عَلَيهِ السّلامُ) : إنَّ صِلَةَ الرَّحِمِ تُهَوِّنُ الحِسابَ يَومَ القِيامَةِ ، ثُمّ قَرأَ : « (الّذينَ) يَصِلونَ ما أمَرَ اللّهُ بِهِ أنْ يُوصَلَ ويَخْشَونَ رَبَّهُم ويَخافُونَ سُوءَ الحِسابِ» .

19- Imam al-Sadiq (a.s.) said, 'Maintaining relations with one's kin makes the account easier on the Day of Resurrection. Then he recited [the verse]: "And those who join what Allah has commanded to be joined, and fear their Lord, and are afraid of an adverse reckoning."[Bihar al-Anwar, v. 74, p. 102, no. 54]

The Categories of People during the Account

أصنافُ النّاسِ فِي الحِسابِ

20- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : والنّاسُ يَومَئذٍ على طَبَقاتٍ ومَنازِلَ، فمِنهُم مَن يُحاسَبُ حِساباً يَسيراً ويَنْقَلِبُ إلى

أهْلِهِ مَسْروراً ، ومِنهُمُ الّذينَ يَدخُلونَ الجَنّةَ بغَيرِ حِسابٍ؛ لأ نَّهُم لَم يَتَلَبّسوا مِن أمْرِ الدُّنيا بشَيءٍ ، وإنّما الحِسابُ هُناكَ على مَن تَلَبّسَ بها هاهُنا ، ومِنهُم مَن يُحاسَبُ على النَّقِيرِ والقِطْميرِ ويَصيرُ إلى عَذابِ السَّعيرِ.

20- Imam Ali (a.s.) said, 'The people on that day will be of different classes and stations. Some of them will be given an easy account and return to their people happy. Some of them will enter Paradise without giving an account, for they had nothing to do with matters of the worldly life, for indeed the account there is for those who entangle themselves with them [i.e. worldly affairs] here. And some of them will be asked to account for every speck and spot and will be made to suffer the punishment of the Blaze.'[al-Ihtijaj, v. 1, p. 572, no. 137]

The Adverse Account

سوءُ الحِسابِ

21ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) ـ في قولِهِ تعالى : «ويَخافُونَ سُوءَ الحِسابِ» ـ : يُحْسَبُ عليهِمُ السّيّئاتُ ويُحْسَبُ لَهُمُ الحَسَناتُ، وهُو الاسْتِقْصاءُ.

21- Imam al-Sadiq (a.s.), with regards to Allah's verse: ***"and they are afraid of an adverse reckoning"*[*Qur'an 13:21*]**, said, 'Their bad deeds will be counted against them and their good deeds will be counted for them, and that is the strict reckoning.'[Bihar al-Anwar, v. 7, p. 266, no. 26]

Those Whose Account Will Be Easy

مَن يُحاسَبُ حِساباً يَسيراً

22ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ) : قالَ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : كُلُّ مُحاسَبٍ مُعذَّبٌ ، فقالَ لَهُ قائلٌ : يا رسولَ اللّهِ ، فأينَ قولُ اللّهِ عزّوجلّ: «فَسَوْفَ يُحَاسَبُ حِساباً يَسيراً» ؟ قالَ : ذلكَ العَرْضُ ، يَعني التَّصَفُّحَ.

22- Imam al-Baqir (a.s.) narrated, 'The Prophet (S) said, 'Every person who stands to give account will suffer chastisement.' Then someone asked him, 'O Messenger of Allah! What about Allah's verse: "he shall soon receive an easy reckoning"?' He replied, 'That is the exposition, meaning the display of the pages [of one's book of deeds].'[Ma'ani al-Akhbar, p. 262, no. 1]

Those Who Will Enter Paradise Without Accounting

مَن يَدخُلُ الجَنّةَ بِغَيرِ حِسابٍ

23- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : يَقولُ اللّهُ تعالى : أيْ عِباديَ الّذينَ قاتَلوا في سَبيلي ، وقُتِلوا وأُوذوا في سَبيلي ، وجاهَدوا في سَبيلي ، ادْخُلوا الجَنّةَ ، فيَدخُلونَها بغَيرِ عَذابٍ ولا حِسابٍ.

23- The Prophet (S) said, 'Allah, most High, will say: "O My servants who have fought for My sake, were killed and hurt for My sake, and have struggled for My sake! Enter Paradise!" And they will enter it without punishment or account.'[Kanz al-'Ummal, no. 16635]

24- الإمامُ زينُ العابدينَ (عَلَيهِ الّسَلامُ) : إذا جَمعَ اللّهُ الأوَّلينَ والآخِرينَ يُنادي مُنادٍ : أينَ الصّابِرونَ لِيَدْخُلوا الجَنّةَ جَميعاً بغَيرِ حِسابٍ ... : قالَتِ المَلائكَةُ لَهُم : ـ مَن أنتُم ؟ قالوا : الصّابرونَ . قالوا : وما كانَ صَبْرُكُم ؟ قالوا: صَبَرْنا على طاعَةِ اللّهِ ، وصَبَرْنا عَن مَعصِيَةِ اللّهِ.

24- Imam Zayn al-'Aabidin (a.s.) said, 'When Allah will bring together the first and the last of people a caller will call out: 'Where are the patient ones that they may all enter Paradise without account?' ... The Imam then continued, 'The angels will ask them, 'Who are you?' and they will answer, 'The patient ones.' Again they will ask, 'And what were you patient with?' They will say, 'We were patient with acts of obedience to Allah, and we were patient in keeping away from acts of disobedience to Allah.'[Bihar al-Anwar, v. 82, p. 138, no. 22]

25- الإمامُ زينُ العابدينَ (عَلَيهِ الّسَلامُ) : إذا جَمعَ اللّهُ عزّوجلّ الأوَّلينَ والآخِرينَ، قامَ مُنادٍ فنادى يُسمِعُ النّاسَ فيقولُ : أينَ المُتَحابّونَ في اللّهِ ؟ قالَ : فيَقومُ عُنُقٌ مِن النّاسِ فيُقالُ لَهُم : اذْهَبوا إلى الجَنّةِ بغَيرِ حِسابٍ.

25- Imam Zayn al-'Aabidin (a.s.) said, 'When Allah, Mighty and Exalted, will bring together the first and the last of people, a caller will rise and call out so that all people will hear. He will say, 'Where are those who loved each other for Allah' sake?' and a group of people will rise, and they will be told to enter Paradise without accounting.'[al-Kafi, v. 2, p. 126, no. 8]

26- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : إذا كانَ يَومُ القِيامَةِ قامَ عُنُقٌ مِن النّاسِ حتّى يَأتوا بابَ الجَنّةِ فيَضْرِبوا بابَ الجَنّةِ ، فيُقالُ لَهُم : مَن أنتُم ؟ فيقولونَ : نحنُ الفُقَراءُ ، فيقالُ لَهُم : أقَبْلَ الحِسابِ؟! فيقولونَ : ما أعْطَيْتُمونا شَيئاً تُحاسِبونا علَيهِ! فيقولُ اللّهُ عزّوجلّ: صَدَقوا ، ادْخُلوا الجَنّةَ .

26- Imam al-Sadiq (a.s.) said, ‘On the Day of Resurrection a group of people will rise; they will come to the gate of Paradise and they will knock at the gate of Paradise. Then they will be asked, ‘Who are you?’ And they will answer, ‘We are the poor.’ They will then be asked, ‘[Have you come] before the Reckoning?!’ And they will answer, ‘You did not give us anything to hold us accountable for!’ Allah, Mighty and Exalted will then say, ‘They speak the truth. Enter Paradise!’[al-Kafi, p. 264, no. 19]

27ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : قالَ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إذا نُشِرَتِ الدَّواوينُ ونُصِبَتِ المَوازينُ لم يُنْصَبْ لأهلِ البَلاءِ مِيزانٌ ، ولَم يُنْشَرْ لَهُم دِيوانٌ ، وتلا هذِهِ الآيَةَ : «... إنَّما يُوَفّى الصّابِرونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ» .

27- Imam al-Sadiq (a.s.) narrated, ‘The Prophet (S) said, ‘When the records are spread out and the scales set up, there will be no scales set up for the people of affliction, nor record spread for them.’ Then he recited this verse: “Indeed the patient will be paid in full their reward without any reckoning...”[Nur al-Thaqalayn, v. 4, p. 481, no. 28]

Those Who Will Enter the Fire Without Accounting

مَن يَدخُلُ النّارَ بِغَيرِ حِسابٍ

28ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إنّ اللّهَ عزّوجلّ يُحاسِبُ كُلَّ خَلقٍ إلّا مَن أشْرَكَ باللّهِ ، فإنَّهُ لا يُحاسَبُ يَومَ القِيامَةِ ويُؤْمَرُ بِهِ إلى النّارِ.

28- The Prophet (S) said, ‘Truly Allah, Mighty and Exalted, will hold all the creatures to account except those who have associated a partner to Allah, for they will not be given the chance to account on the Day of Resurrection and will be ordered straight to the Fire.’[‘Uyun Akhbar ar-Ridha, v. 2, p. 34, no. 66]

29ـ عن رسول اللّه (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : سِتّةٌ يَدخُلونَ النّارَ قَبلَ الحِسابِ بِستَّةٍ. قيلَ : يا رسولَاللّهِ صلّى اللّهُ عليكَ ، مَن هُم؟ قالَ : الأُمَراءُ بالجَورِ، والعَرَبُ بالعَصَبِيَّةِ ، والدَّهاقينُ بالكِبْرِ ، والتُّجّارُ بالخِيانَةِ ، وأهلُ الرُّسْتاقِ بالجَهالَةِ ، والعُلَماءُ بالحَسدِ.

29- The Prophet (S) said, ‘Six [groups] will enter the Fire before any account because of six [reasons].’ He was asked, ‘O Messenger of Allah! May Allah’s blessings be upon you! Who are they?’ He replied, ‘The rulers because of their tyranny, the Arabs because of their prejudice, the landowners because of their arrogance, the merchants because of their treachery, the villagers because of their ignorance, and the scholars because of their jealousy.’[Tanbih al-Khawatir, v. 1, p. 127]

ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : ثَلاثةٌ يُدْخِلُهمُ اللّهُ النّارَ بغَيرِ حِسابٍ ... إمامٌ جائرٌ ، وتاجرٌ كَذوبٌ ، وشَيخٌ زانٍ30

30– Imam al–Sadiq (a.s.) said, ‘Allah will make three [groups] enter the Fire without any account… an unjust leader, a lying merchant, and an adulterous old man.’[al–Khisal, p. 80, no. 1]

Action

Action العَمَلُ

Enjoinment of Action

الحَثُّ عَلى العَمَلِ

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): يَتبَعُ المَيِّتَ ثَلاثَةٌ: أهلُه ومالُهُ وعَمَلُهُ ، فيَرجِعُ اثنانِ ويَبقى واحِدٌ ؛ يَرجِعُ أهلُهُ1 ومالُه ويَبقى عَمَلُهُ.

1– The Prophet (S) said, ‘Three things follow a person when he dies his family, his wealth and his deeds. Two of those retreat and only one remains his family and wealth retreat and his deeds remain with him.’[Kanz al–’Ummal, no. 42761]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): العَمَلَ العَمَلَ ، ثُمَّ النِّهايَةَ النِّهايَةَ ، والاستِقامَةَ الاستِقامَةَ ، ثُمَّ الصَّبرَ الصَّبرَ ، والوَرَعَ2 الوَرَعَ ، إنَّ لَكُم نِهايَةً فَانتَهوا إلى نِهايَتِكُم.

2– Imam Ali (a.s.) said, ‘I enjoin you with action indeed, then to take it to its completion, then to maintain it regularly, then to persevere in its performance and then to be pious. Verily you have been destined for a great end, so betake yourselves to your destined end.’[Nahjul Balaghah, Sermon 176]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن أبطَأَ بِهِ عَمَلُهُ ، لَم يُسرِعْ بِهِ نَسَبُهُ (حَسَبُه3).

3– Imam Ali (a.s.) said, ‘He who lags behind as a result of his deeds will not be accorded a front position because of his lineage.’[Nahjul Balaghah, Saying 23]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لا تَكُن مِمَّن يَرجو الآخِرَةَ بِغَيرِ العَمَلِ ... يُحِبُّ الصّالِحينَ ولا يَعمَلُ عَمَلَهُم ، ويُبغِضُ4

المُذنِبينَ وهُوَ أحَدُهُم ... يَخافُ عَلى غَيرِهِ بِأدنى مِن ذَنبِهِ ، ويَرجو لِنَفسِهِ بِأكثَرَ مِن عَمَلِهِ ... يُقَصِّرُ إذا عَمِلَ ، ويُبالِغُ إذا سَأَلَ ... فهُوَ بِالقَولِ مُدِلٌّ، ومِنَ العَمَلِ مُقِلٌّ!

4– Imam Ali (a.s.) said, ‘Do not be among those who hope for the Hereafter without acting ... admiring the righteous people and yet not acting like them, and despising the sinners whilst he is one of them ... he fears for others worse chastisement than what he himself deserves for his sin, and for himself hopes for greater than his actions deserve ... When he acts he falls short of the action, and when he is asked something, he exaggerates ... so he is presumptuous in his speech though performing little action.’ [Nahjul Balaghah, Saying 150]

5ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مَن قَبِلَ اللّهُ مِنهُ صَلاةً واحِدَةً لَم يُعَذِّبْهُ ، ومَن قَبِلَ مِنهُ حَسَنَةً ... لَم يُعَذِّبْهُ

5– Imam al-Sadiq (a.s.) said, ‘He from whom Allah accepts a single prayer, He will not punish, nor he from whom He accepts a single good deed.’[al-Kafi, v. 3, p. 266, no. 11]

6ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): اِعمَلوا قَليلاً تَنَعَّموا كَثيراً

6– Imam al-Sadiq (a.s.) said, ‘If you act but a little, you will enjoy many bounties.’[Tanbih al-Khawatir, v. 2, p. 183]

7ـ الإمامُ الهاديُّ (عَلَيهِ الّسَلامُ): النّاسُ فِي الدّنيا بِالأموالِ ، وفي الآخِرَةِ بِالأعمالِ

7– Imam al-Hadi (a.s.) said, ‘People transact through wealth in this world and through deeds in the Hereafter.’[al-Durra al-Bahira, p. 41]

Action and Recompense

العَمَلُ وَالجَزاءُ

8ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): كَما لا يُجتَنى مِنَ الشَّوكِ العِنَبُ كَذلكَ لا يَنزِلُ الفُجّارُ مَنازِلَ الأبرارِ ، وهُما طَريقانِ ، فَأيَّهُما أخَذتُم أدرَكتُم إلَيهِ.

8– The Prophet (S) said, ‘Just as grapes can never be harvested from thorn bushes, thus can the wrongdoers never come up to the level of the righteous, for they are two distinct paths, whichever one of them you take is where you will arrive.’[Kanz al-’Ummal, no. 43676]

Maintenance of Continuous Action

المُداوَمَةُ عَلَى العَمَلِ

9ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): المُداوَمَةَ المُداوَمَةَ ! فإنَّ اللّهَ لَم يَجعَلْ لِعَمَلِ المُؤمِنينَ غايَةً إلّا المَوتَ

9– Imam Ali (a.s.) said, ‘Act continuously, act continuously! For verily Allah has not decreed any end to the believer’s actions except death.’[Mustadrak al-Wasa’il, v. 1, p. 130, no. 177]

10ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): قَليلٌ تَدومُ عَلَيهِ ، أرجى مِن كَثيرٍ مَملولٍ مِنهُ

10– Imam Ali (a.s.) said, ‘The little that you perform continuously is weightier than the great amount that you perform odiously.’[Nahjul Balaghah, Saying 278]

11ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): ما مِن شَيءٍ أحَبَّ إلَى اللّهِ مِن عَمَلٍ يُداوَمُ عَلَيهِ ، وإن قَلَّ

11– Imam al-Baqir (a.s.) said, ‘There is nothing more beloved to Allah than the performance of an action that is maintained regularly, even if it be little.’[al-Kafi, v. 2, p. 82, no. 3]

12ـ الإمامُ الصّادق (عَلَيهِ السّلامُ): إذا كانَ الرَّجُلُ عَلى عَمَلٍ فَلْيَدُمْ عَلَيهِ سَنَةً ، ثُمَّ يَتَحَوَّلُ عَنهُ إن شاءَ إلى غَيرِهِ؛ وذلكَ أنَّ لَيلَةَ القَدرِ يَكونُ فيها في عامِهِ ذلكَ ما شاءَ اللّهُ أن يَكونَ.

12– Imam al-Sadiq (a.s.) said, ‘If a man performs a certain action, he should maintain it regularly for the duration of a year, then he may move on to another act if he wishes, and that is so that the grand Night of Ordainment (laylat al-qadr) is included in his year of performing that particular act, when whatever Allah wills therein happens.’[al-Kafi, v. 2, p. 82, no. 1]

The Best of Actions

أفضَلُ الأعمالِ

13ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أفضَلُ الأعمالِ أحمَزُها

13– The Prophet (S) said, ‘The best of deeds is the most difficult of them.’ [Bihar al-Anwar, v. 70, p.

191]

14ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أفضَلُ العَمَلِ أدوَمُهُ وإن قَلَّ

14– The Prophet (S) said, ‘The best of deeds is that which is most regular, even if be something small.’[Tanbih al–Khawatir, v. 1, p. 63]

15ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أحَبُّ الأعمالِ إلَى اللّهِ سُرورٌ (الذي) تُدخِلُهُ عَلَى المُؤمِنِ ، تَطرُدُ عَنهُ جَوعَتَهُ أو تَكشِفُ عَنهُ كُربَتَهُ.

15– The Prophet (S) said, ‘The best of deeds in the sight of Allah is the happiness that you bring to a fellow believer, either by driving away his hunger or by relieving him of his distress.’[al–Kafi, v. 2, p. 191, no. 11]

16ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): أفضَلُ الأعمالِ ما أكرَهتَ عَلَيهِ نَفسَكَ . .

16– Imam Ali (a.s.) said, ‘The best of deeds is that which you force yourself to do.’[Bihar al–Anwar, v. 78, p. 69, no. 20]

17ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): أفضَلُ العَمَلِ ما أُريدَ بِهِ وَجهُ اللّهِ . .

17– Imam Ali (a.s.) said, ‘The best of deeds is that whose objective is Allah’s pleasure.’ [Ghurar al–Hikam, no. 2958]

18ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): أفضَلُ الأعمالِ لُزومُ الحَقِّ . .

18– Imam Ali (a.s.) said, ‘The best of deeds is adherence to the truth.’[Ghurar al–Hikam, no. 3322]

19ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ لَمّا سُئلَ عَن أفضَلِ الأعمالِ ـ: الصَّلاةُ لِوَقتِها ، وبِرُّ الوالِدَينِ ، والجِهادُ في سَبيلِ اللّهِ عَزَّوجلَّ .

19– Imam al–Sadiq (a.s.), when asked about the best of deeds, replied, ‘Performing the prayer at its prescribed time, being kind to one’s parents and combat in the way of Allah (jihad), Mighty and Exalted.’[al–Kafi, v. 2, p. 158, no. 4]

He Whose Deeds Do Not Benefit Him

مَن لا يَنفَعُهُ عَمَلُهُ

20ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ثَلاثٌ مَن لَم تَكُنْ فيهِ لَم يَقُمْ لَهُ عَمَلٌ: وَرَعٌ يَحجُزُهُ عَن مَعاصي اللّهِ عَزَّوجلَّ، وخُلقٌ يُداري بِهِ النّاسَ ، وحِلمٌ يَرُدُّ بِهِ جَهلَ الجاهِلِ.

20– The Prophet (S) said, ‘There are three qualities which if a person does not possess, his action remains incomplete piety which safeguards him from acts of disobedience to Allah, a good nature by means of which he maintains amicable relations with people, and clemency by means of which he retorts the rashness of the ignorant.’[al–Kafi, v. 2, p. 116, no. 1]

21ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ثَلاثَةٌ لا يَنفَعُ مَعَهُنَّ عَمَلٌ: الشِّركُ بِاللّهِ ، وعُقوقُ الوالِدَينِ ، والفِرارُ مِنَ الزَّحفِ.

21– The Prophet (S) said, ‘There are three sins to which the company of a good deed is to no avail association of anything with Allah, insolence to one’s parents, and fleeing from the midst of a battle.’[Kanz al–’Ummal, no. 43824 and 43937]

22ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ما عَمِلَ مَن لَم يَحفَظْ لِسانَهُ ..

22– The Prophet (S) said, ‘He who does not guard his tongue has not performed any good deeds.’[Bihar al–Anwar, v. 77, p. 85]

23ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): لا يَنفَعُ مَعَ الشَّكِّ والجُحودِ عَمَلٌ ..

23– Imam al–Baqir (a.s.) said, ‘A good deed accompanied by doubt and denial is to no avail.’[al–Kafi, v. 2, p. 400, no. 7]

24ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): لا يَقبَلُ اللّهُ مِن مُؤمِنٍ عَمَلاً وهُوَ مُضمِرٌ عَلى أخيهِ المُؤمِنِ سُوءاً . .

24– Imam al–Sadiq (a.s.) said, ‘Allah does not accept a good deed from a believer as long as he harbours ill will against a fellow believing brother.’[al–Kafi, v. 2, p. 361, no. 8]

Deeds That One Must Be Cautious of

الأعمالُ الَّتي يَنبَغِي الحَذَرُ مِنها

25ـ . الإمامُ عليٌّ (عَلَيهِ السّلامُ): اِحذَرْ كُلَّ عَمَلٍ يَرضاهُ صاحِبُهُ لِنَفسِهِ ، ويَكرَهُهُ لِعامَّةِ المُسلِمينَ

25– Imam Ali (a.s.) said, ‘Be cautious of every deed which the doer is pleased to perform himself but hates Muslims at large to perform it.’[Sharh Nahjul Balaghah li Ibn Abi al-Hadid, v. 18, p. 41]

26ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): اِحذَرْ كُلَّ عَمَلٍ يُعمَلُ بِهِ فِي السِّرِّ ، ويُستَحى مِنهُ فِي العَلانِيَةِ

26– Imam Ali (a.s.) said, ‘Be cautious of every deed which is performed in secret but is embarrassing to perform in public.’[Nahjul Balaghah, Letter 69]

27ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): إيّاكَ وكُلَّ عَمَلٍ إذا ذُكِرَ لِصاحِبِهِ أنكَرَهُ

27– Imam Ali (a.s.) said, ‘Beware of any deed whose performance would be denied by its doer if mentioned to him.’[Bihar al-Anwar, v. 71, p. 369, no. 19]

Perfection of a Good Deed

إتقانُ العَمَلِ

28ـ . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ اللّهَ تَعالى يُحِبُّ إذا عَمِلَ أحَدُكُم عَمَلاً أن يُتقِنَهُ

28– The Prophet (S) said, ‘Verily Allah, most High, loves for you to perfect a good deed when you perform it.’[Kanz al-’Ummal, no. 9128]

29ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): لَمّا ماتَ إبراهيمُ ابنُ رَسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) رَأى النَّبِيُّ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) في قَبرِهِ خَلَلاً فسَوّاهُ بِيَدِهِ ، ثُمَّ قالَ: إذا عَمِلَ أحَدُكُم عَمَلاً فَلْيُتقِنْ .

29– Imam al-Sadiq (a.s.) narrated, ‘When Ibrahim, the son of the Prophet (S) passed away, the Prophet (S) saw a gap in his grave, which he filled with his hand, and then said, ‘When any of you performs a good deed, he should perfect it.’[Wasa’il al-Shi’ah, v. 2, p. 883, no. 1]

The Exposition of Deeds

عَرضُ الأعمالِ عَلَى اللّهِ والنَّبِيّ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) والأئِمَّةِ

30- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): تُعرَضُ الأعمالُ يَومَ الاثنَينِ والخَميسِ ، فمِن مُستَغفِرٍ فيُغفَرُ لَهُ ، ومِن تائبٍ فيُتابُ عَلَيهِ، ويُرَدُّ أهلُ الضَّغائنِ بِضَغائنِهِم حَتّى يَتوبوا.

30– The Prophet (S) said, 'People's deeds are exposed [to me] every Monday and Thursday. The deeds of one who seeks forgiveness are forgiven to him, and those of the repentant are pardoned, whilst the deeds of those who harbour rancour are returned to them because of their rancour until they repent for them.'[al-Targhib wa al-Tarhib, v. 3, p. 458, no. 17]

31- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ أعمالَكُم تُعرَضُ عَلَيَّ كُلَّ يَومٍ ، فَما كانَ مِن حَسَنٍ استَزَدتُ اللّهَ لَكُم، وما كانَ مِن قَبيحٍ استَغفَرتُ اللّهَ لَكُم.

31– The Prophet (S) said, 'Verily your deeds are exposed to me every day, and whatever good I see I ask Allah to increase them for you, and whatever bad I see, I seek forgiveness from Allah for you.'[al-Faqih, v. 1, p. 191, no. 582]

32- الإمامُ الحسينُ (عَلَيهِ السَّلامُ): إنَّ أعمالَ هذهِ الأُمَّةِ ما مِن صَباحٍ إلّا وتُعرَضُ عَلَى اللّهِ تَعالى.

32– Imam al-Husayn (a.s.) said, 'Verily the deeds of this community are exposed to Allah, most High, every single morning.'['Uyun Akhbar ar-Ridha, v. 2, p. 44, no. 156]

33- الإمامُ الصّادقُ (عَلَيهِ السَّلامُ) - لَمّا سُئلَ عَن قَولِهِ تَعالى: «وَقُلِ اعْمَلوا فَسَيَرَى اللّهُ عَمَلَكُمْ وَرَسولُهُ وَالمُؤمِنونَ» -: إيّانا عَنى.

33– Imam al-Sadiq (a.s.) was asked about Allah's verse ***"And say, 'Go on working, for Allah will see your conduct, and His Apostle and the faithful [as well]"*** [***Qur'an 9:105***]**,** replied, 'It is us that He means [by the faithful].'[Bihar al-Anwar, v. 23, p. 337, no. 22]

34- الإمامُ الرِّضا (عَلَيهِ السَّلامُ) - وقَد قالَ عَبدُ اللّهِ بنُ أبانَ لَهُ: إنَّ قَوما مِن مَواليكَ سَألوني أن تَدعُوَ اللّهَ لَهُم -: وَاللّهِ إنّي لَأعرِضُ أعمالَهُم عَلَى اللّهِ في كُلِّ يَومٍ .

34– Imam Ar-Ridha' (a.s.), when 'Aabdullah b. Aban said to him, 'Verily a group of your adherents have

asked me to request you to supplicate Allah on their behalf', replied, 'By Allah, verily I am the one who presents their deeds to Allah every day.'[Wasa'il al-Shi'ah, v. 11, p. 392, no. 25]

The Book of Deeds

كِتابُ الأعمالِ

35- الإمامُ عليٌّ (عَلَيهِ السّلامُ): صاحِبُ اليَمينِ يَكتُبُ الحَسَناتِ ، وصاحِبُ الشِّمالِ يَكتُبُ السَّيِّئاتِ ، ومَلَكا النَّهارِ يَكتُبانِ عَمَلَ العَبدِ بِالنَّهارِ ، ومَلَكا اللَّيلِ يَكتُبانِ عَمَلَ العَبدِ فِي اللَّيلِ.

35– Imam Ali (a.s.) said, 'The angel on man's right [shoulder] records his good deeds, whilst the angel on the left records his evil deeds. The two angels of the day record the servant's deeds by day, and the two angels of the night record the servant's deeds by night.'[Bihar al-Anwar, v. 5, p. 327, no. 22]

Embodiment of Deeds

تَجَسُّمُ الأعمالِ

36- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ المُؤمِنَ إذا خَرَجَ مِن قَبرِهِ صُوِّرَ لَهُ عَمَلُهُ في صورَةٍ حَسَنَةٍ ، فيَقولُ لَهُ: ما أنتَ فَوَاللّهِ إنّي لَأراكَ امرَأَ الصِّدقِ ؟ ! فيَقولُ لَهُ: أنا عَمَلُكَ ، فيَكونُ لَهُ [نوراً أو قائداً] إلَى الجَنَّةِ . وإنَّ الكافِرَ إذا خَرَجَ مِن قَبرِهِ صُوِّرَ لَهُ عَمَلُهُ في صورَةٍ سَيِّئَةٍ ، وبِشارَةٍ سَيِّئَةٍ فيَقولُ: مَن أنتَ فَوَاللّهِ إنّي لَأراكَ امرَأَ السَّوءِ ؟ ! فيَقولُ: أنا عَمَلُكَ ، فيَنطَلِقُ بِهِ حَتّى يَدخُلَ النّارَ .

36– The Prophet (S) said, 'Verily when the believer will come out of his grave, his deeds will come to him personified in a good form, and he will address it asking 'Who are you, for by Allah I see you to be a veracious man indeed!' to which it will reply, 'I am your [good] deed', and it will be a source of light for him and lead him into Paradise. And verily when the disbeliever comes out of his grave, his deeds will come to him personified in an ugly form with an ugly countenance, to which he will ask, 'Who are you for verily I see you to be an ugly man indeed!' and it will reply, 'I am your [evil] deeds', and it will rush off with him to plunge into the Fire.'[Kanz al-'Ummal, no. 38963]

Adornment

Adornment الزّينَة

Adornment

الزّينَة

1- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ اللّهَ يُحِبُّ - إذا خَرَجَ عَبدُهُ المؤمنُ إلى أخيهِ - أن يَتَهَيَّأَ لَهُ وأن يَتَجَمَّلَ

1– The Prophet (S) said, 'Verily Allah likes it for a believing servant of His, when he goes to visit a fellow brother, to get ready and adorn himself.'[Bihar al-Anwar, v. 79, p. 307, no. 23]

2- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لِيَتَزَيَّنْ أحدُكُم لأخيهِ المُسلمِ إذا أتاهُ كما يَتَزَيَّنُ للغَريبِ الذي يُحِبُّ أن يَراهُ في أحسَنِ الهَيئَةِ.

2– Imam Ali (a.s.) said, 'You should adorn yourself for your fellow Muslim brother when you go to visit him just as you adorn yourself for a stranger for whom you want to make a good first impression.'[Bihar al-Anwar, p. 298, no. 3]

3- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): زِينَةُ البَواطِنِ أجمَلُ مِن زِينَةِ الظَّواهِرِ

3– Imam Ali (a.s.) said, 'The adornment of your inner selves is more beautiful than the adornment of the outer.'[Ghurar al-Hikam, no. 5503]

4- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): زَينُ الإيمانِ طَهارَةُ السَّرائرِ وحُسنُ العَملِ في الظّاهِرِ

4– Imam Ali (a.s.) said, 'The adornment of faith is purity of one's innermost thoughts coupled with good actions manifested outwardly.'[Ghurar al-Hikam, no. 5504]

The Best Adornment

أحسَنُ الزّينَةِ

. . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أحسَنُ زِينَةِ الرَّجُلِ السَّكِينَةُ معَ إيمانٍ5

5– The Prophet (S) said, 'The best thing a man can adorn himself with is tranquility coupled with faith.'[Bihar al-Anwar, v. 71, p. 337, no. 2]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنّ أحسَنَ الزّيِّ ما خَلَطَكَ بالناسِ وجَمَّلَكَ بينَهُم وكَفَّ ألسِنَتَهُم عنكَ6

6– Imam Ali (a.s.) said, 'The best attire is that which enables you to blend in with people, which makes you look presentable in front of them, and which does not give tongues an excuse to wag about you.'[Ghurar al-Hikam, no. 3470]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ما تَزَيَّنَ مُتَزَيِّنٌ بمِثلِ طاعَةِ اللّهِ7

7– Imam Ali (a.s.) said, 'No one can adorn himself with a better adornment than the obedience of Allah.'[Ghurar al-Hikam, no. 9489]

Affliction

Affliction المُصيبَة

The Reward for (Enduring an) Affliction

أجرُ المَصائِبِ

ـ الإمامُ الحسنُ (عَلَيهِ الّسَلامُ): المَصائبُ مَفاتيحُ الأجرِ1

1– Imam al-Hasan (a.s.) said, 'Afflictions are the keys to reward.'

The Worst of Afflictions

أشَدُّ المَصائِبِ

2ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ لَمّا سُئِلَ عن أشَدِّ المَصائبِ ـ: المُصيبَةُ بِالدّين

2– Imam Ali (a.s.) was once asked what the worst affliction was, to which he replied, ‘To be afflicted with a blow to one’s faith.’

3ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): أعظَمُ المَصائبِ والشَّقاءِ الوَلَهُ بِالدُّنيا

3– Imam Ali (a.s.) said, ‘The greatest affliction and source of wretchedness is infatuation with this world.’

4ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): أعظَمُ المَصائبِ الجَهلُ

4– Imam Ali (a.s.) said, ‘The greatest affliction is ignorance.’

5ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ لِرَجُلٍ قد اشتَدَّ جَزَعُهُ على وَلَدِهِ ـ: يا هذا جَزِعتَ لِلمُصيبَةِ الصُّغرى، وغَفَلتَ عن المُصيبَةِ الكُبرى! ولو كنتَ لِما صارَ إليه وَلَدُكَ مُستَعِدّاً لَما اشتَدَّ علَيه جَزَعُكَ، فَمُصابُكَ بتَركِكَ الاستِعدادَ لَهُ أعظَمُ مِن مُصابِكَ بوَلَدِكَ .

5– Imam al-Sadiq (a.s.) said to a man who was experiencing intense grief at the loss of his son, ‘You are grieving at the minor affliction and are heedless of the major affliction! If only you prepared yourself for the place that your son has passed away to, your grief would not be so intense, for your affliction at having neglected preparation for it [i.e. the Hereafter] is much greater than the loss of your son.’[‘Uyun Akhbar ar-Ridha, v. 2, p. 5, no. 10]

To Say “Indeed we belong to Allah and to Him do we indeed return” when Struck with an Affliction

الاستِرجاعُ عِندَ المُصيبَةِ

6ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): مَن أُلهِمَ الاستِرجاعَ عندَ المُصيبَةِ وَجَبَت لَهُ الجَنَّةُ

6– He who is inspired to utter the words, ‘Indeed we belong to Allah, and to Him do we indeed return’ during an affliction, his entrance into Paradise is made obligatory.’[Thawab al-A’amal, p. 235, no. 2]

The Etiquette of Dealing with an Affliction

أدَبُ المُصابِ

7ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): النِّياحَةُ عملُ الجاهِلِيَّةِ

7– The Prophet (S) said, ‘Wailing is an act from the pre-Islamic age of ignorance.’[Bihar al-Anwar, v. 82, p. 103, no. 50]

8ـ الإمامُ عليٌّ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مِن كُنُوزِ البِرِّ: كِتمانُ المَصائب والأمراضِ والصَّدَقةِ

8– The Prophet (S) said, ‘Among the hidden treasures of goodness are: concealing one’s afflictions, one’s illnesses and one’s charity [from others].’[Bihar al-Anwar, v. 82, p. 103, no. 50]

9ـ عن عائشة: لَمّا ماتَ إبراهيمُ بَكَى النبيُّ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) حتّى جَرَت دُموعُهُ على لِحيَتِهِ، فقيلَ لَهُ: يا رسولَ اللّهِ، تَنهى عنِ البُكاءِ وأنتَ تَبكي ؟! فقالَ: ليسَ هذا بُكاءً، وإنّما هذهِ رَحمَةٌ، ومَن لا يَرحَمْ لا يُرحَمْ .

9– ‘Aa’isha narrated, ‘When Ibrahim [the Prophet’s son] passed away, the Prophet (S) cried such that tears rolled onto his beard, so people said to him, ‘O Prophet of Allah, you dissuade people from crying and here you are now crying?!’ to which he replied, ‘This is not crying, it is compassion, for he who does not have compassion [for others] will not be treated with compassion [by Allah].’[Amali al-Tusi, p. 388, no. 227]

10ـ عن أبي هريرة: ماتَ مَيِّتٌ مِن آلِ رسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) فاجتَمَعَ النِّساءُ يَبكِينَ علَيهِ فقامَ عمرُ يَنهاهُنَّ ويَطرُدُهُنَّ، فقالَ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): دَعهُنَّ يا عمرُ، فإنّ العَينَ دامِعةٌ والقَلبَ مُصابٌ والعَهدَ قريبٌ .

10– Abu Hurayra narrated, ‘A man from the family of the Prophet (S) had passed away and the women were gathered around crying for him when ‘Aumar stood up and prohibited them from doing so, and told them to go away from there. The Prophet (S) then said, ‘Leave them O ‘Aumar, for verily the eye feels teary [at the moment], the heart is afflicted and the pain of the incident is still fresh.’[Sunan al-Nasai, p. 4, no. 19]

11ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ) عن رسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): صَوتانِ مَلعونانِ يُبغِضُهُما اللّهُ: إعوالٌ عندَ مُصيبَةٍ، وصَوتٌ عندَ نِعمَةٍ ؛ يَعنِي النَّوحَ والغِناءَ .

11– Imam Ali (a.s.) narrated on the authority of the Prophet (S), ‘Two voices are cursed and despised by Allah: howling when struck by an affliction, and singing when blessed with a bounty.’[Da’aim al-Islam, v. 1, p. 227]

Factors that Ease Afflictions

ما يُهَوّنُ المَصائِبَ

12ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن زَهِدَ في الدنيا هانَت علَيهِ المُصيباتُ

12– The Prophet (S) said, ‘Afflictions are easy for one who is abstemious in this world.’[Kanz al-Fawa’id li al-Karajiki, v. 2, p. 163]

13ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن عَظُمَت عِندَهُ مُصيبَةٌ فَليَذكُرْ مُصيبَتَهُ بي؛ فإنّها سَتَهُونُ علَيهِ

13– The Prophet (S) said, ‘He who finds an affliction too great to bear should think about [the greatness of his affliction resulting from] my passing away from this world, and his own affliction will become easier to bear.’[Bihar al-Anwar, v. 82, p. 84, no. 26]

14ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أكثِرُوا ذِكرَ المَوتِ، ويومَ خُروجِكُم مِن القُبورِ، وقِيامِكُم بَينَ يَدَيِ اللّهِ عَزَّوجلَّ، تَهُونُ علَيكُمُ المَصائبُ.

14– Imam Ali (a.s.) said, ‘Increase your remembrance of death, the day that you will rise from your graves, and your standing before Allah, Mighty and Exalted, and your afflictions will become easier to bear.’[al-Khisal, p. 616, no. 10]

15ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) ـ إنّهُ كانَ يقولُ عندَ المُصيبَةِ ـ: الحَمدُ للّهِ الذي لَم يَجعَلْ مُصِيبَتي في دِيني، والحَمدُ للّهِ الذي لو شاءَ أن تكونَ مُصيبَتي أعظَمَ مِمّا كانت (كانَت)، والحَمدُ للّهِ على الأمرِ الذي شاءَ أن يكونَ وكانَ.

15– Imam al-Sadiq (a.s.) used to say the following when faced with an affliction, ‘All praise is due to Allah, Who did not afflict me in my faith, and all praise is due to Allah Who, if He had willed for my affliction to be greater than it is could have made it so, and all praise is due to Allah for the command that He willed to be and it is.’[Bihar al-Anwar, v. 78, p. 268, no. 183]

16ـ رسولُ اللهِ (عَلَيهِ السّلامُ): إنّ المَيّتَ إذا ماتَ بَعَثَ اللّهُ مَلَكاً إلى أوجَعِ أهلِهِ، فَمَسَحَ على قَلبِهِ فَأنساهُ لَوعَةَ الحُزنِ، ولولا ذلكَ لَم تَعمُرِ الدنيا .

16– Imam al–Sadiq (a.s.) said, ‘Verily when someone dies, Allah sends an angel to the most grieved member of his family, who strokes his heart and makes him forget the agony of grief, and if it were not for this, the world would never again thrive.’[al–Kafi, v. 3, p. 227, no. 1]

Gloating at Another’s Affliction

الشَماتَةُ بِالمُصابِ

17ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): مَن شَمِتَ بمُصيبَةٍ نَزَلَت بأخِيهِ لَم يَخرُجْ مِن الدنيا حتّى يُفتَتَنَ . .

17– Imam al–Sadiq (a.s.) said, ‘Whoever gloats over an affliction that has befallen his fellow brother does not leave this world until he is tried similarly.’[al–Kafi, v. 2, p. 359, no. 1]

Aggression

Aggression البَغي

Aggression

البَغي

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ أعجَلَ الشَّرِّ عُقوبَةً البَغيُ

1– The Prophet (S) said, ‘The evil deed to be punished the quickest is agression.’[al–Kafi, v. 2, p. 327, no. 1]

2ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن سَلَّ سَيفَ البَغْيِ قُتِلَ بِهِ

2– Imam Ali (a.s.) said, ‘Whoever draws the sword of agression will be killed by it [himself].’[Nahj al–

Sa’ada, v. 1, p. 52]

3ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): البَغيُ يَسْلُبُ النِّعمةَ

3– Imam Ali (a.s.) said, ‘Agression removes [Allah’s] favor.’[Ghurar al-Hikam, no. 382]

4ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): البَغيُ يُوجِبُ الدَّمارَ

4– Imam Ali (a.s.) said, ‘Agression brings about destruction.’[Ibid. no. 795]

5ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إيّاكَ والبَغيَ فإنّهُ يُعَجِّلُ الصَّرْعةَ، ويُحِلُّ بالعاملِ بهِ العِبَرَ

5– Imam Ali (a.s.) said, ‘Avoid agression, for it expedites death and makes of its doer a lesson to others.’[Ibid. no. 2657]

6ـ .. الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنَّ البَغيَ يَقودُ أصْحابَهُ إلَى النّارِ

6– Imam Ali (a.s.) said, ‘Agression leads its perpetrators to the Hellfire.’[al-Kafi, v. 2, p. 327, no. 4]

7ـ .. الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): انظُرْ أنْ لا تَكَلَّمَنَّ بكَلِمةِ بَغيٍ أبَداً، وإنْ أعجَبَتْكَ نَفسُكَ وعَشيرَتُكَ

7– Imam al-Sadiq (a.s.) said, ‘Make sure that you never utter one aggressive word, even if you admire [the strength of] yourself and your tribe.’[Ibid. no. 3]

The Agressor

صِفَةُ الباغي

8ـ .. الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) ـ في قولِهِ تعالى: «فَمَنِ اضْطُرَّ غيرَ باغٍ ولا عادٍ» ـ: الباغي الّذي يَخرُجُ علَى الإمامِ

8– Imam al-Sadiq (a.s.), with regards to the verse: “But should someone be compelled, without being aggressive or rebellious…”57, said, ‘The agressor is whoever rises to fight against the Im?m.’[Ma’ani al-Akhbar, p. 213, no. 1]

Fighting Against Muslim Agressors

قِتالُ أهلِ البَغيِ مِنَ المُسلِمينَ

10- الإمامُ عليٌّ (عَلَيهِ السَّلامُ): القِتالُ قِتالانِ : قِتالُ أهلِ الشِّركِ لا يُنْفَرُ عنهُم حتّى يُسْلِموا أو يُؤْتُوا الجِزيَةَ عن يَدٍ و هُم صاغِرونَ، و قِتالٌ لأهلِ الزَّيغِ لا يُنْفَرُ عنهُم حتّى يَفِيؤوا إلى أمرِ اللّه ِ أو يُقْتَلوا .

9- Imam Ali (a.s.) said, 'There are two kinds of fighting: one is the fighting against polytheists; they must not be left until they accept Islam or pay the tax with humility. The second is the fighting against the people of innovation [from among Muslims]; and they should not be left until they comply with the command of Allah or else they be killed.'[Wasa'il al-Shi'ah, v. 11, p. 18, no. 3]

11- الإمامُ عليٌّ (عَلَيهِ السَّلامُ): يُقاتَلُ أهلُ البَغْيِ و يُقْتَلونَ بكلّ ما يُقْتَلُ بهِ المُشرِكونَ ، و يُسْتَعانُ عَليهِم بمَن أمكَنَ أنْ يُستَعانَ بهِ علَيهِم مِن أهلِ القِبلةِ ، و يُؤْسَرونَ كَما يُؤسَرُ المُشرِكونَ إذا قُدِرَ علَيهِم .

10- Imam Ali (a.s.) said, '[Rebellious] Agressors [from among Muslims] are to be fought and killed in the same way that one kills polytheists; and Muslims can rally all the support they can against them, and when possible, they can be taken prisoners just as polytheists are taken captive.'[Mustadrak al-Wasa'il, v. 11, p. 65, no. 12437]

The Permission to Kill One Who Declares Enmity Towards the Im?m of the Muslims

جَواز قتل مَن نَصَبَ العِداوة لإمام المُسلمينَ

12- الإمامُ الصّادقُ (عَلَيهِ السَّلامُ): ـ في النّاصبِ ـ : لَولا أنّا نَخافُ علَيكُم أنْ يُقتَلَ رجُلٌ مِنكُم برجُلٍ مِنهُم ـ و رجُلٌ مِنكُم خَيرٌ مِن ألفِ رجُلٍ مِنهُم ـ لَأمَرناكُم بالقَتلِ لَهُم ، و لكنْ ذلكَ إلَى الإمامِ .

11- Imam al-Sadiq (a.s.) said about one who declares enmity towards the Imam of the Muslims: 'If it were not for the fact that we were afraid for your sake – that one of you may be killed for killing one of them, and one of you is worth a thousand of their men – we would order you to kill them; but this is left to [the discretion of] the Imam.'[Wasa'il al-Shi'ah, v. 11, p. 60, no. 2]

Agriculture

Agriculture الزِّراعَة

The Divine Recommendation of Cultivation and Agriculture

استِحبابُ الزَّرعِ وَالغَرسِ

1، ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ما مِن مسلِمٍ يَغرِسُ غَرساً أو يَزرَعُ زَرعاً، فَيَأكُلُ مِنهُ طَيرٌ أو إنسانٌ أو بَهيمةٌ إلّا كانَ لَهُ بِه صَدَقَةٌ.

1– The Prophet (S) said, 'Every single Muslim that plants or cultivates anything of which humans, animals or birds may eat from is counted as charity towards them on his behalf.'[Mustadrak al-Wasa'il, v. 13, p. 460, no. 15892]

2ما ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): كانَ أبي يقولُ: خَيرُ الأعمالِ الحَرْثُ ، تَزرَعهُ فَيَأكُلُ مِنهُ البَرُّ والفاجِرُ ، أمّا البَرُّ فَما أكَلَ مِن شيءٍ استَغفَرَ لكَ ، وأمّا الفاجِرُ فما أكَلَ مِنهُ مِن شَيءٍ لَعَنَهُ ، ويَأكُلُ مِنهُ البهائمُ والطَّيرُ.

2– Imam al-Baqir (a.s.) narrated that his father used to say, 'The best of occupations is tilling the land, the produce of which is eaten by both the good-doer and the wrongdoer. That which the good-doer eats will seek forgiveness on his [i.e. the grower's] behalf, and that which the wrongdoer eats will curse him [i.e. the wrongdoer]. The birds and animals eat thereof too.'[al-Kafi, v. 5, p. 260, no. 5]

3ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): كانَ أميرُ المؤمنينَ (عَلَيهِ الّسَلامُ) يقولُ: مَن وَجَدَ ماءً وتُراباً ثُمّ افتَقَرَ فَأبعَدَهُ اللّهُ

3– Imam al-Baqir (a.s.) narrated that Imam Ali (a.s.) used to say, 'He who, in spite of having water and soil at his disposal, is still poor, is dissociated by Allah.'[Qurb al-Isnad, p. 115, no. 404]

4ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): الزّارِعُونَ كُنُوزُ الأنامِ، يَزرَعُونَ طَيّباً أخرَجَهُ اللّهُ عزّوجلّ ، وهُم يومَ القِيامَةِ أحسَنُ الناسِ مَقاماً، وأقرَبُهُم مَنزِلَةً ، يُدعَوْنَ المُبارَكِينَ.

4– Imam al-Sadiq (a.s.) said, 'The farmers are the treasures of mankind for they plant and harvest the good things that Allah has made grow. On the Day of Resurrection, they will occupy the best and nearest position [to Allah] and will be called the blessed ones.'[al-Kafi, v. 5, p. 261, no. 7]

5- . ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ في قولِ‌اللّه عزّوجلّ: «وعَلَى‌اللّهِ فَلْيَتَوَكَّلِ المُؤمِنُونَ» ـ: الزّارِعُونَ

5– Imam al-Sadiq (a.s.) said that the verse of Allah: ***"And on Allah do the believers rely"***[***Qur'an 3:160***], refers to the farmers.'[Bihar al-Anwar, v. 103, p. 66, no. 16]

6- ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ لَمّا سَأَلَهُ يزيدُ بنُ هارونَ الواسِطيُّ عن الفَلاّحِينَ ـ: هُمُ الزّارِعُونَ كُنوزَ اللّهِ في أرضِهِ ، وما في الأعمالِ شَيءٌ أحَبَّ إلى اللّهِ مِن الزِّراعَةِ ، وما بَعَثَ اللّهُ نبيّاً إلّا زَرّاعاً إلّا إدريسَ (عَلَيهِ السّلامُ) فإنّهُ كانَ خَيّاطاً .

6– Imam al-Sadiq (a.s.) said, 'There is no occupation more beloved to Allah than agriculture, and every single prophet that Allah sent down was a farmer except Prophet Enoch [Prophet Enoch (a.s.) is known as Idris in the Arabic tradition (ed.)] (a.s.) who was a tailor.'[Mustadrak al-Wasa'il, v. 13, p. 461, no. 15898]

Alcohol

Alcohol الخَمر

Alcohol

الخَمرِ

1- ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : لا تُجْمَعُ الخَمرُ والإيمانُ في جَوفِ أو قَلبِ رجُلٍ أبداً

1– The Prophet (S) said, 'Alcohol and faith will never be together in the breast or heart of a man.'[Bihar al-Anwar, v. 79, p. 152, no. 64]

2- ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : الخَمرُ أُمُّ الفَواحِشِ والكبائرِ

2– The Prophet (S) said, 'Alcohol is the mother of all indecent acts and grave sins.'[Kanz al-'Ummal, no. 13181]

3- ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : جُمِعَ الشَّرُّ كُلُّهُ في بَيتٍ ، وجُعِلَ مِفْتاحُهُ شُرْبَ الخَمرِ

3– The Prophet (S) said, ‘All evil in its entirety has been gathered in one house and drinking alcohol is the key to that house.’[Bihar al-Anwar, v. 79, p. 148, no. 63]

The Reason for the Prohibition of Alcohol

عِلَّةُ تَحريمِ الخَمرِ

4ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : فَرضَ اللّهُ ... تَرْكَ شُرْبِ الخَمرِ تَحْصيناً للعَقلِ

4– Imam Ali (a.s.) said, ‘Allah imposed…the abandonment of drinking alcohol in order to safeguard the intellect.’[Nahjul Balaghah, Saying 252]

5ـ الإمامُ الرِّضا (عَلَيهِ السّلامُ) : حَرَّمَ اللّهُ الخَمرَ لِما فيها مِن الفَسادِ ، ومِن تَغْييرِها عُقولَ شارِبيها ، وحَمْلِها إيّاهُم على إنْكارِ اللّهِ عزّوجلّ ، والفِرْيَةِ عليهِ وعلى رُسُلِهِ ، وسائرِ ما يكونُ مِنهُم مِن الفَسادِ والقَتلِ .

5– Imam Ar-Ridha’ (a.s.) said, ‘Allah forbade alcohol due the corruption that accompanies it, and due to the way in which it alters the drinkers’ reason, and how it encourages them to deny Allah, Mighty and Exalted, and to slander Him and His messenger, and for all the other accompaniments of corruption and murder.’[‘Uyun Akhbar ar-Ridha, v. 2, p. 98, no. 2]

The Consequence of Drinking Alcohol

عاقِبَةُ شُربِ الخَمرِ

6ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : مُدْمِنُ الخَمرِ يَلْقى اللّهَ عزّوجلّ حِينَ يَلْقاهُ كعابِدِ وَثَنٍ . .

6– Imam Ali (a.s.) said, ‘When the alcoholic one meets Allah, Mighty and Exalted, he will meet him as an idol worshipper.’[al-Khisal, p. 632, no. 10]

7ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : مَن شَرِبَ المُسْكِرَ لَم تُقْبَلْ صَلاتُهُ أربَعينَ يَوما ولَيلَةً

7– Imam Ali (a.s.) said, ‘The one who drinks an intoxicant, his prayers will not be accepted for forty days and nights.’[al-Khisal, p. 632, no. 10]

Interacting with an Alcohol Drinker

مُعامَلَةُ شارِبِ الخَمرِ

8ـ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : شارِبُ الخَمرِ لا تُصَدِّقوهُ إذا حَدّثَ، ولاتُزَوِّجوه إذا خَطَبَ ، ولا تَعودوهُ إذا مَرِضَ ، ولا تَحْضَروهُ إذا ماتَ ، ولا تأتَمِنوهُ على أمانَةٍ.

8– The Prophet (S) said, ‘When one who drinks alcohol speaks, do not believe him, and if he proposes do not marry him, if he falls sick do not visit him, and if he dies do not attend his funeral, and do not entrust him with anything.’[Bihar al–Anwar, v. 79, p. 127, no. 7]

9ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَثَلُ شارِبِ الخَمرِ كمَثَلِ الكِبْريتِ ، فاحْذَروهُ لا يُنْتِنْكُم كما يُنْتِنُ الكِبْريتُ

9– The Prophet (S) said, ‘The alcohol drinker is like sulphur, so keep away from him lest he pollute you with his stench for sulphur has a bad stench.’[Bihar al–Anwar, v. 79, p. 150, no. 64]

How an Alcohol Drinker Will be Resurrected

صِفَةُ حَشرِ شارِبِ الخَمرِ

10ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : إنّ أهلَ الرَّيِّ في الدُّنيا مِن المُسْكِرِ يَموتونَ عِطاشاً ، ويُحْشَرونَ عِطاشاً ويَدخُلونَ النّار عِطاشاً.

10– Imam al–Sadiq (a.s.) said, ‘The ones who have quenched themselves in this world with an intoxicant [alcohol] will die thirsty, will be resurrected thirsty and will enter the Hellfire thirsty.’[Thawab al–A’amal, p. 290, no. 5]

Enjoinment of Abandoning Alcohol even if it be for Other Than Allah

الحَثُّ عَلى تَركِ الخَمرِ ولَو لِغَيرِ اللّهِ

11ـ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ : مَنتَرَكَ الخَمرَ لغَيرِ اللّهِ سَقاهُ اللّهُ مِن الرَّحيقِ المَخْتومِ ، فقالَ عليٌّ (عَلَيهِ

لغَيرِ اللّهِ ؟! قالَ : نَعَم واللّهِ ، صِيانَةً لنفسهِ :الّسَلامُ) .

11– The Prophet (S) said, ‘Whoever abandons alcohol for other than the sake of Allah, Allah will quench his thirst [in Paradise] with the sealed wine’. Imam Ali (a.s.) exclaimed, ‘For other than Allah?’ The Prophet (S) replied, ‘Yes, by Allah, for his own protection and well–being.’[Bihar al–Anwar, v. 79, p. 412, no. 2]

The Prohibition of That Which Produces the Same Effects as Alcohol

حُرمَةُ ما فَعَلَ فِعلَ الخَمرِ

ـ الإمامُ الكاظمُ (عَلَيهِ الّسَلامُ) : إنّ اللّهَ عزّوجلّ لم يُحَرِّمِ الخَمرَ لاسْمِها، ولكنّهُ حَرّمَها لعاقِبَتِها ؛ فما كانَ عاقِبَتُهُ12 عاقِبَةَ الخَمرِ فهُو خَمرٌ .

12– Imam al–Kazim (a.s.) said, ‘Allah did not prohibit alcohol because of its name, rather He prohibited it due to its effects, so whatever produces the same effects as alcohol is [treated as] alcohol.’[al–Kafi, v. 6, p. 412, no. 2]

Allah

Allah اللّه

The Meaning of Allah

معنى اللّهُ

1– الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : اللّهُ مَعْناهُ المَعْبُودُ الّذِي يَأْلَهُ فِيْهِ الْخَلْقُ وَيُؤْلَهُ إلَيْهِ ، وَاللّهُ هُوَ المَسْتُورُ عَنْ دَرْكِ الأبْصَارِ ، المَحْجُوبُ عَنِ الأوْهَامِ وَالخَطَرَاتِ.

1– Imam Ali (a.s.) said, Allah means the worshipped one, by Whom people are bewildered, and to Whom they are submissive. Allah is the One veiled from the grasp of sights, and the One hidden from

imagination and contemplation.[al-Tawhid, p. 89, no. 2]

2- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ في تفسير قوله : اللّه ـ : هُوَ الّذي يَتَأَلَّهُ إليهِ عِندَ الحَوائِجِ وَ الشَّدائِدِ كُلُّ مَخلوقٍ عِندَ انقِطاعِ الرَّجاءِ مِن جَميعِ مَن هُوَ دونَهُ ، وتَقَطُّعِ الأسبابِ مِن كُلِّ مَن سِواهُ.

2- Imam Ali (a.s.) said, Allah is the greatest name from among the names of God, Mighty and Exalted, and it is the name that cannot be used to name anyone but Allah, and no creature has ever been named with it.[Ibid. p. 231, no. 5]

3- الإمامُ الباقرُ (عَلَيهِ الّسَلامُ) : اللّهُ مَعْنَاهُ المَعْبُودُ الّذي أَلِهَ الخَلْقُ عَنْ دَرْكِ مَاهِيَّتِهِ والإحَاطَةِ بِكَيْفِيَّتِهِ.

3- Imam al-Baqir (a.s.) said, Allah means the One who is worshipped and by Whom people are too bewildered to comprehend His essence and to fathom His identity.[Ibid. p. 89, no. 2]

4- الإمامُ الكاظم (عَلَيهِ الّسَلامُ) ـ في مَعنَى اللّه ـ : اِستَولى عَلى ما دَقَّ وجَلَّ.

4- Imam al-Ridha (a.s.) said, In the name of Allah, Mighty and Exalted, is the attestation to His Lordship and His Oneness.[‘Uyun Akhbar ar-Ridha, v. 2, p. 93, no. 1]

5- الإمامُ الرِّضا (عَلَيهِ الّسَلامُ) : إنَّ في تَسمِيَةِ اللّهِ عزّ وجلّ الإقرارُ بِرُبوبِيَّتِهِ وتَوحيدِهِ .

5- Imam al-’Askari (a.s.) said, Allah is the One \to Whom every creature resorts when he is in need or in hardship, when there is no hope in anyone but Him.[Bihar al-Anwar, v. 3, p. 41, no. 16]

Allah's Pleasure

Allah's Pleasure رِضوَانُ اللّهِ

Factors that Elicit Allah's Pleasure

موجِباتُ رِضوانِ اللّهِ

1ـ رُوِيَ أنّ موسى (عَلَيهِ الّسَلامُ) قالَ: يا رَبِّ ، دُلَّني على عَمَلٍ إذا أنا عَمِلتُهُ نِلتُ بِهِ رِضاكَ . فَأوحَى اللّهُ إلَيهِ: يابنَ عِمرانَ ، إنّ رِضايَ في كُرهِكَ ولَن تُطِيقَ ذلكَ ... فَخَرَّ موسى (عَلَيهِ الّسَلامُ) ساجِداً باكِياً فقالَ: يا رَبِّ ، خَصَصتَنِي بالكَلامِ ، ولَم تُكَلِّمْ بَشَراً قَبلِي ، ولَم تَدُلَّني على عَمَلٍ أنَالُ بِهِ رِضاكَ ! فَأوحَى اللّهُ إلَيهِ: إنّ رِضاي في رِضاكَ بِقَضائي.

1– It has been narrated that Prophet Moses (a.s.) addressed Allah, saying, 'My Lord, guide me to an action the performance of which will earn me Your good pleasure.' So Allah revealed to him, 'O son of Amran, verily My pleasure lies in that which you will be averse to and you will not be able to endure it.' So Moses fell prostrate, weeping and cried out, 'My Lord! You have selected me to speak to when You have not spoken to any before me, and yet You do not guide me to that action by which I may earn Your pleasure!' So Allah revealed to him, 'Verily My pleasure lies in your pleasure with whatever I decree.'[Bihar al-Anwar, v. 82, p. 143, no. 17]

2ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ثلاثٌ يُبلِغْنَ بالعَبدِ رِضوانَ اللّهِ: كَثرَةُ الاستِغفارِ ، وخَفْضُ الجانِبِ ، وكَثرَةُ الصَّدَقَةِ

2– Imam Ali (a.s.) said, 'Three things enable a servant to attain Allah's pleasure: persistence in seeking forgiveness, affability towards people, and frequent giving of charity.'[Bihar al-Anwar, v. 78, p. 81, no. 74]

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن أسخَطَ بَدَنَهُ أرضى رَبَّهُ ، ومَن لَم يُسخِطْ بَدَنَهُ عَصى رَبَّهُ

3– Imam Ali (a.s.) said, 'He who dissatisfies his body earns Allah's pleasure, and he who is not willing to dissatisfy his body defies Allah.'[Bihar al-Anwar, v. 70, p. 312, no. 11]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أوصاكُم بالتَّقوى ، وجَعَلَها مُنتَهى رِضاهُ وحاجَتَهُ مِن خَلقِهِ

4– Imam Ali (a.s.) said, 'He [Allah] has advised you to be Godwary in all things, and has made it the height of His good pleasure and His sole requirement from His creatures.'[Nahjul Balaghah, Sermon 183]

5ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): رِضا اللّهِ سبحانَهُ مَقرونٌ بطاعَتِهِ

5– Imam Ali (a.s.) said, 'Allah's pleasure is linked to His obedience.'[Ghurar al-Hikam, no. 5410]

6ـ الإمامُ زينُ العابدينَ (عَلَيهِ الّسَلامُ): إنَّ أرضاكُم عِندَ اللّهِ أسبَغُكُم على عِيالِهِ

6– Imam Zayn al-Abidin (a.s.) said, 'Verily the one who Allah is most pleased with from among you is

the one who is the most generous towards his own dependents.'[Bihar al-Anwar, v. 78, p. 136, no. 13]

Signs of Allah's Pleasure

عَلاماتُ رِضَا اللهِ

7- رُوِيَ أنّ موسى (عَلَيهِ السّلامُ) قالَ: يا رَبِّ أخبِرْني عن آيَةِ رِضاكَ عن عَبدِكَ ، فَأوحَى اللّهُ تعالى إلَيهِ: إذا رَأيتَني أُهَيِّئُ عبدِي لطاعَتِي وأصرِفُهُ عن مَعصِيَتي ، فذلكَ آيَةُ رِضايَ.

7– It is narrated in Bihar al-Anwar that Prophet Moses (a.s.) said, 'O My Lord, what is a sign of Your pleasure with a servant of Yours?' So Allah revealed to him, saying, 'When you see Me preparing My servant for My obedience and averting him from My disobedience, [know that] it is a sign of My pleasure.'[Bihar al-Anwar, v. 70, p. 26, no. 29]

8- الإمامُ عليٌّ (عَلَيهِ السّلامُ): علامَةُ رِضا اللّهِ سبحانَهُ عن العَبدِ ، رِضاهُ بما قَضَى بهِ سبحانَهُ لَهُ وعلَيهِ. .

8– Imam Ali (a.s.) said, 'The sign of Allah's pleasure with His servant is the satisfaction found in the servant himself with all that Allah decrees, be it in his favour or not.'[Ghurar al-Hikam, no. 6344]

Pleasing People at the Expense of Allah's Displeasure

مَرضاةُ الخَلقِ وسَخَطُ الخالِقِ

9- الإمامُ عليٌّ (عَلَيهِ السّلامُ) - فيما كَتَبَ إلى محمّدِ بنِ أبي بكرٍ -: إنِ استَطَعتَ أن لاتُسخِطَ رَبَّكَ برِضا أحَدٍ مِن خَلقِهِ فَافعَلْ؛ فإنَّ في اللّهِ عزّوجلّ خَلَفا مِن غَيرِهِ ، ولَيسَ في شيءٍ سِواهُ خَلَفٌ مِنهُ .

9– Imam Ali (a.s.), in a letter that he wrote to Muhammad b. AbU Bakr, said, 'Try to the best of your ability not to displease your Lord by pleasing any of His creatures, for verily Allah can easily substitute a servant for another, but the servant has recourse to no other substitute for Allah.'[Amali al-Tusi, p. 29, no. 31]

10- الإمامُ الحسينُ (عَلَيهِ السّلامُ): مَن طَلَبَ رِضا اللّهِ بِسَخَطِ الناسِ كَفاهُ اللّهُ أُمُورَ الناسِ ، ومَن طَلَبَ رِضا الناسِ بِسَخَطِ اللّهِ، وَكَلَهُ اللّهُ إلى النّاسِ.

10– Imam al-Hasan (a.s.) said, 'He who seeks to please Allah at the expense of displeasing people, Allah suffices him in everything including his affairs with people. But the one who seeks to please people at the expense of Allah's displeasure, Allah relegates him to those very people.'[Bihar al-Anwar, v. 71, p. 208, no. 17]

Alms-Tax (Zakat)

Alms-Tax (Zakat[1]) الزَّكاة

The Obligatory Alms-Tax

الزَّكاةُ

1ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): ما فَرَضَ اللّهُ عَزّ ذِكرُهُ على هذهِ الأُمّةِ أشَدَّ علَيهِم مِنَ الزَّكاةِ ، وما تَهلِكُ عامَّتُهُم إلاّ فيها.

1– Imam al-Sadiq (a.s.) said, 'Allah – exalted be His remembrance – has not obligated anything more difficult for this community than paying the alms-tax, and the downfall of the majority of people lies in [their failure to pay] it.'[Amali al-Tusi, p. 693, no. 1474]

2ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): لا صلاةَ لِمَن لا زكاةَ لَهُ ، ولا زكاةَ لِمَن لا وَرَعَ لَهُ.

2– Imam al-Sadiq (a.s.) said, 'The prayer of one who does not give the alms-tax is void, and the alms-tax of the impious is void.'[Mishkat al-Anwar, no. 46]

3ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إنّما وُضِعَتِ الزَّكاةُ اِختِباراً للأغنِياءِ ومَعُونَةً لِلفُقَراءِ ، ولَو أنَّ الناسَ أدَّوا زكاةَ أموالِهِم ما بَقِيَ مسلمٌ فَقيراً مُحتاجاً، ولاَسْتَغنى بما فَرَضَ اللّهُ عزّوجلّ لَهُ ، وإنّ الناسَ ما افتَقَرُوا ، ولا احتاجُوا ، ولا جاعُوا ، ولا عَرُوا إلّا بِذُنوبِ الأغنياءِ .

3– Imam al-Sadiq (a.s.) said, 'The alms-tax has been prescribed as a test for the rich and an aid to the poor. If people duly paid the alms-tax on their wealth, there would not remain a single poor or needy Muslim, and all would suffice themselves through what Allah has prescribed. Verily people are only impoverished, needy, hungry and naked as a result of the sins of the wealthy.'[al-Faqih, v. 2, p. 7, no.

1579]

The Role of the Alms-Tax in the Increase of Wealth

دَورُ الزَّكاةِ في نَماءِ المالِ

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إذا أرَدتَ أن يُثرِيَ اللّهُ مالَكَ فَزَكِّهِ

4– The Prophet (S) said, 'If you want Allah to enrich your wealth then give the alms-tax from it.'[Bihar al-Anwar, v. 96, p. 23, no. 54]

5ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): حَصِّنُوا أموالَكُم بالزَّكاةِ

5– Imam Ali (a.s.) said, 'Strengthen your capital by paying the alms-tax.'[Bihar al-Anwar, v. 78, p. 60, no. 138]

6ـ الإمامُ الحسنُ (عَلَيهِ السّلامُ): ما نَقَصَتْ زكاةٌ مِن مالٍ قَطُّ

6– Imam al-Hasan (a.s.) said, 'The giving of the alms-tax never diminishes wealth.'[Bihar al-Anwar, v. 96, p. 23, no. 56]

7ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): وَجَدنا في كتابِ رسولِاللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ... إذا مَنَعُوا الزَّكاةَ مَنَعَتِ الأرضُ بَرَكَتَها مِنَ الزَّرعِ والثِّمارِ والمَعادِنِ كُلِّها.

7– Imam al-Baqir (a.s.) narrated, 'We found the following written in the book of the Prophet (S): ...When the alms-tax is withheld, the earth withholds all its yield of plants, fruits and minerals.'[al-Kafi, v. 2, p. 374, no. 2]

8ـ الإمامُ الكاظمُ (عَلَيهِ السّلامُ): إنّ اللّهَ عزّوجلّ وَضَعَ الزَّكاةَ قُوتاً للفُقَراءِ وتَوفِيرا لِأموالِكُم ..

8– Imam al-Kazim (a.s.) said, 'Verily Allah has fixed the alms-tax as a provision for the poor and a proliferation of your wealth.'[al-Kafi, v. 3, p. 498, no. 6]

9ـ الإمامُ الرِّضا (عَلَيهِ السّلامُ): إذا حُبِسَتِ الزَّكاةُ ماتَتِ المَواشِي ..

9– Imam Ar–Ridha’ (a.s.) said, 'When the alms–tax is not paid, livestock die as a result.’[Bihar al–Anwar, v. 73, p. 373, no. 8]

The One Who Refuses to Pay the Alms–Tax

مانِعُ الزَّكاةِ

10ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): الذي يَمنَعُ الزَّكاةَ يُحَوّلُ اللّهُ مالَهُ يَومَ القِيامَةِ شُجاعاً مِن نارٍ لَهُ رِيمَتانِ فَيُطَوّقُهُ إيّاهُ ثُمّ يقالُ لَهُ: اِلزَمْهُ كما لَزِمَكَ في الدنيا ، وهُو قولُ اللّهِ «سَيُطَوَّقُونَ ما بَخِلُوا بِهِ يَومَ القيامة».

10– Imam al–Baqir (a.s.) said, 'He who refuses to pay the alms–tax, on the Day of Resurrection Allah will transform his wealth into a cobra with two venom glands that will coil itself around him and be told, 'Tighten your grip on him just as he was tight–fisted with you in the world.’ This is in accordance with Allah's verse in the Qur’an: ***"They will be collared with what they grudge..."***[***Qur’an 3:180***]

11ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مَن مَنَعَ الزَّكاةَ سَألَ الرَّجعَةَ عندَ المَوتِ، وهُو قولُ اللّهِ عزّوجلّ: «حَتّى إذا جاءَ أحَدَهُمُ المَوْتُ قالَ رَبِّ ارْجِعُونِ لَعَلِّي أعْمَلُ صالِحا فيما تَرَكْتُ».

11– Imam al–Sadiq (a.s.) said, 'Those who refuse to pay the alms–tax ask to be returned to the world at the time of death, as per Allah's verse in the Qur’an: ***"When death comes to one of them, he says, 'My Lord! Take me back, that I may act righteously in what I have left behind."***[***Qur’an 23:99***]

12ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): السُّرّاقُ ثلاثةٌ: مانعُ الزَّكاةِ ، ومُستَحِلُّ مُهُورِ النِّساءِ ، وكذلكَ مَن استَدانَ ولَم يَنوِ قَضاءَهُ.

12– Imam al–Sadiq (a.s.) said, 'There are three types of people that are considered thieves: the one who refuses to pay the alms–tax, the one who spends his wife's dowry unlawfully, and the one who takes a loan with no intention to repay it.’[Bihar al–Anwar, p. 12, no. 15]

13ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مَن مَنَعَ قِيراطاً مِنَ الزَّكاةِ فَلْيَمُتْ إن شاءَ يَهُودِيّاً وإن شاءَ نَصرانِيّاً.

13– Imam al–Sadiq (a.s.) said, 'He who refuses to pay [as meagre an amount as] a sixteen of a dirham in alms–tax may as well die a Jew or a Christian.’[Thawab al–A’amal, p. 281, no. 7]

Those Who are Entitled to Receive the Alms-Tax

المُستَحِقُّونَ لِلزَّكاةِ

14- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) ـ في قولِهِ تعالى: «إنّما الصَّدَقاتُ للفُقَراءِ ...» ـ: الفَقيرُ الذي لا يَسأ لُ الناسَ، والمِسكينُ أجهَدُ مِنهُ ، والبائسُ أجهَدُهُم.

14– Imam al-Sadiq (a.s.), with regards to Allah's verse in the Qur'an: ***"Charities are only for the poor..."*** [***Qur'an 9:60***], said, 'The poor man is he who does not beg from people [despite his poverty], the destitute lives in even harsher conditions than him, and the wretched one lives in the most straitened circumstances of all.'[al-Kafi, v. 3, p. 501, no. 16]

There is a zakat for Everything

لِكُلّ شَيءٍ زَكاةٌ

15- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): زكاةُ القُدرَةِ ، الإنصافُ. .

15– Imam Ali (a.s.) said, 'The zakat of power is equity.'[Ghurar al-Hikam, no. 5448]

16- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): زكاةُ الجَمالِ ، العَفافُ. .

16– Imam Ali (a.s.) said, 'The zakat of beauty is chastity.'[Ghurar al-Hikam, no. 5449]

17- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): زكاةُ اليَسارِ ، بِرُّ الجِيرانِ وصِلَةُ الأرحامِ. .

17– Imam Ali (a.s.) said, 'The zakat of prosperity is goodness to one's neighbours and maintaining relations with one's kin.'[Ghurar al-Hikam, no. 5453]

18- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): زكاةُ الصِحَّةِ ، السَّعيُ في طاعَةِ اللّهِ. ـ

18– Imam Ali (a.s.) said, 'The zakat of health is exerting oneself in Allah's obedience.'[Ghurar al-Hikam, no. 5454]

19ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): زكاةُ الشَّجاعةِ ، الجِهادُ في سبيلِ اللّهِ

19– Imam Ali (a.s.) said, 'The zakat of courage is fighting in the way of Allah.'[Ghurar al-Hikam, no. 5455]

20ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): علَيكَ بالصَّومِ ؛ فَإنّهُ زكاةُ البَدَنِ

20– Imam Ali (a.s.) said, 'Fast, for that is the zakat of the body.'[Bihar al-Anwar, v. 78, p. 99, no. 1]

21ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إنَّ لِكُلِّ شَيءٍ زكاةً ، وزكاةُ العِلمِ أن يُعَلِّمَهُ أهلَهُ

21– Imam al-Sadiq (a.s.) said, 'Verily upon everything is its zakat, and the zakat of knowledge is to teach it to those who are worthy of it.'[Bihar al-Anwar, p. 247, no. 77]

22ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): المَعروفُ زكاةُ النِّعَمِ ، والشَّفاعةُ زكاةُ الجاهِ ، والعِلَلُ زكاةُ الأبدانِ ، والعَفوُ زَكاةُ الظَّفَرِ ، وما أدّيتَ زكاتَهُ فهُو مَأمونُ السَّلْبِ .

22– Imam al-Sadiq (a.s.) said, 'Good moral conduct is the zakat of bounties, intercession is the zakat of high status, ailments are the zakat of the body, amnesty is the zakat of victory, and all that you give out zakat on is protected from being snatched away from you.'[Bihar al-Anwar, p. 268, no. 182]

Obligatory Alms-Tax Payable on ‘Ahd al-Fitr

Obligatory Alms-Tax Payable on ‘Ahd al-Fitr[2]

زَكاةُ الفِطرَةِ

23ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن أدّى زكاةَ الفِطرَةِ تَمَّمَ اللّهُ لَهُ بها ما نَقَصَ مِن زكاةِ مالِهِ . ـ .

23– Imam Ali (a.s.) said, 'He who pays the obligatory alms-tax at the end of Ramadhan, Allah uses it to make up for any deficit in the alms-tax paid on his wealth.'[Wasa'il al-Shi'ah, v. 6, p. 220, no. 4]

24ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إنّ مِن تَمامِ الصَّومِ إعطاءَ الزَّكاةِ ـ يعني الفِطرَةَ ـ كما أنَّ الصَّلاةَ على النبيّ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) مِن تَمامِ الصّلاةِ ، لأ نّه مَن صامَ ولَم يُؤَدِّ الزَّكاةَ فلا صَومَ لَهُ إذا تَرَكَها مُتَعَمِّداً.

24– Imam al-Sadiq (a.s.) said, 'Giving the alms-tax at the end of the month of Ramadhan constitutes fasting just as sending blessings on the Prophet (S) at the end of the prayer completes and constitutes the prayer. Verily the one who fasts and yet intentionally does not pay the alms-tax due, his fasting is invalid.'[al-Faqih, v. 2, p. 183,no. 2085]

1. zakat: in general Islamic terminology and specifically in Islamic jurisprudence and law, this refers to the alms-tax payable on one's wealth or property. Semantically, the word itself means 'purity' and comes from the root zaka (to purify, increase, augment, make thrive). Therefore zakat is that which is given out from something in order to purify it and increase its worth, and the traditions in this section indicate that in addition to the zakat payable on wealth, there is also a zakat payable on all other bounties of Allah that He has bestowed on man, in order to purify them, increase their worth and make them thrive. In this section, therefore, the word zakat has been left in the Arabic to differentiate it from the juristic term 'alms-tax' (ed.)
2. termed zakat al-fitra. 'Ahd al-Fitr: festival marking the end of the month of Ramadhan (ed.)

Amicableness

Amicableness المُداراة

Amicableness

فَضلُ المُداراةِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : أمَرَني رَبّي بِمُداراةِ النّاسِ كَما أمَرَني بِأداءِ الفَرائضِ

1– The Prophet (S) said, 'Allah has commanded me to treat people amicably just as He has commanded me to fulfil the religious obligations.'[al-Kafi, v. 2, p. 117, no. 4]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مُداراةُ النّاسِ نِصفُ الإيمانِ ، والرِّفقُ بِهِم نِصفُ العَيشِ

2– The Prophet (S) said, 'Being amicable towards people is half of faith, and being gentle and kind to them is half of life.'[al-Kafi, v. 2, p. 117, no. 5]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : ثَلاثٌ مَن لَم يَكُن فِيه لِم يَتِمَّ لَهُ عَمَلٌ : وَرَعٌ يَحجُزُهُ عَن مَعاصِي اللّهِ ، وخُلُقٌ يُدارِي بِهِ النّاسَ ، وحِلْمٌ يَرُدُّ بِهِ جَهلَ الجاهِلِ.

3– The Prophet (S) said, 'There are three things that if are not present with someone then their actions

are incomplete: piety preventing one from disobeying Allah, a character through which one is amicable towards people, and clemency with which to deal with the rashness of the ignorant.'[al-Kafi, v. 2, p. 116, no. 1]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : ثَمَرَةُ العَقلِ مُداراةُ النّاسِ

4– Imam Ali (a.s.) said, 'The fruit of [strong] intellect is amicableness with people.'[Ghurar al-Hikam, no. 4629]

5ـ . ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : سَلامَةُ الدّينِ وَالدُّنيا في مُداراةِ النّاسِ

5– Imam Ali (a.s.) said, 'The security of this world and the Hereafter lies in amicableness with people.'[Ghurar al-Hikam, no. 5610]

6ـ . ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : مَن دَارى أضدادَهُ أمِنَ المَحارِبَ

6– Imam Ali (a.s.) said, 'Whoever is amicable towards his enemies is secure from war.'[Ghurar al-Hikam, no. 8539]

7ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : مَن لَم يُصلِحْهُ حُسنُ المُداراةِ أصلَحَهُ سُوءُ المُكافاةِ

7– Imam Ali (a.s.) said, 'Whoever is not improved by the goodness of amicableness will be improved by the evil consequences [of the absence of it].'[Ghurar al-Hikam, no. 8202]

8ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ مِن كَلامٍ لَهُ يُوَبِّخُ فِيهِ أصحابَهُ ـ : كَم أُداريكُم كَما تُدارَى البِكارُ العَمِدَةُ ، وَالثِّيابُ المُتَداعِيَةُ، كُلَّما حِيصَت مِن جانِبٍ تَهَتَّكتْ مِن آخَرَ ... و إنّي لَعالِمٌ بِما يُصلِحُكُم ويُقِيمُ أوَدَكُم ، ولكِنّي لا أرى إصلاحَكُم بِإفسادِ نَفْسي.

8– Imam Ali (a.s.) when reprimanding his companions said, 'How long should I continue to be amicable with you the way one is amicable with camels with a hollow hump, or to worn clothes which when stitched on one side give way on the other… and verily I know what can improve you and how to straighten your crookedness, but I shall not improve your condition by marring myself.'[Nahjul Balaghah, Sermon 69]

Amity

Amity الأُلفَة

Amity

الحَثُّ عَلى الأُلفَةِ

1- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إزَالَةُ الرَّوَاسِي أسْهَلُ مِنْ تَأْلِيفِ القُلُوبِ المُتَنَافِرَةِ.

1- Imam Ali (a.s.) said, 'Moving mountains is easier than bringing hostile hearts together.'[Bihar al-Anwar, v. 78, p. 11, no. 70]

2- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إنَّ سُرْعةَ ائْتِلاَفِ قُلُوبِ الأبْرَارِ إذا الْتَقَوا - وَإنْ لَمْ يُظهِرُوا التَّوَدُّدَ بأَلْسِنَتِهِمْ - كَسُرْعَةِ اخْتِلاَطِ ماءِ السَّمَاءِ بِماءِ الأنْهَارِ . وإنَّ بُعْدَ ائْتِلاَفِ قُلُوبِ الفُجَّارِ إذَا الْتَقَوا - وَإنْ أظْهَرُوا التَّوَدُّدَ بأَلْسِنَتِهِمْ - كَبُعْدِ البَهَائِمِ مِنَ التَّعَاطُفِ وَإنْ طَالَ اعْتِلاَفُهَا عَلى مِذْوَدٍ واحِدٍ.

2- Imam al-Sadiq (a.s.) said, 'The speed of amity between the hearts of pious people when they meet – even if they do not show their mutual love on their tongues – is like the speed of the rain water when it mixes with the water of rivers. And the distance between the hearts of the wicked when they meet – even if they make a show of love on their tongues – is like the distance between beasts that cannot have mutual affection no matter how long they eat from the same trough.'[Tuhaf al-'Uqul, no. 373]

There is no Good in Someone who Does not Like others, Nor Is He Liked by Them

لا خَيْرَ فِيمَنْ لا يأ لَفُ ولا يُؤلَفُ

3- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): خِيَارُكُمْ أحاسِنُكُمْ أخْلاَقا ، الّذِينَ يَأْلَفُونَ وَيُؤلَفُونَ .

3- The Prophet (S) said, 'The best among you are the ones who have the best moral traits, those who like others and are well-liked.'[Ibid. no. 45]

4– رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): خَيْرُ المُؤْمِنِينَ مَنْ كَانَ مَأْلَفَةً لِلْمُؤْمِنِينَ ، وَلاَ خَيْرَ فِيْمَنْ لاَ يُؤلَفُ وَلاَ يَأْلَفُ.

4– The Prophet (S) said, ‘The best of the believers is the one who is loved by the believers, and there is no good to be found in someone who does not like others nor is he liked by them.’[Bihar al–Anwar, v. 75, p. 265, no. 9]

Anger

Anger الغَضَبُ

Anger is the Key to All Evils

الغَضَبُ مِفتاحُ كُلِّ شَرٍّ

1– رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الغَضَبُ جَمرَةٌ مِن الشيطانِ

1– The Prophet (S) said, ‘Anger is a smouldering ember [kindled by] Satan.’[Bihar al–Anwar, v. 73, p. 265, no. 15]

2– الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الحِدَّةُ ضَربٌ مِن الجُنونِ لأنَّ صاحِبَها يَندَمُ، فإن لَم يَندَمْ فَجُنُونُهُ مُستَحكِمٌ

2– Imam Ali (a.s.) said, ‘Rage is a type of madness because the one enraged feels regret later on, and if he does not feel regret, then his madness has become ingrained.’[Nahjul Balaghah, Saying 255]

3– الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): الغَضَبُ مِفتاحُ كُلِّ شَرٍّ

3– Imam al–Sadiq (a.s.) said, ‘Anger is the key to all evils.’[al–Kafi, v. 2, p. 303, no. 3]

4– الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): الغَضَبُ مَمحَقَةٌ لِقَلبِ الحَكيمِ

4– Imam al–Sadiq (a.s.) said, ‘Anger is such that it destroys the heart of even the wise man.’[al–Kafi, v. 2, p. 305, no. 13]

Enjoinment of Controlling One's Anger

الحَثُّ عَلى مِلكِ الغَضَبِ

5ـ . . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ألا أُخبِرُكُم بِأشَدِّكُم ؟ مَن مَلَكَ نفسَهُ عِندَ الغَضَبِ

5– The Prophet (S) said, 'The Prophet (S) said, 'Shall I tell you who is the toughest and strongest from among you? The one who controls himself when he is angry.'[Nathr al-Durar, v. 1, p. 183]

6ـ . . الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): لا قُوَّةَ كَرَدِّ الغَضَبِ

6– Imam al-Baqir (a.s.) said, 'There is no strength like being able to repel one's anger.'[Tuhaf al-'Uqul, no. 286]

7ـ . . الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مَن لَم يَملِكْ غَضَبَهُ لَم يَملِكْ عَقلَهُ

7– Imam al-Sadiq (a.s.) said, 'He who has no control over his anger has no control over his reason.'[al-Kafi, v. 2, p. 305, no. 13]

Enjoinment of Suppressing One's Anger

الحَثُّ عَلى كَظمِ الغَيظِ

8ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ لِجَهَنَّمَ باباً لا يَدخُلُها إلّا مَن شَفى غَيظَهُ بمَعصيَةِ اللّهِ تعالى

8– The Prophet (S) said, 'Verily there is a door to Hell, the entrance into which will be reserved for one who vented his anger through committing an act of disobedience to Allah, most High.'[Tanbih al-Khawatir, v. 1, p. 121]

9ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن كَفَّ غَضَبَهُ كَفَّ اللّهُ عَنهُ عَذابَهُ

9– The Prophet (S) said, 'He who curbs his anger, Allah will curb His punishment from him.'[Bihar al-Anwar, v. 73, p. 263, no. 7]

10ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): مَن كَظَمَ غَيظا وهو يَقدِرُ على إمضائهِ حَشا اللّهُ قَلبَهُ أمناً وإيماناً يومَ القِيامَةِ

10– Imam al-Baqir (a.s.) said, ‘He who suppresses his anger despite being able to vent it, Allah will fill his heart with peace and security on the Day of Resurrection.’[al-Kafi, v. 2, p. 110, no. 7]

11ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): نِعمَ الجُرعَةُ الغَيظُ لِمَن صَبَرَ علَيها ... .

11– Imam al-Sadiq (a.s.) said, ‘What a good dose anger is for he who can swallow it …’[al-Kafi, v. 2, p. 109, no. 3]

The Remedy for Anger

دَواءُ الغَضَبِ

12ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): يا عليُّ، لاتَغضَبْ، فإذا غَضِبتَ فَاقعُدْ وتَفَكَّرْ في قُدرَةِ الرَّبِّ علَى العِبادِ وحِلمِهِ عَنهُم، وإذا قيلَ لكَ: اِتَّقِ اللّهَ فَانبِذْ غَضَبَكَ، وراجِعْ حِلمَكَ .

12– The Prophet (S) said, ‘O Ali, do not get angry, and if you do get angry, then sit down and reflect upon the power of your Lord over His creation and His clemency towards them in spite of it. And whenever anyone tells you [condescendingly] to fear Allah, expel your anger and remind yourself of your clemency.’[Tuhaf al-’Uqul, no. 14]

13ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): داوُوا الغَضَبَ بالصَّمتِ، والشَّهوَةَ بالعَقلِ .

13– Imam Ali (a.s.) said, ‘Remedy your anger with silence, and your carnal desire through your reason.’[Ghurar al-Hikam, no. 5155]

The Praiseworthiness of Anger for the Sake of Allah

مدحُ الغَضَبِ للهِ

14ـ الإمامُ زين العابدين (عَلَيهِ السّلامُ): قالَ موسىبنُ عمرانَ (عَلَيهِ السّلامُ): يا ربِّ، مَن أهلُكَ الذينَ تُظِلُّهُم في ظِلِّ عَرشِكَ يومَ لا ظِلَّ إلّا ظِلُّكَ ؟ فَأوحَى اللّهُ إلَيهِ: ... والذينَ يَغضَبُونَ لِمَحارِمي إذا استُحِلَّت مِثلَالنِّمرِ إذاجُرِحَ!

14– Prophet Moses (a.s.) [addressed Allah] saying, ‘O Lord, who are your special people whom You will shade with the shade of Your Throne on the day when no shade will avail except Your Shade?’ So Allah revealed to him, ‘… and those who are angered when the things that I have prohibited are deemed lawful [by people], the way a leopard is angered when it is wounded!’[Wasa’il al-Shi’ah, v. 11, p. 416, no. 3]

15ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): كانَ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) لايَغضَبُ للدنيا، فإذا أغضَبَهُ الحقُّ لَم يَعرِفْهُ أحَدٌ ولم يَقُمْ لِغَضَبِهِ شَيءٌ حتّى يَنتَصِرَ لَهُ.

15– Imam Ali (a.s.) said, ‘He (S) [i.e. the Prophet] never used to get angry over worldly matters, but when he did get angry for the sake of the truth, he was unrecognisable and nothing could restrain his anger until he had triumphed in his case [for the truth].’[al-Mahajjat al-Baydha, v. 5, p. 303]

16ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن شَنِئَ الفاسِقينَ وغَضِبَ للّهِ، غَضِبَ اللّهُ لَهُ وأرضاهُ يومَ القِيامَةِ

16– Imam Ali (a.s.) said, ‘He who displays his ill-feeling towards the immoral people and gets angry for the sake of Allah, Allah will get angry for his sake and will render him well-pleased on the Day of Resurrection.’[Nahjul Balaghah, Saying 31]

Animals

Animals الحَيَوان

The Rights of Animals

حُقوقُ الحَيَوانِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ لَمّا أبْصَرَ ناقَةً مَعْقولَةً وعلَيها جِهازُها ـ : أينَ صاحِبُها ؟ مُروهُ فلْيَستَعِدَّ غَدا للخُصومَةِ.

1– When the Prophet (S) saw a she-camel, whose knees were tied up, carrying her load, he said, ‘Where is her owner? Tell him that he should prepare for the lawsuit tomorrow [the Day of Resurrection].’[Bihar al-Anwar, v. 7, p. 276, no. 50]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إنّ اللّهَ يُحِبُّ الرِّفْقَ ويُعينُ علَيهِ ، فإذا رَكِبْتُمُ الدَّوابَّ العُجْفَ فأنْزِلوها مَنازِلَها ، فإنْ كانتِ الأرضُ مُجْدِبَةً فانْجوا عَنها ، وإنْ كانتْ مُخْصِبَةً فأنْزِلُوها مَنازِلَها.

2– The Prophet (S) said, ‘Verily Allah loves gentleness and He aids in implementing it, so when you ride a lean animal, dismount it at the right place for if the land is barren and arid then get away from it and if the land is lush and fertile then dismount the animal [and allow it to rest].’[al-Kafi, v. 2, p. 120, no. 12]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : ارْكَبوا هذهِ الدَّوابَّ سالِمَةً واتَّدِعُوها سالِمَةً ، ولا تَتَّخِذوها كَراسِيَّ لأحادِيثِكُم في الطُّرُقِ والأسْواقِ ، فَرُبَّ مَرْكوبَةٍ خَيرٌ مِن راكِبِها وأكْثَرُ ذِكْراً للّهِ تبارَكَ وتعالى مِنهُ.

3– The Prophet (S) said, ‘Mount these animals soundly and look after them properly and do not treat them as chairs for your conversations in the streets and the markets, for many riding animals are better than their rider and are more remembering of Allah – Blessed and most High.’[Kanz al-’Ummal, no. 24957]

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : للدّابّةِ على صاحِبِها سِتُّ خِصالٍ : يَعْلِفُها إذا نَزلَ ، ويَعْرِضُ علَيها الماءَ إذا مَرَّ بِهِ ، ولا يَضْرِبُها إلّا على حقٍّ ، ولا يُحَمِّلُها ما لا تُطيقُ، ولا يُكلِّفُها مِن السَّيرِ إلّا طاقَتَها، ولا يَقِفُ علَيها فُواقاً.

4– The Prophet (S) said, ‘The animal has six rights over its owner: once the owner has dismounted the animal he should allow it to graze, he should give it access to water if they pass by it, he should not hit the animal except when it truly deserves it, he should not burden it with a load that it cannot bear, he should not overtask it with a journey that it cannot endure and he should not sit on it for lengthy periods of time.’[Mustadrak al-Wasa’il, v. 8, p. 258, no. 9393]

5ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : لا تَضْرِبوا الدَّوابَّ على وُجوهِها ؛ فإنَّها تُسَبِّحُ بحَمْدِ اللّهِ . .

5– The Prophet (S) said, ‘Do not hit animals on their faces for verily they praise and glorify Allah.’[al-Kafi, v. 6, p. 538, no. 4]

6ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : غُفِرَ لامْرأةٍ مُومِسَةٍ مرَّتْ بكلبٍ على رأسِ رَكِيٍّ يَلْهَثُ كادَ يَقْتُلُهُ العَطَشُ ، فنَزَعَتْ خُفَّها فأوْثَقَتْهُ بخِمارِها فنَزَعَتْ لَهُ مِن الماءِ ، فغُفِرَ لَها بذلكَ .

6– The Prophet (S) said, ‘A prostitute was forgiven when she passed a panting dog almost dying of thirst at the foot of a well, whereby she took off her shoe and tied it to her headscarf and lowered it into the well to extract water [for the dog], and for that action she was forgiven.’[Kanz al-’Ummal, no. 43116]

7ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : ما مِن دابَّةٍ ـ طائرٍ ولا غَيرِهِ ـ يُقتَلُ بغَيرِ الحقِّ إلّا ستُخاصِمُهُ يَومَ القِيامَةِ

7– The Prophet (S) said, ‘No animal, including a bird or any other kind, is killed unjustly except that it will raise a complaint against him [the killer] on the Day of Resurrection.’[Kanz al–’Ummal, no. 39968]

8ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَن قَتلَ عُصْفوراً عَبَثاً عَجَّ إلى اللّهِ يَومَ القِيامَةِ مِنهُ ، يقولُ : يا رَبِّ ، إنّ فُلاناً قَتلَني عَبَثاً ولَم يَقتُلْني لِمَنفَعَةٍ.

8– The Prophet (S) said, ‘Whoever kills a sparrow in vain, it will cry out to Allah against him on the Day of Resurrection saying, ‘O my Lord, so and so killed me in vain and did not kill me for any useful purpose.’[Kanz al–’Ummal, no. 39971]

9ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : لَو غُفِرَ لَكُم ما تَأتونَ إلى البَهائِمِ لَغُفِرَ لَكُم كَثيراً

9– The Prophet (S) said, ‘If the oppression that you have committed towards animals is forgiven for you, then [realize that] you have been forgiven a lot [of your sins].’[Kanz al–’Ummal, no. 24973]

10ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : ألاَ تَتَّقي اللّهَ في هذهِ البَهيمَةِ الّتي مَلّكَكَ اللّهُ تعالى إيّاها ؟! فإنّهُ شَكا إلَيّ أنّكَ تُجيعُهُ وتُدْئِبُهُ.

10– The Prophet (S) said, ‘Are you not God wary with respect to this animal that Allah has allowed you to possess?! Because verily it has complained to me that you keep it hungry and tire it out.’[Kanz al–’Ummal, no. 24982]

11ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : لَعنَ اللّهُ مَن مَثَّلَ بالحَيوانِ

11– The Prophet (S) said, ‘May the curse of Allah be on the one who treats an animal harshly.’[Kanz al–’Ummal, no. 24971]

12ـ نَهى رسول اللّه (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) عن قَتلِ كُلِّ ذي رُوحٍ إلّا أنْ يُؤذي

12– Ibn ‘Abbas narrates, ‘The Prophet (S) forbade the killing of any living thing unless it causes harm.’[Kanz al–’Ummal, no. 39981]

13ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : إنّ امرأة عُذِّبَتْ في هِرّةٍ رَبَطتْها حتّى ماتَتْ عَطَشاً

13– Imam al-Sadiq (a.s.) said, ‘Verily a woman was chastised for the fact that she tied up a cat and left it till it died of thirst.’[Makarim al-Akhlaq, v. 1, p. 280, no. 864]

The Answer

The Answer الجَواب

1ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : إذا ازْدَحَمَ الجَوابُ خَفِيَ الصَّوابُ

1– Imam Ali (a.s.) said, ‘Where there are several answers, the correct one will remain hidden.’[Nahjul Balaghah, Saying 243]

2ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : رُبَّما أُرتِجَ على الفَصيحِ الجَوابُ

2– Imam Ali (a.s.) said, ‘Sometimes even the eloquent fails to come up with an answer.’[Ghurar al-Hikam, no. 5378]

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : مَن أسْرَعَ في الجَوابِ لَم يُدرِكِ الصَّوابَ

3– Imam Ali (a.s.) said, ‘He who rushes to give answers will not perceive the truth.’[Ibid. no. 8640]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : مِن بُرهانِ الفَضلِ صائبُ الجَوابِ

4– Imam Ali (a.s.) said, ‘One of the proofs of virtue is giving correct answers.’[Ibid. no. 9417]

5ـ . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : دَعِ الحِدَّةَ وتَفَكَّرْ في الحُجَّةِ وتَحفَّظْ مِن الخَطَلِ، تأمَنِ الزَّلَلَ

5– Imam Ali (a.s.) said, ‘Leave sharpness and reflect instead on the argument, and avoid idle talk in order to be safe from error.’[Ibid. no. 5136]

6ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : إذا حَلُمْتَ عنِ الجاهِلِ فَقَد أوْسَعْتَهُ جَواباً

6– Imam Ali (a.s.) said, ‘If you remain clement with the ignorant, you give him indeed an adequate

answer.’[Ibid. no. 4104]

7ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : رُبَّ كلامٍ جَوابُهُ السُّكوتُ

7– Imam Ali (a.s.) said, ‘Many a speech is answered by silence.’[Ibid. no. 5303]

8ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : إنّ مَن أجابَ في كلِّ مايُسْألُ عَنهُ لَمَجنونٌ . .

8– Imam al-Sadiq (a.s.) said, ‘He who answers regarding all that is asked is mad.’[Ma’ani al-Akhbar, p. 238, no. 2]

[Allah’s] Antipathy

[Allah’s] Antipathy البُغض

Those Whom Allah Despises

المَبْغوضونَ إلَى اللّهِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ اللّهَ يُبغِضُ الشّيخَ الزّاني، والغَنيَّ الظَّلومَ، والفَقيرَ المُخْتالَ، والسّائلَ المُلْحِفَ، ويُحبِطُ أجرَ المُعطي المَنّانِ، ويَمقُتُ البَذيخَ الجَريَّ الكَذّابَ.

1– The Prophet (S) said, ‘Allah despises the adulterous old man, the wealthy oppressor, the arrogant pauper, and the persistent beggar; He nullifies the reward of the bragging doner, and he hates the blatantly insolent liar.’[Tuhaf al-’Uqul, no. 42]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ اللّهَ تبارَكَ وتعالى يُبغِضُ كلَّ عالِمٍ بالدُّنيا جاهلٍ بالآخِرَةِ

2– The Prophet (S) said, ‘Allah, the Exalted, despises anyone who is knowledgeable about this world, but ignorant about the Hereafter.’[Kanz al-’Ummal, 28982]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ اللّهَ تعالى يُبغِضُ كلَّ جَعْظَريٍّ جَوّاظٍ سَخّابٍ في الأسْواقِ، جِيفةٍ باللّيلِ،

حِمارٍ بالنّهارِ، عالمٍ بالدُّنيا، جاهلٍ بالآخِرَةِ.

3– The Prophet (S) said, ‘Allah despises anyone who is ill-mannered, swaggering [in his gait], frequenting the markets, a corpse by night, [sleeping] like a donkey during the day, knowledgeable about this world, but ignorant about the Hereafter.’[‘Uyun Akhbar ar-Ridha, v. 2, p. 28, no. 24]

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ اللّهَ عزّ وجلّ يُبغِضُ رجُلاً يُدخَلُ علَيهِ في بَيتِهِ ولا يُقاتِلُ

4– The Prophet (S) said, ‘Allah despises a man who does not fight intruders in his home.’[Ibid. no. 43679]

5ـ . ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنَّ اللّهَ سبحانه لَيُبغِضُ الوَقِحَ المُتَجرّي علَى المَعاصي

5– Imam Ali (a.s.) said, ‘Allah, the Exalted, despises the insolent man who is audacious [in committing] acts of disobedience.’[Ghurar al-Hikam, no. 3437]

6ـ . ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): كانَ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) يقولُ: إنَّ اللّهَ يُبغِضُ المُعَبِّسَ في وَجهِ إخْوانِهِ

6– Imam Ali (a.s.) said, ‘The Prophet (S) used to say, ‘Allah despises the one who frowns at the faces of his brethren.’[Mustadrak al-Wasa’il, v. 8, p. 321, no. 9552]

7ـ . ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): إنَّ اللّهَ يُبغِضُ الفاحِشَ المُتَفَحِّشَ

7– Imam al-Baqir (a.s.) said, ‘Allah despises the vile person who displays his vices publicly.’[Bihar al-Anwar, v. 71, p. 383, no. 17]

The People Allah Despises Most

أبغَضُ النّاسِ إلَى اللّهِ

8ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ أبغَضَ الخَلقِ إلَى اللّهِ ثلاثةٌ: الرّجُلُ يُكثِرُ النّومَ بالنّهارِ ولَم يُصَلِّ مِن اللّيلِ شَيئاً، والرّجُلُ يُكْثِرُ الأكْلَ ولا يُسَمّي اللّهَ على طَعامِهِ ولا يَحْمَدُهُ، والرّجلُ يُكْثِرُ الضِّحْكَ مِن غيرِ عَجَبٍ.

8– The Prophet (S) said, ‘Three people that Allah despises most are: a man who sleeps a lot in the day without having woken up to pray at night, a man who eats a lot without uttering the name of Allah or

praising Him upon starting to eat, and a man who laughs a lot without reason.'[Kanz al-'Ummal, no. 21431]

9- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أبغَضُ النّاسِ إلَى اللّهِ ثلاثةٌ: مُلحِدٌ في الحَرَمِ، ومُبْتَغٍ في الإسلامِ سُنّةَ الجاهِليّةِ، ومُطلِبُ دَمِ امرئٍ بغير حقّ لِيُهرِيقَ دمَهُ.

9- The Prophet (S) said, 'Three people that Allah despises most are: an atheist in the Sanctuary [of Makkah], a man who seeks the pre-Islamic pagan practice in the era Islam, and a man who seeks to shed another's blood without any just cause.'[Ibid. no. 43833]

10- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أبغَضُكُم إلَى اللّهِ المَشّاؤونَ بالنَّميمةِ، المُفرّقونَ بينَ الإخْوانِ، المُلْتَمِسونَ للبُرآءِ العَثَراتِ.

10- The Prophet (S) said, 'The most despised, by Allah, from among you are those who roam about gossiping and separating brothers, and seeking out flaws in innocent people.'[Bihar al-Anwar, v. 71, p. 383, no. 17]

11- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ أبغَضَ الخَلقِ إلَى اللّهِ تعالى العالِمُ يَزورُ العُمّالَ..

11- The Prophet (S) said, 'The most despised by Allah, the Exalted, from among His creatures is the scholar who frequents the rulers.'[Kanz al-'Ummal, no. 28985]

12- رسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ أبغَضَكُم إلَيَّ وأبعَدَكُم مِنّي يومَ القيامةِ الثَّرْثارونَ، والمُتَشَدّقونَ، والمُتَفَيْهِقونَ . قالوا: يا رسولَ اللّهِ، ما المُتَفَيْهِقونَ ؟ قالَ: المُتَكبّرونَ .

12- The Prophet (S) said, 'Verily the most despicable from among you to me and the farthest away from me on the Day of Judgment are the prattlers, the pretentious, and the mutafayhiqoun.' He was asked, 'O Messenger of Allah! Who are the mutafayhiqoun?' He said, 'Those who are arrogant.'[Ibid. no. 43833]

13- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أبغَضُ الخَلائقِ إلَى اللّهِ المُغْتابُ..

13- Imam Ali (a.s.) said, 'The person most despised by Allah from among all His creatures is the backbiter.'[Ghurar al-Hikam, no. 3128]

14- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أمْقَتُ العبادِ إلَى اللّهِ سبحانه مَن كانَ هِمَّتُهُ (هَمُّهُ) بطنَهُ وفَرْجَهُ..

14- Imam Ali (a.s.) said, 'The person most despised by Allah, the Exalted, from among His creatures is the one whose greatest concerns are [sating the appetite of] his stomach and his private parts.'[Ibid. no. 3294]

15ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): أبغَضُ الخَلائقِ إلَى اللّهِ تعالى الجاهلُ. .

15- Imam Ali (a.s.) said, 'The person most despised by Allah, the Exalted, is the ignorant one.'[Ibid. no. 3359]

16ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): إنَّ أبغَضَ خَلقِ اللّهِ إلَى اللّهِ رجُلٌ قَمَشَ عِلْماً، غارّاً في أغْباشِ الفِتْنةِ، عَمِيا بما في غَيبِ الهُدْنةِ، سَمّاهُ أشْباهُهُ مِن النّاسِ عالِما، ولَم يُغْنَ في العِلمِ يَوماً سالِماً .

16- Imam Ali (a.s.) said, 'The most despised of creatures in the sight of Allah is a man who gathers scattered pieces of knowledge, deceiving [people] in the darkness of chaos, and blinded to what lies hidden in tranquility. His peers from among the people call him a scholar, but he himself has never benefited one full day from his knowledge.'[Kanz al-'Ummal, no. 44220]

17ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): أبغَضُ العِبادِ إلَى اللّهِ سبحانه العالِمُ المُتَجَبِّرُ. .

17- Imam Ali (a.s.) said, 'The person most despised by Allah, the Exalted, is the overbearing scholar.'[Ghurar al-Hikam, no. 3164]

18ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): قالَ موسى (عَلَيهِ السّلامُ): يا ربِّ، أيُّ عِبادِكَ أبغَضُ إلَيكَ ؟ قالَ: جِيفةٌ باللّيلِ بَطّالٌ بالنّهارِ.

18- Imam al-Baqir (a.s.) narrated, 'Moses (a.s.) said, 'O Lord! Who do You despise the most from among Your servants?' He replied, 'The one who [sleeps like] a corpse by night and is idle during the day.'[Bihar al-Anwar, v. 76, p. 180, no. 8]

19ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إنَّ أبغَضَ خَلقِ اللّهِ عبدٌ اتّقَى النّاسُ لِسانَهُ.

19- Imam al-Sadiq (a.s.) said, 'The person most despised from among Allah's creatures is a man whose [sharp] tongue people are wary of.'[al-Kafi, v. 2, p. 323, no. 4]

Acts Despised By Allah

الأعمالُ المَبغوضةُ إلَى اللّهِ

20ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ليسَ شَيءٌ أبغَضَ إلَى اللّهِ مِن بَطنٍ مَلآنَ

20– The Prophet (S) said, ‘Nothing is more despised by Allah than a full stomach.’[Uyoun Akhbar al–Ridha (a.s.), v. 2, p. 36, no. 89]

21ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ما شَيءٌ أبغَضُ إلَى اللّهِ مِنَ البُخلِ وسوءِ الخُلُقِ، وإنَّهُ لَيُفسِدُ العَمَلَ كَما يُفسِدُ الطّينُ العَسَلَ.

21– The Prophet (S) said to the archangel Gabriel, ‘Which place is most despised by Allah?’ He said, ‘The marketplaces, and the most despised from among those who frequent them is he who is the first to enter and the last to leave.’[Bihar al–Anwar, v. 84, p. 4, no. 76]

22ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إنَّ اللّهَ يُبْغِضُ كَثْرَةَ النَّومِ وكَثْرَةَ الفراغِ. .

22– Imam al–Sadiq (a.s.) said, ‘Allah despises excessive sleep and excessive idleness.’[Ibid. v. 76, p. 180, no. 10]

23ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): ثلاثٌ فيهِنَّ المَقْتُ مِن اللّهِ عزّ وجلّ: نَومٌ مِن غيرِ سَهَرٍ، وضِحكٌ مِن غيرِ عجَبٍ، وأكلٌ علَى الشِّبَعِ.

23– Imam al–Sadiq (a.s.) said, ‘Three things deserve the antipathy of Allah, the Exalted: [excessive] sleeping without night–vigil, laughing without a cause, and eating on a full stomach.’[al–Khisal, p. 89, no. 25]

24ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إنَّ رجُلاً مِن خَثْعَمٍ جاءَ إلَى النَّبيِّ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) فقال: أيُّ الأعمالِ أبغَضُ إلَى اللّهِ عزّ وجلّ ؟ فقالَ: الشِّركُ باللّهِ . قالَ: ثُمّ ماذا؟ قالَ: قَطيعةُ الرَّحِمِ . قالَ: ثُمّ ماذا ؟ قالَ: الأمرُ بالمُنكَرِ والنَّهيُ عنِ المَعروفِ .

24– Imam al–Sadiq (a.s.) said, ‘A man from [the tribe of] Khath’am came to the Prophet (S), asking, ‘Which deeds are the most despised by Allah, the Exalted?’ The Prophet replied, ‘Associating anyone with Allah.’ The man asked, ‘Then what?’ He said, ‘Cutting off one’s kin.’ The man asked, ‘Then what?’

He said, ‘Enjoining evil and forbidding what is good.’[al-Kafi, v. 2, p. 290, no. 4]

25ـ الإمامُ الرِّضا (عَلَيهِ السَّلامُ): إنَّ اللّهَ يُبغِضُ القِيلَ والقالَ، وإضاعَةَ المالِ، وكَثْرَةَ السُّؤالِ.

25- Imam Ar-Ridha’ (a.s.) said, ‘Allah, the Exalted, despises gossip, wasting money, and persistent begging.’[Bihar al-Anwar, v. 78, p. 335, no. 16]

Malice

البَغْضاءُ

26ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): دَبَّ إلَيكُم داءُ الأُمَمِ قَبلَكُم: البَغْضاءُ والحَسدُ

26- The Prophet (S) said, ‘You have been sneaked upon by the plague of previous nations: jealousy and malice.’[Ma’ani al-Akhbar, p. 367, no. 1]

27ـ الإمامُ الصّادقُ (عَلَيهِ السَّلامُ): ثلاثةٌ مَكْسَبَةٌ للبَغْضاءِ: النِّفاقُ، والظُّلمُ، والعُجْبُ

27- Imam al-Sadiq (a.s.) said, ‘Three things bring about malice: hypocrisy, oppression, and self-admiration.’[Tuhaf al-’Uqul, no. 316]

Anxiety

Anxiety الجَزَع

Warning Against Anxiety

التّحذيرُ مِنَ الجَزَعِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): صَوتانِ يُبغِضُهما اللّهُ: إعْوالٌ عند مُصيبَةٍ، ومِزْمارٌ عند نِعمَةٍ

1- The Prophet (S) said, ‘Allah detests two sounds: [the sound of] wailing at a catastrophe, and [the

sound of] a flute in the time of prosperity.’[Tuhaf al-’Uqul, no. 40]

2ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إيّاكَ والجَزَعَ ؛ فإنّهُ يَقْطَعُ الأملَ، ويُضْعِفُ العملَ، ويُورِثُ الهَمَّ . واعلَمْ أنَّ المَخْرَجَ في أمرَين: ما كانتْ فيهِ حِيلَةٌ فالاحْتِيالُ، وما لَم تكُنْ فيهِ حِيلةٌ فالاصْطِبارُ.

2- Imam Ali (a.s.) said, ‘Beware of anxiety, for it cuts off hope, weakens action, and brings sorrow. And know that the way out [of trouble] lies in two things: resourcefulness where a stratagem exists, and perseverance wherever stratagems fail.’[Bihar al-Anwar, v. 82, p. 144, no. 29]

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): اغْلِبوا الجَزَعَ بالصَّبرِ، فإنَّ الجَزَعَ يُحبِطُ الأجْرَ ويُعَظِّمُ الفَجيعَةَ

3- Imam Ali (a.s.) said, ‘Overcome anxiety with patience, for anxiety erases [Allah’s] reward and augments the catastrophe.’[Ghurar al-Hikam, no. 2527]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ لمّا سَمِعَ بُكاءَ النِّساءِ على قَتْلى صِفّينَ ـ: أتَغلِبُكُم نِساؤكُم على ما أسْمَعُ ؟! ألا تَنهونَهُنَّ عن هذا الرَّنينِ؟!

4- Imam Ali (a.s.), upon hearing the weeping of women for the dead killed in the battle of Siffin, said, ‘Do your women prevail over you from what I can hear?! Can you not prohibit them from making this din?!’[Nahjul Balaghah, Saying 322]

5ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): أشَدُّ الجَزعِ الصُّراخُ بالوَيْلِ والعَويلِ، ولَطْمُ الوَجهِ والصَّدرِ، وجَزُّ الشَّعْرِ . ومَن أقامَ النّواحَةَ فقد تَركَ الصّبرَ .

5- Imam al-Baqir (a.s.) said, ‘The worst expression of grief is screaming and wailing with loud cries, beating one’s face and chest, tearing out one’s hair; and a man who takes up wailing is a man who has abandoned patience.’[Musakkin al-Fu’ad, p. 99]

6ـ الإمامُ الكاظمُ (عَلَيهِ الّسَلامُ): المُصيبَةُ للصّابرِ واحدَةٌ، وللجازعِ اثْنَتانِ

6- Imam al-Kazim (a.s.) said, ‘The catastrophe is but a single one for the patient man, and two for the anxious one.’[Tuhaf al-’Uqul, no. 414]

Asceticism

Asceticism الزُّهد

The Virtue of Asceticism

فَضلُ الزُّهدِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ما تَعَبَّدُوا للّهِ بشَيءٍ مِثلِ الزُّهدِ في الدنيا

1– The Prophet (S) said, 'People cannot worship Allah with anything better than asceticism from worldly pleasures.'[Bihar al-Anwar, v. 70, p. 322]

2ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): الزُّهدُ شِيمَةُ المُتَّقِينَ وسَجِيَّةُ الأوّابِينَ

2– Imam Ali (a.s.) said, 'Asceticism is the distinguishing characteristic of Godwary people and the natural disposition of those who turn to Allah.'[Ghurar al-Hikam, no. 1713]

3ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): إنَّ مِن أعوَنِ الأخلاقِ على الدِّينِ الزُّهدَ في الدنيا

3– Imam Ali (a.s.) said, 'Verily among the qualities that greatly develop one's faith is abstention from worldly pleasures.'[al-Kafi, v. 2, p. 128, no. 3]

4ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): كانَ فيما ناجَى اللّهُ به موسى (عَلَيهِ السّلامُ): ... ما تَزَيَّنَ لي المُتَزَيِّنُونَ بمِثلِ الزُّهدِ في الدنيا عَمّا بِهِمُ الغِنى عنه.

4– Imam al-Baqir (a.s.) said, 'In one of His conversations with Prophet Moses (a.s.), Allah told him the following, '...those who seek to adorn themselves [for Me] have no better apparel than abstention from the worldly pleasures that they find indispensable.'[Bihar al-Anwar, v. 13, p. 349, no. 37]

5ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): جُعِلَ الخَيرُ كُلُّهُ في بَيتٍ ، وجُعِلَ مِفتاحُهُ الزُّهدَ في الدنيا . .

5– Imam al-Sadiq (a.s.) said, 'All goodness has been placed in one house, and its key is asceticism and restraint from worldly pleasures.'[Bihar al-Anwar, v. 73, p. 49, no. 20]

The Real Meaning of Asceticism

حَقيقَةُ الزُّهدِ

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الزُّهدُ في الدنيا قَصرُالأمَلِ ، وشُكرُ كُلِّ نِعمَةٍ ، والوَرَعُ عن كُلِّ ما حَرَّمَ اللّهُ6

6– The Prophet (S) said, 'Asceticism from worldly pleasures means to cut short one's hopes of this world, to be grateful for every single bounty, to have piety and to keep away from all that which Allah has prohibited.'[Tuhaf al–'Uqul, no. 58]

ـ الإمامُ عليٌّ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الزُّهدُ لَيسَ بتَحريمِ الحَلالِ ، ولكنْ أن يكونَ بما في يَدَيِ اللّهِ أوثَقَ مِنهُ بما في يَدَيهِ.7

7– The Prophet (S) said, 'Asceticism is not to prohibit oneself that which is allowed. Rather it is to find that which is with Allah more secure than that which is in one's own possession.'[Bihar al–Anwar, v. 77, p. 172, no. 8]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الزُّهدُ كَلِمَةٌ بينَ كَلِمَتَينِ ، قالَ اللّهُ تعالى: «لِكَيْلا تَأْسَوا عَلَى ما فاتَكُمْ وَلا تَفْرَحُوا بِما آتاكُمْ واللّهُ لاَ يُحِبُّ كُلَّ مُخْتالٍ فَخُورٍ» فَمَن لَم يَأسَ على الماضِي ، ولَم يَفرَحْ بالآتي فقد أخَذَ الزُّهدَ بِطَرَفَيهِ.8

8– Imam Ali (a.s.) said, 'Asceticism is summed up between two phrases in the Qur'an, where Allah, most High, says, ***"So that you may not grieve for what has escaped you, nor be exultant at what He has given you."*** [***Qur'an 57:23***] Therefore, one who neither grieves about past losses nor is overjoyed about the possessions he is granted has perfected his asceticism from both sides.'[Bihar al–Anwar, v. 70, p. 317, no. 23]

ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): الزُّهدُ مِفتاحُ بابِ الآخِرَةِ ، والبَراءةِ مِنَ النارِ ، وهُو تَركُكَ كُلَّ شيءٍ يَشغَلُكَ عنِ اللّهِ ، مِن غَيرِ تَأسُّفٍ على فَوتِها ، ولا إعجابٍ في تَركِها ، ولا انتِظارِ فَرَجٍ مِنها ، ولا طَلَبِ مَحمَدَةٍ علَيها ، ولا عِوَضٍ مِنها ، بل تَرى فَوتَها راحَةً وكَونَها آفَةً ، وتكونُ أبدا هارِبا مِنَ الآفَةِ ، مُعتَصِما بِالرّاحَةِ.9

9– Imam al–Sadiq (a.s.) said, 'Asceticism is the key to the door of the Hereafter and immunity from the Fire, and it is to abandon all those things that preoccupy you from Allah, neither experiencing regret upon their loss, nor self–admiration for having abandoned them, nor awaiting deliverance from them, nor seeking praise on account of them, and nor anything else in exchange for them. Rather you see their loss as a source of comfort and their presence as a source of misfortune, such that you consistently run

away from misfortune and seek refuge in comfort.'[Bihar al-Anwar, p. 315, no. 20]

Qualities of the One Who Practices Asceticism

صِفاتُ الزّاهِدِ

10ـ . ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): الزاهدُ في الدنيا مَن لَم يَغلِبِ الحَرامُ صَبرَهُ ، ولَم يَشغَلِ الحَلالُ شُكرَهُ

10– Imam Ali (a.s.) said, 'The one who practices asceticism from worldly pleasures is such that he neither allows the prohibited things to overcome his perseverance [in the way of Allah], nor the permissible things to distract him from gratefulness to Allah.'[Bihar al-Anwar, v. 78, p. 37, no. 3]

11ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): إنّ الزاهِدينَ في الدنيا تَبكِي قلُوبُهُم وإن ضَحِكُوا ، ويَشتَدُّ حُزنُهُم وإن فَرِحُوا ، ويَكثُرُ مَقتُهُم أنفُسَهُم ، وإنِ اغتَبَطُوا بما رُزِقُوا .

11– Imam Ali (a.s.) said, 'Those who restrain themselves from worldly pleasures are such that their hearts are weeping though outwardly they may laugh, they experience great sorrow though they display joy, and they are filled with self-contempt though they rejoice at all that they have been bestowed.'[Nahjul Balaghah, Sermon 113]

12ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ لمّا سُئلَ عن الزاهِدِ في الدنيا ـ: الذي يَترُكُ حَلالَها مخافَةَ حِسابِهِ ، ويَترُكُ حَرامَها مَخافَةَ عَذابِهِ .

12– Imam al-Sadiq (a.s.), when asked to define the ascetic, said, 'The ascetic is the one who renounces the permissible things in this world for fear of having to account for them, and renounces the forbidden things of this world for fear of punishment for them.'['Auyoun Akhbar al-Ridha (a.s.), v. 2, p. 52, no. 199]

13ـ . ـ الإمامُ الرِّضا (عَلَيهِ السّلامُ) ـ لَمّا سُئلَ عن صِفَةِ الزاهِدِ ـ: مُتَبَلِّغٌ بِدُونِ قُوتِهِ ، مُستَعِدٌّ لِيَومِ مَوتِهِ ، مُتَبَرِّمٌ بحَياتِهِ

13– Imam Ar-Ridha' (a.s.), when asked about the qualities of the ascetic, replied, 'He manages to still his hunger without pursuit of food, he is well-prepared for his death, and weary of his life in this world.'[Bihar al-Anwar, v. 78, p. 349, no. 6]

Factors that Elicit Asceticism

موجِباتُ الزُّهدِ

14ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): أحَقُّ الناسِ بالزَّهادَةِ مَن عَرَفَ نَقصَ الدنيا

14– Imam Ali (a.s.) said, 'The person best able to practice abstemiousness is he who understands the inferiority of this worldly life.'[Ghurar al–Hikam, no. 3209]

15ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): كيفَ يَزهَدُ في الدنيا مَن لا يَعرِفُ قَدرَ الآخِرَةِ؟!

15– Imam Ali (a.s.) said, 'How can one renounce the pleasures of this world when he has not yet fathomed the worth of the Hereafter?!'[Ghurar al–Hikam, no. 6987]

16ـ الإمامُ الباقرُ (عَلَيهِ السَّلامُ): أكثِرْ ذِكرَ المَوتِ ، فإنّهُ لَم يُكثِرْ إنسانٌ ذِكرَ المَوتِ إلّا زَهِدَ في الدنيا

16– Imam al–Baqir (a.s.) said, 'Remember death frequently, for no sooner does man increase his remembrance of death than he begins to renounce this world's life.'[Bihar al–Anwar, v. 73, p. 64, no. 31]

17ـ الإمامُ الكاظمُ (عَلَيهِ السَّلامُ) ـ عند قبرٍ حَضَرَهُ ـ: إنَّ شيئاً هذا آخِرُهُ لَحَقِيقٌ أن يُزهَدَ في أوَّلِهِ، وإنَّ شيئاً هذا أوَّلُهُ لَحَقِيقٌ أن يُخافَ آخِرُهُ.

17– Imam al–Kazim (a.s.) once said while standing at a graveside, 'Indeed something that ends with this [i.e. death] is worthy of its beginning being spent in abstemiousness. And indeed something that begins with this is worthy of its end being feared with apprehension.'[Bihar al–Anwar, v. 78, p. 320, no. 9]

18ـ الإمامُ العسكريُّ (عَلَيهِ السَّلامُ): لَو عَقَلَ أهلُ الدنيا خَرِبَتْ. .

18– Imam al–'Aaskari (a.s.) said, 'If the inhabitants of this world used their intellect, the world would self–destruct [for it would cease to be of any importance].'[Bihar al–Anwar, p. 377, no. 3]

The Benefits of Asceticism

ثَمَراتُ الزُّهدِ

19ـ . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الزُّهدُ في الدنيا يُرِيحُ القَلبَ والبَدَنَ ، والرَّغبَةُ فيها تُتعِبُ القَلبَ والبَدَنَ.

19– The Prophet (S) said, 'Abstaining from the vain pleasures of this world puts the heart and the body at rest, whereas longing for them exhausts the heart and the body.'[Kanz al–'Ummal, no. 6060]

20ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن زَهِدَ في الدنيا ، ولم يَجزَعْ مِن ذُلِّها ، ولَم يُنافِسْ في عِزِّها ، هَداهُ اللّهُ بغَيرِ هِدايَةٍ مِن مَخلوقٍ ، وعَلَّمَهُ بغَيرِ تَعلِيمٍ، وأثبَتَ الحِكمَةَ في صَدرِهِ وأجراها على لِسانِهِ .

20– Imam Ali (a.s.) said, 'He who renounces this worldly life, neither concerning himself with its baseness nor vying for its glory, Allah rewards him with a gift that is unobtainable through any of His creatures, grants him knowledge without the need for learning, secures wisdom in his heart and makes it flow upon his tongue.'[Bihar al–Anwar, v. 78, p. 63, no. 155]

21ـ . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): اِزهَدْ في الدنيا تَنزِلْ علَيكَ الرَّحمَةُ.

21– Imam Ali (a.s.) said, 'Abstain from the vain pleasures of this world and divine mercy will descend upon you.'[Ghurar al–Hikam, no. 2275]

22ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الزهدُ في الدنيا الراحَةُ العُظمى.

22– Imam Ali (a.s.) said, 'Abstaining from the vain pleasures of this world is the greatest source of comfort.'[Ghurar al–Hikam, no. 1316]

23ـ الإمامُ زينُ العابدينَ (عَلَيهِ الّسَلامُ): مَن زَهِدَ في الدنيا هانَتْ علَيهِ مَصائبُها ولم يَكرَهْها.

23– Imam Zayn al–Abidin (a.s.) said, 'He who renounces the world's vain pleasures finds its afflictions trivial and is not bothered by them as a result.'[Tuhaf al–'Uqul, no. 281]

24ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): حَرامٌ على قُلوبِكُم أن تَعرِفَ حَلاوَةَ الإيمانِ حتّى تَزهَدَ في الدنيا.

24– Imam al–Sadiq (a.s.) said, 'It is forbidden for your hearts that they should taste the sweetness of faith until and unless they abstain from the pleasures of this world.'[Bihar al–Anwar, v. 78, p. 63, no. 155]

The Most Abstemious of People

أزهَدُ النّاسِ

25ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أزهَدُ الناسِ مَنِ اجتَنَبَ الحَرامَ

25– The Prophet (S) said, 'The most abstemious of people is he who renounces the prohibited things.'[Amali al-Saduq, p. 27, no. 4]

26ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): لا تَكُنْ مِمَّن يُرِيدُ الآخِرَةَ بِعَمَلِ الدنيا ... يقولُ في الدنيا قَولَ الزاهِدينَ ، ويَعمَلُ فيها عَمَلَ الراغِبِينَ.

26– Imam Ali (a.s.) said, 'Do not be of those who try to secure the Hereafter by means of the worldly life...they disparage this world using ascetic terms, yet act like those who covet it.'[Bihar al-Anwar, v. 78, p. 68, no. 16]

27ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): أفضَلُ الزُّهدِ إخفاءُ الزُّهدِ ..

27– Imam Ali (a.s.) said, 'The best level of asceticism is to conceal one's asceticism.'[Nahjul Balaghah, Saying 28]

28ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): إذا هَرَبَ الزاهدُ مِنَ الناسِ فاطْلُبْهُ ، إذا طَلَبَ الزاهدُ الناسَ فاهْرُبْ مِنهُ ..

28– Imam Ali (a.s.) said, 'When an abstemious person flees from people, seek after him, and when he seeks after people, flee from him.'[Ghurar al-Hikam, nos. 3078-3079]

29ـ الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ): يقولُ اللّهُ: يا ابنَ آدَمَ ، اِرْضَ بما آتَيتُكَ تَكُن مِن أزهَدِ الناسِ ..

29– Imam Zayn al-Abidin (a.s.) said, 'Allah says, 'O son of Adam, be satisfied with what I have given you and you will be among the most abstemious of people.'[Bihar al-Anwar, v. 78, p. 139, no. 22]

30ـ الإمامُ الكاظمُ (عَلَيهِ السّلامُ): إنّ أصبَرَكُم على البَلاءِ لَأزهَدُكُم في الدنيا ..

30– Imam al-Kazim (a.s.) said, 'Verily he who is most persevering in the face of adversity is the most

abstemious from among you.’[Bihar al-Anwar, p. 308, no. 1]

Assurance

Assurance الأمان

Assurance

وُجوبُ رِعايَةِ الأمانِ

1- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إذا أمِنَكَ الرّجُلُ على دمِهِ فلا تَقْتُلْهُ1

1– The Prophet (S) said, ‘If a man trusts you with his blood [i.e. that you will spare his life] then do not kill him.’[Kanz al-’Ummal, no. 10909]

2- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَن أمَّنَ رَجُلاً على دَمِهِ فقَتلَهُ فأنا بَريءٌ مِن القاتل ، وإنْ كانَ المَقتولُ كافراً2

2– The Prophet (S) said, ‘When a man assures another of sparing his life and then kills him, [know that] I renounce the killer, even if the victim is an unbeliever.’[Ibid. no. 10930]

Adhering To Sureties

الاعتِصامُ بِالذِّمَمِ

3- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : اعتَصِموا (استَعصِموا) بالذِّمَمِ في أوْتادِها3

3– Imam Ali (a.s.) said, ‘Adhere to sureties [that you are liable for] in all firmness.’[Nahjul Balaghah, Saying 155]

4- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ في عَهدِهِ للأشتَرِ ـ : وإنْ عَقَدتَ بينَكَ وبينَ عدُوِّكَ عُقْدةً أو ألْبَسْتَهُ مِنكَ ذِمّةً فَحُطْ عهدَكَ بالوفاءِ وَارعَ ذمَّتَك بالأمانَةِ، واجعَلْ نفسَكَ جُنّةً دُونَ ما أعطَيتَ، فإنّهُ ليسَ مِن فرائضِ اللّهِ شَيءٌ النّاسُ أشَدُّ علَيهِ اجْتِماعاً مَعتَفرُّقِ أهوائِهم وتَشتُّتِ آرائِهم مِن تعظيمِ الوفاءِ بالعُهودِ.

4– Imam Ali (a.s.) said, in his epistle to Malik al–Ashtar: ‘And if you make a covenant between yourself and your enemy or give him a surety [against life or property], then stand by your pact with loyalty and observe your liability with trustworthiness. Make yourself the shield for your word, for there is nothing from Allah’s mandates that all people agree upon, despite their diverse opinions on everything else, as much as they do with regards to respecting the fulfilment of covenants.’[Ibid. Letter 53]

Respecting Covenants of Protection

احتِرامُ الذِّمَمِ

5 . . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : يُجيرُ على أُمَّتي أدْناهُم

5– The Prophet (S) said, ‘It is up to my community to protect those who are under them [i.e. non–Muslims living in Muslim lands][This refers to the free non–Muslim subjects living in Muslim lands who, in return for paying the capital tax, enjoyed protection and safety therein (ed.)].’[Kanz al–’Ummal, no. 10932]

6 ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : المسلِمونَ إخْوةٌ ، تَتَكافَأُ دِماؤهُم ، يَسْعى بذِمَّتِهِم أدْناهُم ، وهُم يَدٌ على مَن سِواهُم.

6– The Prophet (S) said, ‘The Muslims are brothers, their blood is co–equal, those under them strive to secure their protection, and they are like one hand against their enemy.’[Bihar al–Anwar, v. 100, p. 46, no. 6]

Backbiting

Backbiting الغِيبَةُ

Prohibition of Backbiting

النَّهيُ عنِ الغِيبَةِ

1 ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَرَرتُ ليلةَ أُسرِيَ بي على قَومٍ يَخمِشُونَ وُجوهَهُم بأظفارِهِم، فقلتُ: يا جَبرَئيلُ،

مَن هؤلاءِ ؟ فقالَ: هؤلاءِ الذينَ يَغتابُونَ الناسَ ويَقَعُونَ في أعراضِهِم.

1– The Prophet (S) said, ‘On the night that I was taken on my Night–Journey [to the heavens], I passed by a group of people scratching their own faces with their nails, so I asked, ‘O Gabriel, who are these people?’ so he replied, ‘These are people who backbit about other people and disparaged their reputations.’[Tanbih al–Khawatir, v. 1, p. 115]

2ـ الترغيب والترهيب: قالَ رسولُ اللّه (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الغِيبَةُ أشَدُّ مِن الزِّنا، قيلَ: وكيفَ ؟ قالَ: الرجلُ يَزني ثُمّ يَتوبُ فَيَتُوبُ اللّهُ علَيهِ، وإنّ صاحِبَ الغِيبَةِ لايُغفَرُ لَهُ حتّى يَغفِرَ لَهُ صاحِبُهُ.

2– The Prophet (S) said, ‘Backbiting is worse than adultery’, at which he was asked, ‘How so?’ He replied, ‘A man commits adultery, then repents, and Allah pardons him for it, whereas the backbiter is not forgiven until his victim forgives him.’[al–Targhib wa al–Tarhib, v. 3, p. 511, no. 24]

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الغِيبَةُ جُهدُ العاجِزِ.

3– Imam Ali (a.s.) said, ‘Backbiting is the attempt of one who is incapable [of doing better himself].’[Nahjul Balaghah, Saying 461]

4ـ . ـ الإمامُالحسينُ (عَلَيهِ الّسَلامُ) ـ لِرجُلٍ اغتابَ عِندَهُ رجُلاً ـ: يا هذا، كُفَّ عنِ الغِيبَةِ؛ فإنّها إدامُ كِلابِ النارِ.

4– Imam al–Husayn (a.s.) said to a man who was backbiting about a man in his presence, ‘Stop backbiting, for verily it is the food of the dogs of Hell.’[Tuhaf al–’Uqul, no. 245]

5ـ . ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): لا تَغتَبْ فتُغتَبُ، ولا تَحفِرْ لِأخِيكَ حُفرَةً فَتَقَعَ فيها ؛ فإنَّكَ كما تَدينُ تُدانُ.

5– Imam al–Sadiq (a.s.) said, ‘Do not backbite lest you become a victim of backbiting, and do not dig a hole for your brother lest you fall in it yourself, for you will be paid back whatever you put in.’[Bihar al–Anwar, v. 75, p. 249, no. 16]

6ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): قالَ رَجُلٌ لعليّ بنِ الحسينِ ’: إنَّ فُلانا يَنسُبُكَ إلى أ نّكَ ضالٌّ مُبتدِعٌ ! فقالَ لَهُ عليٌّ بنُ الحسينِ ’: مارَعَيتَ حقَّ مُجالَسَةِ الرجُلِ حيثُ نَقَلتَ إلَينا حَديثَهُ، ولا أدَّيتَ حَقّي حيثُ أبلَغتَني عن أخي ما لَستُ أعلَمُهُ ! ... إيّاكَ والغِيبَةَ فإنّها إدامُ كِلابِ النارِ، وَاعلَمْ أنّ مَن أكثَرَ مِن ذِكرِ عُيوبِ الناسِ شَهِدَ علَيهِ الإكثارُ أ نّهُ إنّما يَطلُبُها بقَدرِ ما فيهِ.

6– Imam al–Sadiq (a.s.) narrated, ‘A man once came and told Ali b. al–Husayn (a.s.) [i.e. Imam Zayn al–

Abidin], ‘Verily x has said that you are astray and that you are an innovator!’ So Ali b. al-Husayn (a.s.) said to him, ‘Neither have you observed the right of the man you sat with by transmitting to us what he spoke about, nor have you observed my right by informing me of something about my brother which I would not have known! … Beware of backbiting for verily it is the food of the dogs of Hell, and know that whoever frequently talks about people’s faults, the frequency of his backbiting is a witness [to the fact] that he only finds faults in others according to the extent present in himself.’[Bihar al-Anwar, v. 75, p. 246, no. 8]

Backbiting and Faith

الغيبَةُ وَالدّينُ

7ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الغِيبَةُ أسرَعُ في دِينِ الرجُلِ المُسلمِ مِن الآكِلَةِ في جَوفِهِ

7– The Prophet (S) said, ‘Backbiting eats away at a man’s faith faster than a gangrenous sore can eat away to the inside.’[al-Kafi, v. 2, p. 357, no. 1]

8ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن اغتابَ مُسلِماً أو مُسلمَةً لم يَقبَلِ اللّهُ صَلاتَهُ ولاصيامَهُ أربَعينَ يَوما ولَيلةً، إلّا أن يَغفِرَ لَهُ صاحِبُهُ.

8– The Prophet (S) said, ‘Whoever backbites a fellow Muslim man or woman, Allah neither accepts his prayer nor his fasting for forty days and nights, until and unless the victim of his backbiting forgives him.’[Bihar al-Anwar, v. 75, p. 258, no. 53]

9ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): يُؤتى بأحَدٍ يَومَ القِيامَةِ يُوقَفُ بينَ يَدَيِ اللّهِ ويُدفَعُ إلَيهِ كتابُهُ فلا يَرى حَسَناتِهِ، فيقولُ: إلهي، ليسَ هذا كتابِي! فإنّي لا أرى فيها طاعَتي؟! فيقالُ لَهُ: إنّ رَبَّكَ لايَضِلُّ ولايَنسى، ذَهَبَ عَمَلُكَ بِاغتِيابِ الناسِ. ثُمّ يُؤتى بآخَرَ ويُدفَعُ إلَيهِ كتابُهُ فَيَرى فيهِ طاعاتٍ كثيرَةً، فيقولُ: إلهي، ما هذا كتابِي! فإنّي ما عَمِلتُ هذهِ الطّاعاتِ! فيقالُ: لأنَّ فلاناً اغتابَكَ فَدُفِعَت حَسَناتُهُ إلَيكَ.

9– The Prophet (S) said, ‘On the Day of Resurrection, a man will be brought forth to stand before Allah, and his book of deeds will be presented to him, and he will not see any of his good deeds therein, upon which he will exclaim, ‘My God, this is not my book! For verily I do not see any of my acts of obedience therein?!’ So he will be told, ‘Verily your Lord neither loses nor forgets [deeds], but your deeds have gone because of your backbiting people.’ Then another man will be brought forth, and will be presented his book of deeds, and he will see many acts of obedience recorded therein, and will exclaim, ‘My God, this is not my book! For verily I did not perform all these acts of obedience!’ and he will be told, ‘It is

because so and so backbit you, so his deeds have been transferred to you.’[Jami’a al-Akhbar, p. 412, no. 1144]

The Meaning of Backbiting

تَفسيرُ الغيبَةِ

10ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ لأبي ذرّ ـ: .... يا أباذرٍ، إيّاكَ والغِيبَةَ؛ فإنَّ الغِيبَةَ أشَدُّ مِن الزِّنا ... قلتُ: يارسولَ اللّهِ، وما الغِيبَةُ؟ قالَ: ذِكرُكَ أخاكَ بما يَكرَهُ، قلتُ: يارسولَ اللّهِ، فإن كانَ فيهِ ذاكَ الذي يُذكَرُ بِهِ ؟ قالَ: اِعلَمْ أنَّكَ إذا ذَكَرتَهُ بما هو فيهِ فقد اغتَبتَهُ، وإذا ذَكَرتَهُ بما ليسَ فيهِ فَقَد بَهَتَّهُ.

10– The Prophet (S) said to Abu Dharr, ‘O Abu Dharr, beware of backbiting, for verily backbiting is worse than adultery…’ [Abu Dharr narrates], I asked, ‘O Prophet of Allah, and what is backbiting?’ to which he replied, ‘Your mentioning something about your fellow brother that he would not like.’ I asked, ‘O Prophet of Allah, and what if the thing mentioned about him was actually true about him?’ so he replied, ‘Know that if you say something about him that is true then you have indeed backbit about him, and if you what you have said is not true, then you have indeed slandered him.’[Bihar al-Anwar, v. 77, p. 89, no. 3]

11ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الغِيبَةُ ذِكرُكَ أخاكَ بما يَكرَهُ.

11– The Prophet (S) said, ‘Backbiting is to say something about your brother that he would not like.’[Kanz al-’Ummal, no. 8024]

12ـ الترغيب والترهيب عن عَمرُو بن شُعَيبٍ ـ عن أبيهِ عن جدّهِ ـ: أنّهم ذَكَرُوا عندَ رسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) رجُلاً فقالوا: لا يَأكُلُ حتّى يُطعَمَ، ولا يَرحَلُ حتى يُرحَلَ لَهُ، فقالَ النبيُّ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): اغتَبتُمُوهُ، فقالوا: يا رسولَ اللّهِ، إنّما حَدَّثْنا بما فيهِ ! قال: حَسبُكَ إذا ذَكَرتَ أخاكَ بما فيهِ.

12– ‘Aamr b. Shu’ayb narrated, on the authority of his father, on the authority of his grandfather, that some people spoke about a man in the presence of the Prophet (S), saying, ‘He does not eat unless he is fed, and does not go out unless a mount is made ready for him.’ So the Prophet (S) said, ‘You have talked about him behind his back’ to which they replied, ‘O Prophet of Allah, we have only said what is true!’ so he exclaimed, ‘It is bad enough to talk about your brother regarding what is true [let alone what is false]!’[al-Targhib wa al-Tarhib, v. 3, p. 506, no. 13]

13ـ الإمامُ الكاظمُ (عَلَيهِ الّسَلامُ): مَن ذَكَرَ رجُلاً مِن خَلفِهِ بما هُو فيهِ ممّا عَرَفَهُ الناسُ لم يَغتَبْهُ، ومَن ذَكَرَهُ مِن خَلفِهِ بما هُو فيهِ ممّا لايَعرِفُهُ الناسُ اغتابَهُ.

13– Imam al-Kazim (a.s.) said, ‘He who talks about someone behind his back, mentioning what is true about him, and what people already know, then he has not backbit about him, whereas he who talks about someone behind his back about something that is true but that people do not know about, then he has backbit about him.’[al-Kafi, v. 2, p. 358, no. 6]

People whom one is allowed to Backbite

مَن يَجوزُ اغتِيابُهُ

14- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أربَعةٌ لَيست غِيبَتُهُم غِيبَةً: الفاسِقُ المُعلِنُ بِفِسقِهِ، والإمامُ الكَذّابُ إن أحسَنتَ لم يَشكُرْ وإن أسأَتَ لم يَغفِرْ، والمُتَفَكِّهونَ بالأُمَّهاتِ، والخارِجُ عن الجَماعَةِ الطاعِنُ على أُمَّتِي الشاهِرُ علَيها بسَيفِهِ.

14– The Prophet (S) said, ‘Four types of people are such that talking about them behind their backs is not considered backbiting: the immoral person who makes a public display of his immorality; the dishonest leader who, even if you were to be good to would not appreciate you and if you were to be bad to would not forgive you; those who joke about their [and others’] mothers; and one who is a dissenter, who defames my community, and draws his sword against it.’[Bihar al-Anwar, v. 75, p. 261, no. 64]

15- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): حتّى مَتى تَرعَوُونَ عن ذِكرِ الفاجِرِ؟! اِهتِكُوهُ حتّى يَحذَرَهُ الناسُ

15– The Prophet (S) said, ‘Until when will you sidestep talking about the impudent person?! Disgrace him [through disclosing his insolent acts] so that people may be on their guard against him.’[Kanz al-’Ummal, no. 8074]

Listening to Backbiting

سَماعُ الغيبَةِ

16- الإمامُ عليٌّ (عَلَيهِ السَّلامُ): السامِعُ لِلغِيبَةِ كالمُغتابِ

16– Imam Ali (a.s.) said, ‘The one who listens to backbiting is as [bad as] the backbiter.’[Ghurar al-Hikam, no. 1171]

17- الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ وقد نَظَرَ إلى رجُلٍ يَغتابُ رجُلاً عندَ ابنِهِ الحسنِ (عَلَيهِ السّلامُ) ـ: يابُنَيَّ، نَزِّهْ سَمعَكَ عن مِثلِ هذا ؛ فإنّهُ نَظَرَ إلى أخبَثِ ما في وِعائِهِ فَأفرَغَهُ في وِعائِكَ!

17– Imam Ali (a.s.) saw a man backbiting someone in the presence of his son, al-Hasan (a.s.), to whom he said, 'O my son, steer your hearing clear of such a person, for verily he took the most repulsive thing from his mind and poured it into yours!'[al-Ikhtisas, p. 225]

18- الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ): حقُّ السَّمعِ تَنزيهُهُ عن سَماعِ الغِيبَةِ، وسَماعِ ما لايَحِلُّ سَماعُهُ

18– Imam Zayn al-Abidin (a.s.) said, 'The right of the ears is to keep them pure from listening to backbiting, and from that which is unlawful to listen to.'[al-Khisal, p. 566, no. 1]

The Reward for Deterring Backbiting

ثَوابُ رَدِّ الغيبَةِ

19- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن تَطَوَّلَ على أخِيهِ في غِيبةٍ سَمِعَها فيهِ في مَجلِسٍ فَرَدَّها عَنهُ، رَدَّ اللّهُ عَنهُ ألفَ بابٍ مِن السُّوءِ فِي الدنيا والآخِرَةِ.

19– The Prophet (S) said, 'Whoever does a good service to his fellow brother by deterring people from talking behind his back in a gathering where he hears them backbiting him, Allah will repel from him a thousand types of evil in this world as well as in the Hereafter.'[Amali al-Saduq, p. 350]

20- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن أُغتِيبَ عِندَهُ أخوهُ المسلمُ، فاستَطاعَ نَصرَهُ فلم يَنصُرْهُ، خَذَلَهُ اللّهُ فِي الدنيا والآخِرَةِ.

20– The Prophet (S) said, 'He in whose presence a fellow Muslim brother is talked about behind his back, and who does not defend him despite having the ability to do so, Allah disgraces him in this world as well as in the Hereafter.'[al-Faqih, v. 4, p. 372]

The Penance for Backbiting

كَفّارَةُ الاغتِيابِ

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ وقد سُئلَ عن كَفّارَةِ الاغتِيابِ ـ: تَستَغفِرُ اللّهَ لِمَنِ اغتَبتَهُ كُلَّما ذَكَرتَهُ21

21– The Prophet (S) was asked about the penance for backbiting, to which he replied, ‘You must seek Allah’s forgiveness on behalf of the one you have talked about every time you remember him.’[al–Kafi, v. 2, p. 357, no. 4]

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إذا اغتابَ أحَدُكُم أخاهُ فلْيَستَغفِرِ اللّهَ ؛ فإنَّها كفّارَةٌ لَهُ22

22– The Prophet (S) said, ‘When one of you backbites about his fellow brother, he must seek forgiveness from Allah for that is penance for it.’[Kanz al–’Ummal, no. 8037]

Banes

Banes1 الآفات

1– رسولُ اللّه (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): آفةُ الظَّرْفِ الصَّلَفُ، وآفةُ الشَّجاعةِ البغيُ، وآفةُ السَّماحةِ المَنُّ، وآفةُ الجَمالِ الخُيَلاءُ، وآفةُ العِبادةِ الفَتْرةُ، وآفةُ الحديثِ الكِذبُ، وآفةُ العلمِ النِّسْيانُ، وآفةُ الحِلمِ السَّفَةُ، وآفةُ الحَسَبِ الفَخْرُ، وآفه الجُودِ السَّرَفُ .

1– The Prophet (S) said, ‘The bane of humour is lack of shame; the bane of courage is aggression; the bane of generosity is mentioning one’s favors to others; the bane of beauty is arrogance; the bane of worship is abeyance; the bane of speech is lying; the bane of knowledge is forgetfulness; the bane of wisdom is foolishness; the bane of good lineage is pride; and the bane of liberality is wastefulness.’[Kanz al–’Ummal, no. 44091]

2– رسولُ اللّه (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): آفةُ الدِّينِ الهوى

2– The Prophet (S) said, ‘The bane of religion is desire.’[Ibid. no. 44121]

3– الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لكلّ شيءٍ آفةٌ، وآفةُ العلمِ النِّسيانُ، وآفةُ العِبادةِ الرِّياءُ، وآفةُ اللّبِّ العُجْبُ، وآفةُ النَّجابةِ الكِبْرُ، وآفةُ الظَّرْفِ الصَّلَفُ، وآفةُ الجُودِ السَّرَفُ، وآفةُ الحياءِ الضَّعْفُ، وآفةُ الحِلمِ الذّلُّ، وآفةُ الجَلَدِ الفُحْشُ.

3– Imam Ali (a.s.) said, ‘For everything there is a bane: the bane of knowledge is forgetfulness; the bane of worship is showing–off; the bane of the conscience is self–admiration; the bane of lineage is pride; the

bane of humor is lack of shame; the bane of liberality is wastefulness; the bane of bashfulness is weakness; the bane of clemency is submissiveness; and the bane of stamina is degeneracy.'[Ibid. no. 44226]

4- (الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الجُبْنُ آفةٌ (غرر الحكم: 89

4- Imam Ali (a.s.) said, 'Cowardliness is an affliction.'[Ghurar al-Hikam, no. 89]

5- (الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الهوى آفةُ الألبابِ (غرر الحكم: 314

5- Imam Ali (a.s.) said, 'Desire is the bane of the hearts.'[Ibid. no. 314]

6- (الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ الإيمانِ الشِّركُ (غرر الحكم: 3915

6- Imam Ali (a.s.) said, 'The bane of faith is idolatry.'[Ibid. no. 3915]

7- (الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ اليقينِ الشَّكُّ (غرر الحكم: 3916

7- Imam Ali (a.s.) said, 'The bane of certainty is doubt.'[Ibid. no. 3916]

8- (الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ النِّعَمِ الكُفْرانُ (غرر الحكم: 3917

8- Imam Ali (a.s.) said, 'The bane of bounty is ingratitude.'[Ibid. no. 3917]

9- (الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ الطّاعةِ العِصْيانُ (غرر الحكم: 3918

9- Imam Ali (a.s.) said, 'The bane of obedience is [the ensuing] disobedience.'[Ibid. no. 3918]

10- (الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ الشَّرَفِ الكِبْرُ (غرر الحكم: 3919

10- Imam Ali (a.s.) said, 'The bane of good lineage is pride.'[Ibid. no. 3919]

11- (الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ الذَّكاءِ المَكْرُ (غرر الحكم: 3920

11- Imam Ali (a.s.) said, 'The bane of cleverness is deception.'[Ibid. no. 3920]

12- 3921 :(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ العِبادةِ الرِّياءُ (غرر الحكم

12- Imam Ali (a.s.) said, 'The bane of worship is showing-off.'[Ibid. no. 3921]

13- 3923 :(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ السَّخاءِ المَنُّ (غرر الحكم

13- Imam Ali (a.s.) said, 'The bane of generosity is mentioning one's favors to others.'[Ibid. no. 3923]

14- 3924 :(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ الدِّينِ سوءُ الظّنِّ (غرر الحكم

14- Imam Ali (a.s.) said, 'The bane of religion is suspicion.'[Ibid. no. 3924]

15- 3925 :(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ العقلِ الهوى (غرر الحكم

15- Imam Ali (a.s.) said, 'The bane of the intellect is desire.'[Ibid. no. 3925]

16- 3922 :(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ المجدِ عَوائقُ القضاءِ (غرر الحكم

16- Imam Ali (a.s.) said, 'The obstacles of fate are the bane of glory.'[Ibid. no. 3922]

17- 3926 :(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ النّفسِ الوَلَهُ بالدّنيا (غرر الحكم

17- Imam Ali (a.s.) said, 'The bane of the soul is infatuation with this world.'[Ibid. no. 3926]

18- 3927 :(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ المشاوَرةِ انتِقاضُ الآراءِ (غرر الحكم

18- Imam Ali (a.s.) said, 'The bane of counsel is the contradiction of opinions.'[Ibid. no. 3927]

19- 3928 :(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ المُلوكِ سُوءُ السِّيرةِ (غرر الحكم

19- Imam Ali (a.s.) said, 'The downfall of kings is bad conduct.'[Ibid. no. 3928]

(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ الوُزَراءِ خُبْثُ السَّريرةِ (غرر الحكم: 3929 –20

20– Imam Ali (a.s.) said, ‘The downfall of ministers is a corrupt heart.’[Ibid. no. 3929]

(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ العُلَماءِ حُبُّ الرِّئاسةِ (غرر الحكم: 3930 –21

21– Imam Ali (a.s.) said, ‘The ruination of scholars is the love of leadership.’[Ibid. no. 3930]

(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ الزُّعَماءِ ضَعْفُ السّياسةِ (غرر الحكم: 3931 –22

22– Imam Ali (a.s.) said, ‘The downfall of rulers is weak management.’[Ibid. no. 3931]

(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ الجُنْدِ مُخالفةُ القادَةِ (غرر الحكم: 3932 –23

23– Imam Ali (a.s.) said, ‘The ruination of soldiers is disobeying their commanders.’[Ibid. no. 3932]

(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ الرِّياضةِ غَلَبةُ العادةِ (غرر الحكم: 3933 –24

24– Imam Ali (a.s.) said, ‘The bane of training is the triumph of [one’s] habit.’[Ibid. no. 3933]

(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ الرّعِيّةِ مخالفةُ الطّاعةِ (غرر الحكم: 3934 –25

25– Imam Ali (a.s.) said, ‘The ruination of subjects is abandoning obedience.’[Ibid. no. 3934]

(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ الوَرَعِ قلّةُ القَناعةِ (غرر الحكم: 3935 –26

26– Imam Ali (a.s.) said, ‘The bane of piety is lack of contentment.’[Ibid. no. 3935]

(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ القُضاةِ الطّمعُ (غرر الحكم: 3936 –27

27– Imam Ali (a.s.) said, ‘The downfall of judges is greed.’[Ibid. no. 3936]

(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ العُدولِ قلّةُ الوَرَعِ (غرر الحكم: 3937 –28

28- Imam Ali (a.s.) said, 'The downfall of the upright is lack of piety.'[Ibid. no. 3937]

29- 3938 :(الإمامُ عليٌّ (عَلَيهِ السّلامُ): آفةُ الشُّجاعِ إضاعَةُ الحَزْم (غرر الحكم

29- Imam Ali (a.s.) said, 'The ruin of a brave man is the loss of resolve.'[Ibid. no. 3938]

30- 3939 :(الإمامُ عليٌّ (عَلَيهِ السّلامُ): آفةُ القويِّ استضعافُ الخَصْم (غرر الحكم

30- Imam Ali (a.s.) said, 'The downfall of the strong man is underestimating the foe.'[Ibid. no. 3939]

31- 3940 :(الإمامُ عليٌّ (عَلَيهِ السّلامُ): آفةُ الحِلمِ الذّلُّ (غرر الحكم

31- Imam Ali (a.s.) said, 'The bane of clemency is submissiveness.'[Ibid. no. 3940]

32- 3941 :(الإمامُ عليٌّ (عَلَيهِ السّلامُ): آفةُ العَطاءِ المَطْلُ (غرر الحكم

32- Imam Ali (a.s.) said, 'The bane of giving is procrastination.'[Ibid. no. 3941]

33- 3942 :(الإمامُ عليٌّ (عَلَيهِ السّلامُ): آفةُ الاقتِصادِ البُخلُ (غرر الحكم

33- Imam Ali (a.s.) said, 'The bane of economy is parsimony.'[Ibid. no. 3942]

34- 3943 :(الإمامُ عليٌّ (عَلَيهِ السّلامُ): آفةُ الهَيبةِ المِزاحُ (غرر الحكم

34- Imam Ali (a.s.) said, 'The bane of awe is humor.'[Ibid. no. 3943]

35- 3944 :(الإمامُ عليٌّ (عَلَيهِ السّلامُ): آفةُ الطّلَبِ عدَمُ النَّجاحِ (غرر الحكم

35- Imam Ali (a.s.) said, 'The bane of the quest is failure.'[Ibid. no. 3944]

36- 3945 :(الإمامُ عليٌّ (عَلَيهِ السّلامُ): آفةُ المُلْكِ ضَعْفُ الحِمايةِ (غرر الحكم

36- Imam Ali (a.s.) said, 'The bane of sovereignty is lack of protection.'[Ibid. no. 3945]

(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ العُهودِ قلّةُ الرِّعايةِ (غرر الحكم: 3946 –37

37– Imam Ali (a.s.) said, ‘The bane of pacts is lack of compliance.’[Ibid. no. 3946]

(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ الرِّياسةِ الفَخْرُ (غرر الحكم: 3950 –38

38– Imam Ali (a.s.) said, ‘The bane of rule is pride.’[Ibid. no. 3950]

(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ النَّقْلِ كذبُ الرّوايةِ (غرر الحكم: 3947 –39

39– Imam Ali (a.s.) said, ‘The bane of narration is lying.’[Ibid. no. 3947]

(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ العلمِ تركُ العملِ بِهِ (غرر الحكم: 3948 –40

40– Imam Ali (a.s.) said, ‘The bane of knowledge is not putting it into practice.’[Ibid. no. 3948]

(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ العملِ تركُ الإخلاصِ (غرر الحكم: 3949 –41

41– Imam Ali (a.s.) said, ‘The bane of work is abandoning sincerity.’[Ibid. no. 3949]

(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ الجُودِ الفَقرُ (غرر الحكم: 3951 –42

42– Imam Ali (a.s.) said, ‘The bane of generosity is poverty.’[Ibid. no. 3951]

(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ العامّةِ العالمُ الفاجرُ (غرر الحكم: 3952 –43

43– Imam Ali (a.s.) said, ‘The ruin of ordinary people is a treacherous scholar.’[Ibid. no. 3952]

(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ العَدلِ الظّالمُ القادرُ (غرر الحكم: 3953 –44

44– Imam Ali (a.s.) said, ‘The bane of justice is a powerful oppressor.’[Ibid. no. 3953]

(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ العُمرانِ جَورُ السّلطانِ (غرر الحكم: 3954 –45

45- Imam Ali (a.s.) said, 'The bane of civilization is the tyranny of rulers.'[Ibid. no. 3954]

46- 3955 :(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ القُدرةِ منعُ الإحسانِ (غرر الحكم

46- Imam Ali (a.s.) said, 'The bane of power is blocking kind deeds.'[Ibid. no. 3955]

47- 3956 :(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ اللّبِّ العُجْبُ (غرر الحكم

47- Imam Ali (a.s.) said, 'The bane of the heart is self-admiration.'[Ibid. no. 3956]

48- 3957 :(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ الحديثِ الكذبُ (غرر الحكم

48- Imam Ali (a.s.) said, 'The bane of talking is lying.'[Ibid. no. 3957]

49- 3958 :(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ الأعمالِ عَجْزُ العُمّالِ (غرر الحكم

49- Imam Ali (a.s.) said, 'The bane of works is the incompetence of workers.'[Ibid. no. 3958]

50- 3959 :(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ الآمالِ حُضورُ الآجالِ (غرر الحكم

50- Imam Ali (a.s.) said, 'The bane of hope is the arrival of death.'[Ibid. no. 3959]

51- 3960 :(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ الوفاءِ الغَدْرُ (غرر الحكم

51- Imam Ali (a.s.) said, 'The bane of loyalty is betrayal.'[Ibid. no. 3960]

52- 3961 :(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ الحَزْمِ فَوتُ الأمرِ (غرر الحكم

52- Imam Ali (a.s.) said, 'The bane of resolve is the passage of opportunity.'[Ibid. no. 3961]

53- 3962 :(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ الأمانةِ الخيانةُ (غرر الحكم

53- Imam Ali (a.s.) said, 'The bane of trust is treachery.'[Ibid. no. 3962]

(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ الفقهاءِ عدمُ الصّيانةِ (غرر الحكم: 3963 –54

54– Imam Ali (a.s.) said, ‘The ruin of the jurists is lack of piety.’[Ibid. no. 3963]

(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ الجُودِ التّبذيرُ (غرر الحكم: 3964 –55

55– Imam Ali (a.s.) said, ‘The bane of liberality is squandering.’[Ibid. no. 3964]

(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ المَعاشِ سُوءُ التّدبيرِ (غرر الحكم: 3965 –56

56– Imam Ali (a.s.) said, ‘The ruin of livelihood is lack of prudence [in spending].’[Ibid. no. 3965]

(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ الكلامِ الإطالةُ (غرر الحكم: 3966 –57

57– Imam Ali (a.s.) said, ‘The bane of speech is lengthy elaboration.’[Ibid. no. 3966]

(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ الغِنى البُخْلُ (غرر الحكم: 3969 –58

58– Imam Ali (a.s.) said, ‘The bane of wealth is miserliness.’[Ibid. no. 3969]

(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ الأمَلِ الأجَلُ (غرر الحكم: 3970 –59

59– Imam Ali (a.s.) said, ‘The bane of hope is death.’[Ibid. no. 3970]

(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ الخيرِ قَرينُ السُّوءِ (غرر الحكم: 3971 –60

60– Imam Ali (a.s.) said, ‘The bane of goodness is a corrupt companion.’[Ibid. no. 3971]

(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفةُ الاقتِدارِ البغيُ والعُتُوُّ (غرر الحكم: 3972 –61

61– Imam Ali (a.s.) said, ‘The bane of power is aggression and tyranny.’[Ibid. no. 3972]

(الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): رأسُ الآفاتِ الوَلَهُ باللّذّاتِ (غرر الحكم: 5244 –62

62– Imam Ali (a.s.) said, ‘The fountainhead of all afflictions is infatuation with vain pleasures.’[Ibid. no. 5244]

63- 5752 :الإمامُ عليٌّ (عَلَيهِ السّلامُ): شرُّ آفاتِ العقلِ الكِبْرُ (غرر الحكم

63– Imam Ali (a.s.) said, ‘The worst affliction of the intellect is arrogance.’[Ibid. no. 5752]

1. The Arabic word Áfa means ‘bane’ when translated as accurately as possible into English, denoting something that is a constant source of misery or annoyance for something else, or something that causes the downfall or ruin of something else, though it has been translated differently according to its various contexts in this chapter, where it may denote an affliction in itself, or a misfortune or plague (ed.)

The Bathhouse

The Bathhouse الحَمّام

The Bathhouse

الحَمّامُ

1ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : نِعْمَ البَيتُ الحَمّامُ ؛ تُذكَرُ فيهِ النّارُ، ويَذهَبُ بالدَّرَنِ

1– Imam Ali (a.s.) said, ‘The best of houses is the bathhouse for in it the Fire [of Hell] is remembered and [bodily] dirt is removed.’[al-Faqih, v. 1, p. 115, no. 237]

2ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : ثَلاثةٌ يُسْمِنَّ وثَلاثةٌ يُهْزِلْنَ ، فأمّا الّتي يُسْمِنَّ : فإدْمانُ الحَمّامِ ، وشَمُّ الرائحَةِ الطَّيِّبَةِ ولُبْسُ الثِّيابِ اللَّيِّنَةِ ، وأمّا الّتي يُهْزِلْنَ : فإدْمانُ أكْلِ البَيضِ، والسَّمَكِ، والطَّلْعِ.،

2– Imam al-Sadiq (a.s.) said, ‘Three things cause weight gain and three others cause weight loss. As for those that cause weight gain – excessive use of the bathhouse, smelling sweet fragrance and wearing soft clothing. And as for those that cause weight loss, they are: eating too many eggs, fish and unripe dates.’[al-Khisal, p. 155, no. 194]

3ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : ثَلاثٌ يَهْدِمْنَ البدَنَ ورُبّما قَتَلْنَ : أكْلُ القَديدِ الغابِّ ، ودُخولُ الحَمّامِ على البِطْنَةِ،

وِنكاحُ العَجائزِ.

3– Imam al-Sadiq (a.s.) said, ‘Three things destroy the body and may even kill it: eating [cooked] meat that has been left overnight, entering the bathhouse after overeating and having intercourse with the elderly.’[Bihar al-Anwar, v. 76, p. 75, no. 19]

4. الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : لا تَدخُلِ الحَمّامَ إلّا وفي جَوفِكَ شَيءٌ يُطفِئُ عنكَ وهَجَ المَعِدَةِ ، وهُو أقْوى للبَدَنِ ولا تَدخُلْهُ وأنتَ مُمْتَلِئٌ مِن الطَّعامِ.

4– Imam al-Sadiq (a.s.) said, ‘Do not enter the bathhouse except after you have put something in your belly that will cool the heat of the stomach for that strengthens your body. And do not enter the bathhouse with a full stomach.’[Makarim al-Akhlaq, v. 1, p. 125, no. 298]

5. الإمامُ الكاظمُ عليه‌السلام : الحَمّامُ يَومٌ ويَومٌ لا يُكْثِرُ اللّحْمَ ، وإدْمانُهُ كلَّ يَومٍ يُذيبُ شَحْمَ الكُلْيَتَينِ.

5– Imam al-Kazim (a.s.) said, ‘Going to the bathhouse every alternate day causes weight gain, and going every day causes the fat around the kidneys to melt away.’[Makarim al-Akhlaq, v. 1, p. 126, no. 303]

Beauty

Beauty الجَمال

Allah is Beautiful and He Loves Beauty

اللّهُ جميلٌ يُحِبُّ الجَمالَ

1. رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ اللّهَ تعالى جميلٌ يُحِبُّ الجَمالَ، ويُحِبُّ أنْ يَرى أثَرَ نِعمَتِهِ على عَبدِهِ، ويُبغِضُ البُؤْسَ والتَّباؤسَ.

1– The Prophet (S) said, ‘Allah, most High, is beautiful and He loves beauty. And He likes to see the evidence of His bounty on His servant. He loathes misery and pretending to be miserable.’[Kanz al-’Ummal, no. 17166]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ اللّهَ يُحِبُّ مِن عَبدِهِ إذا خَرَجَ إلى إخْوانِهِ أنْ يَتَهيّأَ لَهُم ويَتَجَمّلَ

2- The Prophet (S) said, 'Allah likes for His servant, when he leaves to meet his brothers, to dress himself well and to beautify himself.'[Makarim al-Akhlaq, v. 1, p. 85, no. 1]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لِيَأخُذْ أحدُكُم مِن شارِبِهِ والشَّعْرِ الّذي في أنْفِهِ، ولْيَتَعاهَدْ نَفْسَهُ، فإنَّ ذلك يَزيدُ في جمَالِهِ.

3- The Prophet (S) said, 'Each one of you should trim his moustache and the hairs in his nose and he should groom himself for this enhances his beauty.'[Qurb al-Isnad, p. 67, no. 215]

4ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): البَسْ وتَجَمّلْ، فإنَّ اللّهَ جميلٌيُحِبُّ الجَمالَ، وليَكُن مِن حَلالٍ. .

4- Imam al-Sadiq (a.s.) said, 'Dress up and beautify yourself, for Allah is beautiful and He loves beauty; and make sure it is lawful [beautification].'[Wasa'il al-Shi'ah, v. 3, p. 340, no. 4]

The Beautiful Image

الصُّورَةُ الجَميلَةُ

5ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): خَيرُ ما أُعْطِيَ الرّجُلُ المؤمنُ خُلقٌ حَسَنٌ، وشَرُّ ما أُعْطِيَ الرّجُل قلبٌ سوءٍ في صُورةٍ حَسَنَةٍ.

5- The Prophet (S) said, 'The bane of beauty is vanity.'[Bihar al-Anwar, v. 77, p. 59, no. 3]

6ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): اطلُبوا الخيرَ عِند حِسانِ الوُجوهِ، فإنَّ فِعالَهُم أحرى أن تكونَ حَسَناً

6- The Prophet (S) said, 'The best thing given to a believer is good character, and the worst thing given to a man is a corrupt heart in a beautiful figure.'[Kanz al-'Ummal, no. 5170]

7ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): آفَةُ الجَمالِ الخُيَلاءُ

7- The Prophet (S) said, 'Look for goodness in people with beautiful faces for their deeds are more likely to be good.'['Uyun Akhbar ar-Ridha, v. 2, p. 74, no. 344]

8- الإمامُ عليٌّ (عَلَيهِ السّلامُ): حُسْنُ وَجْهِ المؤمنِ مِن حُسنِ عِنايَةِ اللّهِ بِهِ

8- Imam Ali (a.s.) said, 'The beauty of a believer's face is a sign of Allah's care for him.'[Ghurar al-Hikam, no. 4848]

Honoring One's Hair

إكرامُ الشَّعرِ

9- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الشَّعرُ الحَسَنُ مِن كِسْوَةِ اللّهِ فأكْرِموهُ . .

9- The Prophet (S) said, 'Beautiful hair is part of Allah's dressing [for you], so make sure to honour it.'[Wasa'il al-Shi'ah, v. 1, p. 432, no. 2]

10- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن اتَّخذَ شَعراً فليُحْسِنْ وَلايَتَهُ، أو لِيَجُزَّهُ . .

10- The Prophet (S) said, 'Whoever keeps his hair long should care for it well, otherwise, he must cut it.'[Ibid. no. 1]

Inner Beauty

جَمالُ الباطِنِ

11- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الجَمالُ في اللِّسانِ . .

11- The Prophet (S) said, 'Beauty is in the tongue.'[Tuhaf al-'Uqul, no. 37]

12- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا جَمالَ أحْسَنُ مِن العَقلِ . .

12- The Prophet (S) said, 'There is no beauty better than the intellect.'[Nahj al-Sa'ada, v. 1, p. 51]

13- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا لِباسَ أجْمَلُ مِن العافِيَةِ . .

13- The Prophet (S) said, 'There is no clothing more beautiful than good health.'[Bihar al-Anwar, v. 77,

p. 381, no. 5]

14- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنَّ اللّهَ عزّوجلّ (جَعَلَ) صُورَةَ المَرأةِ في وَجهِها، وصُورةَ الرّجُلِ في مَنطِقِهِ

14– Imam Ali (a.s.) said, ‘Allah, the Exalted, placed the beauty of woman in her face and of man in his speech.’[Ibid. v. 71, p. 293, no. 63]

15- الإمامُ العسكريُّ (عَلَيهِ الّسَلامُ): حُسنُ الصُّورةِ جَمالٌ ظاهِرٌ، وحُسنُ العَقلِ جَمالٌ باطِنٌ

15– Imam al–’Askari (a.s.) said, ‘Physical beauty is the outer beauty, and the beauty of the intellect is inner beauty.’[A’alam al–Din, no. 313]

Betrayal

Betrayal الخِيانَة

Betrayal

الخِيانَةِ

1- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : لا تَخُنْ مَن خانَكَ فتكونَ مِثلَهُ

1– The Prophet (S) said, ‘Do not betray the one who betrays you lest you be like him.’[Bihar al–Anwar, v. 103, p. 175, no. 3]

2- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : لَيسَ مِنّا مَن خَانَ بالأمانَةِ

2– The Prophet (S) said, ‘The one who betrays his trust is not from us.’[Bihar al–Anwar, v. 75, p. 172, no. 14]

3- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الخِيانَةُ رأسُ النِّفاقِ

3– Imam Ali (a.s.) said, ‘Betrayal is the fountainhead of hypocrisy.’[Ghurar al–Hikam, no. 969]

4ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : يُجبَلُ المؤمنُ على كُلِّ طَبيعةٍ إلّا الخِيانَةَ والكَذِبَ

4– Imam al–Sadiq (a.s.) said, ‘The believer is naturally disposed to all the traits except betrayal and lying.’[al–Ikhtisas, p. 231]

5ـ عن مُعاويةَ بنِ عمّارٍ : قلت لأبي عبدالله (عَلَيهِ الّسَلامُ) : الرّجُلُ يكونُ لِي علَيهِ الحقُّ فيَجْحَدُنِيهِ ثُمَّ يَسْتَودِعُني مالاً ، أَلِيَ أنْ آخُذَ مالِي عِندَهُ ؟ قال : لا ، هذهِ خِيانَةٌ .

5– Mu’awiyah b. ‘Ammar narrated, ‘I asked Imam al–Sadiq (a.s.), ‘If I entrust some money with a man and he denies that I entrusted him with anything, and then he [in the future] entrusts me with money, can I keep that money [to make up for the money that he took from me]? Imam al–Sadiq (a.s.) replied, ‘No, that is betrayal.’[Nur al–Thaqalayn, v. 2, p. 144, no. 68]

6ـ عن أبي ثُمامَةَ : دخَلْتُ على أبي جعفر (عَلَيهِ الّسَلامُ) وقلتُ لَه : جُعِلتُ فِداكَ ، إنّي رجُلٌ أُريدُ أنْ أُلازِمَ مكّةَ وعلَيَّ دَينٌ للمُرجِئةِ ، فمَا تقولُ ؟ قالَ : ارجِعْ إلى مُؤدّى دَينِكَ وانظُرْ أنْ تَلقى اللّهَ تَعالى ولَيسَ علَيكَ دَينٌ ، فإنّ المؤمنَ لا يَخونُ .

6– AbU Thumama narrated: ‘I came to Imam al–Sadiq (a.s.) and said to him, ‘May I be your ransom! I am a man who wishes to go to Makkah but I have an overdue debt so can you please advise me?’ The Imam (a.s.) replied, ‘Pay your debt and focus on meeting your Lord without any debt on your shoulders, for verily a believer does not betray [his trust].’[‘Allal al–Sharai’a, p. 528, no. 7]

Explanation of Betrayal and the Betrayer

تَفسيرُ الخِيانَةِ وَالخائِنِ

7ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إفْشاءُ سِرِّ أخيكَ خِيانَةٌ ، فاجتَنِبْ ذلكَ

7– The Prophet (S) said, ‘Disclosing the secret of your brother is betrayal, so keep away from that.’[Bihar al–Anwar, v. 77, p. 89, no. 3]

8ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : أمّا علاَمةُ الخائنِ فأربَعةٌ: عِصْيانُ الرّحمانِ ، وأذى الجِيرانِ ، وبُغْضُ الأقْرانِ ،. والقُرْبُ إلى الطُّغْيانِ

8– The Prophet (S) said, ‘As for the signs of the betrayer, there are four: disobedience to the All-Beneficent, disturbance to neighbours, loathing his associates, and being close to tyranny and oppression.’[Tuhaf al-’Uqul]

9ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : الخائنُ مَن شَغَلَ نفسَهُ بغَيرِ نَفْسِهِ ، وكانَ يَومُهُ شَرّاً مِن أمْسِهِ

9– Imam Ali (a.s.) said, ‘The betrayer is the one who busies himself with [the affairs of] others and his today is worse than his yesterday.’[Ghurar al-Hikam, no. 2013]

10ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : أيُّما رجُلٍ مِن أصْحابِنا اسْتَعانَ بِهِ رجُلٌ من إخْوانِهِ في حاجَةٍ ، فلَم يُبالِغْ فيها بكُلِّ جُهْدِه ، فقد خانَ اللّهَ ورسولَهُ والمؤمنينَ.

10– Imam al-Sadiq (a.s.) said, ‘Whoever from among our companions seeks assistance from one of his brothers, who does not exercise his full efforts [in trying to help him], then he has betrayed Allah and His messenger and the believers.’[Bihar al-Anwar, v. 75, p. 175, no. 7]

11ـ . الإمامُ الجوادُ (عَلَيهِ السّلامُ) : كَفى بالمَرءِ خِيانَةً أنْ يكونَ أميناً للخَوَنَةِ . .

11– Imam al-Jawad (a.s.) said, ‘It is sufficient for someone to be classified as a betrayer if he is the trustee of a disloyal person.’[Bihar al-Anwar, v. 78, p. 364, no. 4]

The Peak of Betrayal

غايَةُ الخِيانَةِ

12ـ . الإمامُ عليٌّ (عَلَيهِ السّلامُ) : غايَةُ الخِيانَةِ خِيانَةُ الخِلِّ الوَدودِ ، ونَقْضُ الْعُهُودِ .

12– Imam Ali (a.s.) said, ‘The peak of betrayal is disloyalty to a beloved friend and the breaking of vows.’[Ghurar al-Hikam, no. 6374]

13ـ . الإمامُ عليٌّ (عَلَيهِ السّلامُ) : من أفْحَشِ الخِيانَةِ خِيانَةُ الوَدائعِ .

13– Imam Ali (a.s.) said, ‘One of the worst forms of betrayal is being disloyal with things entrusted in one’s possession.’[Ghurar al-Hikam, no. 931]

14ـ . ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : إنّ أعْظَمَ الخِيانَةِ خيانَةُ الأُمّةِ (الأمَنةِ) ، وأفْظَعَ الغِشِّ غِشُّ الأئمّةِ

14– Imam Ali (a.s.) said, ‘Verily the worst betrayal is the betrayal of the [religious] community, and the most repulsive deceit is that of the leaders.’[Nahjul Balaghah, Letter 26]

The Blessing

The Blessing البَرَكَة

The Blessed

مَعنَى البَرَكَة

1ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ في قولِه تعالى: «وجَعَلَني مُبارَكا أيْنَما كُنتُ» ـ: نَفّاعاً

1– Imam al–Sadiq (a.s.), with regards to the verse:“He has made me blessed, wherever I may be”, said, ‘[Blessed means] very beneficial [to others].’[al–Kafi, v. 2, p. 165, no. 11]

That Which Brings Blessing And That Which Removes It

ما يُوجِبُ البَرَكَةَ وما يُزيلُها

2ـ رَسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): كِيلوا طَعامَكُم، فإنَّ البَرَكَةَ في الطَّعامِ المَكِيلِ

2– The Prophet (S) said, ‘Weigh your food, for there is blessing in weighed food.’[Kanz al–’Ummal, no. 9434]

3ـ رَسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ البَرَكَةَ فِي التِّجارَةِ

3– The Prophet (S) said, ‘Blessing consists of ten parts: nine parts are contained in trade [i.e. working to earn one’s living] and the tenth part lies in endurance.’[Bihar al–Anwar, v. 103, p. 5, no. 13]

4ـ رَسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أرْبَعٌ لا تَدخُلُ بَيتاً واحدةٌ مِنهُنَّ إلّا خَرِبَ ولَم يَعْمُرْ بالبَرَكةِ: الخِيانةُ، والسَّرِقةُ، وشُربُ الخمرِ، والزِّنا.

4– The Prophet (S) said, ‘Four things, of which even if only one enters a house, it will destroy it such that it will never again be able to flourish through blessing: betrayal, theft, wine-drinking, and adultery.’ [Ibid. v. 79, p. 19, no. 4]

5ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): بالعَدلِ تَتَضاعَفُ البَرَكاتُ.

5– Imam Ali (a.s.) said, ‘Blessings are multiplied with justice.’[Ghurar al-Hikam, no. 4211]

6ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إذا ظَهَرتِ الجِناياتُ ارْتَفَعتِ البَرَكاتُ.

6– Imam Ali (a.s.) said, ‘When crimes prevail, blessings are lifted away.’[Ibid. no. 4030]

Bribery

Bribery الرَّشوَة

Bribery

الرَّشوَةِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إيّاكُم والرّشوَةَ فإنّها مَحضُ الكُفرِ ، ولا يَشُمُّ صاحِبُ الرّشوةِ رِيحَ الجَنَّةِ

1– The Prophet (S) said, 'Beware of bribery for verily it is sheer infidelity, and the briber will not even smell the fragrance of Paradise.’[Bihar al-Anwar, v. 104, p. 274, no. 12]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لَعَنَ اللّهُ الراشيَ والمُرتَشِيَ والرائشَ الذي يَمشِي بَينَهُما

2– The Prophet (S) said, 'Allah's curse is on the briber, the bribed, and the agent between them.’[Kanz al-’Ummal, no. 1508]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنّما أهلَكَ مَن كانَ قَبلَكُم أنَّهُم مَنَعُوا الناسَ الحَقَّ فاشتَرَوهُ ، وأخَذُوهُم بالباطِلِ فاقتَدَوهُ3

3– Imam Ali (a.s.) said, 'The ruin of your predecessors lay in the fact that they deprived people of their rights and subsequently resorted to buying them back, and they handled people using unethical means, which they followed.'[Nahjul Balaghah, Letter 79]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): وقد عَلِمتُم أ نَّهُ لا يَنبَغِي أن يكونَ الوالِي على الفُرُوجِ والدِّماءِ والمَغانِمِ والأحكامِ وإمامَةِ4
المسلمينَ البَخِيلُ ... ولا المُرتَشِي في الحُكمِ فَيَذهَبَ بالحُقوقِ،ويَقِفَ بِها دُونَ المَقاطِعِ.

4– Imam Ali (a.s.) said, 'You know full well that he who is in charge of honour, people's lives, war booty, legal commandments and the leadership of the Muslims must not be a miser... nor should he accept bribes whilst governing for he would forfeit their rights, and base his rulings upon them [the bribes] rather than proper judgment.'[Nahjul Balaghah, Sermon 131]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ في قولِهِ تعالى: «أَكّالُونَ للسُّحْتِ»ـ: هُو الرَّجُلُ يَقضِي لأخِيهِ الحاجَةَ ثُمّ يَقبَلُ هَدِيَّتَهُ5

5– Imam Ali (a.s.) said about Allah's verse in the Qur'an: ***"eaters of the unlawful",*** 'This refers to the man who fulfils a need for a fellow brother and then accepts a gift from him.'[Bihar al-Anwar, v. 104, p. 273, no. 5]

ـ . الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): الرُّشى في الحُكمِ هُو الكُفرُ باللّهِ6

6– Imam al-Sadiq (a.s.) said, 'Accepting bribes as a judge or ruler is tantamount to disbelief in Allah.'[al-Kafi, v. 7, p. 409, no. 2]

The Brother

The Brother الأخ

The Believers Are Brothers

المُؤمِنُ أخُو المُؤمِنِ

1- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : المؤمنونَ إخْوَةٌ، تَتَكافى دِماؤهُم، وَهُمْ يَدٌ على مَن سِواهُم ، يَسْعى بذِمّتِهم أدناهُم.

1- The Prophet (S) said, 'The believers are brothers, their blood is coequal, and they are one hand against others, the most inferior among them is empowered by their protection [of him].'[Amali al-Mufid, p. 187, no. 13]

2- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : رُبَّ أخٍ لَم تَلِدْهُ أُمُّكَ.

2- Imam Ali (a.s.) said, 'Many a brother was not given birth by your own mother.'[Ghurar al-Hikam, no. 5351]

3- الإمامُ الباقرُ (عَلَيهِ السّلامُ) : المؤمنُ أخو المؤمِن لأبيهِ وأُمِّهِ.

3- Imam al-Baqir (a.s.) said, 'A believer is the brother of another believer [as if] from his own mother and father.'[al-Kafi, v. 2, p. 166, no. 2 and 7]

4- الامام الصادق (عَلَيهِ السّلامُ) : المُؤمنُ أخو المؤمنِ ، عَينُهُ ودَليلُهُ ، لا يَخونُهُ ، ولا يَظْلِمُهُ ، ولا يَغُشُّهُ ، ولا يَعِدُهُ عِدَةً فيَخْلِفَهُ .

4- Imam al-Sadiq (a.s.) said, 'A believer is the brother of another believer, his eye and his guide; he does not betray him, nor wrong him, nor deceive him, and nor does he rescind a promise he made to him.'[Ibid. no. 3]

5- الامام الصادق (عَلَيهِ السّلامُ) : المؤمنُ أخو المؤمنِ كالجَسَدِ الواحدِ، إنِ اشتكَى شيئا مِنهُ وَجَدَ ألمَ ذلكَ في سائرِ جسدِهِ ، وأرواحُهُما مِن رُوحٍ واحدةٍ .

5- Imam al-Sadiq (a.s.) said, 'A believer is the brother of another believer, like a single body. If any part of him suffers, he will feel its pain in his entire body; and their souls are also made of one soul.'[Ibid. no. 4]

True Brothers

الاستِكثارُ مِنَ الإخوانِ

6- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : استكْثِروا مِن الإخوانِ ؛ فإنَّ لكلِّ مؤمنٍ شَفاعةً يومَ القيامةِ.

6- The Prophet (S) said, 'Seek to increase your brothers [i.e. believeing friends], for every believer will make an intercession on the Day of Judgment.'[Kanz al-'Ummal, no. 24642]

7- الإمام عليٌّ (عَلَيهِ السّلامُ) : عَلَيكَ بإخوانِ الصِّدْقِ فأكْثِرْ مِن اكتِسابِهِم؛ فإنَّهُم عُدّةٌ عِندَ الرَّخاءِ ، وجُنّةٌ عِندَ البَلاءِ.

7- Imam Ali (a.s.) said, 'Adopt [the friendship of] true brothers and increase in your acquisition of them, for they are an asset in times of prosperity, and a shield during afflictions.'[Amali al-Saduq, p. 250, no. 8]

Brothers' Amity

مَوَدَّةُ الإخوانِ

8- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : لا يكونُ أخوكَ أقوى مِنكَ على مَودّتِهِ.

8- Imam Ali (a.s.) said, 'Do not let your brother be stronger than you are in your amity for him.'[Bihar al-Anwar, v. 74, p. 165, no. 29]

9- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : أحْبِبِ الإخْوانَ على قَدْرِ التَّقْوى.

9- Imam Ali (a.s.) said, 'Love brothers in proportion to [their] piety.'[al-Ikhtisas, no. 226]

10- الإمام الصادق (عَلَيهِ السّلامُ) : مِن حُبِّ الرَّجلِ دِينَه حبُّهُ أخَاهُ .

10- Imam al-Sadiq (a.s.) said, 'A man's love for his brother is part of his love for his religion.'[Ibid. no. 31]

That Which Ensures the Endurance of Amity

ما يوجِبُ بَقاءَ المَوَدَّةِ

11- الإمام الصادق (عَلَيهِ السّلامُ) : يابنَ النُّعمان ، إنْ أردتَ أن يَصْفُوَ لكَ وُدُّ أخيكَ فلا تُمازِحَنَّهُ، ولا تُمارِيَنَّهُ ، ولا

تُباهِيَنَّهُ ، ولاتُشارَّنَّهُ.

11- Imam al-Sadiq (a.s.) said, 'O Ibn al-Nu'mani If you want your brother's amity for you to be pure, do not make fun of him, do not dispute with him, do not exchange bragging with him, and do not vie with him in evil acts.'[Bihar al-Anwar, v. 78, p. 291, no. 2]

12- الإمام الصادق (عَلَيهِ السَّلامُ) : تَحتاجُ الإخْوةُ فيما بَيْنَهُم إلى ثلاثةِ أشياءَ ، فإنِ استَعمَلُوها وإلّا تَبايَنُوا وتَباغَضُوا، وهي: التَّناصُفُ ، والتَّراحُمُ، ونَفْيُ الحَسَدِ.

12- Imam al-Sadiq (a.s.) said, 'Brothers need three things among them – they either use them, or else dispute and hate one another – fairness, benevolence, and evasion of jealousy.'[Tuhaf al-'Uqul, no. 322]

Brotherhood for the Sake of Allah

الأُخُوَّةُ فِي اللّهِ

13- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : النَّظَرُ إلى الأخِ تَوَدُّهُ في اللّهِ عزّ وجلّ عِبادَةٌ.

13- The Prophet (S) said, 'Looking at a brother you love for the sake of Allah, the Exalted, is [an act of] worship.'[Bihar al-Anwar, v. 74, p. 279, no. 1]

14- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : ما استَفادَ امروٌ مسلمٌ فائدةً بعدَ فائدةِ الإسلام مثلَ أخٍ يَستَفيدُهُ في اللّهِ.

14- The Prophet (S) said, 'A Muslim cannot acquire anything as beneficial as his embracing Islam than a brother he benefits from for the sake of Allah.'[Tanbih al-Khawatir, v. 2, p. 179]

15- الإمامُ عليٌّ (عَلَيهِ السَّلامُ) : على التَّواخِي في اللّهِ تَخْلُصُ المَحَبّةُ.

15- Imam Ali (a.s.) said, 'Love is purified through cultivating friendship for the sake of Allah.'[Ghurar al-Hikam, no. 6191]

16- الإمامُ عليٌّ (عَلَيهِ السَّلامُ) : الإخْوانُ في اللّهِ تعالى تَدُومُ مَودّتُهُم ، لِدَوامِ سَبَبِها.

16- Imam Ali (a.s.) said, 'Brothers, [whose brotherhood is] for the sake of Allah, enjoy an enduring amity, due to the firmness of its foundation.'[Ibid. no. 1795]

17- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : بالتَّواخي في اللّهِ تُثْمِرُ الأُخُوّة .

17- Imam Ali (a.s.) said, 'Brotherhood for the sake of Allah is fruitful.'[Ibid. no. 4225]

Brotherhood For The Sake Of This World

الإخاءُ لِلدُّنيا

18- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : مَن لَم تَكُن مَودّتُهُ في اللّهِ فاحْذَرْهُ؛ فإنّ مودّتَهُ لَئيمةٌ ، وصُحْبَتَه مَشُومةٌ.

18- Imam Ali (a.s.) said, 'A man whose friendship is not for the sake of Allah must be avoided, for his friendship is vile, and his company is doomed.'[Ibid. no. 8978]

19- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : مَن آخَى في اللّهِ غَنِمَ ، مَن آخى في الدُّنيا حُرِمَ .

19- Imam Ali (a.s.) said, 'A man whose brotherhood is for the sake of Allah is bound to gain, while a man who seeks brothers for the sake of this world is bound to lose.'[Ibid. no. 7776-7777]

20- الإمامُ عليٌّ (عَلَيهِ السّلامُ) :مَن وادَّكَ لأمرٍ ولّى عندَ انقِضائِهِ .

20- Imam Ali (a.s.) said, 'A man who draws close to you for a purpose will abandon you when it is fulfilled.'[Ibid. no. 8552]

Informing One's Brother Of One's Love [For Him]

إعلامُ الأخِ بِالحُبِّ

21- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إذا أحبَّ أحدُكُم صاحِبَهُ أو أخاهُ فليُعْلِمْهُ.

21- The Prophet (S) said, 'When one of you likes his companion or brother, he should let him know.'[al-Mahasin, v. 1, p. 415, no. 953]

22- بحار الأنوار : مَرّ رجلٌ في المسجدِ وأبو جعفرٍ (عَلَيهِ السّلامُ) جالسٌ وأبو عبداللّهِ، فقالَ له بعضُ جُلَسائِهِ: واللّهِ، إنّي لأُحِبُّ هذا الرّجُلَ. قالَ لَه أبوجعفرٍ (عَلَيهِ السّلامُ) : ألاَ فأعْلِمْهُ ؛ فإنَّهُ أبقى لِلمَوَدّة ، وخَيْرٌ في الأُلْفةِ.

22– A man passed through the mosque, where Abu Ja‘far and Abu ‘Abdullah [Imam al–Baqir and Imam al–Sadiq (a.s.)] were seated, when one of the people present said, ‘By Allah, I like this man.’ Abu Ja'far replied, ‘Then let him know, for this will maintain the amity and enhance the affection.’[Bihar al–Anwar, v. 74, p. 181, no. 1]

One’s Amity for Another is a Proof of Reciprocity

مَوَدَّةُ الأخِ دَليلٌ عَلى مَوَدَّتِهِ لأخيهِ

23– الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : سَلُوا القُلوبَ عنِ المَوَدّاتِ ؛ فإنّها شَواهِدُ لا تَقْبَلُ الرُّشا.

23– Imam Ali (a.s.) said, ‘Ask your hearts about their amities, for they are witnesses that take no bribes.’[Ghurar al–Hikam, no. 5641]

24– الإمامُ الباقرُ (عَلَيهِ الّسَلامُ) : اعرِفِ المَودّةَ لكَ في قلبِ أخيكَ بما لَهُ في قلبِكَ.

24– Imam al–Baqir (a.s.) said, ‘Know the amity that your brother has for you in his heart through what you harbour of the same in your own heart.’[Kashf al–Ghamma, v. 2, p. 331]

25– الإمامُ الهاديُّ (عَلَيهِ الّسَلامُ) : لا تَطلب الصَّفا ممّن كَدّرتَ علَيهِ، ولا النُّصْحَ ممّن صَرَفْتَ سُوءَ ظنّكَ إلَيهِ، فإنّما قلبُ غيرِكَ لكَ كقلبِكَ لَهُ .

25– Imam al–Hadi (a.s.) said, ‘Do not seek sincere amity from a man you have insincere sentiment for, nor honest advice from someone you direct your distrust towards, for another’s feelings [lit. heart] towards you are similar to your feelings towards him.’[Bihar al–Anwar, v. 74, no. 181]

Cutting Off Relations with Brothers

قَطِيعَةُ الإخوانِ

26– الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : إنْ أرَدْتَ قَطِيعةَ أخيكَ فاستَبْقِ لَهُ مِن نفسِكَ بَقيّةً يَرجِعُ إليها إن بَدا لَه ذلكَ يوماً مّا.

26– Imam Ali (a.s.) said, ‘If you want to cut off relations with your brother make sure to leave a place for him in your heart, so he can return to it one day when he so wishes.’[Nahjul Balaghah, Letter 31]

27- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : ما أقبحَ القَطِيعةَ بعدَ الصِّلَةِ ، والجَفاءَ بعدَ الإخاءِ ، والعَداوةَ بعدَ المَودّةِ!.

27- Imam Ali (a.s.) said, 'How awful it is to cut off relations after having maintained them, to turn away after brotherhood, and to have animosity after amity.'[Bihar al-Anwar, v. 77, p. 210, no. 1]

28- الإمامُ الصادق (عَلَيهِ الّسَلامُ) : مَن وضَعَ حُبَّهُ في غيرِ موضعِهِ فقد تَعرَّضَ للقَطيعةِ.

28- Imam al-Sadiq (a.s.) said, 'A man who places his amity in the wrong place is bound to suffer abandonment.'[al-Mahasin, v. 1, p. 415, no. 950]

Maintaining Brotherhood

وَصلُ الإخوانِ

29- الإمام عليٌّ (عَلَيهِ الّسَلامُ) : لا يَكُونَنَّ أخوكَ أقوى على قَطيعتِكَ منكَ على صِلَتِهِ ، ولا تَكُونَنّ على الإساءَةِ أقوى منكَ علَى الإحسانِ.

29- Imam Ali (a.s.) said, 'Do not let your brother be stronger in his avoidance of you than you are in your maintaing relations with him, and do not be stronger in your harm to him than in your kindness towards him.'[Nahjul Balaghah, Letter 31]

30- الإمامُ الحسينُ (عَلَيهِ الّسَلامُ) : إنّ أوْصَلَ النّاسِ مَن وَصَلَ مَن قَطَعَهُ.

30- Imam al-Husayn (a.s.) said, 'The best person is the one who maintains relations with one who cuts him off.'[Bihar al-Anwar, v. 78, p. 121, no. 4]

Types of Brothers

أقسامُ الإخوانِ

31- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : أقلُّ ما يكونُ في آخِرِ الزّمانِ أخٌ يُوثَقُ بهِ أو دِرْهَمٌ من حَلالٍ.

31- The Prophet (S) said, 'The most scarce things at the end of time will be a trustworthy brother and a legitimately earned dirham.'[Tuhaf al-'Uqul, no. 54]

32- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : الإخوانُ ثلاثةٌ: فواحِدٌ كالغِذاءِ الّذي يُحتاجُ إليهِ كلَّ وقتٍ فَهُو العاقلُ، والثّاني في معنَى الدّاءِ وهُو الأحْمَقُ، والثّالثُ في معنَى الدّواءِ فَهُو اللّبِيبُ.

32- The Prophet (S) said, 'The most scarce things at the end of time will be a trustworthy brother and a legitimately earned dirham.'[Tuhaf al-'Uqul, no. 54]Imam al-Sadiq (a.s.) said, 'Brothers are of three [kinds]: one, like food, is needed all the time and he is the wise [friend]. Another is similar to disease, and this is the fool. And the third is like medicine, and this is the tactful [friend].'[Ibid. no. 323]

33- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : الإخْوانُ ثلاثةٌ : مُواسٍ بنفسِهِ ، وآخرُ مُواسٍ بمالِهِ ؛ وهُما الصّادقانِ في الإخاءِ ، وآخَرُ يأخذُ منكَ البُلْغَةَ ، ويُريدُكَ لِبَعضِ اللّذّةِ ، فلا تَعُدَّه مِن أهلِ الثِّقَةِ .

33- Imam al-Sadiq (a.s.) said, 'Brothers are three [kinds]: one helps with his own self, and another helps with his money, and these are true in their brotherhood. A third is the one who takes from you what he needs and keeps you for some of his pleasure – do not consider him trustworthy.'[Ibid. no. 324]

Warning Against Some Forms Of Brotherhood

النَّهيُ عَن بَعضِ الإخاءِ

34- الإمام عليٌّ (عَلَيهِ الّسَلامُ) : ليسَ لكَ بأخٍ مَن احْتَجْتَ إلى مُداراتِهِ .

34- Imam Ali (a.s.) said, 'The one you need to safeguard yourself against is not your brother.'[Ghurar al-Hikam, no. 7503]

35- الإمام عليٌّ (عَلَيهِ الّسَلامُ) : ليسَ لكَ بأخٍ مَن احْتَجْتَ إلى مُداراتِهِ .

35- Imam Ali (a.s.) said, 'Do not take for brother a man who hides your virtues and exposes your lapses.'[Ibid. no. 1042]

36- الإمام عليٌّ (عَلَيهِ الّسَلامُ) : لا تُواخِ مَن يَستُرُ مَناقِبَك، ويَنْشُرُ مَثالِبَكَ .

36- Imam al-Baqir (a.s.) said, 'The worst brother is the one who stays with you in your affluence and abandons you in your poverty.'[al-Irshad, v. 2, p. 166]

37- الإمامُ الباقرُ (عَلَيهِ الّسَلامُ) : بِئسَ الأخُ أخٌ يَرعاكَ غَنِيّا وَيقطعُكَ فَقيراً.

37- Imam al-Baqir (a.s.) said, 'Do not take for brothers or companions: the fool, the miserly, the coward, and the liar.'[al-Khisal, p. 244, no. 100]

38- الإمامُ الباقرُ (عَلَيهِ السّلامُ) : لا تُقارِنْ ولا تُواخِ أربعةً : الأحْمَقَ ، والبَخيلَ ، والجَبانَ ، والكَذّابَ.

38- Imam al-Sadiq (a.s.) said, 'Be warned against having a brother who wants you for greed, avoidance of fear, or getting food and drink. Instead, seek the

39- الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : احذَرْ أن تُواخيَ مَن أرادَكَ لِطَمعٍ أو خَوفٍ أو مَيْلٍ أو للأكلِ والشُّرْبِ ، واطلبْ مُواخاةَ الأتقياءِ ولو في ظُلُماتِ الأرضِ ،وإنْ أفنيتَ عُمْرَكَ في طلبِهِم.

39- brotherhood of the pious even if they are in the darkness of the earth and even if you have to spend your life seeking them.'[Bihar al-Anwar, v. 74, p. 282, no. 3]

Preserving Old Brotherhood

المُحافَظَةُ عَلَى الأُخُوَّةِ القَديمَةِ

40- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إنَّ اللّهَ تعالى يُحِبُّ المُداوَمَةَ على الإخاءِ القديمِ ، فَداوِمُوا علَيهِ.

40- The Prophet (S) said, 'Allah, the Exalted, likes the maintenance of old brotherhood, so maintain it.'[Kanz al-'Ummal, no. 24759]

41- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : اخْتَرْ مِن كلِّ شيءٍ جَدِيدَهُ ، ومِن الإخْوانِ أقدَمَهُمْ .

41- Imam Ali (a.s.) said, 'Choose the new of everything, but the oldest one from among brothers.'[Ghurar al-Hikam, no. 2461]

Real Brotherhood

الأُخُوَّةُ الحَقيقيَّةُ

42- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : إنَّ أخاكَ حَقّا مَن غَفَرَ زلّتَكَ ، وسَدَّ خَلّتَكَ ، وقَبِلَ عُذْرَكَ ، وسَتَرَ عَوْرَتَكَ ، ونَفى وَجلَكَ ، وحَقّقَ أملَكَ.

42- Imam Ali (a.s.) said, 'Your true brother is the one who forgives your lapse, fulfils your need, accepts your excuse, hides your vices, removes your fear, and lives up to your expectation.'[Ibid. no. 3645]

43- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : أخوكَ الّذي لا يَخْذُلُكَ عِندَ الشِّدَّةِ ، ولا يَغْفُلُ عنكَ عندَ الجَرِيرةِ ، ولا يَخْدَعُكَ حينَ تَسْأَلُهُ.

43- Imam Ali (a.s.) said, 'Your brother is the one who does not abandon you in difficulty, does not forget you at the time of trouble, and does not cheat you when you seek his advice.'[Bihar al-Anwar, v. 77, p. 269, no. 1]

Choosing a Brother

اختيارُ الأخِ

44- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : مَن جانَبَ الإخْوانَ على كُلِّ ذَنبٍ قَلَّ أصدِقاؤهُ.

44- Imam Ali (a.s.) said, 'A man who shuns his brothers for every lapse has few friends.'[Ghurar al-Hikam, no. 8166]

45- الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : مَن لَم يُؤاخِ إلّا مَن لا عَيبَ فيهِ قَلَّ صَديقُهُ.

45- Imam al-Sadiq (a.s.) said, 'A man who does not befriend [anyone] unless they are flawless will have few friends.'[A'alam al-Din, no. 304]

Tolerating the Lapse of a Brother

تَحَمُّلُ زِلَّةِ الأخِ

46- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : احتمِلْ زلّةَ وَليّكَ لوقتِ وَثْبَةِ عَدُوّكَ.

46- Imam Ali (a.s.) said, 'Tolerate the lapse of your friend for the time of your enemy's attack.'[Bihar al-Anwar, v. 74, p. 166, no. 29]

47- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : الاحتِمالُ زَيْنُ الرِّفاقِ.

47- Imam Ali (a.s.) said, 'Tolerance is the splendor of companions.'[Ghurar al-Hikam, no. 752]

48- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : مَن لم يَحْتَمِلْ زَلَلَ الصَّديقِ ماتَ وحيداً.

48- Imam Ali (a.s.) said, 'A man who does not endure the lapses of a friend will die in loneliness.'[Ibid. no. 9079]

The Best of Brothers

خَيرُ الإخوانِ

49- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : خيرُ إخْوانِكَ مَن أعانَكَ على طاعةِ اللّهِ، وصَدَّكَ عن مَعاصِيهِ ، وأمَرَكَ برِضاهُ.

49- The Prophet (S) said, 'The best of your brothers is the one who helps you to obey Allah, prevents you from disobeying Him, and orders you to please Him.'[Tanbih al-Khawatir, v. 2, p. 123]

50- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : خيرُ الإخْوانِ أقلُّهُمْ مُصانَعةً في النَّصيحَةِ.

50- Imam Ali (a.s.) said, 'The best of brothers is the one with the least hesitance in offering [harsh] advice.'[Ghurar al-Hikam, no. 4978]

51- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : خيرُ إخْوانِكَ مَن واساكَ ، وخيرٌ مِنه مَن كَفاكَ، وإنِ احتاجَ إليكَ أعْفاكَ.

51- Imam Ali (a.s.) said, 'The best of your brothers is the one who stands by you, and better than him is he who suffices himself with you, and even when he is in need of you, he spares you.'[Ibid. no. 4988]

52- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : خيرُ الإخْوانِ مَن كانتْ في اللّهِ مَودّتُهُ .

52- Imam Ali (a.s.) said, 'The best brother is the one whose amity is for the sake of Allah.'[Ibid. no. 5017]

53- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : خيرُ إخْوانِكَ مَن سارَعَ إلى الخيرِ وجَذَبَكَ إلَيهِ ، وأمَرَكَ بالبِرِّ وأعانَكَ علَيهِ .

53- Imam Ali (a.s.) said, 'The best of your brothers is the one who rushes to do good and draws you alongside him, and orders you to do good and helps you with it.'[Ibid. no. 5021]

54- خَيرُ إخْوانِك مَن كثُرَ إغْضابُهُ لكَ في الحقِّ : الإمامُ عليٌّ (عَلَيهِ السّلامُ).

54- Imam Ali (a.s.) said, 'The best of your brothers is the one who is roused to anger for your sake in [standing up for] what's right.'[Ibid. no. 5009]

55- خيرُ الإخْوانِ مَن لا يُحْوِجُ إخْوانَهُ إلى سِواهُ : الإمامُ عليٌّ (عَلَيهِ السّلامُ).

55- Imam Ali (a.s.) said, 'The best of brothers is the one who does not let his fellow brothers need anyone other than himself.'[Ibid. no. 4985]

56- أحبُّ إخْواني إليَّ مَن أهْدَى عُيُوبي إلَيَّ : الإمامُ الصّادقُ (عَلَيهِ السّلامُ).

56- Imam al-Sadiq (a.s.) said, 'The most beloved of my brothers to me is he who confers my faults to me.'[Bihar al-Anwar, v. 74, p. 282, no. 4]

The Worst of Brothers

شَرُّ الإخوانِ

57- شَرُّ الإخْوانِ مَن تُكُلِّفَ لَهُ : الإمامُ عليٌّ (عَلَيهِ السّلامُ).

57- Imam Ali (a.s.) said, 'The worst of brothers is he for whom one [is made] to go out of one's way.'[Nahjul Balaghah, Saying 479]

58- لَمّا سُئل : أيُّ صاحبٍ شرٌّ ؟ ـ : المُزَيِّنُ لكَ مَعصيةَ اللّهِ : الإمامُ عليٌّ (عَلَيهِ السّلامُ).

58- The Commander of the Faithful (a.s.) was asked, 'Which is the worst companion?' He replied, 'The one who glamorizes acts of disobedience to Allah to you.'[Ma'ani al-Akhbar, p. 198, no. 4]

Testing Brothers

اختِبارُ الإخوانِ

59- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إذا رأيتَ مِن أخيكَ ثلاثَ خِصالٍ فارْجُهُ : الحياءُ ، والأمانةُ ، والصِّدقُ. وإذا لم تَرَها فلا تَرْجُهُ.

59- The Prophet (S) said, 'When you see three traits in your brother, place your hope in him: bashfulness, trustworthiness, and truthfulness. If you do not see them, do not place your hope in him.'[Kanz al-'Ummal, no. 24755]

60- الإمام عليٌّ (عَلَيهِ الّسَلامُ) : مَنِ اتّخَذَ أخا بعدَ حُسْنِ الاختِبارِ دامَتْ صُحْبَتُهُ وتأكّدَتْ مَودّتُهُ . مَنِ اتّخَذَ أخاً مِن غيرِ اختِبارٍ أَلْجَأَهُ الاضْطِرارُ إلى مُرافَقَةِ الأشرارِ.

60- Imam Ali (a.s.) said, 'A man who takes a brother after careful selection is bound to have a lasting companionship and a firm amity, whereas a man who takes a brother without careful testing is bound to resort to the friendship of evil people.'[Ghurar al-Hikam, nos. 8921 and 8923]

61- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : اختبِرُوا إخْوانَكُم بخَصلَتَينِ؛ فإنْ كانَتا فيهِم وإلّا فاعْزُبْ ثمّ اعزُبْ ثمّ اعزُبْ: محافظةٌ علَى الصّلواتِ في مَواقِيتِها ، والبِرُّ بالإخْوانِ في العُسْرِ واليُسرِ .

61- Imam al-Sadiq (a.s.) said, 'Test your brothers with two things, which they must possess; otherwise avoid them, avoid them, avoid them: observing the prayers at their prescribed times and helping brothers during hardship as well as ease.'[al-Kafi, v. 2, p. 672, no. 7]

Advising Brothers

إرشادُ الإخوانِ

62- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : المؤمنُ مِرآةُ لأخيهِ المؤمنِ ، يَنْصَحُهُ إذا غابَ عنه، ويُمِيطُ عنه ما يَكْرَهُ إذا شَهِدَ.

62- The Prophet (S) said, 'A believer is a mirror for his believing brother; he stays faithful to him in his absence and spares him from what he would hate to see.'[Bihar al-Anwar, v. 74, p. 233, no. 29]

63- الإمام عليٌّ (عَلَيهِ الّسَلامُ) : مَن وَعَظَ أخاهُ سِرّا فَقَد زانَهُ ، ومَن وعَظَهُ عَلانِيَةً فَقَد شانَهُ.

63- Imam Ali (a.s.) said, 'He who advises his brother in private adorns him, and he who advises him publicly makes him look bad.'[Ibid. p. 166, no. 29]

64- الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : مَن رأى أخاهُ عَلى أمرٍ يَكرَهُهُ فَلَم يَرُدَّه عَنهُ وَهُو يَقدِرُ عَلَيهِ فقد خانَهُ.

64- Imam al-Sadiq (a.s.) said, 'A man who observes bad behavior in his brother without forbidding him from it – whilst he is able to – has indeed betrayed him.'[Ibid. v. 75, p. 65, no. 2]

Honoring and Glorifying One's Brothers

إكرامُ الإخوانِ وإعظامُهُم

65- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : ما في أُمّتي عبدٌ أَلْطَفَ أخاهُ في اللّهِ بشيءٍ مِن لُطْفٍ إلّا أخْدَمَهُ اللّهُ مِن خَدَمِ الجنّةِ.

65- The Prophet (S) said, 'Any person in my community who acts kindly towards his brother in faith, Allah will grant him the service of the servants of Paradise.'[al-Kafi, v. 2, p. 206, no. 4]

66- الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : مَن أتاهُ أخوهُ المسلمُ فأكرَمَهُ فإنّما أكرَمَ اللّهَ عزّ وجلّ.

66- Imam al-Sadiq (a.s.) said, 'A man who honors his believing brother when he comes to [visit] him is, by doing so, honoring Allah, Mighty and Exalted.'[Bihar al-Anwar, v. 74, p. 298, no. 32]

Fulfilling Brothers' Needs

قضاءُ حاجَةِ الإخوانِ

67- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : لا يُكلِّفْ أحدُكُم أخاهُ الطَّلَبَ إذا عَرَفَ حاجتَهُ.

67- Imam Ali (a.s.) said, 'Let none of you compel his brother to ask, if you already know about his need.'[Ibid. p. 166, no. 29]

68- الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : اللّهُ في عَونِ المؤمنِ ما كانَ المؤمنُ في عَونِ أخيهِ.

68- Imam al-Sadiq (a.s.) said, 'Allah helps the believer as long as the believer helps his brother.'[Ibid. p. 322, no. 89]

69- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : مَن قَضى لأخيهِ المؤمنِ حاجةً قضى اللّهُ عزّوجلّ له يومَ القيامةِ مائةَ ألفِ حاجةٍ.

69- Imam al-Sadiq (a.s.) said, 'A man who fulfils one need of his believing brother's Allah will fulfil one hundred thousand needs of his on the Day of Resurrection.'[Ibid. p. 89, no. 90]

70- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : كَفى بالمَرْءِ اعتِماداً على أخيهِ أنْ يُنْزِلَ بهِ حاجتَهُ.

70- Imam al-Sadiq (a.s.) said, 'It suffices for a man to depend on his brother to charge him with his need.'[al-Kafi, v. 2, p. 198, no. 8]

The Etiquette of Brotherhood

أدَبُ الإخاءِ

71- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إذا آخى أحَدُكُم رَجُلاً فَلْيَسألْهُ عَن اسمِهِ وَاسمِ أبيهِ وقَبيلَتِهِ ومَنزِلِهِ ؛ فَإنّهُ مِن واجِبِ الحَقّ وصافِي الإخاءِ ، وإلّا فَهِيَ مَوَدَّةٌ حَمْقاءُ.

71- The Prophet (S) said, 'When one of you takes a brother, he must ask him his name, his father's name, his tribe and his address. This is part of true brotherhood, otherwise it is a foolish amity.'[Bihar al-Anwar, v. 74, p. 166, no. 30]

72- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): اِلْقَ أخاكَ بوجْهٍ مُنبسِطٍ.

72- The Prophet (S) said, 'Meet your brother with a joyful face.'[Ibid. p. 171, no. 38]

73- عَن أنَس : كانَ رَسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) إذا فَقَدَ الرَّجُلَ مِن إخْوانِهِ ثَلاثَةَ أيّامٍ سَألَ عَنهُ ، فإنْ كانَ غائِبا دَعا لَهُ، وإنْ كانَ شاهِداً زارَهُ ، وإنْ كانَ مَريضا عادَهُ .

43- It is narrated in Bihar al-Anwar: When the Prophet (S) missed the company of any of his brothers for three days, he would ask about him. If he was absent, he would pray for him; and if he was in town, he would visit him; and if he was ill, he would go to see him.'[Ibid. v. 16, p. 233, no. 35]

Brushing One's Teeth

Brushing One's Teeth السِّواك

Enjoinment of Brushing One's Teeth

الحَثُّ عَلَى السِّواكِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لَولا أن أشُقَّ على أُمَّتي لأَمَرتُهُم بِالسِّواكِ مَع كُلِّ صلاةٍ

1– The Prophet (S) said, 'If it were not for the fact that it would inconvenience my community, I would have commanded them to brush their teeth before every prayer.'[al-Kafi, v. 3, p. 22, no. 1]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ في وصيَّتِهِ لعليٍّ (عَلَيهِ السَّلامُ) ـ: عليكَ بالسِّواكِ عِندَ كُلِّ وُضوءٍ

2– The Prophet (S) said in his advice to Imam Ali (a.s.), 'You must brush your teeth at every ablution.'[Bihar al-Anwar, v. 77, p. 69, no. 8]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ أيضا ـ: يا عليُّ ، عليكَ بالسِّواكِ ، وإن استَطَعتَ أن لا تُقِلَّ مِنهُ فافعَلْ ، فإنَّ كُلَّ صلاةٍ تُصَلِّيها بالسِّواكِ تَفضُلُ على التي تُصَلِّيها بغَيرِ سِواكٍ أربَعينَ يَوماً.

3– The Prophet (S) also said in his advice to Imam Ali (a.s.), 'O Ali, you must brush your teeth as frequently as possible, for verily a single prayer that you perform after having brushed your teeth is better than forty days worth of prayers performed without doing so.'[Bihar al-Anwar, v. 76, p. 137, no. 48]

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الوُضوءُ شَطرُ الإيمانِ ، والسِّواكُ شَطرُ الوُضوءِ

4– The Prophet (S) said, 'Ablution is a main part of faith, and brushing one's teeth is a main part of ablution.'[Kanz al-'Ummal, no. 26200]

5ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): طَيِّبُوا أفواهَكُم بِالسِّواكِ؛ فإنّها طُرُقُ القُرآنِ . .

5– The Prophet (S) said, 'Freshen your mouths by brushing, for verily they are the means to the

Qur'an.'[Kanz al-'Ummal, 2753]

6ـ . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مازالَ جَبرئيلُ يُوصِيني بالسِّواكِ حتّى ظَنَنتُ أ نّهُ سَيَجعَلُهُ فَريضَةً

6– The Prophet (S) said, 'Gabriel continuously advises me about brushing teeth, that I really thought he would lay it down as an obligation.'[Bihar al-Anwar, v. 76, p. 126, no. 2]

7ـ . الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ لَمّا سُئلَ: أتَرى هذا الخَلقَ كُلَّهُ مِنَ الناسِ ؟ ـ: فقالَ: ألْقِ مِنهُمُ التارِكَ للسِّواكِ

7– Imam al-Sadiq (a.s.) was once asked, 'Do you consider all of these people as being real human beings [true to their nature]?' to which he replied, 'Exclude from them the one who does not brush his teeth, …'[Bihar al-Anwar, p. 128, no. 11][1]

The Benefits of Brushing One's Teeth

مَنافِعُ السِّواكِ

8ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): السِّواكُ يَزيدُ الرَّجُلَ فَصاحَةً

8– The Prophet (S) said, 'Brushing one's teeth increases one's articulacy.'[Bihar al-Anwar, p. 135, no. 48]

9ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): في السِّواكِ اثنَتا عَشرَةَ خَصلَةً: هُو مِنَ السُّنَّةِ ، و مَطهَرَةٌ لِلفَمِ ، ومَجلاةٌ لِلبَصَرِ ، ويُرضِي الرحمنَ ، ويُبَيِّضُ الأسنانَ ، ويَذهَبُ بِالحَفرِ ، ويَشُدُّ اللِّثَةَ ، ويُشَهِّي الطَّعامَ ، ويَذهَبُ بِالبَلغَمِ ، ويَزيدُ فيالحِفظِ ، ويُضاعَفُ بِهِ الحَسَناتُ ، وتَفرَحُ بِهِ المَلائكةُ.

9– Imam al-Sadiq (a.s.) said, 'There are twelve distinctive features to brushing one's teeth: it is a recommended prophetic practice, it purifies one's mouth, brightens one's eyesight, pleases the Beneficent Lord, whitens the teeth, does away with wretchedness, strengthens one's gums, whets one's appetite for food, takes away phlegm, improves one's memory, multiplies one's rewards for good deeds, and gives pleasure to the angels.'[al-Khisal, p. 481, no. 53]

10ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): علَيكُم بالسِّواكِ ؛ فإنّهُ يُذهِبُ وَسوَسَةَ الصَّدرِ

10– Imam al-Sadiq (a.s.) said, 'You must brush your teeth for it removes whisperings of the heart.'[Bihar

al-Anwar, v. 76, p. 139, no. 52]

ـ الإمامُ الرِّضا (عَلَيهِ السَّلامُ): السِّواكُ يَجلُو البَصَرَ ، ويُنبِتُ الشَّعرَ ، ويَذهَبُ بِالدَّمعَةِ11

11- Imam Ar-Ridha' (a.s.) said, 'Brushing one's teeth brightens the eyesight, increases hair growth, and removes the tendency for frequent weeping.'[Bihar al-Anwar, p. 137, no. 48]

Etiquette of Brushing Teeth

أدَبُ السِّواكِ

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): اِستاكُوا عَرضاً ولا تَستاكُوا طُولاً12

12- The Prophet (S) said, 'Brush your teeth in a horizontal manner and not in a vertical manner.'[al-Da'aawat, p. 161, no. 445]

ـ كان النبيُّ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) إذا استاكَ استاكَ عَرضاً، وكانَ يَستاكُ كُلَّ لَيلَةٍ ثلاثَ مَرّاتٍ: مَرَّةً قَبلَ نَومِهِ ،13
ومَرَّةً إذا قامَ مِن نَومِهِ إلى وِردِهِ ، ومَرَّةً قَبلَ خُروجِهِ إلى صلاةِ الصُّبحِ ، وكانَ يَستاكُ بالأراكِ أمَرَهُ بذلك جَبرَئيلُ.

13- It is narrated in Bihar al-Anwar that the Prophet (S) used to brush in a horizontal manner whenever he brushed his teeth, and that he would brush his teeth thrice every night: once before going to bed, once when he would wake up for his night worship, and once before going out to perform the dawn prayer. He used to brush with twigs of Arak (a thorny kind of tree) which the archangel Gabriel had told him to do.'[Bihar al-Anwar, v. 76, p. 135, no. 47]

ـ . الإمامُ الباقرُ (عَلَيهِ السَّلامُ): إنّ السِّواكَ في السَّحَرِ قَبلَ الوُضُوءِ مِنَ السُّنَّةِ14

14- Imam al-Baqir (a.s.) said, 'Verily brushing one's teeth at dawn before performing the ablution is part of recommended prophetic practice.'[al-Faqih, v. 1, p. 480, no. 1390]

1. This is part of a longer tradition where the Imam cites several other categories of people whom he excludes from the banner of humanity for their various faults, in accordance with the verse of the [(25:44): "Do you suppose that most of them listen or apply reason? They are just like cattle; rather they are further astray from the way." (ed.)

The Call For Prayer

The Call For Prayer (Adhan) الأذان

The Call for Prayer

فَضلُ الأذانِ

1- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : قُمْ يا بِلالُ فأرِحْنا بالصَّلاةِ.

1- The Prophet (S) said, 'Stand up, Bilal, and relieve us with the [call for] prayer.'[Kanz al-'Ummal, no. 20954]

2- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إنّ الشَّيطانَ إذا سَمِعَ النِّداءَ بالصَّلاةِ هَرَبَ.

2- The Prophet (S) said, 'Satan flees when he hears the call for prayer.'[Ibid. no. 20951]

3- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إنّ أهلَ السَّماءِ لا يَسْمَعُونَ مِن أهلِ الأرضِ شَيئا إلّا الأذانَ.

3- The Prophet (S) said, 'The inhabitants of Heaven hear nothing from the inhabitants of the earth except for the call for prayer.'[Ibid. no. 20934]

The Caller to Prayer

المُؤَذّنُ

4- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): يُغْفَرُ للمؤذّنِ مَدُّ صَوتِهِ وبَصَرِهِ، ويُصدّقُهُ كلُّ رطْبٍ ويابِسٍ، وله مِن كُلّ مَن يُصلّي بأذانِه حَسَنَةٌ.

4- The Prophet (S) said, 'The caller to prayer is forgiven for raising his voice and his eyes; every wet and dry thing testifies to his credibility; and he receives a reward for everyone that prays in response to his call.'[Bihar al-Anwar, v. 84, p. 104, no. 2]

5- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : لِيؤذّنْ لَكُم أفصحُكُمْ ، وَلْيؤمّكُمْ أفقهُكُم .

5- Imam Ali (a.s.) said, 'Let the most eloquent from among you call for the prayer, and the most knowledgeable from among you lead the prayer.'[Da'aim al-Islam, v. 1, p. 147]

Reciting the Call for Prayer in the Ears

الأذانُ في الأُذُن

6- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : يا عليُّ ، إذا وُلِدَ لكَ غُلامٌ أو جاريةٌ فأذّنْ في أُذنِه اليُمنى وأقِمْ في اليُسرى ؛ فإنّه لا يَضُرُّهُ الشّيطانُ أبداً.

6- The Prophet (S) said, 'O Ali! When a son or daughter is born to you, recite the adhan in his [or her] right ear and the iqama in the left ear; then Satan will never harm him [or her].'[Tuhaf al-'Uqul, no. 13]

7- الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : مَن ساءَ خُلُقُه فأذّنوا في أُذنِهِ.

7- Imam al-Sadiq (a.s.) said, 'He whose manners deviate, recite the adhan in his ear.'[Bihar al-Anwar, v. 104, p. 122, no. 61]

Captive

Captive الأسير

Surrendering Oneself to Captivity is Not Allowed

لا يَجوزُ الاستِسلامُ لِلأسرِ

1- الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن استُؤسرَ مِن غيرِ جِراحةٍ مُثقِلةٍ فلا يُفْدى مِن بيتِ المالِ، ولكنْ يُفْدى مِن مالِهِ إن أحبَّ أهلُهُ.

1- Imam Ali (a.s.) said, 'A man who allows himself to be imprisoned without sustaining severe wounds

should not be ransomed by the treasury, rather his family may choose to pay his ransom from his own money.’[al-Kafi, v. 5, p. 34, no. 3]

Treatment Of The Prisoner Of War

الإحسانُ إلَى الأسيرِ

3- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : إطعامُ الأسيرِ والإحسانُ إليهِ حقٌّ واجبٌ ، وإنْ قَتَلْتَه مِن الغدِ .

3- Imam Ali (a.s.) said, ‘Feeding the prisoner and treating him well is an obligatory duty, even if you are to execute him the next day.’[Wasa’il al-Shi’ah, v. 11, p. 69, no. 3]

4- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ لابنَيهِ(لمّا ضرَبه ابنُ مُلْجَم ـ : احبِسُوا هذا الأسيرَ ، وأطعِمُوهُ ، واسْقُوهُ ، وأحْسِنوا إسارَهُ.

4- Imam Ali (a.s.) said to his sons, after Ibn Muljim struck him, ‘Imprison this captive and feed him, quench his thirst, and make his captivity endurable.’[Mustadrak al-Wasa’il, v. 11, p. 78, no. 12467]

5- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : إطعامُ الأسيرِ حقٌّ على مَن أسَرَهُ وإن كان يُرادُ مِن الغدِ قَتْلُهُ ، فإنّه يَنبغي أن يُطعَمَ ويُسْقى ويُظَلّ ويُرفَقَ بهِ ، كافرا كان أو غَيْرَهُ.

5- Imam al-Sadiq (a.s.) said, ‘Feeding the prisoner is the obligatory duty of the person who captured him, even if he intends to execute him the next day; he must be fed, given water, sheltered, and treated well – whether he is a believer or not.’[al-Kafi, v. 5, p. 35, no. 2]

6- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : إنّ عليّا (عَلَيهِ الّسَلامُ) كان يُطعِمُ مَن خُلِّدَ في السِّجْنِ مِن بيتِ مالِ المسلمينَ.

6- Imam al-Sadiq (a.s.) said that Imam Ali (a.s.) used to feed those who were sentenced to life imprisonment using the money of the treasury.’[Wasa’il al-Shi’ah, v. 11, p. 69, no. 2]

Character

Character الخُلُق

Good Naturedness (Character)

حُسنِ الخُلُقِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : الإسلامُ حُسنُ الخُلقِ

1– The Prophet (S) said, ‘Islam is to be good-natured .’[Kanz al-’Ummal, no. 5225]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : حُسنُ الخُلقِ نِصْفُ الدِّينِ

2– The Prophet (S) said, ‘Good nature is half of religion.’[al-Khisal, p. 30, no. 106]

3- الإمامُ عليٌّ (عَلَيهِ السَّلامُ) : عُنوانُ صَحيفَةِ المؤمنِ حُسنُ خُلقِهِ.

3– Imam Ali (a.s.) said, ‘The distinguishing feature of a believer is his good nature.[Bihar al-Anwar, v. 71, p. 392, no. 59]

4ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ) : حُسنُ الخُلقِ رأسُ كُلِّ بِرٍّ

4– Imam Ali (a.s.) said, ‘Good naturedness is the fountainhead of every goodness.’[Ghurar al-Hikam, no. 4857]

5ـ الإمامُ الصّادقُ (عَلَيهِ السَّلامُ) : لا عَيشَ أهْنَأُ مِن حُسنِ الخُلقِ . .

5– Imam al-Sadiq (a.s.) said, ‘There is no life more wholesome than that lived with a good nature.’[‘Allal al-Sharai’a, p. 560, no. 1]

The Consequences of Good Naturedness

مَا يَتَرتّبُ عَليَ حُسنِ الخُلُقِ

6ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إنّ العَبدَ لَيَبلُغُ بحُسنِ خُلقِهِ عَظيمَ دَرَجاتِ الآخِرَةِ وشَرَفِ المَنازِلِ ، و إنَّهُ لَضَعيفُ العِبادَةِ.

6– The Prophet (S) said, ‘Verily a servant will definitely reach high ranks and honourable stations in the Hereafter, through his good nature, even if he is weak in his worship.’[al–Mahajjat al–Baydha, v. 5, p. 93]

7ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إنّ صاحِبَ الخُلقِ الحَسنِ لَهُ مِثلُ أجْرِ الصّائمِ القائمِ ..

7– The Prophet (S) said, ‘Verily the one with a good nature has the same reward as the one who fasts and prays during the night.’[al–Kafi, v. 2, p. 100, no. 5]

8ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : ما مِن شيءٍ أثقَلُ في الميزانِ مِن حُسنِ الخُلقِ ..

8– The Prophet (S) said, ‘Nothing will be heavier on the scale of deeds than good nature.’[‘Uyun Akhbar ar–Ridha, v. 2, p. 37, no. 98]

9ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) :إنّ أحَبّكُم إلَيَّ وأقرَبَكُم مِنّي يَومَ القِيامَةِ مَجلِساً أحْسَنُكُم خُلقاً، وأشَدُّكُم تَواضُعاً.

9– The Prophet (S) said, ‘The most beloved and nearest to me on the Day of Resurrection will be the most good–natured, and the one who is most humble.’[Bihar al–Anwar, v. 71, p. 385, no. 26]

10ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : أكمَلُ المؤمنينَ إيماناً أحْسَنُهُم خُلقاً. .

10– The Prophet (S) said, ‘The believers with the most perfect faith are those who are the most good–natured.’[Amali al–Tusi, p. 140, no. 227]

Explanation of Good Naturedness

تَفسيرُ حُسنِ الخُلُقِ

11ـ . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : حُسنُ الخُلقِ في ثَلاثٍ : اجْتِنابُ المَحارِمِ ، وطَلَبُ الحَلالِ ، والتَّوَسُّعُ على العِيالِ.

11– Imam Ali (a.s.) said, ‘Good naturedness is found in three things: abstaining from the forbidden, seeking the lawful and providing peace and comfort for your family.’[Bihar al-Anwar, v. 71, p. 394, no. 63]

12ـ . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : إنَّ بَذْلَ التّحيَّةِ مِن مَحاسِنِ الأخْلاقِ.

12– Imam Ali (a.s.) said, ‘Giving greetings comes from beautiful character.’[Ghurar al-Hikam, no. 3404]

13ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) ـ لَمّا سُئِلَ عَن حَدّ حُسنِ الخُلقِ ـ : تُلينُ جانِبَكَ ، وتُطيّبُ كلامَكَ ، وتَلْقى أخاكَ ببِشْرٍ حَسَنٍ

13– Imam al-Sadiq (a.s.), when he was asked about the meaning and bounds of good naturedness, said, ‘Be lenient, make your words pleasant and meet your brother joyfully.’[Ma’ani al-Akhbar, p. 253, no. 1]

High Moral Virtues

معالي الأخلاق

14ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إنّ اللّهَ يُحِبُّ مَعالِيَ الأخْلاقِ ويَكْرَهُ سَفْسافَها.

14– The Prophet (S) said, ‘Verily Allah loves high moral virtues and detests poor manners.’[Kanz al-’Ummal, no. 5180]

15ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : علَيكُم بمَكارِمِ الأخْلاقِ فإنّها رِفْعَةٌ ، و إيّاكُم والأخْلاقَ الدَّنِيَّةَ فإنّها تَضَعُ الشَّريفَ وتَهْدِمُ المَجْدَ.

15– Imam Ali (a.s.) said, ‘I urge you towards the most noble traits for verily they are exalted and possess a high rank, and beware of [adopting] vile traits for verily they derogate noble people and destroy the famous and celebrated.’[Bihar al-Anwar, v. 78, p. 53, no. 89]

16ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : ثابِروا على اقْتِناءِ المَكارِمِ.

16– Imam Ali (a.s.) said, ‘Persevere in acquiring noble moral traits.’[Ghurar al–Hikam, no. 4712]

Explanation of Noble Moral Traits

تَفسيرُ مَكارِمِ الأخلاقِ

17ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إنّما بُعِثْتُ لأُتَمِّمَ مَكارِمَ الأخْلاقِ

17– The Prophet (S) said, ‘Verily I was deputed to perfect noble moral traits.’[Kanz al–’Ummal, no. 5217]

18ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : إنّ اللّهَ تبارَكَ وتعالى خَصَّ رَسولَهُ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) بمَكارِمِ الأخْلاقِ ، فامْتَحِنوا أنفسَكُم ؛ فإن كانتْ فِيكُم فاحْمَدوا اللّهَ عزّوجلّ وارغَبوا إلَيهِ في الزّيادَةِ مِنها . فذكَرَها عَشرَةً : اليَقينُ ، والقَناعَةُ ، والصَّبرُ ، والشُّكرُ ، والحِلْمُ ، وحُسنُ الخُلقِ ، والسَّخاءُ ، والغَيرَةُ ، والشَّجاعَةُ ، والمُروءَةُ .

18– Imam al–Sadiq (a.s.) said, ‘Verily Allah – Blessed and most High – distinguished the Prophet (S) with noble moral traits, therefore examine yourselves and if you find them within yourselves, then praise Allah and beseech Him for an increase in them’, then the Imam listed ten of them, ‘Conviction, contentment, patience, thankfulness, clemency, excellent character, liberality, self–respect, courage and valour.’[Amali al–Saduq, p. 183, no. 8]

19ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) ـ وقد سُئلَ عن مَكارِمِ الأخْلاقِ ـ : العَفْوُ عَمّنْ ظَلَمَكَ ، وصِلَةُ مَن قَطعَكَ ، و إعْطاءُ مَن حَرمَكَ ، وقَولُ الحقّ ولَو على نَفْسِكَ .

19– Imam al–Sadiq (a.s.) was asked about noble moral traits, to which he replied, ‘Pardoning someone who has oppressed you, repairing broken ties, giving to the one who has deprived you, and speaking the truth even if it is against yourself.’[Ma’ani al–Akhbar, p. 191, no. 1]

The Best of the Noble Moral Traits

خَيرُ المَكارِمِ

20ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : خَيرُ المَكارِمِ الإيثارُ .

20– Imam Ali (a.s.) said, ‘The best noble moral trait is self–sacrifice[1].’[Ghurar al–Hikam, no. 4953]

21ـ . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : أحسَنُ المَكارِمِ عَفْوُ المُقْتَدِرِ وجُودُ المُفْتَقِر

21– Imam Ali (a.s.) said, ‘The best noble moral traits are the pardoning by one who has the upper hand and the open–handedness of one who is himself in need.’[Ghurar al–Hikam, no. 3165]

22ـ . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : أفضَلُ الكَرَمِ إتْمامُ النِّعَم

22– Imam Ali (a.s.) said, ‘The best moral trait is completing one’s favours.’[Ghurar al–Hikam, no. 2983]

The Fruits of Good Naturedness

ثَمَراتُ حُسنِ الخُلُقِ

23ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : حُسنُ الخُلقِ يُثْبِتُ المَودَّةَ

23– The Prophet (S) said, ‘Good nature establishes love.’[Bihar al–Anwar, v. 77, p. 148, no. 71]

24ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : حَسِّنْ خُلقَكَ يُخَفِّفِ اللّهُ حِسابَكَ

24– Imam Ali (a.s.) said, ‘Adorn yourself with good nature and Allah will ease your account.’[Amali al–Saduq, p. 395, no. 9]

25ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : حُسنُ الخُلقِ يَزيدُ في الرِّزقِ

25– Imam al–Sadiq (a.s.) said, ‘Being good–natured brings about an increase in sustenance.’[Bihar al–Anwar, v. 71, p. 396, no. 77]

26ـ . الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : إنّ البِرَّ وحُسنَ الخُلقِ يَعْمُرانِ الدِّيارَ ، ويَزيدانِ في الْأَعْمارِ

26– Imam al–Sadiq (a.s.) said, ‘Verily goodness and good nature cause the homes to flourish and increase in life spans.’[Bihar al–Anwar, v. 71, p. 395, no. 73]

27ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : الخُلقُ الحَسنُ يَميثُ الخَطيئةَ كما تَميثُ الشَّمسُ الجَليدَ

27– Imam al-Sadiq (a.s.) said, ‘Good nature melts away mistakes just as the sun melts away ice.’[al-Kafi, v. 2, p. 100, no. 907]

Ill Nature

ذَمُّ سوءِ الخُلُقِ

28ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : سُوءُ الخُلقِ ذَنبٌ لا يُغْفَرُ

28– The Prophet (S) said, ‘Being ill-natured is a sin that is not forgiven.’[al-Mahajjat al-Baydha, v. 5, p. 93]

29ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إنّ العَبدَ لَيَبلُغُ... بِسُوءِ خُلقِهِ أسْفَلَ دَرَجَةٍ في جَهنَّمَ

29– The Prophet (S) said, ‘Verily the servant with an ill nature will be in the lowest reach of Hell.’[al-Mahajjat al-Baydha, v. 5, p. 93]

30ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ وقد قيلَ لَهُ : إنّ فُلانَةَ تَصومُ النّهارَ وتَقومُ اللّيلَ ، وهِي سَيِّئَةُ الخُلقِ تُؤْذي جِيرانَها بِلِسانِها ـ : لا خَيرَ فيها ، هِي مِن أهْلِ النّارِ .

30– It was said to the Prophet (S) that, ‘Such and such a woman fasts during the days and stands for prayer during the nights, but she is ill-natured and insults her neighbours with her tongue’, the Prophet (S) then said, ‘There is no good in her, she is of the people of the Hellfire.’[Bihar al-Anwar, v. 71, p. 394, no. 63]

31ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : سُوءُ الخُلقِ نَكَدُ العَيْشِ وعذابُ النَّفْسِ ـ .

31– Imam Ali (a.s.) said, ‘Ill nature causes life to be miserable and torments the soul.’[Ghurar al-Hikam, no. 5639]

32ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : إنَّ سُوءَ الخُلقِ لَيُفسِدُ العَملَ كما يُفسِدُ الخَلُّ العسَلَ

32– Imam al-Sadiq (a.s.) said, ‘Verily ill nature spoils one’s deeds just as vinegar spoils honey.’[al-Kafi, v. 6, p. 309, no. 1]

The Final Outcome of the Ill-natured Person

عاقِبَةُ الخُلُقِ السَّيِّئِ

33ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : مَن ساءَ خُلقُهُ مَلَّهُ أهلُهُ

33– Imam Ali (a.s.) said, ‘Whoever is ill-natured, his family is rendered weary of him.’[Ghurar al-Hikam, no. 8595]

34ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : مَن ضاقَت ساحَتُهُ قَلّتْ راحَتُهُ

34– Imam Ali (a.s.) said, ‘Whoever has low tolerance will see his comfort reduce.’[Ghurar al-Hikam, no. 9192]

35ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : مَن ساءَ خُلقُهُ ضاقَ رِزْقُهُ

35– Imam Ali (a.s.) said, ‘Whoever is ill-natured, his sustenance will be straitened.’[Ghurar al-Hikam, no. 8023]

36ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : اللَّحْمُ يُنْبِتُ اللَّحْمَ ، ومَن تَرَكَ اللَّحْمَ أربَعينَ يَوماً ساءَ خُلُقُهُ

36– Imam al-Sadiq (a.s.) said, ‘Eating meat produces flesh [on the body] and the one who avoids meat for forty [consecutive] days will become ill-natured.’[al-Kafi, v. 6, p. 309, no. 1]

The Best Virtues

أفضَلُ الأخلاقِ

37ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : أكْرَمُ الأخْلاقِ السَّخاءُ ، وأعَمُّها نَفْعاً العَدلُ

37– Imam Ali (a.s.) said, ‘The noblest moral virtue is liberality and the most beneficial moral virtue is justice.’[Ghurar al-Hikam, no. 3219]

38ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : أشْرَفُ الخَلائقِ التّواضُعُ والحِلْمُ ولِينُ الجانِبِ. .

38– Imam Ali (a.s.) said, ‘The most eminent moral traits are humbleness, clemency, and leniency.’[Ghurar al-Hikam, no. 3223]

39ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ) ـ وقد سُئلَ عن أفضَلِ الأخْلاقِ ـ : الصّبرُ والسّماحَةُ. .

39– Imam al-Baqir (a.s.), when asked about the best virtues, said, ‘Patience and magnanimity.’[Bihar al-Anwar, v. 36, p. 358, no. 228]

The Link Between Various Traits

ارتِباطُ السَّجايا بَعضِها بِبَعضٍ

40ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : إذا كانَ في رَجُلٍ خَلّةٌ رائقَةٌ فانْتَظِروا أخَواتِها. .

40– Imam Ali (a.s.) said, ‘When a man has a pure and praiseworthy quality then expect him to have other such qualities.’[Nahjul Balaghah, Saying 445]

41ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : إنّ خِصالَ المَكارِمِ بَعْضُها مُقيَّدٌ ببَعْضٍ. .

41– Imam al-Sadiq (a.s.) said, ‘Verily the noble moral traits are all connected and linked to each other.’[Amali al-Tusi, p. 301, no. 597]

1. self-sacrifice: ithar – selflessness, the quality of unselfish concern for the welfare of others (ed.)

Charity

Charity الصَّدَقَة

The Virtue of Charity

فَضلُ الصَّدَقَةِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أرضُ القِيامَةِ نارٌ، ما خَلا ظِلَّ المؤمِنِ فإنَّ صَدَقَتَهُ تُظِلُّهُ

1– The Prophet (S) said, ‘The earth on the Day of Resurrection will be scorching, except for the shadow of a believer, for verily his charity will serve him as shade.’[al-Kafi, v. 3, p. 4, no. 6]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): كُلُّ امرِئٍ في ظِلِّ صَدَقَتِهِ حتّى يُقضى بَينَ الناسِ

2– The Prophet (S) said, ‘Everyone will only have recourse to the shade provided by charity they had given until their affairs are judged [by Allah].’[Kanz al-’Ummal, no. 16068]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ الصَّدَقَةَ لَتُطفِئُ غَضَبَ الرَّبِّ

3– The Prophet (S) said, ‘Verily charity extinguishes the wrath of the Lord.’[Ibid. no. 16114]

4ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): الصَّدقَةُ جُنَّةٌ مِن النارِ. .

4– Imam Ali (a.s.) said, ‘Charity acts as a shield against the fire.’[Wasa’il al-Shi’ah, v. 6, p. 258, no. 17]

Allah’s Firsthand Receipt of Charities

تَلَقّي اللّهِ لِلصَّدَقاتِ

5ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إنّ اللّهَ تبارَكَ وتعالى يقولُ: ما مِن شَيءٍ إلّا وقد وَكَّلتُ مَن يَقبِضُهُ غَيرِي، إلّا الصَّدَقَةَ؛ فإنّي أتَلَقَّفُها بِيَدِي تَلَقُّفا.

5– Imam al-Sadiq (a.s.) said, ‘Verily Allah, Blessed and most High, says, ‘In My stead, I have entrusted every single thing to the one who grasps it, except for charity, for verily I immediately seize that up in My Hand.’[Bihar al-Anwar, v. 96, p. 134, no. 68]

Charity and Repelling Adversities

الصَّدَقَةُ ودَفعُ البَلاءِ

6ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الصَّدَقَةُ تَمنَعُ سَبعينَ نَوعاً مِن أنواعِ البَلاءِ، أهوَنُها الجُذامُ والبَرَصُ

6– The Prophet (S) said, ‘Charity prevents seventy different types of adversities, the simplest of them being elephantiasis and leprosy.’[Kanz al–’Ummal, no. 15982]

7ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الصَّدَقةُ تَسُدُّ سَبعِينَ باباً مِن الشَّرِّ

7– The Prophet (S) said, ‘Charity blocks seventy doorways to evil.’[Bihar al–Anwar, v. 96, p. 132, no. 64]

8ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الصَّدقَةُ تَمنَعُ مِيتَةَ السُّوءِ

8– The Prophet (S) said, ‘Charity prevents an undignified death.’[al–Kafi, v. 4, p. 2, no. 1]

9ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): تَصَدَّقُوا وداوُوا مَرضاكُم بالصَّدَقَةِ؛ فإنَّ الصَّدَقَةَ تَدفَعُ عنِ الأعراضِ والأمراضِ، وهِيَ زيادَةٌ في أعمارِكُم وحَسَناتِكُم .

9– The Prophet (S) said, ‘Give charity, and cure your sick ones through the giving of charity, for verily charity repels accidents and illnesses, and is a source of increase in your life spans and your good deeds.’[Kanz al–’Ummal, 16113]

10ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الصَّدَقَةُ دَواءٌ مُنجِحٌ . .

10– Imam Ali (a.s.) said, ‘Charity is an effective cure.’[Nahjul Balaghah, Saying 7]

Charity is the Key to (Increased) Sustenance

الصَّدَقَةُ مِفتاحُ الرِّزقِ

11ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أكثِرُوا مِنَ الصَّدَقَةِ تُرزَقُوا . .

11– The Prophet (S) said, ‘Increase your charity and you will be given [increased] sustenance.’[A’alam al–Din, p. 333]

12ـ الإمامُعليٌّ (عَلَيهِ الّسَلامُ): اِستَنزِلُوا الرِّزقَ بِالصَّدَقةِ

12– Imam Ali (a.s.) said, ‘Attract sustenance by giving charity.’[Bihar al–Anwar, v. 78, p. 68, no. 13]

13- الإمامُ عليٌّ (عَلَيهِ السّلامُ): إذا أملَقتُم فَتاجِرُوا اللّهَ بِالصَّدَقةِ. .

13– Imam Ali (a.s.) said, ‘If you are reduced to poverty, then trade with Allah through giving in charity.’[Nahjul Balaghah, Saying 258]

14- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إنّي لأُملِقُ أحياناً، فَأُتاجِرُ اللّهَ بِالصَّدَقةِ.

14– Imam al-Sadiq (a.s.) said, ‘I am sometimes reduced to poverty, so I trade with Allah through charity.’[Bihar al-Anwar, v. 78, p. 206, no. 54]

15- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): الصَّدَقةُ تَقضِي الدَّينَ وتُخلِفُ بِالبَرَكَةِ.

15– Imam al-Sadiq (a.s.) said, ‘Giving in charity helps settle debts and leaves behind blessings.’[Ibid. v. 96, p. 134, no. 68]

Every Kindly Act is Considered Charity

كُلُّ مَعروفٍ صَدَقَةٌ

16- رُوِيَ عَنِ النَّبِيِّ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) أنَّه قالَ: إنَّ على كُلِّ مُسلِمٍ في كلِّ يَومٍ صَدَقةً، قيلَ: مَن يُطِيقُ ذلكَ؟ قالَ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إماطَتُكَ الأذى عنِ الطَّريقِ صَدَقةٌ، وإرشادُكَ الرَّجُلَ إلى الطَّريقِ صَدَقةٌ، وعِيادَتُكَ المَريضَ صَدَقةٌ، وأمرُكَ بالمَعروفِ صَدَقةٌ، ونَهيُكَ عنِ المُنكَرِ صَدَقةٌ، ورَدُّكَ السَّلامَ صَدَقةٌ.

16– The Prophet (S) said, ‘Verily every single Muslim is to give in charity every single day.’ When asked who would be capable of such a thing, he replied, ‘Your removal of an obstacle from the road is a charitable act; your guiding someone the way is a charitable act; your visiting the sick is a charitable act; your enjoinment of good to others is a charitable act; your forbidding others from wrongdoing is a charitable act, and your returning the greeting of peace is a charitable act.’[Ibid. v. 75, p. 50, no. 4]

17- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): كُلُّ مَعروفٍ صَدَقةٌ.

17– The Prophet (S) said, ‘Every kindly act is considered charity.’[al-Khisal, p. 134, no. 145]

18- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أمسِكْ لِسانَكَ؛ فإنّها صَدَقةٌ تَصَدَّقُ بها على نَفسِكَ. .

18– The Prophet (S) said, ‘Guard your tongue, for verily this is a charitable act that you perform for your own sake.’[al-Kafi, v. 2, p. 114, no. 7]

19ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): تَركُ الشَّرِّ صَدَقَةٌ . .

19– The Prophet (S) said, ‘Abandoning evil [acts] is an act of charity.’[Bihar al-Anwar, v. 77, p. 160, no. 168]

20ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): صَدَقَةٌ يُحِبُّها اللّهُ: إصلاحٌ بينَ الناسِ إذا تَفاسَدُوا، وتَقارُبٌ بَينَهم إذا تَباعَدُوا . .

20– Imam al-Sadiq (a.s.) said, ‘A charitable act that Allah loves indeed is reconciling people when they have become estranged to one another, and bringing them close together when they have become distanced from each other.’[al-Kafi, v. 2, p. 209, no. 1]

21ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إسماعُ الأصَمِّ مِن غَيرِ تَضَجُّرٍ صَدَقَةٌ هَنِيئَةٌ . .

21– Imam al-Sadiq (a.s.) said, ‘Making a deaf person hear without becoming irritated is a wholesome act of charity.’[Bihar al-Anwar, v. 74, p. 388, no. 1]

The Best Form of Charity

أفضَلُ الصَّدَقَةِ

22ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ لَمّا سُئِلَ عن أفضَلِ الصَّدَقةِ ـ: أن تَصَدَّقَ وأنتَ صَحيحٌ شَحيحٌ، تَأمُلُ البَقاءَ وتَخافُ الفَقرَ، ولا تُمَهِّلْ حتّى إذا بَلَغَتِ الحُلقومَ قُلتَ: لِفُلانٍ كذا ولفُلانٍ كذا، ألاَ وقَد كانَ لِفُلانٍ . .

22– The Prophet (S) said, ‘The best form of charity is to give away when one is healthy and covetous, when one has high hopes of one’s livelihood and fears poverty. Do not wait until you are breathing your last to bequeath to others, saying: ‘this is for x and this is for y, and this belonged to z.’[Kanz al-’Ummal, no. 16251]

23ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أفضَلُ الناسِ رَجُلٌ يُعطِي جُهدَهُ ..

23– The Prophet (S) said, ‘The best of people is he who gives away his hard-earned money [in charity].’[Ibid. no. 16084]

24ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أفضَلُ الصَّدَقةِ سِرٌّ إلى فَقيرٍ وجُهدٌ مِن مُقِلٍّ

24– The Prophet (S) said, ‘The best form of charity is that which is secretly given to the poor by one who himself has little to offer.’[Ibid. no. 16250]

25ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ أفضَلَ الصَّدَقةِ صَدَقةُ اللِّسانِ، تَحقُنُ بِهِ الدِّماءَ، وتَدفَعُ بِهِ الكَريهَةَ، وتَجُرُّ المَنفَعةَ إلى أخيكَ المُسلِمِ.

25– The Prophet (S) said, ‘The best form of charity is charity with one’s tongue through which lives are spared, adversities repelled, and benefits attracted towards one’s Muslim brother.’[Qasas al–Anbiya’, p. 188, no. 235]

26ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أفضَلُ الصَّدَقةِ أن يَتَعَلَّمَ المَرءُ المُسلمُ عِلماً ثُمّ يُعَلِّمَهُ أخاهُ المُسلِمَ

26– The Prophet (S) said, ‘The best form of charity is for the Muslim to gain knowledge and then teach it to his fellow Muslim brother.’[Kanz al–’Ummal, no. 16357]

27ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ لَمّا سُئلَ عن أفضَلِ الصَّدَقةِ ـ: على ذِي الرَّحِمِ الكاشِحِ ـ .

27– The Prophet (S) when asked about the best act of charity, replied, ‘[It is the act of charity] towards a kin against whom one harbours secret enmity.’[Thawab al–A’amal, p. 171, no. 18]

28ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أفضَلُ الصَّدَقةِ ظِلُّ فُسطاطٍ في سَبيلِ اللّهِ عَزَّوجلَّ ـ .

28– The Prophet (S) said, ‘The best form of charity is to shade someone under one’s tent for the sake of Allah.’[Kanz al–’Ummal, no. 16362]

29ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أفضَلُ الصَّدَقةِ في رَمَضانَ ـ .

29– The Prophet (S) said, ‘The best act of charity is carried out in the month of Ramadhan.’[Ibid. no. 16249]

30ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): أفضَلُ الصَّدَقةِ إبرادُ الكَبِدِ الحَرّى ـ .

30– Imam al–Sadiq (a.s.) said, ‘The best form of charity is to cool down someone’s internal heat [by

quenching their thirst].’[Bihar al-Anwar, v. 96, p. 172, no. 8]

31ـ الإمامُ الكاظمُ (عَلَيهِ السّلامُ): عَونُكَ لِلضَّعيفِ مِن أفضَلِ الصَّدَقةِ. .

31– Imam al-Kazim (a.s.) said, ‘Your assistance of the weak is one of the best forms of charity.’[Tuhaf al-’Uqul, p. 414]

The Virtue of Giving Charity in Secret and Its Good Effects

فَضلُ صَدَقَةِ السِّرِّ وآثارُها

32ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): إنَّ أفضَلَ ما تَوَسَّلَ بِهِ المُتَوَسِّلُونَ إلى اللّهِ سبحانَهُ وتعالى، الإيمانُ بِهِ وبرسولِهِ ... وصَدَقةُ السِّرِّ فإنّها تُكَفِّرُ الخَطيئةَ، وصَدَقةُ العَلانيَةِ فإنّها تَدفَعُ مِيتةَ السَّوءِ.

32– Imam Ali (a.s.) said, ‘Among the best means by which those who seek nearness to Allah may have recourse to His nearness, Blessed and most High, are: faith in Him and in His messenger …, giving charity secretly for verily it atones for one’s misdeeds, and giving charity openly for verily it protects against an undignified death.’[Nahjul Balaghah, Sermon 110]

33ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ) ـ في الإمامِ زينِ العابِدينَ (عَلَيهِ السّلامُ) ـ: إنّهُ كانَ يَخرُجُ في اللَّيلةِ الظَّلماءِ، فَيَحمِلُ الجِرابَ على ظَهرِهِ حتّى يَأتِيَ باباً باباً، فَيَقرَعَهُ ثمّ يُناوِلَ مَن كانَ يَخرُجُ إلَيهِ، وكانَ يُغَطّي وَجهَهُ إذا ناوَلَ فَقيراً لِئلاّ يَعرِفَهُ.

33– Imam al-Baqir (a.s.) said, describing his father Imam Zayn al-Abidin (a.s.), ‘He used to go out in the dark night carrying a sack on his back and going from door to door, knocking on each and giving to whoever came out to answer it. He used to cover his face when giving to the poor in order that they may not recognise him.’[Bihar al-Anwar, v. 46, p. 89, no. 77]

34ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): لا تَتَصَدَّقْ على أعيُنِ الناسِ لِيُزَكُّوكَ؛ فإنّكَ إن فَعَلتَ ذلكَ فَقَد استَوفَيتَ أجرَكَ، ولكنْ إذا أعطَيتَ بِيَمينِكَ فلا تُطلِعْ علَيها شِمالَكَ؛ فإنَّ الذي تَتَصَدَّقُ لَهُ سِرّاً يَجزِيكَ عَلانِيَةً.

34– Imam al-Sadiq (a.s.) said, ‘Do not give charity openly for people to see and commend you for it, for verily when you do that, you have already received your reward for it [in their commendation]. However, if you give with your right hand such that your left hand does not come to know it, then the One for whose sake you have secretly given charity will surely reward you for it openly.’[Ibid. v. 78, p. 284, no. 1]

35- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): الصَّدَقةُ واللّهِ في السِّرِّ أفضَلُ مِنَ الصَّدَقةِ في العَلانِيَةِ، وكذلكَ واللّهِ العِبادَةُ في السِّرِّ أفضَلُ مِنها في العَلانِيَةِ.

35– Imam al-Sadiq (a.s.) said, 'By Allah, charity given secretly is better than charity given openly, just as, by Allah, worship performed secretly is better than worship performed openly.'[al-Kafi, v. 4, p. 8, no. 2]

36- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إنّ صَدَقَةَ الليلِ تُطفِئُ غَضَبَ الرَّبِّ، وتَمحُو الذَّنبَ العَظيمَ، وتُهَوِّنُ الحِسابَ، وصَدَقَةَ النَّهارِ تُثمِرُ المالَ، وتَزِيدُ في العُمرِ .

36– Imam al-Sadiq (a.s.) said, 'Verily charity given at night [i.e. secretly in the dark of the night] extinguishes the wrath of the Lord, wipes away grave sins and facilitates one's account [on the Day of Resurrection]. Charity given during the day [in broad daylight] makes one's wealth thrive and increases one's lifespan.'[Bihar al-Anwar, v. 96, p. 125, no. 39]

The Amount of Charity to be Given

حَدُّ الصَّدَقَةِ

37- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): المُعتَدي في الصَّدقةِ كَمانِعِها. .

37– The Prophet (S) said, 'The one who gives excessive charity is as the one who withholds it.'[Kanz al-'Ummal, no. 16246]

38- الإمامُ الكاظمُ (عَلَيهِ السّلامُ): لا تَبذُلْ لإخوانِكَ مِن نفسِكَ ما ضَرُّهُ عليكَ أكثَرُ مِن مَنفَعَتِهِ لَهُم.

38– Imam al-Kazim (a.s.) said, 'Do not give away of yourself to your brothers so much that the loss incurred by you supercedes the benefit to them.'[al-Kafi, v. 4, p. 33, no. 2]

The Recipients of Charity

مَواردُ الصَّدَقةِ

39- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ليسَ المِسكينُ بالطَّوّافِ، ولا بِالذي تَرُدُّهُ التَّمرَةُ والتَّمرَتانِ، واللُّقمَةُ

والُّلقمَتانِ، ولكنَّ المِسكينَ المُتَعَفِّفُ الذي لا يَسألُ الناسَ شيئاً ولا يُفطَنُ لَهُ فَيُتَصَدَّقُ عليهِ.

39– The Prophet (S) said, 'The one who is truly poor does not roam around the streets begging, nor can he be turned away with a date or two, or a bite or two. Rather the one who is truly poor is he who restrains himself from asking people and who does not draw attention to himself – that is the one that should be given charity.'[Kanz al–'Ummal, no. 16552]

40ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) ـ لمّا سُئلَ عنِ الصَّدَقةِ على مَن يَسألُ على الأبوابِ، أو يُمسِكُ ذلكَ عَنهُم ويُعطيهِ ذَوِي قَرابَتِهِ ؟ ـ: لا، بل يَبعَثُ بها إلى مَن بينَهُ وبينَهُ قَرابَةٌ، فهذا أعظَمُ لِلأجرِ.

40– Imam al–Sadiq (a.s.) was once asked whether one should give charity to those who beg at people's doors, or whether to withhold it from them and give it to one's poor relatives instead, to which he replied, 'No, rather one should send it to a [poor] relative, for that holds a greater reward.'[Thawab al–A'amal, p. 171, no. 20]

41ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) ـ أيضا ـ: المَحرومُ المُحارَفُ الذي قد حُرِمَ كَدَّ يَدِهِ في الشِّراءِ والبَيعِ . .

41– Imam al–Sadiq (a.s.) said with regards to Allah's verse in the Qur'an: ***"...the beggar and the deprived"***, 'The deprived is the disabled one who is deprived of the use of his hands for working in trade.'[al–Kafi, v. 3, p. 500, no. 12]

The Etiquette of Giving

أدَبُ العَطاءِ

42ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): تَصَدَّقُوا مِن غَيرِ مَخِيلَةٍ؛ فإنَّ المَخِيلَةَ تُبطِلُ الأجرَ

42– The Prophet (S) said, 'Give in charity without conceitedness, for verily conceitedness does away with your reward [for it].'[Tanbih al–Khawatir, v. 2, p. 120]

43ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): المَطلُ والمَنُّ مُنَكِّداً الإحسانِ

43– Imam Ali (a.s.) said, 'Delaying [one's promise of] giving and reproaching someone for a gift embitters the goodness of the favor.'[Ghurar al–Hikam, no. 1595]

Cheerfulness

Cheerfulness البِشْر

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): حُسْنُ البِشْرِ يَذهَبُ بالسَّخِيمةِ

1– The Prophet (S) said, ‘Cheerfulness removes the grudge [of others].’[al–Kafi, v. 2, p. 103, no. 6]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): اِلْقَ أخاكَ بِوَجْهٍ مُنْبَسِطٍ

2– The Prophet (S) said, ‘Meet your brother with a cheerful face.’[Ibid. no. 3]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّكُم لَن تَسَعُوا النّاسَ بأموالِكُم، فالْقُوهُم بِطَلاقةِ الوَجهِ وحُسْنِ البِشرِ

3– The Prophet (S) said, ‘You will not be able to encompass all people with your money, so meet them with cheerful faces and joy.’[Ibid. no. 1]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): البَشاشَةُ حِبالَةُ المَوَدّةِ

4– Imam Ali (a.s.) said, ‘The smile is the trap of amity.’[Bihar al–Anwar, v. 69, p. 409, no. 120]

5ـ . ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): البِشرُ شِيمةُ الحُرِّ

5– Imam Ali (a.s.) said, ‘Cheerfulness is the trait of the free.’ [Ghurar al–Hikam, no. 656]

6ـ . ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): سَببُ المَحبّةِ البِشرُ

6– Imam Ali (a.s.) said, ‘The cause of love is cheerfulness.’[Ibid. no. 5546]

7ـ . ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنّ بِشرَ المؤمنِ في وَجهِهِ، وقُوّتَهُ في دِينِهِ، وحُزنَهُ في قَلبِهِ

7– Imam Ali (a.s.) said, ‘The cheerfulness of the believer is on his face, his strength is in his religion, and his sorrow lies in his heart.’[Ibid. no. 3454]

8ـ . . الإمامُ عليٌّ (عَلَيهِ السّلامُ): بِشرُكَ يدُلُّ على كَرَمِ نفسِكَ

8– Imam Ali (a.s.) said, ‘Your cheerfulness shows the generosity of your soul.’[Ibid. no. 4453]

9ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): إذا لَقِيتُم إخْوانَكُم فَتَصافَحوا، وأظْهِروا لَهمُ البَشاشَةَ والبِشرَ، تَتَفَرّقوا وما علَيكُمْ مِنَ الأوْزارِ قد ذَهبَ.

9– Imam Ali (a.s.) said, ‘When you meet your brothers, shake hands with them and show them cheerfulness and joy; thus when you part company all your sins will have gone.’[Bihar al–Anwar, v. 76, p. 20, no. 3]

10ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): إنَّ أحْسنَ ما يَأْلَفُ بِهِ النّاسُ قلوبَ أوِدّائهِم، ونَفَوا بِهِ الضِّغْنَ عن قُلوبِ أعْدائهِم: حُسنُ البِشرِ عند لِقائهِم، والتَّفَقُّدُ في غَيبتِهم، والبَشاشةُ بِهِم عند حُضورِهِم.

10– Imam Ali (a.s.) said, ‘The best thing with which people can win the hearts of their loved ones and remove the animosity from the hearts of their enemies is cheerfulness upon meeting, asking about them in their absence, and smiling at them in their presence.’[Ibid. v. 78, p. 57, no. 124]

The Chief

The Chief السَّيِّد

The Chief

السَّيِّد

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): سَيِّدُ القَومِ خادِمُهُم

1– The Prophet (S) said, 'The chief of a people should serve them.’[Kanz al–’Ummal, no. 17517]

2ـ الإمامُ الحسينُ (عَلَيهِ السّلامُ) ـ لَمّا سَأَلَهُ أبوهُ عنِ السُّؤدُدِ ـ: إحشاشُ العَشِيرَةِ ، واحتِمالُ الجَرِيرَةِ

2– Imam al-Husayn (a.s.) when asked by his father about what chiefdom involves, replied, '[The ability] To make one's tribe flourish, and [the capacity] to bear the burden of their crimes.'[Bihar al-Anwar, v. 72, p. 194, no. 14]

Requirements of Chiefdom

ما يوجِبُ السُّؤدَدَ

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): بِاحتِمالِ المُؤَنِ يَجِبُ السُّؤدُدُ

3– Imam Ali (a.s.) said, 'Chiefdom is achieved through tolerating hardships.'[Nahjul Balaghah, Saying 224]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الشَّريفُ كُلُّ الشَّريفِ مَن شَرَّفَهُ عِلمُهُ ، والسُّؤدُدُ حَقُّ السُّؤدُدِ لِمَنِ اتَّقى اللّهَ رَبَّهُ

4– Imam Ali (a.s.) said, 'The truly noble one is he who has been ennobled by his knowledge, and true chiefdom belongs to he who is wary of his duty to Allah, his Lord.'[Bihar al-Anwar, v. 78, p. 82, no. 82]

5ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): فَضيلَةُ السادَةِ حُسنُ العِبادَةِ . .

5– Imam Ali (a.s.) said, ' The virtue characteristic of chiefs is the beauty of their worship.'[Ghurar al-Hikam, no. 6559]

6ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أربَعُ خِصالٍ يَسُودُ بِها المَرءُ: العِفَّةُ ، والأدَبُ ، والجُودُ ، والعَقلُ . .

6– Imam Ali (a.s.) said, 'There are four virtues that qualify a man for chiefdom: chastity, courtesy, magnanimity and intelligence.'[Bihar al-Anwar, v. 1, p. 94, no. 23]

7ـ الإمامُ الحسنُ (عَلَيهِ الّسَلامُ): الإعطاءُ قَبلَ السُّؤالِ مِن أكبَرِ السُّؤدُدِ . .

7– Imam al-Hasan (a.s.) said, 'The greatest characteristic of chiefdom is giving before one is asked.'[Bihar al-Anwar, v. 78, p. 113, no. 7]

Factors that Repel Chiefdom

ما يَمنَعُ السُّؤدَدَ

8- الإمامُ عليٌّ (عَلَيهِ السّلامُ): مُنازَعَةُ السُّفَّلِ تَشِينُ السّادَةَ

8– Imam Ali (a.s.) said, 'Engaging in disputes with the lower classes is a source of disgrace for chiefs.'[Ghurar al-Hikam, no. 9813]

9- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): لا يَطمَعَنَّ... المُعاقِبُ على الذَنبِ الصغيرِ في السُّؤدُدِ ، ولا القَليلُ التَّجرِبَةِ المُعجَبُ بِرَأيِهِ في رئاسَةٍ.

9– Imam al-Sadiq (a.s.) said, 'The person guilty of petty sins should not be coveting chiefdom, and neither should the inexperienced person who proudly holds his own opinion be coveting leadership.'[al-Khisal, p. 434, no. 20]

10- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): لا يَسودُ سَفِيهٌ

10– Imam al-Sadiq (a.s.) said, 'A fool can never be chief.'[al-Khisal, p. 271, no. 10]

Childhood

Childhood الصِّغَر

Childhood

الصِّغَرُ

1- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): عَرامَةُ الصَّبِيِّ في صِغَرِهِ زِيادَةٌ في عَقلِهِ في كِبَرِهِ

1– The Prophet (S) said, 'Chiding a boy in his childhood [as discipline] leads to an increase in his

intellect as an adult.’[Kanz al–’Ummal, no. 30747]

2ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن لم يُجهِدْ نَفسَهُ في صِغَرِهِ لَم يَنبُلْ في كِبَرِهِ

2– Imam Ali (a.s.) said, ‘He who does not exert himself in his childhood will not be high–minded when he grows up.’[Ghurar al–Hikam, no. 8272]

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن سَألَ في صِغَرِهِ أجابَ في كِبَرِهِ

3– Imam Ali (a.s.) said, ‘He who asks questions as a child is able to answer them himself as an adult.’[Ibid. no. 8273]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن لَم يَتَعَلَّمْ في الصِّغَرِ لَم يَتَقَدَّمْ في الكِبَرِ

4– Imam Ali (a.s.) said, ‘He who does not learn as a child does not progress as an adult.’[Ibid. no. 8937]

5ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الجاهِلُ صَغيرٌ وإن كانَ شَيخاً، والعالِمُ كَبيرٌ وإن كانَ حَدَثاً

5– Imam Ali (a.s.) said, ‘The ignorant man is a child even though he may be old, while the knowledgeable man is an adult even though he be young.’[Bihar al–Anwar, v. 1, p. 183, no. 85]

6ـ الإمامُ الكاظمُ (عَلَيهِ الّسَلامُ): تُستَحَبُّ عَرامَةُ الغُلامِ في صِغَرِهِ لِيَكُونَ حَليماً في كِبَرِهِ

6– Imam al–Kazim (a.s.) said, ‘It is recommended to discipline a boy in his childhood in order that he be clement as an adult.’[al–Faqih, v. 3, p. 493, no. 4748]

Clemency

Clemency الحِلم

Clemency

الحِلمُ

1ـ رسولُاللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : كادَ الحَليمُ أنْ يَكونَ نَبيّاً

1– The Prophet (S) said, ‘The clement person is almost a prophet.’[Bihar al–Anwar, v. 43, p. 70, no. 61]

2ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : الحِلمُ تَمامُ العَقلِ

2– Imam Ali (a.s.) said, ‘Clemency is the completion of the intellect.’[Ghurar al–Hikam, v. 1055]

3ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : الحِلمُ نِظامُ أمْرِ الْمُؤْمِنِ

3– Imam Ali (a.s.) said, ‘Clemency arranges the affair of the believer.’[Ghurar al–Hikam, no. 1420]

4ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : جَمالُ الرّجُلِ حِلمُهُ

4– Imam Ali (a.s.) said, ‘The beauty of a man is his clemency.’[Ghurar al–Hikam, no. 4718]

5ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : إنْ لَم تَكُن حَليما فَتَحَلَّمْ ؛ فإنَّهُ قَلَّ مَن تَشبَّهَ بقَومٍ إلّا أوْشَكَ أنْ يكونَ مِنهُم

5– Imam Ali (a.s.) said, ‘If you are not of the clement ones then feign clemency for verily few people who imitate a group fail to become one of them.’[Nahjul Balaghah, Saying 207]

6ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : الحَليمُ مَنِ احْتَمَلَ إخوانَهُ

6– Imam Ali (a.s.) said, ‘The clement one is he who tolerates his brother.’[Ghurar al–Hikam, no. 1111]

7ـ الإمامُ الرِّضا (عَلَيهِ السّلامُ) : لا يَكونُ الرّجُلُ عابِداً حتّى يكونَ حَليماً

7– Imam Ar–Ridha’ (a.s.), ‘A man cannot be a worshipper until he is clement.’[al–Kafi, v. 2, p. 111, no. 1]

What Brings About Clemency

ما يورِثُ الحِلمَ

8ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : بِوُفورِ العقلِ يَتَوفّرُ الحِلمُ . .

8– Imam Ali (a.s.) said, ‘With the profusion of the intellect, clemency flourishes.’[Ghurar al–Hikam, no. 4274]

9ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : علَيكَ بالحِلمِ ؛ فإنّهُ ثمَرَةُ العِلمِ

9– Imam Ali (a.s.) said, ‘Incumbent upon you is clemency for verily it is the fruit of knowledge.’[Ghurar al–Hikam, no. 6084]

10ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الحِلمُ والأناةُ تَوْأمانِ يُنْتِجُهما عُلُوُّ الهِمَّةِ

10– Imam Ali (a.s.) said, ‘Clemency and forbearance are two twins that produce great resolution.’[Nahjul Balaghah, Saying 460]

The Fruits of Clemency

ثَمَراتُ الحِلمِ

11ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : مَن حَلُمَ سادَ

11– Imam Ali (a.s.) said, ‘One who is clement has the upper hand.’[Bihar al–Anwar, v. 77, p. 208, no. 1]

12ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : مَن حَلُمَ عن عَدُوِّهِ ظَفِرَ بهِ

12– Imam Ali (a.s.) said, ‘One who is clement with his enemy is victorious.’[Kanz al–Fawa’id, v. 1, p. 319]

13ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : إنّ أوّلَ عِوَضِ الحَليمِ مِن خَصْلَتِهِ ، أنّ الناسَ أعْوانُهُ على الجاهِلِ

13– Imam Ali (a.s.) said, ‘Verily the first recompense from the qualities of the clement person is that the people will assist him against the ignorant one.’[Jami’a al–Akhbar, p. 319, no. 897]

14ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الحِلمُ عِندَ شِدَّةِ الغَضَبِ يُؤمِنُ غَضَبَ الجَبّارِ

14– Imam Ali (a.s.) said, ‘Clemency in the midst of severe anger will protect one from the anger of the

Almighty.’[Ghurar al-Hikam, no. 1776]

15ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : كفى بالحِلمِ ناصِراً

15– Imam al-Sadiq (a.s.) said, ‘Clemency suffices as a helper.’[al-Kafi, v. 2, p. 112, no. 6]

The Interpretation of Clemency

تَفسيرُ الحِلمِ

16ـ الإمامُ الحسنُ (عَلَيهِ الّسَلامُ) ـ وقد سُئلَ عن الحِلْمِ ـ : كَظْمُ الغَيظِ ومِلْكُ النَّفْسِ

16– Imam al-Hasan (a.s.), when asked about clemency, said, ‘[It is] suppressing one’s anger and controlling oneself.’[Bihar al-Anwar, v. 78, p. 102, no. 7402]

Clemency During Anger

الحِلمُ عِندَ الغَضَبِ

17ـ لقمانُ (عَلَيهِ الّسَلامُ) : لا يُعْرَفُ الحَليمُ إلّا عِندَ الغَضَبِ

17– Luqman (a.s.) said, ‘The clement person is unknown until he is angered.’[Bihar al-Anwar, v. 74, p. 178, no. 21]

18ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ لمّا سُئلَ عن أحلَمِ النّاسِ ـ : الّذي لا يَغْضَبُ

18– Imam Ali (a.s.), when asked about the most clement person, said, ‘The one who does not become enraged.’[Amali al-Saduq, p. 322, no. 4]

19ـ الإمامُ زينُ العابدينَ (عَلَيهِ الّسَلامُ) : إنّهُ لَيُعْجِبُني الرّجُلُ أنْ يُدرِكَهُ حِلمُهُ عِندَ غَضَبِهِ

19– Imam Zayn al-Abidin (a.s.) said, ‘The man who finds his clemency in the midst of his anger amazes me.’[al-Kafi, v. 2, p. 112, no. 3]

Comfort

Comfort الرّاحَة

Factors that Bring About Comfort

موجِباتُ الرّاحَةِ

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن وَثِقَ بأنَّ ما قَدَّرَ اللّهُ لَهُ لَن يَفُوتَهُ اسْتَراحَ قَلبُهُ1

1– Imam Ali (a.s.) said, 'He who has confidence in the fact that whatever sustenance Allah has apportioned for him will definitely reach him has secured comfort for his heart.'[Ghurar al-Hikam, no. 8763]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الزَّوجةُ المُوافِقَةُ إحدَى الراحَتَينِ2

2– Imam Ali (a.s.) said, 'A compatible wife is one of the two main comforts.'[Ghurar al-Hikam, no. 1633]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَنِ اقتَصَرَ على بُلغَةِ الكَفافِ فَقَدِ انتَظَمَ الراحَةَ ، وتَبَوَّأَ خَفضَ الدَّعَةِ3

3– Imam Ali (a.s.) said, 'He who restricts himself to what is just sufficient for maintenance has secured comfort and leads a carefree life.'[Nahjul Balaghah, Saying 371]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الزُّهدُ في الدنيا الراحَةُ العُظمى4

3– Imam Ali (a.s.) said, 'The greatest comfort lies in practicing abstemiousness in this world.'[Ghurar al-Hikam, no. 1316]

ـ . الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): الرَّوْحُ والرّاحَةُ في الرِّضا واليَقينِ ، والهَمُّ والحَزَنُ في الشَكِّ والسَّخَطِ5

4– Imam al-Sadiq (a.s.) said, 'Tranquility and comfort lie in satisfaction and certainty, whereas worry and sorrow lie in doubt and dissatisfaction.'[Mishkat al-Anwar, no. 34]

. ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): أروَحُ الرَّوْحِ اليَأسُ عنِ الناسِ6

5– Imam al–Sadiq (a.s.) said, 'Absolute tranquility lies in despairing of [any favours from] people.'[Mishkat al–Anwar, no. 184]

Seeking Comfort in This World

طَلَبُ الرّاحَةِ فِي الدُّنيا

ـ عن الإمام الصادق (عَلَيهِ الّسَلامُ) ـ لأصحابِهِ ـ: لا تَتَمَنَّوا المُستَحِيلَ ، قالوا: ومَن يَتَمَنَّى المُستَحيلَ؟! فقالَ: أنتُم،7 ألَستُم تَمَنَّونَ الراحَةَ في الدنيا ؟! قالوا: بَلى ، فقالَ: الراحَةُ للمُؤمِنِ في الدنيا مُستَحيلَةٌ.

6– Imam al–Sadiq (a.s.) said, addressing his companions, 'Do not wish for the impossible.' They retorted, 'Who ever wishes for the impossible?' to which he replied, 'You do. Do you not wish for comfort in this world?' They replied, 'Yes', so he (a.s.) said, 'Comfort is impossible for the believer to secure in this world.'[Bihar al–Anwar, v. 81, p. 195, no. 52]

Commerce

Commerce التِّجارَة

Commerce

فَضلُ التِّجارَةِ

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): تَعرَّضوا للتِّجاراتِ، فإنّ لَكُم فيها غِنىً عمّا في أيْدي النّاسِ، وإنّ اللّهَ عزّ وجلّ يُحِبُّ1 المُحتَرِفَ الأمينَ.

1– Imam Ali (a.s.) said, 'Practice the various trades, for there is in them independence for you from what is in the hands of others, and indeed Allah loves the one gainfully engaged in a profession.'[Wasa'il al–Shi'ah, v. 12, p. 4, no. 6]

2ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): التِّجارةُ تَزيدُ في العقلِ

2 – Imam al–Sadiq (a.s.) said, ‘Trading enhances the intellect.’[al–Kafi, v. 5, p. 148, no. 2]

Abandoning Commerce

تَركُ التِّجارَةِ

3ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): تَرْكُ التِّجارةِ يَنْقُصُ العقلَ

3– Imam al–Sadiq (a.s.) said, ‘Abandoning trading diminishes the intellect.’[Ibid. no. 1]

4ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) ـ وقد قالَ لَهُ مُعاذُ بنُ كثيرٍ بَيّاعُ الأكْسِيَةِ: إنّي قد هَمَمْتُ أنْ أدَعَ السُّوقَ وفي يَدي شَيءٌ ـ: إذَنْ يَسْقُطَ رأيُكَ ولا يُستعانَ بكَ على شيءٍ .

4– Imam al–Sadiq (a.s.), when the clothes merchant, Mu’adh ben Kathir told him, ‘I intend to leave the market while I have some money in hand’, said, ‘Then regard for you will fall and you will not be sought for help with anything.[Ibid. p. 149, no. 10]

The Etiquette Of Trading

آدابُ التِّجارَةِ

5ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن باعَ واشْتَرى فلْيَجْتَنِبْ خَمسَ خِصالٍ، وإلّا فلا يَبيعَنَّ ولا يَشْتَرِيَنَّ: الرِّبا، والحَلْفَ، وكِتْمانَ العَيبِ، والحمدَ إذا باعَ، والذَّمَّ إذا اشْتَرى.

5– The Prophet (S) said, ‘Whoever sells or buys must avoid five habits, or he should not sell or buy at all: usury, [false] oaths, hiding the defects [of merchandise], praising what he sells, and showing disapproval for what he intends to buy.[Bihar al–Anwar, v. 103, p. 95, no. 18]

6ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): التّاجرُ الجَبانُ مَحرومٌ، والتّاجرُ الجَسورُ مَرزوقٌ

6– Imam Ali (a.s.) said, ‘The timid merchant is often deprived and the bold merchant is often endowed with profit.[Kanz al–’Ummal, no. 9293]

7ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): يا مَعشَرَ التُّجّارِ، الفِقْهَ ثُمَّالمَتْجَرَ، الفِقْهَ ثُمّ المَتْجَرَ، الفِقْهَ ثُمّالمَتْجَرَ

7- Imam Ali (a.s.) said, 'O merchants! Knowledge [of trading laws and ethics] first, then the trade itself! Knowledge first, then trade! Knowledge first, then trade!'[al-Kafi, v. 5, p. 150, no. 1]

8ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): يا مَعشرَ التُّجّارِ، قَدِّموا الاستِخارةَ، وتَبرَّكوا بالسُّهولةِ، واقتَرِبوا مِن المُبْتاعِينَ، وتَزَيَّنوا بالحِلْمِ، وتَناهَوا عن اليَمينِ، وجانِبوا الكَذِبَ، وتَخافوا (تَجافَوا) عنِ الظُّلْمِ، وأنْصِفوا المظلومِينَ، ولا تَقْرَبوا الرِّبا، وأوْفُوا الكَيْلَ والمِيزانَ، ولا تَبْخَسوا النّاسَ أشياءهُم، ولاتَعْثَوا في الأرضِ مُفسدينَ.

8- Imam Ali (a.s.) said, 'O merchants! Start off by seeking a good outcome from Allah, seek the blessing in easy conduct, draw near to customers, beautify yourselves with clemency, refrain from oaths, abandon lies, avoid wronging, be fair to those being wronged, stay away from usury, and "Observe fully the measure and the balance, with justice, and do not cheat the people of their goods, and do not act wickedly on the earth, causing corruption" [Bihar al-Anwar, v. 78, p. 54, no. 100]

9ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): مَن أرادَ التّجارةَ فلْيَتَفقَّهْ في دِينِهِ لِيَعلمَ بذلكَ ما يَحِلُّ لَهُ مِمّا يَحْرُمُ علَيهِ، ومَن لَم يَتَفقّهْ في دِينِهِ ثُمّ اتّجَرَ تَورَّطَ الشُّبُهاتِ .

9- Imam al-Sadiq (a.s.) said, 'Whoever wants to trade must learn his religion thoroughly in order to know what is allowed and what is forbidden for him; and whoever does not learn about his religion and then practice trading will certainly get entangled into uncertainties.'[Wasa'il al-Shi'ah, v. 12, p. 283, no. 4]

10ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): أيُّما مسلِمٍ أقالَ مسلِماً بَيعَ نَدامَةٍ أقالَهُ اللّهُ عزّ وجلّ عَثْرَتَهُ يَومَ القيامةِ. .

10- Imam al-Sadiq (a.s.) said, 'Any Muslim who excuses another Muslim for a regrettable deal, Allah, the Exalted, will forgive his lapse on the Day of Judgment.'[Ibid. p. 287, no. 4]

The Prohibition Of Cheating [By Giving Less Than Due] In Trade

رِعايَةُ حَقِّ المُشتَري

11ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إذا وَزَنْتُم فأرْجِحوا

11- The Prophet (S) said, 'When you weigh, tip the balance [in favor of the customer].'[Kanz al-'Ummal,

no. 9442]

12ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) :لا يكونُ الوفاءُ حتّى يَميلَالمِيزانُ

12- Imam al-Sadiq (a.s.) said, 'The deal is not fulfilled until the balance is tipped [in favor of the customer].'[al-Kafi, v. 5, p. 159, no. 1]

Enjoinment Upon The Trader To Give Charity

حَثُّ التّاجرِ عَلَى التَّصَدُّقِ

13ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): يا مَعشرَ التُّجّارِ، إنَّ هذاالبَيْعَ يَحضُرُهُ اللّغوُ والحَلفُ، فَشُوبُوهُ بالصّدَقةِ

13- The Prophet (S) said, 'O merchants! Satan and sin are always present during the trade, so mix your trades with charity.'[Kanz al-'Ummal, no. 9440]

Leniency in Selling and Buying

التَّساهُلُ فِي البَيعِ وَالشِّراءِ

14ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): رَحِمَ اللّهُ عبداً سَمْحاً إذا باعَ، سَمْحاً إذا اشْتَرى، سَمحا إذا قضى، سَمحاً إذا اقْتَضى.

14- The Prophet (S) said, 'May Allah bestow mercy on someone who is liberal when he sells, when he buys, when he judges, and when he is judged.'[Ibid. no. 9453]

15ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ لِرجُلٍ يُوصيهِ ومَعهُ سِلْعَةٌ يَبيعُها ـ: سَمِعْتُ رسولَ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) يقولُ: السَّماحُ وَجهٌ مِن الرِّباحِ .

15- Imam Ali (a.s.) once admonished a man who was selling something, 'I heard the Prophet (S) saying, 'Leniency is one way to profit.'[Wasa'il al-Shi'ah, v. 12, p. 288, no. 4]

Bargaining

المُماكَسَةِ

16- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): يا عليُّ، لا تُماكِسْ في أربَعةِ أشياءَ: في شِراءِ الأُضْحِيّةِ، والكفَنِ، والنَّسَمةِ، والكَرْيِ إلى مَكّةَ .

16- The Prophet (S) said, 'O Ali! Do not bargain for four things: when selling the sacrificial animal [for the obligatory pilgrimage], the shroud, the servant, and transportation to Makkah.'[al-Khisal, p. 245, no. 103]

17- الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): ماكِسِ المُشْتَري ، فإنَّهُ أطيَبُ للنّفْسِ وإنْ أعطى الجَزيلَ ، فإنّ المَغبونَ في بَيعِهِ وشِرائِهِ غيرُ مَحمودٍ ولا مَأجورٍ

17- Imam al-Baqir (a.s.) said, 'Bargain with the buyer, even if he makes a generous offer, for the loser in selling or buying is neither praised, nor rewarded.'[Wasa'il al-Shi'ah, v. 12, p. 335, no. 2]

Equality Between One Who Bargains And One Who Does Not

التَّسويَةُ بَينَ المُماكِسِ وغَيرِهِ

18- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) ـ في رجُلٍ عِندَهُ بَيْعٌ، فَسَعّرَهُ سِعْراً مَعلوماً، فمَنْ سَكَتَ عنهُ مِمّنْ يَشْتري مِنهُ باعَهُ بذلكَ السِّعْرِ، ومَن ماكَسَهُ وأبى أنْ يَبْتاعَ مِنهُ زادَهُ ـ: لو كانَ يَزيدُ الرَّجُلَينِ والثَّلاثةَ لم يَكُنْ بذلكَ بَأسٌ، فأمّا أنْ يَفعَلَهُ بمَن أبى علَيهِ وكايَسَهُ ويَمْنَعَهُ مِمَّن لَم يَفْعَلْ ذلك فلا يُعْجِبُني إلّا أنْ يَبيعَهُ بَيْعاً واحِداً.

18- Imam al-Sadiq (a.s.) said regarding a man who has a commodity and marks it for sale at a certain price; he would sell it to any silent buyer for the marked price, but he would make a better offer for the bargainer: 'If he were to make a better offer for two or three men, it would not be a problem; but if he does that for everyone who bargains with him and not for non-bargainers, his deed would not appeal to me. He must be singular in his sale.'[al-Kafi, v. 5, p. 152, no. 10]

The Profit of a Believer from Another

رِبحُ المُؤمِنِ عَلَى المُؤمِنِ

19- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): رِبْحُ المؤمنِ على المؤمنِ رِبا، إلّاأنْ يَشْتريَ بأكْثَرَ مِن مائةِ درْهَمٍ فاربَحْ علَيهِ قُوتَ يَومِكَ، أو يَشْتَرِيَهُ للتِّجارةِ فارْبَحُوا علَيهِم وارْفُقوا بهِم.

19– Imam al-Sadiq (a.s.) said, 'The profit of a believer from another is usury, unless he buys with more than one hundred dirhams, whereupon you can profit as much as your day's sustenance; or if he buys it for trading, then you can profit, but be moderate with them.'[Ibid. p. 154, no. 22]

20- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) - وقد سُئلَ عنِ الخَبَرِ الّذي رُويَ أنّ رِبْحَ المؤمنِ على المؤمنِ رِبا، ما هُو ؟ -: ذاكَ إذا ظَهَرَ الحقُّ وقامَ قائمُنا أهلَ البيتِ، فأمّا اليومَ فلا بأسَ.

20– Imam al-Sadiq (a.s.), when he was asked about the statement: 'The profit of a believer from another is usury', replied, 'That is when equity prevails, and our Qaim [i.e. the Mahdi] appears; but for now, it does not matter.'[Wasa'il al-Shi'ah, v. 12, p. 294, no. 4]

The Iniquity of Merchants

فُجورُ التُّجّارِ

21- رسول اللّه (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ التُّجّارَ هُمُ الفُجّارُ. قالوا: يا رسولَ اللّه، أليسَ قد أحلَّ اللّهُ البَيْعَ؟ قالَ: بلى، ولكنَّهُم يُحَدِّثونَ فيَكْذِبونَ، ويَحْلِفونَ فيَأثَمونَ.

21– The Prophet (S) said, 'Verily the merchants are the debauchers.' They asked, 'O Messenger of Allah! But has Allah not made trading lawful?' He said, 'Yes, but they lie when they speak, and they take [false] oaths and incur sins.'[Kanz al-'Ummal, no. 9451]

22- كان عليٌّ (عَلَيهِ الّسَلامُ) يَجيء إلى السُّوقِ فيقومُ مَقاما له، فيقولُ: السّلامُ عليكم أهلَ السُّوقِ، اتَّقوا اللّهَ في الحَلْفِ، فإنّ الحَلفَ يُزجيالسِّلْعَةَ ويَمْحَقُ البَرَكةَ، التّاجرُ فاجرٌ إلّا مَن أخذَ الحقَّ وأعْطاهُ .

22– It is narrated in Kanz al-'Ummal: ' Ali used to go to the market and stand in his usual place to say, 'Peace be upon you, O people of the market! Fear Allah in your oaths, for the oath degrades the commodity and drives away the blessing. The merchant is iniquitous except for he who takes and gives only what is right.'[Ibid. no. 10043]

The Merchant's Veracity

صِدقُ التُّجارِ

23ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): التّاجرُ الأمينُ الصَّدوقُالمسلِمُ معَ الشّهداءِ يَومَ القيامةِ

23– The Prophet (S) said, ‘The trustworthy honest Muslim merchant will be with the martyrs on the Day of Judgment.’[Ibid. no. 9216]

24ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): التّاجرُ الصّدوقُ تحتَ ظِلِّ العَرشِ يَومَ القيامةِ

24– The Prophet (S) said, ‘The honest merchant will be in the shade of the Throne on the Day of Judgment.’[Ibid. no. 9218]

25ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ثلاثةٌ لا يَنْظُرُ اللّهُ إلَيهِم ... والمُزَكّي سِلْعَتَهُ بالكَذِبِ

25– The Prophet (S), ‘Three types of men at whom Allah will not look [mercifully]: … and the one who promotes his commodity by lying.’[Bihar al-Anwar, v. 75, p. 211, no. 6]

The One Who Promotes His Commodity by Oaths

المُنفقُ سِلعَتَه بالإيمَان

26ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): يا مَعاشرَ السَّماسِرَةِ، أقِلّوا الأيْمانَ، فإنّها مَنفَقَةٌ للسِّلْعَةِ، مَمْحَقَةٌ للرِّبْحِ

26– Imam Ali (a.s.) said, ‘O brokers! Curb your use of oaths, for they promote the commodity while obliterating the profit.’[al-Kafi, v. 5, p. 162, no. 2]

27ـ . الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إنّ اللّهَ تبارکَ وتعالى لَيُبْغِضُ المُنَفِّق سِلْعَتَهُ بالأيْمانِ

27– Imam al-Sadiq (a.s.) said, ‘Allah, Blessed and most High, loathes the one who promotes his commodity by oaths.’[Amali al-Saduq, p. 390, no. 6]

The Trade Of The Hereafter

تِجارَةُ الآخِرَةِ

28ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): كلُّ ما أبْصَرْتَهُ بعَينِكَ واسْتَحْلاهُ قلبُكَ فاجعَلْهُ للّه، فذلكَ تِجارةُ الآخِرَةِ، لأنَّ اللّهَ يقولُ: «ما عِندَكُم يَنْفَدُ وماعِندَ اللّهِ باقٍ».

28- The Prophet (S) said, 'All that you see with your own eye and that your heart finds pleasing, make it for Allah, for this is the trade of the Hereafter. Allah says, "What is with you depletes, while what is with Allah is eternal".'[Bihar al-Anwar, v. 77, p. 106, no. 1]

29ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): تاجِرُ الدُّنيا مُخاطِرٌ بنفسِهِ ومالِهِ، وتاجِرُ الآخِرَةِ غانِمٌ رابِحٌ، وأوَّلُ رِبْحِهِ نَفسُهُ ثُمَّ جَنّةُ المَأوى.

29- The Prophet (S) said, 'The merchant of this world risks his money and and his soul, while the merchant of the Hereafter is a profiting winner: his first profit is his soul and then the eternal Paradise.'[Tanbih al-Khawatir, v. 2, p. 120]

30ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): لا تِجارَةَ كالعَملِ الصّالحِ، ولا رِبحَ كالثَّوابِ.

30- Imam Ali (a.s.) said, 'There is no [goods for] trade like good deeds, and no profit like the [divine] reward.'[Bihar al-Anwar, v. 69, p. 409, no. 122]

31ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): أربَحُ النّاسِ منِ اشْتَرى بالدُّنيا الآخِرَةَ.

31- Imam Ali (a.s.) said, 'The most profiting, among people, is the one who buys the Hereafter at the expense of this world.'[Ghurar al-Hikam, no. 3076]

32ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): إنَّ مَن باعَ نَفسَهُ بغيرِ الجَنّةِ فقد عَظُمَتْ علَيهِ المِحْنةُ.

32- Imam Ali (a.s.) said, 'Whoever sells himself for [a price] less than Paradise, his ordeal is indeed severe.'[Ibid. no. 3474]

33ـ . ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَنِ اتَّخَذَ طاعةَ اللّهِ بِضاعةً أتَتْهُ الأرْباحُ مِن غيرِ تِجارةٍ.

33- Imam Ali (a.s.) said, 'Whoever takes the obedience of Allah as a commodity will see profits without even trading.'[Ibid. no. 8864]

Trading Does Not Divert the Believer

عَدَمُ إلهاءِ التِّجارَةِ لِلمُؤمِنِ

34ـ عن فقه الرضا (عَلَيهِ السَّلامُ): إذا كُنتَ في تِجارَتِكَ وحَضَرَتِ الصّلاةُ فلا يَشغَلْكَ عنها مَتْجَرُكَ، فإنَّ اللّهَ وَصفَ قَوما ومدَحَهُم فقالَ: «رِجالٌ لا تُلهيهم تِجارَةٌ وَلاَ بَيْعٌ عَنْ ذِكْرِ اللّهِ وَإِقامِ الصَّلاَةِ وَإِيتاءِ الزَّكاةِ يَخافُونَ يَوْما تَتَقَلَّبُ فِيهِ القُلُوبُ وَالأبْصارُ» . وكانَ هؤلاءِ القَومُ يَتَّجِرونَ، فإذا حَضَرَتِ الصّلاةُ تَرَكوا تِجارَتَهُم وقاموا إلى صَلاتِهِم، وكانوا أعظَمَ أجْرا مِمَّن لا يَتَّجِرُ فيُصَلّي .

34. It is narrated in Fiqh al-Ridha (a.s.): ‘When you are engaged in your trade and prayer time arrives, let not your trading divert you from it; for Allah described a certain people and praised them, saying, “Men whom neither trade nor sale can divert…” These people used to trade, but when prayer time arrived they would leave their trade and stand for their prayer. They deserved more reward than non-traders who prayed.’[Bihar al-Anwar, v. 69, p. 409, no. 122]

Trade and Religion

التِّجارَةُ وَالدِّينُ

35ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): المُسْتَأكِلُ بدِينِهِ حَظُّهُ مِن دِينِهِ ما يَأكُلُهُ

35- Imam Ali (a.s.) said, ‘Whoever seeks to eat by sacrificing his religion will only have from his religion as much as he eats.’[Tuhaf al-’Uqul, no. 223]

36ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): مَن طَلَبَ الدُّنيا بعَمَلِ الآخِرَةِ كانَ أبْعَدَ لَهُ مِمّا طَلَبَ

36- Imam Ali (a.s.) said, ‘Whoever seeks this world through the work of the Hereafter will have his goal set at a greater distance.’[Ghurar al-Hikam, no. 8901]

Common Courtesy

Common Courtesy 1 المَعروفُ

Common Courtesy

المَعروفُ

1ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): فِعلُ المَعروفِ ، وإغاثَةُ المَلهوفِ ، وإقراءُ الضُّيوفِ ، آلَةُ السِّيادَةِ

1– Imam Ali (a.s.) said, ‘Performing common acts of courtesy, bringing solace to a grief-stricken person, and being hospitable to guests is the instrument of leadership.’[Ghurar al-Hikam, no. 6585]

2ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): المَعروفُ ذَخيرَةُ الأبَدِ

2– Imam Ali (a.s.) said, ‘Acts of courtesy are treasures for eternity.’[Ghurar al-Hikam, no. 980]

3ـ الإمامُ الحسينُ (عَلَيهِ الّسَلامُ): اعلَموا أنَّ المَعروفَ مُكسِبٌ حَمداً ، ومُعقِبٌ أجراً ، فلَو رَأيتُمُ المَعروفَ رَجُلاً لَرَأيتُموهُ حَسَناً جَميلاً يَسُرُّ النّاظِرينَ ويَفوقُ العالَمينَ ، ولَو رَأيتُمُ اللُّؤمَ رَأيتُموهُ سَمِجاً قَبيحاً مَشوماً تَنفِرُ مِنهُ القُلوبُ وتُغَضُّ دُونَهُ الأبصارُ.

3– Imam al-Husayn (a.s.) said, ‘Know that acts of courtesy earn praiseworthy results, and end in rewardable gains. If you were to see acts of courtesy personified as a man, you would perceive him to be good and handsome, pleasing for people to behold and transcending all the worlds. And if you were to see acts of vileness personified, you would perceive an ugly, revolting, disfigured man, whom the hearts would be averse to and whom the eyes would turn away from in disgust.’[Mustadrak al-Wasa’il, v. 12, p. 343, no. 14242]

4ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): أوَّلُ مَن يَدخُلُ الجَنَّةَ أهلُ المَعروفِ

4– Imam al-Sadiq (a.s.) said, ‘The first people to enter Paradise will be those who performed acts of common courtesy to others.’[al-Da’aawat, p. 108, no. 240]

5ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): أهلُ المَعروفِ في الدّنيا هُم أهلُ المَعروفِ في الآخِرَةِ ؛ لِأنَّهُم في الآخِرَةِ تَرجَحُ لَهُمُ الحَسَناتُ ، فيَجودونَ بِها عَلى أهلِ المَعاصي .

5– Imam al-Sadiq (a.s.) said, ‘The people who perform acts of courtesy in this world will be the same ones to perform them in the Hereafter, for verily in the Hereafter their scales will be so laden with their good deeds that they will be able to bestow them generously on the sinners [in order to assist

them].’[Amali al-Tusi, p. 304, no. 610]

6ـ الإمامُ الجوادُ (عَلَيهِ السّلامُ): أهلُ المَعروفِ إلَى اصطِناعِهِ أحوَجُ مِن أهلِ الحاجَةِ إلَيهِ ؛ لِأنَّ لَهُم أجرَهُ وفَخرَهُ وذِكرَهُ ، فمَهما اصطَنَعَ الرَّجُلُ مِن مَعروفٍ فإنَّما يَبدأ فيهِ بِنَفسِهِ ، فلا يَطلُبَنَّ شُكرَ ما صَنَعَ إلى نَفسِهِ مِن غَيرِهِ .

6– Imam al-Jawad (a.s.) said, ‘People who perform acts of courtesy towards others benefit more from them than the receptors of their kindness, for verily they have the reward for them, the [rewarding feeling of] pride for having helped someone as well as a mention. So however much good a man may do for others, it ultimately always starts by benefiting himself, such that he never seeks thanks for the benefit incurred by himself through helping others.’[Kashf al-Ghamma, v. 3, p. 137]

Enjoinment of Spreading Kindness to Both Good and Bad People

الحَثُّ عَلى بَذلِ المَعروفِ إلَى البَرِّ وَالفاجِرِ

7ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): رَأسُ العَقلِ بَعدَ الدّينِ التَّوَدُّدُ إلَى النّاسِ ، واصطِناعُ الخَيرِ إلى كُلِّ بَرٍّ وفاجِرٍ

7– The Prophet (S) said, ‘The peak of good reason after religious devotion is treating people with love, and doing good to both good and bad people.’[Bihar al-Anwar, v. 74, p. 401, no. 44]

8ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): اصطَنِعِ الخَيرَ إلى مَن هُوَ أهلُهُ ، وإلى مَن هُوَ غَيرُ أهلِهِ ، فإن لَم تُصِبْ مَن هُوَ أهلُهُ فأنتَ أهلُهُ.

8– The Prophet (S) said, ‘Perform acts of courtesy to those who are worthy of them as well as those who are not worthy of them, and even if they have no effect on those who deserve them, you are at least worthy of [performing] them.’[‘Uyun Akhbar ar-Ridha, v. 2, p. 35, no. 76]

Circulation of Good Acts From Hand to Hand

تَداوُلُ الأيدي فِي المَعروفِ

9ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن تَصَدَّقَ بِصَدَقَةٍ عَلى رَجُلٍ مِسكينٍ كانَ لَهُ مِثلُ أجرِهِ ، ولَو تَداوَلَها أربَعونَ ألفَ إنسانٍ ثُمّ وَصَلَت إلى مِسكينٍ كانَ لَهُم أجراً كامِلاً.

9– The Prophet (S) said, ‘He who offers charity to a poor man gets the reward befitting the action, but if forty thousand people pass the same offering from hand to hand until it reaches the poor man, they all receive a complete reward for it.’[Thawab al-A’amal, p. 342, no. 1]

10ـ الإمام الصّادقُ (عَلَيهِ الّسَلامُ): لَو جَرَى المَعروفُ عَلى ثَمانينَ كَفّاً لأُجِروا كُلُّهُم فيهِ ، مِن غَيرِ أن يُنقَصَ صاحِبُهُ مِن أجرِهِ شَيئاً.

10– Imam al-Sadiq (a.s.) said, ‘If an act of charity [or courtesy] goes through eighty changes of hands, all of them receive the reward for it, without any decrease in the reward of the initiating good-doer.’[al-Kafi, v. 4, p. 18, no. 2]

Prohibition of Making Someone Feel Obliged for an Act of Courtesy

النَّهيُ عَنِ الامتِنانِ بِالمَعروفِ

11ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أحْيِ مَعروفَكَ بِإماتَتِهِ . .

11– Imam Ali (a.s.) said, ‘Give life to your act of courtesy by killing it [i.e. by killing your expectation of receiving anything in return].’[Ghurar al-Hikam, no. 2282]

12ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إذا صُنِعَ إلَيكَ مَعروفٌ فَاذكُرْ ، إذا صَنَعتَ مَعروفاً فَانْسَهُ . .

12– Imam Ali (a.s.) said, ‘If an act of courtesy is done unto you, then be sure to remember it, and if you do an act of courtesy unto someone else, then be sure to forget it.’[Ghurar al-Hikam, nos. 4000-4001]

13ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مِلاكُ المَعروفِ تَركُ المَنّ بِهِ . .

13– Imam Ali (a.s.) said, ‘The yardstick [used to measure the goodness] of an act of courtesy is the absence of expectation accompanying it.’[Ghurar al-Hikam, no. 9724]

Completion of a Good Act

إتمامُ المَعروفِ

14- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): استِتمامُ المَعروفِ أفضَلُ مِن ابتِدائِهِ

14– The Prophet (S) said, ‘Bringing a good act to completion is better than [merely] initiating it.’[Amali al-Tusi, p. 596, no. 1235]

15- الإمام عليٌّ (عَلَيهِ السَّلامُ): مَن لَم يُرَبِّ مَعروفَهُ فقَد ضَيَّعَهُ

15– Imam Ali (a.s.) said, ‘One who does not sustain his good action loses it.’[Ghurar al-Hikam, no. 9115]

16- الإمامُ الكاظمُ (عَلَيهِ السَّلامُ): الصَّنيعَةُ لا تَتِمُّ صَنيعَةً عِندَ المُؤمِنِ لِصاحِبِها إلّا بِثَلاثَةِ أشياءَ: تَصغيرِها، وسَترِها، وتَعجيلِها ، فمَن صَغَّرَ الصَّنيعَةَ عِندَ المُؤمِنِ فقَد عَظَّمَ أخاهُ ، ومَن عَظَّمَ الصَّنيعَةَ عِندَهُ فقَد صَغَّرَ أخاهُ ، ومَن كَتَمَ ما أولاهُ مِن صَنيعِهِ فقَد كَرَّمَ فِعالَهُ ، ومَن عَجَّلَ ما وَعَدَ فقَد هَنِئَ العَطِيَّةَ.

16– Imam al-Kazim (a.s.) said, ‘A good turn done to a fellow believer is not considered complete until accompanied by three things: underestimation of the act, concealing it, and hastening its completion. He who underestimates his good turn to a fellow believer has esteemed his brother highly indeed, whereas he who esteems his good turn to be great has deemed his brother to be insignificant. He who conceals the good turn that he has done has honored his action, and he who hastens to fulfill his promise takes pleasure in the gift too.’[Tuhaf al-’Uqul, no. 403]

Prohibition of Holding Acts of Common Courtesy in Contempt

النَّهيُ عَن تَحقيرِ المَعروفِ

17- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا تُحَقِّرَنَّ شَيئاً مِنَ المَعروفِ ، ولَو أن تَلقى أخاكَ ووَجهُكَ مَبسوطٌ إلَيهِ

17– The Prophet (S) said, ‘Never hold any act of common courtesy in contempt, even simply meeting a fellow brother with a face displaying pleasure at seeing him.’[Kanz al-Fawa’id li al-Karajiki, v. 1, p. 212]

18- الإمامُ عليٌّ (عَلَيهِ السَّلامُ): لا تَستَصغِر شَيئاً مِنَ المَعروفِ قَدَرتَ عَلَى اصطِناعِهِ إيثاراً لِما هُوَ أكثَرُ مِنهُ ؛ فإنَّ اليَسيرَ في حالِ الحاجَةِ إلَيهِ أنفَعُ لِأهلِهِ مِن ذلكَ الكَثيرِ في حالِ الغَناءِ عَنهُ ، واعمَلْ لِكُلِّ يَومٍ بِما فيهِ تَرشُدُ .

18– Imam Ali (a.s.) said, ‘Never deem any act of common courtesy that you are able to carry out as insignificant in comparing it to a greater act, for verily the simple act performed when the need for it

arises is more beneficial to its receptor than the great act for which there is no need. Perform for each day good acts that befit it and you will grow on the right course.'[al-Ja'afariyyat, p. 233]

The Mark of Acceptance of a Good Act

عَلامَةُ قَبولِ المَعروفِ

19ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): خَيرُ المَعروفِ ما أُصيبَ بِهِ الأبرارُ

19– Imam Ali (a.s.) said, 'The best act of common courtesy is that which good people are able to benefit from.'[Ghurar al-Hikam, no. 4983]

20ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ لَمّا سُئلَ عَن عَلامَةِ قَبولِ العَبدِ عِندَ اللّهِ ـ: عَلامَةُ قَبولِ العَبدِ عِندَ اللّهِ أن يُصيبَ بِمَعروفِهِ مَواضِعَهُ ، فإن لَم يَكُن كذلكَ فلَيسَ كذلكَ .

20– Imam al-Sadiq (a.s.) was once asked what the mark of acceptance of a servant with Allah is, to which he replied, 'The mark of acceptance of a servant with Allah is that his good acts reach the objects of their intention. If not, then that is not the case.'[Bihar al-Anwar, v. 74, p. 419, no. 47]

The Reward for Good Acts

ثَوابُ المَعروفِ

21ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن قادَ ضَريراً أربَعينَ خُطوَةً عَلى أرضٍ سَهلَةٍ ، لا يَفي بِقَدرِ إبرَةٍ مِن جَميعِهِ طِلاعُ الأرضِ ذَهَباً ، فإن كانَ فيما قادَهُ مَهلَكَةٌ جَوَّزَهُ عَنها وَجَدَ ذلكَ في ميزانِ حَسَناتِهِ يَومَ القِيامَةِ أوسَعَ مِنَ الدّنيا مِائةَ أَلفِ مَرَّةٍ.

21– The Prophet (S) said, 'He who leads a blind man forty steps on level ground, even if he was to be rewarded the whole world's worth of gold, it would not be enough to recompense a needle's worth of what that act deserves. And if there is a danger on the path which he averts him from, he will find that act on the Day of Resurrection within his balance of good deeds, larger than one hundred thousand times the expanse of the earth.'[Bihar al-Anwar, v. 75, p. 15, no. 8]

22ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): دَخَلَ عَبدٌ الجَنَّةَ بِغُصنٍ مِن شَوكٍ كانَ عَلى طَريقِ المُسلِمينَ فأماطَهُ عَنهُ

22– The Prophet (S) said, ‘A servant [of Allah] entered Paradise because of a thorn branch that he removed from the path of fellow Muslims.’[al-Khisal, v. 32, p. 111]

23ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن بَنى عَلى ظَهرِ الطَّريقِ ما يَأوي عابِرَ سَبيلٍ بَعَثَهُ اللّهُ يَومَ القِيامَةِ عَلى نَجيبٍ مِن دُرٍّ ، ووَجهُه يُضيءُ لِأهلِ الجَنَّةِ نوراً.

23– The Prophet (S) said, ‘He who builds a structure on the road affording shelter to a traveller, Allah will raise him on the Day of Resurrection mounted on a fine-bred camel made of pearls, and his face will radiate light for all the dwellers of Paradise.’[Thawab al-A’amal, p. 343, no. 1]

24ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن رَدَّ عَن قَومٍ مِنَ المُسلِمينَ عادِيَةَ ماءٍ أو نارٍ وَجَبَت لَهُ الجَنَّةُ

24– The Prophet (S) said, ‘He who averts an impediment of water or fire from a group of Muslims becomes deserving of obligatory entrance into Paradise.’[al]-Kafi, v. 5, p. 55, no. 3]

25ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): رَأيتُ المَعروفَ كَاسمِهِ، ولَيسَ شَيءٌ أفضَلَ مِنَ المَعروفِ إلّا ثَوابَهُ

25– Imam al-Sadiq (a.s.) said, ‘I have witnessed the act of common courtesy to be exactly as its name suggests, and nothing excels the act of common courtesy than its own reward.’[Makarim al-Akhlaq, v. 1, p. 294, no. 915]

1. The Arabic ma’aruf denotes common acts of courtesy, kindly favours towards others, good manners and general acts of goodness to people (ed.)

Compassion

Compassion[1] **الرُّحم**

The Enjoinment of Compassion Towards One Another

الحَثُّ عَلَى التَّراحُمِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الراحِمونَ يَرحَمُهُمُ الرّحمنُ تبارَكَ وتعالى ، اِرحَمُوا مَن في الأرضِ يَرحَمْكُم مَن في السماءِ.

1– The Prophet (S) said, 'The All–Merciful, Blessed and most High, has mercy on those who are merciful (towards others). Have mercy on the dwellers of the earth and the [Lord of the] Heavens will have mercy on you.'[Kanz al–'Ummal, no. 5969]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): يُنادِي مُنادٍ في النارِ: يا حَنّانُ يا مَنّانُ نَجِّني مِنَ النارِ ، فَيَأْمُرُ اللّهُ مَلَكاً فَيُخرِجُهُ حتّى يَقِفَ بينَ يَدَيهِ ، فيقولُ اللّهُ عزّوجلّ: هل رَحِمتَ عُصفوراً.

2– The Prophet (S) said, 'One of the inmates of the Fire will call out: O Affectionate One, O Liberal Giver, save me from the Fire. So Allah will command one of His angels to take him out that he may come and stand before Him, and Allah will ask him, 'Were you ever compassionate towards a sparrow?'[Kanz al–'Ummal, no. 5992]

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إرحَمْ تُرحَمْ. .

3– Imam Ali (a.s.) said, 'Have mercy and you will be had mercy upon.'[Amali al–Saduq, p. 174, no. 9]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): عَجِبتُ لِمَن يَرجُو رَحمَةَ مَن فَوقَهُ كيفَ لا يَرحَمُ مَن دُونَهُ!

4– Imam Ali (a.s.) said, 'How I wonder at the one who hopes for the mercy of the One above him and yet himself does not have mercy on the one below him.'[Ghurar al–Hikam, no. 6255]

Those That Are Most Deserving of Compassion

مَن يَستَحِقُّ الرَّحمَ

5ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): اِرحَمُوا عَزيزاً ذَلَّ ، وغَنِيّا افتَقَرَ ، وعالِماً ضاعَ في زمانِ جُهّالٍ.

5– The Prophet (S) said, 'Be compassionate towards a mighty person who has been dishonoured, a rich man who has become poor, and a scholar who has been forgotten amidst a generation of ignorant people.'[Bihar al–Anwar, v. 74, p. 405, no. 2]

6ـ رسولُ اللهِ (عَلَيهِ الّسَلامُ): اِرحَمِ المَساكينَ.

6– The Prophet (S) said, 'Be compassionate towards the destitute.'[Kanz al–'Ummal, no. 5983]

7- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): اِرحَمْ مِن أهلِكَ الصَّغيرَ ووَقِّرْ مِنهُمُ الكَبيرَ

7– Imam Ali (a.s.) said, 'Show compassion to the young in your family and reverence to the old.'[Amali al-Mufid, p. 222, no. 1]

1. Compassion and mercy have been used interchangeably in this section, as they both come from the same Arabic root ra-ha-ma. The main title 'Compassion', however, refers to human compassion and mercy, whereas the title of the following section 'Divine Mercy' refers specifically to Allah's mercy (ed.)

Condemnation

Condemnation التَّعييرُ

The Censure of Condemnation

ذَمُّ التَّعييرِ

1- الخضرُ (عَلَيهِ الّسَلامُ) - في وَصِيَّتِهِ لِموسى (عَلَيهِ الّسَلامُ) -: يَابنَ عِمرانَ، لا تُعَيِّرَنَّ أحَداً بِخَطيئَةٍ، وَابكِ عَلى خَطيئَتِكَ.

1– al-Khizr (a.s.), in his advice to Prophet Moses (a.s.) said, 'O son of 'Almran, do not ever condemn somebody for a mistake, and cry over your own mistake [instead].' [Qasas al-Anbiya', p. 157, no. 171]

2- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن عَيَّرَ أخاهُ بِذَنبٍ قَد تابَ مِنهُ لَم يَمُتْ حَتّى يَعمَلَهُ

2– The Prophet (S) said, 'The one who condemns a fellow brother for a sin that he has already repented for will not die before committing it himself.' [Tanbih al-Khawatir, v. 1, p. 113]

3- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن أذاعَ فاحِشَةً كانَ كمُبتَدِئها، ومَن عَيَّرَ مُؤمِناً بِشَيءٍ لَم يَمُتْ حَتّى يَركَبَهُ

3– The Prophet (S) said, 'The one who exposes someone's monstrous deed is as the one who initiated it, and the one who condemns a believer for something will not die before becoming guilty of it himself.' [al-Kafi, v. 2, p. 356, no. 2]

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إذا زَنَت خادِمُ أحَدِكُم فَلْيَجلِدْها الحَدَّ ولا يُعَيِّرْها

4– The Prophet (S) said, ‘If one of your servants commits adultery, lash her with the prescribed punishment but do not shame her.’ [Tanbih al-Khawatir, v. 1, p. 57]

5ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إن عَيَّرَكَ أخوكَ المُسلِمُ بِما يَعلَمُ فيكَ فَلا تُعَيِّرْهُ بِما تَعلَمُ فيهِ؛يَكونُ لَكَ أجراً وعَلَيهِ إثماً.

5– The Prophet (S) said, ‘If your Muslim brother condemns you for whatever he knows about you, then do not condemn him back for whatever you know about him. You will have a reward whereas he will carry a sin.’ [Tanbih al-Khawatir, v. 2, p. 155]

6ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): ما مِن إنسانٍ يَطعَنُ في عَينِ مُؤمِنٍ إلّا ماتَ بِشَرِّ ميتَةٍ، وكانَ قَمِنا أن لا يَرجِعَ إلى خَيرٍ.

6– Imam al-Baqir (a.s.) said, ‘Anybody who discredits a believer’s self-esteem will die an evil death, and he becomes deserving of never again returning to a good end.’ [al-Kafi, v. 2, p. 361, no. 9]

7ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مَن أ نَّبَ مُؤمِناً أ نَّبَهُ اللّهُ فِي الدّنيا والآخِرَةِ. .

7– Imam al-Sadiq (a.s.) said, ‘He who reviles a believer will be reviled by Allah in both this world and the Hereafter.’ [al-Kafi, v. 2, p. 356, no. 1]

8ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): لا تُبدي الشَّماتَةَ لِأخيكَ فيَرحَمَهُ اللّهُ ويُصَيِّرَها بِكَ . مَن شَمَتَ بِمُصيبَةٍ نَزَلَت بِأخيهِ لَم يَخرُجْ مِنَ الدّنيا حَتّى يُفتَتَنَ.

8– Imam al-Sadiq (a.s.) said, ‘Do not express malicious gloating at your brother [for a sin or misfortune] for Allah will have mercy on him as a result and make it befall you instead.’ He also said, ‘He who gloats over an affliction that has befallen his brother will not leave this world until he has been tried similarly.’[al-Kafi, v. 2, p. 359, no. 1]

Condolence

Condolence التَعزِيَةُ

Condoling with one who is Grief-Stricken

Condoling with one who is Grief-Stricken[1]

تَعزِيَةُ المُصابِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن عَزّى مُصاباً كانَ لَهُ مِثلُ أجرِهِ

1– The Prophet (S) said, ‘Whoever condoles with a grief-stricken person receives the same reward as him [The reward of the grief-stricken is for their endurance of their pain (ed.)].’ [Bihar al-Anwar, v. 82, p. 94, no. 46]

2ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن عَزَّى الثَّكلى أظَلَّهُ اللّهُ في ظِلِّ عَرشِهِ يَومَ لا ظِلَّ إلّا ظِلُّهُ

2– Imam Ali (a.s.) said, ‘Whoever condoles with a mother bereaved of her child will be shaded by Allah by the shade of His Throne on the Day when no other shade will avail.’ [al-Kafi, v. 3, p. 227, no. 3]

3ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): كَفاكَ مِنَ التَّعزِيَةِ بأن يَراكَ صاحِبُ المُصيبَةِ

3– Imam al-Sadiq (a.s.) said, ‘The minimum condolence required of you is that the bereaved one sees you present.’ [al-Faqih, v. 1, p. 174, no. 505]

What to Say When Giving Condolences to a Grief-Stricken Person

ما يُقالُ في تَعزِيَةِ المُصابِ

4ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): كانَ رَسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) إذا عَزّى قالَ: آجَرَكُمُ اللّهُ ورَحِمَكُم ، وإذا هَنَّأَ قالَ: بارَكَ اللّهُ لَكُم وبارَكَ عَلَيكُم.

4– Imam Ali (a.s.) narrated that when the Prophet (S) gave condolences, he would say, ‘May Allah recompense you and have mercy on you’, and that when he gave congratulations, he would say, ‘May Allah bless you and send blessings on you.’ [Musakkin al–Fu’ ?d, p. 108]

Congratulating the Grief–Stricken is More Appropriate than Condoling Him

تَهنِئَةُ المُصابِ أولى مِن تَعزِيَتِه!

ـ الإمامُ الرِّضا (عَلَيهِ السَّلامُ) ـ في تَعزِيَتِهِ لِلحَسَنِ بنِ سَهلٍ ـ: التَّهنِئَةُ بِآجِلِ الثَّوابِ أولى مِن التَّعزِيَةِ عَلى عاجِلِ المُصيبَةِ .[1]

5– Imam Ar–Ridha’ (a.s.) said, when giving condolences to al–Hasan b. Sahl, ‘Congratulating someone for the reward that is in store for them is more appropriate than condoling them for a transient affliction.’ [Bihar al–Anwar, v. 78, p. 353, no. 9]

1. This refers mainly to a bereaved person who is grieving the loss of a loved one, though it also includes any other type of affliction or misfortune that may befall someone and for which one may express sympathy or condolences (ed.)

The Congregation

The Congregation الجَماعَة

Allah’s Hand is with the Congregation

يَدُ اللّهِ مَعَ الجَماعَةِ

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أيُّها النّاسُ، علَيكُم بالجَماعةِ، وإيّاكُم والفُرْقةَ[1]

1– The Prophet (S) said, ‘O people, stay with the congregation and stay away from division.’[Kanz al–’Ummal, no. 1028]

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): يدُ اللّهِ على الجَماعةِ، فإذا اشْتَذَّالشّاذُّ مِنهُم اخْتَطَفَهُ الشّيطانُ كما يَخْتَطِفُ[2]

الذِّئبُ الشّاةَ الشّاذّةَ مِن الغَنَمِ.

2– The Prophet (S) said, ‘Allah’s Hand [i.e. divine aid] is with the congregation. Whenever a straying individual deviates, Satan snatches him up like a wolf snatches a sheep starying from the herd.’[Ibid. no. 1032]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): يدُ اللّهِ معَ الجَماعةِ

3– The Prophet (S) said, ‘Allah’s Hand [i.e. divine aid] is with the congregation.’[Ibid. no. 20241]

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الجَماعةُ رَحمَةٌ والفُرْقَةُ عَذابٌ

4– The Prophet (S) said, ‘Congregation [upon the truth] is a mercy and division is chastisement.’[Ibid. no. 20242]

The Interpretation of Congregation

تَفسيرُ الجَماعةِ

5ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ وقد سُئلَ: ما جَماعةُ اُمّتِكَ ؟ ـ: مَن كانَ على الحقّ وإنْ كانوا عَشرَةً . ـ .

5– The Prophet (S), when asked, ‘Who are the congregation of your community?’, replied, ‘Those who are with the truth, even if they are but ten people.’[Ma’ani al–Akhbar, p. 154, no. 2]

6ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ وقد سُئلَ عن تفسيرِ السُّنّةِ والبِدْعةِ والجَماعةِ والفُرْقةِ ـ: السُّنَّةُ ـ واللّهِ ـ سُنّةُ محمّد (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ)، والبِدعَةُ ما فارَقَها، والجَماعةُ ـ واللّهِ ـ مُجامَعَةُ أهلِ الحقّ وإنْ قَلُّوا، والفُرْقةُ مُجامَعَةُ أهلِالباطلِ وإنْ كَثُروا .

6– Imam Ali (a.s.), when asked to explain the terms: sunna [Prophetic practice], innovation, congregation and division, said, ‘By Allah, the sunna is the tradition of Muhammad (S); innovation is anything that deviates from it; the congregation is the gathering of people who are with the truth, even if they are few in number; and division is the dissention of people who are with falsehood, even if they be many in number.’[Kanz al–’Ummal, no. 1644]

Conjecture

Conjecture الظَنُّ

Conjecture and Reason

الظَنُّ وَالعقلُ

1ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ظَنُّ الرَّجُلِ على قَدرِ عَقلِهِ

1– Imam Ali (a.s.) said, ‘A man’s conjecture is proportionate to the extent of his reason.’[Ghurar al–Hikam, no. 6038]

2ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ظنُّ العاقِلِ أصَحُّ مِن يَقينِ الجاهِلِ

2– Imam Ali (a.s.) said, ‘An intellectual man’s conjecture is sounder than an ignorant man’s certainty.’[Ghurar al–Hikam, no. 6040]

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): اتَّقُوا ظُنُونَ المُؤمِنِينَ؛ فإنَّ اللّهَ تعالى جَعَلَ الحَقَّ على ألسِنَتِهِم

3– Imam Ali (a.s.) said, ‘Be wary of the opinions given by believers, for verily Allah has made the truth flow from their tongues.’[Nahjul Balaghah, Saying 309]

Look for the Best in Any Situation Involving a Fellow Brother

ضَعْ أمرَ أخيكَ على أحسَنِهِ

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أُطلُبْ لِأخِيكَ عُذرا، فَإنْ لَم تَجِدْ لَهُ عُذراً فَالتَمِسْ لَهُ عُذراً

4– The Prophet (S) said, ‘Make an excuse for your fellow brother, and even if you do not have an excuse [for his behaviour], then seek out an excuse for him.’[Bihar al–Anwar, v. 75, p. 197, no. 15]

5ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ضَعْ أمرَ أخيكَ على أحسَنِهِ حتّى يَأتِيَكَ مِنهُ ما يَغلِبُكَ، ولا تَظُنَّنَّ بكَلِمَةٍ خَرَجَت مِن

أخيكَ سُوءاً وأنتَ تَجِدُ لَها في الخَيرِ مَحمِلاً .

5– Imam Ali (a.s.) said, ‘See the best in any situation involving a fellow brother, until you experience something from him which proves you wrong, and do not assume the worst about something that your brother may say if you can find the possibility for good therein.’[Amali al-Saduq, p. 250, no. 8]

The Virtue in Entertaining Good Opinions

فَضلُ حُسنِ الظَّنّ

6 الإمامُ عليٌّ (عَلَيهِ السّلامُ): حُسنُ الظَّنّ راحَةُ القَلبِ وسَلامةُ الدّينِ ـ .

6– Imam Ali (a.s.) said, ‘Entertaining good opinions is a comfort to the heart and [indicates] soundness of faith.’[Ghurar al-Hikam, no. 4816]

7 الإمامُ عليٌّ (عَلَيهِ السّلامُ): حُسنُ الظَّنّ يُخَفِّفُ الَهمَّ ، ويُنجي من تَقَلُّدِ الإثمِ ـ

7– Imam Ali (a.s.) said, ‘Entertaining good opinions reduces anxiety, and saves one from being taken over by sin.’[Ghurar al-Hikam, no. 4823]

8 الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن حَسُنَ ظَنُّهُ بِالناسِ حازَ مِنهُمُ المَحَبَّةَ ـ

8– Imam Ali (a.s.) said, ‘The one who thinks the best of people gains their love.’[Ghurar al-Hikam, no. 8842]

9 الإمامُ عليٌّ (عَلَيهِ السّلامُ): أفضَلُ الوَرَعِ حُسنُ الظَّنّ ـ

9– Imam Ali (a.s.) said, ‘The best of piety is to think the best of people.’[Ghurar al-Hikam, no. 3027]

Caution against Entertaining Low or Suspicious Opinions

التّحذيرُ مِن سوءِ الظَّنّ

10 رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إيّاكُم والظَّنَّ؛ فإنَّ الظَّنَّ أكذَبُ الكَذِبِ ـ .

10– The Prophet (S) said, ‘Beware of suspicion for verily suspicion is the worst of all lies.’[Bihar al–Anwar, v. 75, p. 195, no. 8]

11. ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إذا ظَنَنتُم فلا تُحَقِّقُوا، وإذا حَسَدتُم فلا تَبغُوا، وإذا تَطَيَّرتُم فَامضُوا

11– The Prophet (S) said, ‘If you have assumed the worst [about someone or something], then do not seek to make it true. And if you are jealous [of someone or something] then do not covet them, and if you draw an evil omen from something, ignore it and walk away.’[Kanz al–’Ummal, no. 7585]

12. ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنّ البُخلَ والجُبنَ والحِرصَ غَرائزُ شَتّى يَجمَعُها سُوءُ الظَّنّ بِاللّهِ

12– Imam Ali (a.s.) wrote in his letter to al–Ashtar when he appointed him governor of Egypt, ‘Verily miserliness, cowardice and greed are all evil impulses brought together by entertaining a low opinion of Allah.’[Nahjul Balaghah, Letter 53]

13. ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لا إيمانَ مَع سُوءِ الظَّنّ

13– Imam Ali (a.s.) said, ‘There is no room for faith with suspicion.’[Ghurar al–Hikam, no. 10534]

14. ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): سُوءُ الظَّنّ يُفسِدُ الأُمورَ ويَبعَثُ على الشُّرورِ

14– Imam Ali (a.s.) said, ‘Suspicion corrupts matters and gives rise to evils.’[Ghurar al–Hikam, no. 5575]

15. ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إيّاكَ أن تُسِيءَ الظَّنَّ؛ فإنّ سُوءَ الظَّنّ يُفسِدُ العِبادَةَ

15– Imam Ali (a.s.) said, ‘Beware of entertaining suspicious thoughts for verily suspicion corrupts worship.’[Ghurar al–Hikam, no. 2709]

16. ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الشِّرّيرُ لا يَظُنُّ بِأحَدٍ خَيرا؛ لأنّهُ لا يَراهُ إلّا بِطَبعِ نَفسِهِ

16– Imam Ali (a.s.) said, ‘The evil person cannot think well of anybody because he can only see people as he himself is predisposed.’[Ghurar al–Hikam, no. 1903]

Avoiding That Which Incites Suspicious Thoughts

التَّجَنُّبِ عَمّا يُوجِبُ سُوءَ الظَّنّ

17- الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن وَقَّفَ نفسَهُ مَوقِفَ التُّهَمَةِ فلا يَلُومَنَّ مَن أساءَ بِهِ الظَّنَّ ـ

17– Imam Ali (a.s.) said, ‘He who stands in a suspect place cannot blame anyone for thinking suspiciously of him.’[Amali al-Saduq, p. 250, no. 8]

18- الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن دَخَلَ مَداخِلَ السَّوءِ اتُّهِمَ، مَن عَرَّضَ نَفسَهُ للتُّهَمَةِ فلا يَلُومَنَّ مَن أساءَ بِهِ الظَّنَّ ـ

18– Imam Ali (a.s.) said, ‘The one who enters bad places naturally stands to be accused, and the one who exposes himself to accusation cannot blame anyone for thinking suspiciously of him.’[Kanz al-Fawa’id, v. 2, p. 182]

19- الإمامُ عليٌّ (عَلَيهِ السّلامُ): مُجالَسَةُ الأشرارِ تُورِثُ سُوءَ الظَّنِّ بِالأخيارِ ـ

19– Imam Ali (a.s.) said, ‘Sitting in the company of bad people engenders suspicious thoughts about good people.’[Bihar al-Anwar, v. 74, p. 197, no. 31]

20- الإمامُ عليٌّ (عَلَيهِ السّلامُ): أسوَأُ النّاسِ حالاً مَن لَم يَثِقْ بِأحَدٍ لِسُوءِ ظَنِّهِ، ولَم يَثِقْ بِهِ أحَدٌ لِسُوءِ فِعلِهِ ـ .

20– Imam Ali (a.s.) said, ‘The person in the worst state is the one who does not trust anybody because of his suspiciousness, and who is not trusted by anybody because of his evil actions.’[Kanz al-Fawa’id, v. 2, p. 182]

21- الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن لَم يَحسُنْ ظَنُّهُ استَوحَشَ مِن كُلِّ أحَدٍ ـ .

21– Imam Ali (a.s.) said, ‘The one who does not think well of people feels alienated from everybody.’[Ghurar al-Hikam, no. 9084]

Instances When Suspicion is Allowed

مَوارِدُ جَوازِ سوءِ الظَّنّ

22ـ رسولُاللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): اِحتَرِسُوا مِنَ النَّاسِ بسُوءِ الظَّنّ. .

22– The Prophet (S) said, ‘Guard yourselves against people with suspicion.’[Bihar al–Anwar, v. 77, p. 158, no. 142]

23ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إذا استَولَى الصَّلاحُ على الزَّمانِ وأهلِهِ ثُمّ أساءَ رَجُلٌ الظَّنَّ برَجُلٍ لَم تَظهَرْ مِنهُ حَوبَةٌ فقد ظَلَمَ، وإذا استَولى الفَسادُ على الزَّمانِ وأهلِهِ فَأحسَنَ رَجُلٌ الظَّنَّ برجُلٍ فَقَد غَرَّرَ .

23– Imam Ali (a.s.) said, ‘At a time when good prevails over an era and among its people, if a man suspects another person who has never been seen committing an offence, then he has indeed wronged him. And when corruption prevails over an era and among its people, if a man assumes the best about somebody, then he has indeed jeopardised himself.’[Nahjul Balaghah, Saying 114]

24ـ الإمامُ الكاظمُ (عَلَيهِ الّسَلامُ): إذا كانَ الجَورُ أغلَبَ مِنَ الحَقِّ لَم يَحِلَّ لأحَدٍ أن يَظُنَّ بأحَدٍ خَيرا حتّى يَعرِفَ ذلكَ مِنهُ .

24– Imam al–Kazim (a.s.) said, ‘At a time when injustice is more prevalent than good, it is not permitted for anyone to entertain good opinions about another unless he knows him to be such.’[al–Kafi, v. 5, p. 298, no. 2]

Consanguinal Relations

Consanguinal Relations الرَّحِم

Reconciliation with One's Kin

فَضلُ صِلَةِ الرَّحِمِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ أعجَلَ الخَيرِ ثَواباً صِلةُ الرَّحِمِ..

1– The Prophet (S) said, 'Verily the good deed to be rewarded the fastest is reconciliation with one's kin.’[al–Kafi, v. 2, p. 152, no. 15]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): سِرْ سَنَةً صِلْ رَحِمَكَ

2– The Prophet (S) said, 'If you want to be happy the whole year, reconcile with your kin.'[Bihar al–Anwar, v. 74, p. 103, no. 61]

The Benefits of Maintaing Relations With One's Kin

آثارُ صِلَةِ الرَّحِمِ

3ـ فاطمةُ الزَّهراءُ (عَلَيهَا الّسَلامُ): فَرَضَ اللّهُ صِلَةَ الأرحامِ مَنماةً لِلعدَدِ

3– Fatima al–Zahra' (a.s.) said, 'Allah made the maintenance of relations with one's kin obligatory in order to maintain growth in population.'[Bihar al–Anwar, p. 94, no. 23]

4ـ الإمامُ الحسينُ (عَلَيهِ الّسَلامُ): مَن سَرَّهُ أن يُنسَأ في أجَلِهِ ، ويُزادَ في رِزقِهِ ، فَلْيَصِلْ رَحِمَهُ

4– Imam al–Husayn (a.s.) said, 'Whoever would like an increase in his lifespan and in his sustenance should maintain relations with his kin.'[Bihar al–Anwar, p. 91, no. 15]

5ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): صِلَةُ الأرحامِ تُزَكّي الأعمالَ وتُنْمِي الأموالَ ، وتَدفَعُ البَلوى ، وتُيَسِّرُ الحِسابَ وتُنسِئُ في الأجَلِ.

5– Imam al–Baqir (a.s.) said, 'Maintaining relations with one's kin purifies one's actions, brings about an increase in wealth, repels misfortunes, eases the account [on the Day of Resurrection], and delays one's appointed time of death .'[al–Kafi, v. 2, p. 150, no. 4]

6ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): صلةُ الأرحامِ تُحَسِّنُ الخُلُقَ وتُسَمِّحُ الكَفَّ وتُطَيِّبُ النَّفْسَ ، وتَزِيدُ في الرّزقِ وتُنسِئُ في الأجَلِ .

6– Imam al–Baqir (a.s.) said, 'Maintaining relations with one's kin improves one's character, brings about open–handedness and cheerfulness, increases in one's sustenance, and delays one's appointed time of death.'[al–Kafi, p. 152, no. 12]

7ـ الإمامُ الهاديُّ (عَلَيهِ الّسَلامُ): لَمّا كَلَّمَ اللّهُ عزّوجلّ موسى ابنَ عِمرانَ (عَلَيهِ الّسَلامُ) قالَ موسى: إلهي ... ما جَزاءُ مَن وَصَلَ رَحِمَهُ ؟ قالَ: يا موسى، أنسَأُ لَهُ أجَلَهُ، وأُهَوِّنُ عليهِ سَكَراتِ المَوتِ.

7– Imam al-Hadi (a.s.) said, 'When Allah allowed [Prophet] Moses son of Amran (a.s.) to converse with Him, Moses (a.s.) asked, 'My God, what is the reward of one who maintains relations with his kin?' He replied, 'O Moses, I delay the appointed time of his death, and ease the pangs of death for him.'[Amali al-Saduq, p. 173, no. 8]

Reconciling With One Who Cuts You Off

صِلَةُ القاطِعِ

8ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا تَقطَعْ رَحِمَكَ وإن قَطَعَتكَ

8– The Prophet (S) said, 'Do not cut off your kin even if they cut you off.'[al-Kafi, v. 2, p. 347, no. 6]

9ـ الإمامُ الحسينُ (عَلَيهِ الّسَلامُ): إنّ أوصَلَ الناسِ مَن وَصَلَ مَن قَطَعَهُ

9– Imam al-Husayn (a.s.) said, 'The best reconciler is he who reconciles with one who cut him off.'[Bihar al-Anwar, v. 74, p. 400, no. 41]

Caution against Cutting Ties With One's Kin

التَّحذيرُ عَن قَطيعَةِ الرَّحِمِ

10ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ الملائكةَ لا تَنزِلُ على قَومٍ فيهِم قاطِعُ رَحِمٍ . .

10– The Prophet (S) said, 'Verily divine mercy does not spread over a people if among them lives one who has cut ties with his kin.'[Kanz al-'Ummal, no. 6978]

11ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إذا قَطَعُوا الأرحامَ جُعِلَت الأموالُ في أيدِي الأشرارِ . .

11– Imam Ali (a.s.) said, 'If they cut off ties with their kin, their wealth will be placed at the disposal of evil people.'[al-Kafi, v. 2, p. 348, no. 8]

12ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): الذُّنوبُ التي تُعَجِّلُ الفَناءَ قَطيعَةُ الرَّحِمِ . .

12– Imam al–Sadiq (a.s.) said, 'The sin that hastens one's death is cutting off ties with one's kin.'[Bihar al–Anwar, v. 74, p. 94, no. 23]

The Least One Can Do To Maintain Relations With One's Kin

أقَلُّ ما يوصَلُ بِهِ الرَّحِمُ

13ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): صِلُوا أرحامَكُم ولو بِالسَّلامِ

13– The Prophet (S) said, 'Maintain relations with your kin even if it be with a mere greeting (salam).'[Tuhaf al–'Uqul, p. 57]

14ـ الإمامُ الصّادقُ (عَلَيهِ السَّلامُ): صِلْ رَحِمَكَ ولو بِشَربَةٍ مِن ماءٍ، وأفضَلُ ما تُوصَلُ بِهِ الرَّحِمُ كَفُّ الأذى عَنها

14– Imam al–Sadiq (a.s.) said, 'Maintain relations with your kin even if it be by offering them a drink of water. The best way to maintain relations is to refrain from hurting them in any way.'[al–Kafi, v. 2,p. 151, no. 9]

Corruption

Corruption الفَسادُ

That Which Corrupts People in General

مايُفسِدُ العامَّةَ

1– المَعصِيةُ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ المَعصيَةَ إذا عَمِلَ بها العَبدُ سِرّاً لم تَضُرَّ إلّا عامِلَها، وإذا عَمِلَ بها عَلانِيَةً ولم يُغَيَّرْ عليهِ أضَرَّت بالعامَّةِ.

1. Sin

1– The Prophet (S) said, ‘If a servant [of Allah] was to secretly sin, he would only harm himself, and if he was to commit it openly and not change, people would be harmed by it.’[Bihar al–Anwar, v. 100, p. 74, no. 15]

2– الاختِلافُ

2ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): وأيمُ اللّهِ، ما اختَلَفَت أُمَّةٌ بَعدَ نَبِيِّها إلّا ظَهَرَ باطِلُها علىحَقِّها إلّا ماشاءَاللّهُ

2. Dissention

2– Imam Ali (a.s.) said, ‘By Allah, no sooner does a community dissent after their prophet than falsehood prevails over the truth, save that which Allah wills…’[Amali al–Mufid, p. 235, no. 5]

3– مَنعُ الحقِّ

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لن تُقَدَّسَ أُمّةٌ لايُؤخَذُ للضَّعيفِ فيها حَقُّهُ مِن القَوِيِّ غيرَ مُتَعتَعٍ

3. Preventing the truth

3– The Prophet (S) said, ‘A community who does not let the weak uphold his rights from the strong without obstacle will never be sanctified.’[Bihar al–Anwar, v. 77, p. 258, no. 1]

Who are the Corruptors?

مَن المُفسِدُونَ

4ـ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): صِنفانِ مِن أُمَّتي إذا صَلُحا صَلُحَت أُمَّتي، وإذا فَسَدا فَسَدَت أُمَّتي، قيلَ: يارسولَ اللّهِ، ومَن هُما ؟ قالَ: الفُقَهاءُ والأُمَراءُ .

4– The Prophet (S) said, ‘There are two kinds of people from my community who if they are sound [of faith] my community will be sound, and if they are corrupt my community will become corrupt.’ The Prophet was asked, ‘And who are they O messenger of Allah?’ He replied, ‘The jurists and the leaders.’[al–Khisal, p. 37, no. 12]

5ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مِن الفَسادِ (المَفسَدَةِ) إضاعَةُ الزادِ، ومَفسَدَةُ المَعادِ

5– Imam Ali (a.s.) said, ‘Verily, from corruption comes the loss of sustenance.’[al-Kafi, v. 8, p. 23, no. 4]

6ـ . . الإمامُ الرِّضا (عَلَيهِ الّسَلامُ): مِن الفَسادِ قَطعُ الدِّرهَمِ والدِّينارِ وطَرحُ النَّوى

6– Imam Ar-Ridha’ (a.s.) said, ‘Of the things that are corruptive are blocking dirhams and dinars [i.e. blocking their circulation in society through hoarding] and relinquishing one’s determination.’[al-Faqih, v. 3, p. 167, no. 3625]

That Which Repels Corruption

ما يَدفَعُ الفَسادَ

7ـ . . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لولا عِبادٌ للّهِ رُكَّعٌ، وصِبيانٌ رُضَّعٌ، وبَهائمُ رُتَّعٌ، لَصُبَّ علَيكُمُ العَذابُ صَبّا

7– The Prophet (S) said, ‘Were it not for the praying servants of Allah, the young suckling children, and the grazing animals, punishment would pour down on you.’[Nur al-Thaqalayn, v. 1, p. 353, no. 1007]

8ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لو أنَّ الناسَ حينَ تَنزِلُ بِهِمُ النِّقَمُ، وتَزولُ عَنهُمُ النِّعَمُ، فَزِعُوا إلى رَبِّهم بِصِدقٍ مِن نِيّاتِهِم، وَوَلَهٍ مِن قُلوبِهِم، لَرَدَّ علَيهِم كُلَّ شارِدٍ، وأصلَحَ لَهُم كُلَّ فاسِدٍ.

8– Imam Ali (a.s.) said, ‘If people were to fear and return to their Lord when calamities befall them and blessings are taken away from them, returning with truth in their intentions, and reverence in their hearts, He would return to them every runaway, and correct every corrupt person.’[Nahjul Balaghah, Sermon 178]

9ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إنَّ اللّهَ (لَـ)يَدفَعُ بِمَن يُصَلِّي مِن شيعَتِنا عَمَّن لا يُصَلِّي مِن شِيعَتِنا ولو أجمَعُوا على تَركِ الصلاةِ لَهَلَكُوا، وإنَّ اللّهَ لَيَدفَعُ بمَن يُزَكِّي مِن شيعَتِنا عَمَّن لايُزَكِّي ... وهو قولُ اللّهِ عَزَّوجلَّ: «ولَولا دَفعُ اللّهِ الناسَ بَعضَهُم بِبَعضٍ لَفَسَدَتِ الأَرضُ».

9– Imam al-Sadiq (a.s.) said, ‘Allah repels [corruption] from those of our followers who do not pray, with those of our followers who do pray, and if they were to all agree to not pray, they would be destroyed. And verily Allah repels [corruption] from those of our followers who do not pay the alms-tax with those of our followers who do pay the alms-tax. And this is the purport of Allah’s verse in the Qur’an: ***“Were it***

not for Allah's repelling the people by means of one another, the earth would surely have been corrupted." [***Qur'an 2:251***] [al-Kafi, v. 2, p. 451, no. 1]

Counsel

Counsel الشَورَى

Enjoinment of Consultation

الحَثُّ عَلَى المَشورَةِ

1- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الاستِشارةُ عَينُ الهِدايَةِ ، وقد خاطَرَ مَنِ استَغنى بِرَأيِهِ

1– Imam Ali (a.s.) said, 'Seeking to consult someone [in one's affairs] is guidance in itself, and the one who suffices himself with his own opinion endangers himself.'[Nahjul Balaghah, Saying 211]

2- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لا ظَهِيرَ كالمُشاوَرَةِ

2– Imam Ali (a.s.) said, 'There is no better support than good counsel.'[Ibid. no. 54]

3- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنّما حُضَّ على المُشاوَرَةِ لأنّ رَأيَ المُشيرِ صِرْفٌ ، ورَأيَ المُستَشِيرِ مَشُوبٌ بالهَوى

3– Imam Ali (a.s.) said, 'Seeking counsel has been highly emphasised because the opinion of the counselor is unadulterated whereas the opinion of the one seeking counsel is polluted with his own whims.'[Ghurar al-Hikam, no. 3908]

People Whose Counsel Should Not Be Sought

مَن لا يَنبَغي مُشاوَرَتُهُم

4- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ للامام عليّ (عَلَيهِ الّسَلامُ) ـ: يا عليُّ ، لا تُشاوِرْ جَباناً فإنّهُ يُضَيِّقُ علَيكَ المَخرَجَ ، ولا تُشاوِرِ البَخيلَ فإنّهُ يَقْصُرُ بكَ عن غايَتِكَ ، ولا تُشاوِرْ حَريصاً فإنّهُ يُزَيِّنُ لكَ شَرَهاً.

4– The Prophet (S) said, ‘O Ali, do not seek counsel from a coward for verily he will confine the way out for you, nor from the miser for verily he will hold you back from your goal, and nor from the covetous one for verily he will make greediness fair-seeming to you.’[‘Allal al-Shara’i’a, p. 559, no. 1]

5ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): لا تَستَشِرِ الكَذّابَ ؛ فإنّهُ كالسَّرابِ: يُقَرِّبُ علَيكَ البَعيدَ ويُبَعِّدُ علَيكَالقَريبَ

5– Imam Ali (a.s.) said, ‘Do not seek counsel from a liar for verily he is like a mirage – he makes that which is far appear near, and he makes that which is near appear far.’[Ghurar al-Hikam, no. 10351]

People Whose Counsel is Worthy of Being Sought

مَن يَنبَغي مُشاوَرَتُهُم

6ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إنّ المَشورَةَ لا تكونُ إلّا بِحُدُودِها الأربَعةِ ... فأوَّلُها أن يكونَ الذي تُشاوِرُهُ عاقِلاً، والثانيةُ أن يَكونَ حُرّاً مُتَدَيِّناً، والثالثةُ أن يكونَ صَديقاً مُواخِياً، والرابعةُ أن تُطلِعَه على سِرِّكَ فَيكونَ عِلمُهُ بِهِ كَعِلمِكَ ثُمّ يُسِرَّ ذلكَ ويَكتُمَهُ.

6– Imam al-Sadiq (a.s.) said, ‘Counsel should only be sought whilst fulfilling its four terms. Firstly that the one whose counsel you seek must be a man of intellect. Secondly that he must be a free and religious man. Thirdly, he must be brotherly and friendly, and fourthly that when you disclose your secret to him whereby he knows as much about it as you do, he would keep your secret and guard it well.’[Makarim al-Akhlaq, v. 2, p. 98, no. 2280]

Enjoinment of Guiding One Who Seeks Your Counsel

الحَثُّ عَلى إرشادِ المُستَشيرِ

7ـ الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ): حَقُّ المُستَشيرِ إنْ عَلِمتَ أنَّ لَهُ رَأياً أشَرتَ علَيهِ ، وإن لَم تَعلَمْ أرشَدتَهُ إلى مَن يَعلَمُ.

7– Imam Zayn al-Abidin (a.s.) said, ‘The right of the one who seeks your counsel is that you point him in the right direction if you know that he is inclined towards a certain opinion, and if you do not know [which way to point out], then you must guide him to someone who does.’[al-Khisal, p. 570, no. 1]

8ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): مَنِ استَشارَ أخاهُ فَلَم يَنصَحْهُ مَحْضَ الرَّأيِ سَلَبَهُ اللّهُ رَأيَهُ. .

8– Imam al-Sadiq (a.s.) said, ‘Whoever seeks counsel from a fellow brother who refuses to advise him with even an opinion either way, Allah wrests him of his opinion.’[al-Mahasin, v. 2, p. 438, no. 2521]

The Role of the Counsel in Government

الشَورَى فِي اَمرِ الحُكومَةِ

9– الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مِن كتابٍ لَهُ إلى معاويةَ : إنّما الشُّورى لِلمُهاجِرِينَ والأنصارِ ، فإنِ اجتَمَعُوا على رَجُلٍ وسَمَّوهُ إماما كانَ ذلكَ للّهِ رِضا .

9– Imam Ali (a.s.) said in a letter that he wrote to Muawiya, ‘…rather counsel is confined to the muhajirun and the ansar [muhajirun – early Muslims who migrated from Mecca to Medina with the Prophet (ed.) ansar – Medinan Muslims who helped the Meccan Muslim migrants settle in Medina (ed.)]. If they agree on an individual and take him to be their leader, it will be deemed to mean Allah’s pleasure.’[Nahjul Balaghah, Letter 6]

10– الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لا تَكُفُّوا عَن مَقالَةٍ بِحَقٍّ ، أو مَشورَةٍ بِعَدلٍ ؛ فإنّي لَستُ في نَفسِي بِفَوقِ أن أُخطِئَ ، ولا آمَنُ ذلكَ مِن فِعلي ، إلاّ أن يَكفِيَ اللّهُ مِن نَفسِي ما هُو أملَكُ بِهِ مِنّي .

10– Imam Ali (a.s.) said, ‘Do not desist from speaking the truth, nor from offering your counsel with fairness, for verily I do not regard myself above erring, nor do I consider myself immune from erring in my actions. It is only that Allah makes up for my shortcomings and helps me avoid errors in all these matters wherein He is more powerful than I.’[Nahjul Balaghah, Sermon 216]

11– الإمامُ الحسنُ (عَلَيهِ الّسَلامُ) مِن مُعاهَدَتِهِ مَعَ معاويةَ : ليسَ لِمُعاويةَ بنِ أبي سُفيانَ أن يَعهَدَ إلى أحَدٍ مِن بَعدِهِ عَهدا ، بَل يكونُ الأمرُ مِن بَعدِهِ شُورى بَينَ المسلمينَ .

11– Imam al-Hasan (a.s.) said, with regards to his treaty with Muawiya, ‘Muawiya b. Abi Sufyan has no right to delegate anybody after him to power. Rather the matter will be for the Muslims to decide in counsel amongst themselves.’[Bihar al-Anwar, v. 44, p. 65, no. 13]

Courage

Courage الشَّجاعَة

Courage

فَضْلُ الشَّجاعَةِ

1ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الشَّجاعَةُ عِزٌّ حاضِرٌ

1– Imam Ali (a.s.) said, 'Courage is might at hand.'[Ghurar al-Hikam, no. 572]

2ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الشَّجاعةُ نُصرَةٌ حاضِرَةٌ وفَضيلَةٌ ظاهِرَةٌ

2– Imam Ali (a.s.) said, 'Courage is a ready victory and an obvious virtue.'[Ghurar al-Hikam, no. 1700]

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لَو تَمَيَّزَتِ الأشياءُ لَكانَ الصِّدقُ مَعَ الشَّجاعَةِ ، وكانَ الجُبنُ مَعَ الكَذِبِ

3– Imam Ali (a.s.) said, 'If qualities were to be classified, honesty would be with courage, and cowardice with dishonesty.'[Ghurar al-Hikam, no. 7597]

4ـ الإمامُ الحسنُ (عَلَيهِ الّسَلامُ) ـ وقد سُئلَ عنِالشَّجاعةِ ـ: مُواقَفَةُ الأقرانِ ، والصَّبرُ عِندَ الطِّعانِ

4– Imam al-Hasan (a.s.) was once asked about courage, to which he replied, 'It is to know when to stand up to one's opponents, and when to be patient in the face of criticism.'[Tuhaf al-'Uqul, no. 226]

That Which Engenders Courage

ما يورِثُ الشَّجاعَةَ

5ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): جُبِلَتِ الشَّجاعَةُ على ثلاثِ طَبائعَ ، لِكُلِّ واحِدَةٍ مِنهُنَّ فَضيلَةٌ لَيسَت لِلأُخرى: السَّخاءُ بِالنَّفسِ ، والأَنَفَةُ مِنَ الذُّلِّ ، وطَلَبُ الذِّكرِ ، فإنْ تَكامَلَت في الشُّجاعِ كانَ البَطَلَ الذي لا يُقامُ لِسَبيلِهِ ، والمَوسومَ بالإقدامِ في عَصرِهِ ، وإن تَفاضَلَت فيهِ بَعضُها على بَعضٍ كانَت شَجاعَتُهُ في ذلكَ الذي تَفاضَلَت فيهِ أكثَرَ وأشَدَّ

إقداماً .

5– Imam Ali (a.s.) said, 'Courage has been created based on three natural characteristics, each of which has an exclusive merit over the rest. They are: self–esteem, dignity [in the face of humiliation], and seeking a good reputation. If they all attain perfection in the courageous man, he is an invincible hero, distinguished for his boldness in his generation. And if some of them are perfected in him more than others, then his courage will far supercede in those particular qualities over the rest.'[Bihar al–Anwar, v. 78, p. 236, no. 66]

6ـ . ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): قَدرُالرَّجُل على قَدرِ هِمَّتِهِ، وصِدقُهُ على قَدرِ مُرُوَّتِهِ ، وشَجاعَتُهُ على قَدرِ أنَفَتِهِ

6– Imam Ali (a.s.) said, 'A man's worth is in proportion to the extent of his ambition, his honesty is in proportion to the extent of his gallantry, and his courage is in proportion to the extent of his dignity [in the face of humiliation].'[Nahjul Balaghah, Saying 47]

7ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): شَجاعَةُ الرَّجُلِ عَلى قَدرِ هِمَّتِهِ ، وغَيرَتُهُ على قَدرِ حَمِيَّتِهِ ـ

7– Imam Ali (a.s.) said, 'A man's courage is in proportion to the extent of his ambition, and his zeal in proportion to the extent of his ardour.'[Ghurar al–Hikam, no. 5763]

8ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): على قَدرِ الحَمِيَّةِ تكونُ الشَّجاعَةُ ـ

8– Imam Ali (a.s.) said, '[A man's] courage is in proportion to the extent of [his] ardour.'[Ghurar al–Hikam, no. 6180]

The Most Courageous of People

أشجَعُ النّاسِ

9ـ مَرَّ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) بقَومٍ يرفَعونَ حَجَراً، فقالَ: ما هذا؟ قالوا: نعرِفُ بذلكَ أشَدَّنا وأقوانا ، فقالَ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ألا أُخبِرُكُم بأشَدِّكُم وأقواكُم ؟ قالوا: بلى يا رسولَ اللّهِ . قالَ: أشَدُّكُم وأقواكُمُ الذي إذا رَضِيَ لَم يُدخِلْهُ رِضاهُ في إثمٍ ولا باطِلٍ ، وإذا سَخِطَ لَم يُخرِجْهُ سَخَطُهُ مِن قَولِ الحَقِّ ، وإذا قَدَرَ لَم يَتَعاطَ ما لَيسَ لَهُ بِحَقٍّ.

9– The Prophet (S) said, 'Shall I tell you who is the toughest and strongest from among you?' They replied, 'Yes, O Prophet of Allah, do tell us', so the Prophet (S) said, 'The strongest and toughest of you

is he who, when he is happy, his happiness does not lead him to committing a sin or anything wrong, and when he gets angry, his anger does not prevent him from speaking the truth, and when he is empowered in any way, he does not take hold of that which is not lawfully his.'[Ma'ani al-Akhbar, p. 366, no. 1]

10ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): أشجَعُ الناسِ أسخاهُم

10– Imam Ali (a.s.) said, 'The most courageous of people is the most generous of them.'[Ghurar al-Hikam, no. 2899]

11ـ . الإمامُ عليٌّ (عَلَيهِ السّلامُ): أشجَعُ الناسِ مَن غَلَبَ الجَهلَ بِالحِلمِ

11– Imam Ali (a.s.) said, 'The most courageous of people is he who conquers his rashness with clemency.'[Ghurar al-Hikam, 3357]

12ـ . الإمامُ عليٌّ (عَلَيهِ السّلامُ): لا أشجَعَ مِن لَبِيبٍ

12– Imam Ali (a.s.) said, 'There is no one more courageous than a man of understanding.'[Ghurar al-Hikam, 10591]

13ـ . الإمامُ عليٌّ (عَلَيهِ السّلامُ): أقوَى الناسِ أعظَمُهم سُلطاناً على نَفسِهِ

13– Imam Ali (a.s.) said, 'The strongest of people is the one with the greatest authority over his own self.'[Ghurar al-Hikam, no. 3188]

The Bane of Courage

آفَةُ الشَّجاعَةِ

14ـ . الإمامُ عليٌّ (عَلَيهِ السّلامُ): آفَةُ الشَّجاعَةِ إضاعَةُ الحَزمِ

14– Imam Ali (a.s.) said, 'The bane of courage is losing one's judiciousness.'[Ghurar al-Hikam, no. 3938]

15ـ الإمامُ العسكريُّ (عَلَيهِ السّلامُ): إنَّ ... للشَّجاعَةِ مِقداراً ، فإن زادَ علَيهِ فهُو تَهَوُّرٌ

15– Imam al–’Aaskari (a.s.) said, 'Verily... courage has a limit, which when overstepped becomes foolhardiness.’[Bihar al–Anwar, v. 78, p. 377, no. 3]

Covenant

Covenant العَهدُ

The Covenant

The Covenant[1]

الَحثُّ عَلَى الوَفاءِ بِالعَهدِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): المُسلِمونَ عِندَ شُروطِهِم فيما أُحِلَّ

1– The Prophet (S) said, ‘Muslims [make and] fulfil their promises according to what is permissible.’[Kanz al–’Ummal, no. 10909]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ألا مَن ظَلَمَ مُعاهَداً ، أوِ انتَقَصَهُ ، أو كَلَّفَهُ فَوقَ طاقَتِهِ، أو أخَذَ مِنهُ شَيئاً بِغَيرِ طِيبِ نَفسٍ مِنهُ ، فَأنا حَجيجُه يَومَ القِيامَةِ.

2– The Prophet (S) said, ‘Verily whoever is not true to an agreement, or breaks it, or promises beyond that which he is capable of, or omits something from it without good intention therein, then I will hold it against him on the Day of Resurrection.’[Kanz al–’Ummal, no. 10924]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إذا نَقَضوا العَهدَ سَلَّطَ اللّهُ عَلَيهِم عَدُوَّهُم

3– The Prophet (S) said, ‘When they break a covenant, Allah allows their enemy to gain mastery over them.’[Bihar al–Anwar, v. 100, p. 46, no. 3]

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا دِينَ لِمَن لا عَهدَ لَهُ . .

4– The Prophet (S) said, ‘He who does not keep a promise has no religion.’[Nawadir al–R’awandi, p. 5]

5ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنَّ العُهودَ قَلائدُ في الأعناقِ إلى يَومِ القِيامَةِ ، فمَن وَصلَها وَصلَهُ اللّهُ ، ومَن نَقَضَها خَذَلَهُ اللّهُ ، ومَنِ استَخَفَّ بِها خاصَمَتهُ إلَى الّذي أكَّدَها وأخَذَ خَلقَهُ بِحِفظِها .

5– Imam Ali (a.s.) said, ‘Verily promises are chains on people’s necks until the Day of Resurrection. So whoever fulfils them is delivered by Allah, and whoever breaks them is forsaken by Allah, and whoever takes them lightly will have to contend with the One Who has placed special emphasis on them and Who has enjoined upon His creation to fulfil them.’[Ghurar al-Hikam, no. 3650]

6ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ مِن كِتابِهِ لِلأشتَرِ لَمّا وَلاّهُ مِصرَ ـ: لَيسَ مِن فَرائضِ اللّهِ شَيءٌ النّاسُ أشَدُّ عَلَيهِ اجتِماعاً ـ مَعَ تَفَرُّقِ أهوائهِم، وتَشَتُّتِ آرائهِم ـ مِن تَعظيمِ الوَفاءِ بِالعُهودِ.

6– Imam Ali (a.s.), in a letter he wrote to al-Ashtar when he appointed him governor of Egypt, said, ‘Among all things made incumbent by Allah, there is nothing on which people are more strongly united, in spite of the difference of their opinions and the diversity of their views, than the respect for fulfilling promises.’[Nahjul Balaghah, Letter 53]

7ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): حُسنُ العَهدِ مِنَ الإيمانِ ـ

7– Imam Ali (a.s.) said, ‘Verily fulfilment of a promise is part of faith.’[Ghurar al-Hikam, no. 3379]

8ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ما أيقَنَ بِاللّهِ مَن لَم يَرْعَ عُهودَهُ وذِمَّتَهُ ـ

8– Imam Ali (a.s.) said, ‘He who does not observe his promises and his guarantee does not have conviction in Allah.’[Ghurar al-Hikam, no. 9577]

9ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): ثَلاثٌ لَم يَجعَلِ اللّهُ عَزَّوجلَّ لِاءحَدٍ فيهِنَّ رُخصَةً: ... الوَفاءُ بِالعَهدِ لِلبَرِّ والفاجِرِ ـ

9– Imam al-Baqir (a.s.) said, ‘There are three things wherein Allah, Mighty and Exalted, has not granted anyone a concession ... the fulfilment of one’s promise, be it to the good person or the bad.’[al-Kafi, v. 2, p. 162, no. 15]

10ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ في قولهِ تعالى: «وَلا تَكونوا كَالَّتي نَقَضَتْ غَزْلَها مِنْ بَعْدِ قُوة» ـ: الّتي نَقَضَت غَزلَها امرَأةٌ مِن بَني تَيمِ بنِ مُرَّةَ يُقالُ لَها: رابِطَةُ (ريطَةُ) بِنتُ كَعبِ بنِ سَعدِ بنِ تَيمِ بنِ كَعبِ بنِ لُؤَيِّ بنِ غالِبٍ ، كانَت حَمقاءَ تَغزِلُ الشَّعَرَ ، فإذا غَزَلَت نَقَضَتهُ ثُمَّ عادَت فَغَزَلَتهُ ، فقالَ اللّهُ: «وَلا تَكونوا كَالَّتي نَقَضَتْ غَزلَها مِنْ بَعْدِ قُوة»إنَّ اللّهَ تَبارَكَ وتَعالى أمَرَ بِالوَفاءِ ونَهى عَن نَقضِ العَهدِ ، فضَرَبَ لَهُم مَثَلاً .

10– Imam al–Baqir (a.s.) with regards to Allah's verse "Do not be like her who would undo her yarn, breaking it up after [spinning it to] strength, by making your oaths a means of [mutual] deceit among yourselves ..."[Qur' an 1692], said, 'The one who undid her yarn was a woman from the tribe of Bani Taym b. Murrah, called Rabita (Rayta), daughter of Ka'ab b. Sa'ad b. Taym b. Ka'ab b. Lu'aayya b. Ghalib. She was a stupid woman who would spin hair, and after she had spun it, she would undo it then start to spin it all over again. So Allah said, "Do not be like her who would undo her yarn ..." Verily Allah, Blessed and most High, has commanded the fulfilment of the oath and has prohibited its breaking, and has made this a parable for them.'[Tafsir al–Qummi, v. 1, p. 389]

11ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ لَمّا سُئلَ عَن قَولِهِ تَعالى: «يا أيُّها الَّذينَ آمَنوا أوْفوا بِالعُقودِ» ـ: العُهودِ

11– Imam al–Sadiq (a.s.), when asked about the verse "O you who have faith! Keep your agreements", replied, '[It refers to] promises.'[Tafsir al–Qummi, v. 1, p. 289, no. 5]

1. The Arabic word 'Aahd, here translated as covenant, includes anything by way of a promise, a pledge, a vow, a contract, an oath, a covenant or any such agreement between people (ed.)

Covetousness

Covetousness الحِرص

Covetousness

الحِرصِ

1ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ وقد سُئلَ عنِ الحِرصِ : ما هُو ؟ ـ : هُو طَلَبُ القَليلِ بإضاعَةِ الكَثيرِ

1– Imam Ali (a.s.), when asked about covetousness, said, 'It is the desire for something little through the loss of a lot.'[Bihar al–Anwar, v. 73, p. 167, no. 31]

2ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : الحِرْصُ عَناءٌ مُؤَبَّدٌ

2– Imam Ali (a.s.) said, 'Covetousness is a terminal [source of] distress.'[Ghurar al–Hikam, no. 982]

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الحِرصُ يُزْري بالمُرُوَّةِ

3– Imam Ali (a.s.) said, ‘Covetousness stains one’s gallantry.’[Ghurar al–Hikam, no. 1107]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الحِرصُ مَطِيَّةُ التَّعَبِ

4– Imam Ali (a.s.) said, ‘Covetousness is the mount of pains.’[Ghurar al–Hikam, no. 280]

The Covetous

الحَريصِ

5ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ وقد سُئلَ : أيُّ ذُلٍّ أذَلُّ ـ : الحِرصُ على الدُّنيا . ـ

5– Imam Ali (a.s.), when asked, ‘Which is the worst humility?’, said, ‘Coveting the world.’[Amali al–Saduq, p. 322, no. 4]

6ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الحَريصُ أسِيرُ مَهانَةٍ لا يُفَكُّ أسْـرُهُ . ـ

6– Imam Ali (a.s.) said, ‘The covetous is a captive of a lowliness whose captivity is never–ending.’[Ghurar al–Hikam, no. 1370]

7ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الرِّزقُ مَقْسومٌ ، الحَريصُ مَحْرومٌ

7– Imam Ali (a.s.) said, ‘Sustenance is allotted, and the covetous is denied.’[Ghurar al–Hikam, no. 96]

8ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الحَريصُ فَقيرٌ ولو مَلَكَ الدُّنيا بحَذافيرِها

8– Imam Ali (a.s.) said, ‘The covetous one is poor even if he owns the whole world.’[Ghurar al–Hikam, no. 1753]

9ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : مَن حَرَصَ شَقِيَ وتَعَنّى

9– Imam Ali (a.s.) said, ‘The one who covets is wretched and miserable.’[Ghurar al–Hikam, no. 7723]

10ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الحَريصُ لا يَكْتَفي

10- Imam Ali (a.s.) said, ‘The covetous one is never satiated.’[Ghurar al-Hikam, no. 365]

11ـ . ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الحِرصُ لا يَزيدُ في الرِّزقِ ، ولكنْ يُذِلُّ القَدْرَ

11- Imam Ali (a.s.) said, ‘Covetousness does not increase sustenance, but rather it degrades its worth.’[Ghurar al-Hikam, no. 1877]

12ـ الإمامُ الحسينُ (عَلَيهِ الّسَلامُ) : لَيست العِفَّةُ بِمانِعَةٍ رِزْقاً ، ولا الحِرصُ بجالِبٍ فَضْلاً ، وإنَّ الرِّزقَ مَقْسومٌ والأجَلَ مَحتومٌ ، واسْتِعمالُ الحِرصِ طَالبُ المَأْثَمِ .

12- Imam al-Husayn (a.s.) said, ‘Self-restraint does not prevent [the descent of] sustenance, nor does covetousness attract any surplus [sustenance]; for indeed sustenance is allotted, and death is certain, and covetousness is only asking for sin.’[A’alam al-Din, no. 428]

13ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ) : مَثَلُ الحَريصِ على الدُّنيا مَثَلُ دُودَةِ القَزِّ : كُلَّما ازْدادَتْ مِن القَزِّ على نَفْسِها لَفّاً كانَ أبْعَدَ لَها مِن الخُروجِ ، حتّى تَموتَ غَمّاً.

13- Imam al-Baqir (a.s.) said, ‘The similitude of the one who covets this world is as the caterpillar: the more silk it spins around itself, the harder it makes its exit for itself, until it dies of grief.’[al-Kafi, v. 2, p. 316, no. 7]

14ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : كانَ أميرُ المؤمنينَ صلواتُ اللّهِ علَيهِ يقولُ : ابنَ آدمَ ، إنْ كُنتَ تُريدُ مِن الدُّنيا ما يَكْفيكَ فإنَّ أيْسَرَ ما فيها يَكْفيكَ ، وإنْ كُنتَ إنَّما تُريدُ ما لا يَكْفيكَ فإنَّ كُلَّ ما فيها لا يَكْفيكَ .

14- Imam al-Sadiq (a.s.) said, ‘The Commander of the Faithful, blessings of Allah be upon him, used to say, ‘O son of Adam! If only you sought from the world enough to satisfy your needs, indeed the very least from it would be enough to satisfy your needs. But if instead you desire more than your needs, then truly everything that it contains will not suffice you.’[al-Kafi, p. 138, no. 6]

The Elements of Covetousness

مادّةُ الحِرصِ

15- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : اعْلَمْ يا عليُّ ، أنّ الجُبْنَ والبُخْلَ والحِرْصَ غَريزَةٌ واحِدَةٌ ، يَجْمَعُها سُوءُ الظَّنِّ .

15- The Prophet (S) said, 'Know O Ali, that cowardice, miserliness, and covetousness are all a single disposition, brought together through entertaining a low opinion [of Allah].'['Allal al-Shara'ii, p. 559, no. 1]

16- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إنّ ابنَ آدمَ لَحَريصٌ على ما مُنِعَ . .

16- The Prophet (S) said, 'Truly the son of Adam covets what is prohibited.'[Kanz al-'Ummal, no. 44095]

17- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : على الشَّكِّ وقِلَّةِ الثِّقَةِ باللّهِ ، مَبْنى الحِرصِ والشُّحِّ . .

17- Imam Ali (a.s.) said, 'Covetousness and meanness are founded on doubt and lack of trust in Allah.'[Ghurar al-Hikam, no. 6195]

18- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : شِدَّةُ الحِرصِ مِن قُوَّةِ الشَّرَهِ وضَعْفِ الدِّينِ .

18- Imam Ali (a.s.) said, 'Intense covetousness arises from ardent gluttony and weakness of faith.'[Ghurar al-Hikam, no. 5772]

Cowardice

Cowardice الجُبن

Cowardice

الجُبن

1- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الجُبنُ مَنْقَصةٌ .

1- Imam Ali (a.s.) said, 'Cowardice is a defect.'[Nahjul Balaghah, Saying 3]

2ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الجُبنُ والحِرصُ والبُخلُ غرائزُ سُوءٍ يَجمعُها سُوءُ الظَّنّ باللّهِ سبحانَهُ

2– Imam Ali (a.s.) said, ‘Cowardice, greed, and miserliness are vile traits that come together as a result of distrust in Allah.’[Ghurar al–Hikam, no. 1837]

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): احْذَروا الجُبنَ؛ فإنَّهُ عارٌ ومَنْقَصةٌ

3– Imam Ali (a.s.) said, ‘Beware of cowardice, for it is a [source of] shame and a defect.’[Ibid. no. 2582]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): شِدّةُ الجُبنِ مِن عَجْزِ النَّفْسِ وضَعفِ اليقين

4– Imam Ali (a.s.) said, ‘Sheer cowardice ensues from the impotence of the soul and the weakness of conviction.’[Ibid. no. 5773]

5ـ الإمامُ الحسنُ (عَلَيهِ الّسَلامُ) ـ وقد سُئلَ عن الجُبن ـ: الجُرأةُ على الصَّديقِ، والنُّكُولُ عَن العَدُوّ

5– Imam al–Hasan (a.s.), when asked about cowardice, replied, ‘[It is] aggressiveness with one’s friends, and flight from one’s enemy.’[Tuhaf al–’Uqul, no. 225]

The Coward and Conquests

الجَبانُ وَالغَزوُ

6ـ رسول اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن أحَسَّ مِن نَفسِهِ جُبناً فَلا يَغزُ . .

6– The Prophet (S) said, ‘The coward has two requitals.’[Kanz al–’Ummal, no. 11298]

7ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لا يَحِلُّ للجَبانِ أنْ يَغْزوَ لأنّهُ يَنْهَزِمُ سريعاً، ولكنْ لِيَنْظُرْ ما كانَ يُريدُ أنْ يَغْزوَ بِهِ فليُجَهِّزْ بِهِ غيرَهُ؛ فإنَّ لَهُ مِثلَ أجرِهِ ولا يَنْقصُ مِن أجرِهِ شيءٌ .

7– Imam Ali (a.s.) said, ‘A coward is not allowed to participate in a campaign, because he would flee fast. However, he must take whatever he was going to use for the conquest [i.e. weaponry] and give it to someone else. Thus, he will have the same reward, without decrease in the reward of the other thereof.’[Bihar al–Anwar, v. 100, p. 49, no. 16]

Creation

Creation الخِلقَة

The Origin of Creation

أصلُ الخِلقَةِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : كلُّ شيءٍ خُلِقَ مِن ماءٍ

1– The Prophet (S) said, ‘Everything has been created from water.’[Kanz al–’Ummal, no. 15119]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : خَلَقَ اللّهُ السَّماءَ الدُّنيا مِن المَوجِ المَكْفوفِ

2– The Prophet (S) said, ‘The sky of this world was created from a controlled surge.’[Kanz al–’Ummal, no. 15188]

3ـ بحار الأنوار عن حَبّة العُرَنيّ : سَمِعْتُ عليّاً (عَلَيهِ السّلامُ) ذاتَ يَومٍ يَحْلِفُ : والّذي خَلَقَ السّماءَ مِن دُخَانٍ وماءٍ

3– Habbat al–’AUrani said, ‘One day I heard Ali (a.s.) take an oath saying, ‘By the One who created the sky from smoke and water’.’[Bihar al–Anwar, v. 58, p. 104, no. 35]

The First Thing that Allah – Glory be to Him – Created

أوَّلُ ما خَلَقَ اللّهُ

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إنَّ أوَّلَ شَيْءٍ خَلَقَهُ اللّهُ القَلَمُ ، فأمَرَهُ فكَتَبَ كُلَّ شَيْءٍ يَكونُ . .

4– The Prophet (S) said, ‘Verily the first thing that Allah created was the Pen, and then He commanded it and it wrote everything that is to be.’[Kanz al–’Ummal, no. 15115]

5ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : أوَّلُ ما خَلَقَ اللّهُ العقلُ . .

5– The Prophet (S) said, ‘The first thing that Allah created was the intellect.’[Bihar al–Anwar, v. 1, p. 97, no. 8]

6ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : أوَّلُ ما خَلَقَ اللّهُ نُوري . .

6– The Prophet (S) said, ‘The first thing that Allah created was my light.’[Bihar al–Anwar, v. 1, p. 97, no. 7]

7ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إنَّ أوَّلَ ما خَلَقَ اللّهُ عزّوجلّ أرْواحُنا ، فأنْطَقَها بتَوحيدِهِ وتَمْجيدِهِ ، ثُمَّ خَلَقَ المَلائكَةَ.

7– The Prophet (S) said, ‘Verily the first thing that Allah – Mighty and Exalted – created was our spirits and then He spoke to them of His Unity and Majesty, then He created the angels.’[‘AUyun Akbar al–Ridha (a.s.), v. 1, p. 262, no. 22]

8ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ وقد سئلَ عَن أوَّلِ ما خَلَقَ اللّهُ ـ : خَلَقَ النُّورَ ..

8– Imam Ali (a.s.), when asked about what Allah first created, said, ‘He created light.’[Bihar al–Anwar, v. 57, p. 73, no. 49]

9ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ) : أوَّلُ شَيءٍ خَلَقَهُ مِن خَلْقِهِ الشّيءُ الّذي جَميعُ الأشياءِ مِنهُ ، وهُو الماءُ

9– Imam al–Baqir (a.s.) said, ‘The first thing that He created from His creation was the substance that all things come from, and that is water.’[al–Tawhid, p. 68, no. 20]

The Creation of the World

خَلقُ العالَمِ

10ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : لَم يَخْلُقِ الأشياءَ مِن أُصولٍ أزَليَّةٍ ، ولا مِن أوائلَ أبَديَّةٍ ، بَل خَلَقَ ما خَلَقَ فأقامَ حَدَّهُ وصَوّرَ ما صَوّرَ فأحْسَنَ صُورَتَهُ ، .

10– Imam Ali (a.s.) said, ‘He did not create things from eternal matter nor after ever–existing models, rather He created whatever He created and fixed limits to them and He shaped whatever He shaped and gave them the best form.’[Nahjul Balaghah, Sermon 163]

11ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ) : إنَّ اللّهَ تبارَكَ وتعالى ... خَلَقَ الأشياءَ لا مِن شَيءٍ ، ومَن زَعَمَ أنَّ اللّهَ تعالى خَلَقَ الأشياءَ مِن شَيءٍ فَقد كَفَرَ .

11– Imam al-Baqir (a.s.) said, 'Verily Allah, Blessed and most High...created things not from a thing and whoever claims that Allah, most High, created things from something has indeed disbelieved.'['Allal al-Shara'i'a, p. 207, no. 81]

The Greatness of What is Hidden from Us of Creation

عَظَمَةُ ما غابَ عَنّا مِنَ الخِلقَةِ

12ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : سُبحانَكَ ما أعْظَمَ ما نَرى مِن خَلْقِكَ ! وما أصْغَرَ كُلَّ عَظيمةٍ في جَنْبِ قُدْرَتِكَ ! وما أهْوَلَ ما نَرى مِن مَلَكوتِكَ ! وما أحْقَرَ ذلكَ فيما غابَ عَنّا مِن سُلطانِكَ ! وما أسْبَغَ نِعَمَكَ في الدُّنيا ! وما أصْغَرَها في نِعَمِ الآخِرَةِ!

12– Imam Ali (a.s.) said, 'Glory be to you! How great is Your creation that we see! But how small is every greatness when compared to Your power! How awe-striking is what we see from Your kingdom! But how low this is when compared to what is hidden from us by Your authority.'[Nahjul Balaghah, Sermon 109]

13ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ) : لَعلّكَ تَرى أنَّ اللّهَ إنّما خَلَقَ هذا العالَمَ الواحِدَ ، وتَرى أنَّ اللّهَ لَم يَخْلُقْ بَشَرا غَيرَكُم! بلى واللّهِ ، لَقد خَلَقَ اللّهُ ألفَ ألفِ عالَمٍ ، وألْفَ ألفِ آدمَ ، أنتَ في آخِرِ تِلكَ العوالِمِ وأُولئكَ الآدَمِيّينَ.!

13– Imam al-Baqir (a.s.) said, 'Perhaps you think that Allah has only created this single world, and you think that Allah has not created anyone other than yourselves! Nay by Allah, verily Allah has created a million worlds and a million Adams and you are in the last of these worlds and of the last Adams.'

The Creator

The Creator الخَالِق

The Call of the Intellect to Repel Probable Harm

دَعوَةُ العَقلِ إلى دَفعِ الضَّرَرِ المُحتَمَلِ

1– قال الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) لعبدِ الكريمِ بنِ أبي العَوْجاءِ وهُو مُنْكِرٌ للمَبدَاَء والمَعادِ ـ : إنْ يَكُنِ الأمْر كما تَقولُ ـ ولَيس كما تَقولُ ـ نَجَوْنا ونَجَوْتَ، و إنْ يَكُنِ الأمرُ كما نَقولُ ـ وهُو كما نَقولُ ـ نَجَوْنا وهَلَكْتَ. فأقْبَلَ عبدُالكريمِ على مَن مَعهُ فقالَ: وَجَدتُ فيقَلبي حَزازَةً فَرُدّوني ، فَرَدُّوهُ وماتَ.

1– Imam al-Sadiq (a.s.) said to ‘Abd al-Karim b. Abel ‘Awja who was a denier of the origin and the end [resurrection], ‘If the matter is as you say [i.e. denial], which of course it is not, then both of us will be saved, however if the matter is as we say, which is of course the truth, then we will be saved and you will be destroyed.’ Then ‘Abd al-Karim turned to his disciples and said, ‘I have found anguish and anxiety in my heart, take me from here’, so they took him and he died thereafter.’[al-Tawhid, p. 298, no. 6]

Affirmation of the Existence of the Creator

إثباتِ الصَّانِعِ

1. Innate Knowledge

1 ـ المَعرِفَةُ الفِطرَيةُ

2، ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : كُلُّ مَوْلودٍ يُولَدُ على الفِطرَةِ ، يَعني على المَعْرِفَةِ بأنّ اللّهَ عزّوجلّ خالِقُهُ فذلكَ قَولُهُ : «ولَئنْ سَأَلْتَهُم مَن خَلَقَ السّماواتِ والأرضَ لَيَقُولُنَّ اللّهُ»

2– The Prophet (S) said, ‘Every newborn is born upon the origination (fitra) of Allah, meaning [born] with inner knowledge that affirms that Allah is his Creator and this is the meaning of His words, “If you ask them, ‘Who created the heavens and the earth?’ they will surely say, ‘Allah’.”[Al-Tawhid, p. 331, no. 9]

3ـ الإمامُ العسكريُّ (عَلَيهِ الّسَلامُ) ـ في تفسيرِ البَسْملَةِ ـ : اللّهُ هُو الّذي يَتألَّهُ إلَيهِ عِندَ الحَوائجِ والشَّدائدِ كُلُّ مَخْلوقٍ عِندَ انْقِطاعِ الرَّجاءِ مِن كُلِّ مَن هُوَ دُونَهُ ، وتَقَطُّعِ الأسْبابِ مِن جَميعِ مَن سِواهُ.

3– Imam al-’Askari (a.s.) said in his explanation of the basmala4, ‘Allah is the one whom all creation

deify when they are in need or in difficulty or when all their hopes have been severed from all except Him, and when their means of attainment have been cut off from all except Him.'[Al-Tawhid, p. 231, no. 5]

2- The Law of Causality

2 ـ قانونُ العِلّيّةِ

4: ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ) ـ وقد سألَهُ رجُلٌ مِن عُلَماءِ أهلِ الشّامِ : ... فالشَّيْءُ خَلَقَهُ مِن شَيْءٍ أو مِن لا شَيءٍ ؟ ـ خَلَقَ الشَّيْءَ لا مِن شَيْءٍ كانَ قَبلَهُ . ولَو خَلَقَ الشَّيْءَ مِن شَيْءٍ ، إذا لَم يَكُنْ لَهُ انْقِطاعٌ أبداً ، ولَم يَزَلِ اللّهُ إذا ومَعَهُ شَيْءٌ ، ولكنْ كانَ اللّهُ ولا شَيْءَ مَعَهُ.

4– Imam al-Baqir (a.s.) was asked by a scholar from Damascus, 'So, the thing, did He create it from something else or from nothing?' The Imam replied, 'He created a thing whereby nothing existed before it. Were He to have created from something then there would be infinite regress and there would always have been something existing alongside Allah when in actual fact Allah existed when nothing else was in existence.'[al-Tawhid, p. 66, no. 20]

5ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ لمّا سألَهُ أبو شاكرٍ الدَّيْصانيُّ : ما الدّليلُ على أنّ لكَ صانِعاً ؟ ـ : وَجَدتُ نَفْسي لا تَخْلو مِن إحْدى جِهَتَينِ : إمّا أنْ أكون صَنَعْتُها أنا أو صَنَعَها غَيري ؛ فإن كنتُ صَنَعتُها أنا فلا أخْلو مِن أحدِ مَعْنَيَينِ ، إمّا أنْ أكونَ صَنَعتُها وكانتْ مَوجودَةً أو صَنَعْتُها وكانتْ مَعْدومَةً ، فإنْ كنتُ صَنَعْتُها وكانتْ مَوجودةً فَقَدِ اسْتَغْنَتْ بوجودِها عن صَنْعَتِها ، و إن كانتْ مَعْدومَةً فإنّكَ تَعلمُ أنّ المَعْدومَ لا يُحْدِثُ شَيئاً ، فقد ثَبَتَ المَعنى الثّالثُ أنّ لي صانِعاً وهُو اللّهُ رَبُّ العالَمِينَ ، فقامَ وما أحارَ جَواباً.

5– Imam al-Sadiq (a.s.) when asked by Abu Shakir al-Dayssni, 'What is the proof that you have a creator?' The Imam (a.s.) answered, 'I found within myself that there can only be one of two possibilities, that either I created everything myself or that someone other than me created, so if I created, then that can only mean one of two possibilities, either I created and that thing was in existence beforehand or I created it from non-existence, so if I created and that thing was already in existence beforehand then it is free of any need to be created by the fact that it already exists. If the thing was in non-existence then surely you know that non-existence cannot bring about anything into existence. Thus, the third meaning affirms that I have a creator and He is Allah, the Lord of the Worlds.' Then Abu Shakir had no response to the Imam (a.s.) so he stood up and left.'[Al-Tawhid, p. 290, no. 10]

3- Signs in Existence

3 ـ الآيات

6ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ كانَ كثيرا ما يقولُ إذا فَرَغَ مِن صَلاة اللّيلِ ـ : أشهَدُ أنّ السّماواتِ والأرضَ وما بَينَهُما آياتٌ تَدُلُّ علَيكَ ، وشَواهِدُ تَشْهدُ بما إلَيهِ دَعَوتَ . كلُّ ما يُؤدّي عنكَ الحُجَّةَ ويَشْهدُ لكَ بالرُّبوبيّةِ مَوْسومٌ بآثارِ نِعْمَتِكَ ومَعالِمِ تَدبيرِكَ.

6– It is narrated in Sharh Nahjul Balaghah that Imam Ali (a.s.) used to frequently say once he had completed his night prayers, 'I bear witness that the heavens and the earth and what is between them are signs that indicate to You and they bear witness to what You have called us towards. Everything that is a proof for You and demonstrates your Lordship carries the effects of Your bounties and the marks of Your administration and management.'[Sharh Nahjul Balaghah li Ibn Abi al-Hadid, v. 20, p. 255]

7ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : أيُّها المَخْلوقُ السَّويُّ ، والمُنْشَأُ المَرْعِيُّ ، في ظُلُماتِ الأرْحامِ ومُضاعَفاتِ الأستارِ ، بُدِئْتَ مِن سُلالَةٍ مِن طِينٍ ، ووُضِعتَ في قَرارٍ مَكينٍ ، إلى قَدَرٍ مَعلومٍ وأَجلٍ مَقْسومٍ ، تَمُورُ في بَطنِ أُمِّكَ جَنينا ، لا تُحيرُ دُعاءً ، ولا تَسمَعُ نِداءً، ثُمّ أُخْرِجْتَ مِن مَقَرِّكَ إلى دارٍ لَم تَشْهَدْها ، ولَم تَعرِفْ سُبُلَ مَنافِعِها ، فمَن هَداكَ لاجْتِرارِ الغِذاءِ مِن ثَدْيِ أُمِّكَ ، وعَرّفَكَ عِند الحاجَةِ مواضِعَ طَلَبِكَ و إرادَتِكَ؟

7– Imam Ali (a.s.) said, 'O creature that has been equitably created and that has been nurtured and looked after in the darkness of wombs with multiple veils, you were originated from an extract of clay...then you were taken out of your abode to another place you had not seen, and you did not know the means of acquiring its benefits, so who guided you to attain your sustenance from the breast of your mother and who taught you the location of what you required or wanted?'[Nahjul Balaghah, Sermon 163]

8ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ) ـ في قولِهِ تعالى : «ومَن كانَ في هذهِ أعْمى فهُوَ في الآخِرَةِ أعْمى» ـ : فمَن لَم يَدُلَّهُ خَلقُ السّماواتِ والأرضِ واخْتِلافُ اللّيلِ والنّهارِ ، ودَوَرانُ الفَلَكِ بالشَّمسِ والقَمرِ ، والآياتُ العَجيباتُ على أنّ وَراءَ ذلكَ أمرا هُو أعْظَمُ مِنهُ ، «فهُو في الآخِرَةِ أعمى» . قالَ : فهُو عمّا لَم يُعايِنْ أعْمى وأضَلُّ سبيلاً.

8– Imam al-Baqir (a.s.) said with regards to the following verse of Allah – most High– "But whoever has been blind in this [world], will be blind in the Hereafter", said, 'Whoever does not see that there is a great creator behind the creation of the heavens and the earth, the alternating night and day, the orbits of the sun and the moon and all the other wondrous signs "will be blind in the Hereafter."' He (a.s.) then said, 'This means he is blind to what he did not witness and (even) more astray from the (right) way.'[Bihar al-Anwar, v. 3, p. 28, no. 2]

9ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : لَو رَأيتَ فَرْداً مِن مِصْراعَيْنِ فيه كَلّوبٌ ، أكنتَ تَتَوهّمُ أ نَّهُ جُعِلَ كذلكَ بلا مَعنى ؟ بَلْ كُنتَ تَعلمُ ضَرورَةً أنّهُ مَصْنوعٌ يَلْقى فَرداً آخَرَ ، فتُبْرِزُهُ لِيكونَ في اجْتِماعِهِما ضَرْبٌ مِن المَصلَحَةِ ، وهكذا تَجِدُ الذَّكَرَ مِن الحَيوانِ كأنّهُ فَردٌ مِن زَوْجٍ مَهَيّأٌ مِن فَردٍ أُنْثى ، فَيلْتَقيانِ لِما فيهِ مِن دَوامِ النَّسْلِ وبَقائِهِ ، فَتَبّاً وخَيْبَةً وتَعْساً لِلمُنْتَحلي الفَلسَفَةِ ، كيفَ عَمِيَتْ قُلوبُهُم عن هذهِ الخِلْقَةِ العَجيبَةِ ، حتّى أنْكروا التّدبيرَ والعَمْدَ فيها ؟!

9– Imam al-Sadiq (a.s.) said, 'If you were to see a single door with two panels, and in it there is a knocker, would you think that it was made like that for no reason? Rather you would know that it was made to be joined with another one, and so it was made like that for the benefit that would be derived from it. Likewise you find the male animal as if it is one of a pair made for the female animal, and they come together for the benefit of procreation and survival of the species. Woe and disappointment and misfortune to those who claim to be philosophers! How blind their hearts are to this wondrous creation! They even deny the existence of design and purpose in it!'[Bihar al-Anwar, v. 3, p. 60, no. 24]

9– Imam al-Sadiq (a.s.) said, ‘If you saw a single door [on its own], from what normally comprises a pair [of doors], with a protruding attachment, would you ever imagine that this [single door with a protrusion] was created in such a way without purpose? Rather you would certainly know that it was made in such a way to connect with another part [thus comprising the pair and providing a purpose for the protrusion]. So you would expose the other component in order to unite it [with the first one] and hence reach a useful purpose. In the same way you find a male animal as if he is part of a pair equipped for its female partner, and they unite in order to procreate and preserve [the human race]. So destroyed, defeated and wretched are the claimants of philosophy [Philosophy here denotes the fallacious philosophy of the atheists, not the commonly known philosophy that is used to provide demonstrations and proofs for the Existence of God (ed.)]. How did their hearts get blinded from this wonderful creation so as to deny the organization and purpose in it?’[Bihar al-Anwar, v. 3, p. 75]

10ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) ـ للمفضل بن عمر ـ : فَكِّرْ يا مُفَضَّلُ في الأفْعالِ الّتي جُعِلَتْ في الإنْسانِ مِن الطُّعْمِ والنَّومِ ... لَو كانَ إنّما يَصيرُ إلى النَّوم بالتَّفَكُّرِ في حاجَتِهِ إلى راحَةِ البَدَنِ و إجْمامِ قُواهُ كانَ عَسى أنْ يَتَثاقَلَ عَن ذلكَ ، فيَدْمَغهُ حتّى يَنْهَكَ بَدَنُهُ .

10– Imam al-Sadiq (a.s.) said, ‘Reflect, O Mufazzal, upon the actions that have been designated for mankind such as eating and sleeping... if man were to have to go to sleep while having to think about relaxing his body and reviving his powers, he would probably find it burdensome and turn away [from sleeping], and refuse himself [sleep] till his body would wear out and waste away.’[Bihar al-Anwar, v. 3, p. 78]

4. Cancellation of Firm Intentions and Failure of Ambitions

4 ـ فَسْخُ العزائمِ ونَقْضُ الهممِ

11ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ وقد سُئلَ عنِ الدَّليلِ على إثْباتِ الصّانعِ ـ : ثَلاثةُ أشْياءَ : تَحْويلُ الحالِ ، وضَعْفُ الأرْكانِ ، ونَقْضُ الهِمَّةِ .

11– Imam Ali (a.s.), when asked for a proof to affirm the existence of a creator, said, ‘Three things: the changing of states, the weakness of the body’s limbs, and the thwarting of ambition.’[Bihar al-Anwar, v. 3, p. 55, no. 29]

12ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) ـ وقد سُئلِ : بِما عَرفْتَ ربَّكَ ؟ ـ : بفَسْخِ العَزْمِ ونَقْضِ الهَمّ ؛ عَزمْتُ ففَسَخَ عَزْمي ،وهَمَمْتُ فنَقَضَ هَمّي.

12– Imam al-Sadiq (a.s.), when asked through what means he knew his Lord, answered, ‘By the

cancellation of firm intention and the thwarting of ambition, I made a firm intention and it got cancelled, and I had ambition and it was thwarted.'[al-Tawhid, p. 289, no. 8]

Attributing Creation to Nature

الطَّبيعَةِ وإسنادُ الخَلقِ إلَيهَا

13- الإمامُالصّادقُ (عَلَيهِ السّلامُ) - في جوابِ قولِ المُفَضَّلِ : يا مَولايَ ، إنّ قَوماً يَزْعُمونَ أنَّ هذا مِن فِعلِ الطَّبيعَةِ : سَلْهُمْ عَن هذهِ الطَّبيعَةِ : أهِيَ شَيْءٌ لَهُ عِلمٌ وقُدرَةٌ على مِثْلِ هذهِ الْأفْعالِ ، أمْ لَيست كذلكَ ؟ فإنْ أوْجَبوا لَها العِلْمَ والْقُدرَةَ فما يَمْنَعُهُم مِن إثْباتِالخالِقِ؟ فإنّ هذهِ صَنْعَتُهُ ، و إنْ زَعَموا أ نّها تَفْعَلُ هذهِ الأفْعالَ بغَيرِ عِلْمٍ ولا عَمْدٍ وكانَ في أفْعالِها ما قَد تَراهُ مِن الصَّوابِ والحِكمَةِ عُلِمَ أنّ هذا الفِعْلَ للخالِقِ الحَكيمِ ، وأنّ الّذي سَمَّوهُ طبيعَةً هُو سُنّةٌ في خَلْقِهِ الجارِيَةُ على ما أجْراها علَيهِ.

13– Imam al-Sadiq (a.s.) was asked by Mufazzal, 'O my master, there is a group of people that claim that this [creation] is the doing of nature [itself]', the Imam (a.s.) said, 'Ask them about this nature, does it have knowledge and power to carry out such actions [as creation] or not? For if they answer that it has knowledge and power, then what is preventing them from acknowledging the existence of a creator? – for verily this is His creation. If they claim that nature does these actions without knowledge or without purpose while having witnessed the exactness and wisdom therein, it is [obviously] known that this is the work of a very wise creator, and what they have called 'nature' is the very system running through creation.'[Bihar al-Anwar, v. 3, p. 67]

Debt

Debt الدّين

Beware of Debt

إيّاكم والدَّينَ

1- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إيّاكم والدَّينَ ، فإنّه هَمٌّ بِالليلِ وذُلٌّ بالنهارِ

1– The Prophet (S) said, 'Beware of debt for verily it is a source of anxiety in the night and a source of

disgrace during the day.’[Bihar al-Anwar, v. 103, p. 141, no. 4]

2ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): كَثرَةُ الدَّينِ تُصَيّرُ الصادِقَ كاذِباً والمُنجِزَ مُخْلِفاً

2– Imam Ali (a.s.) said, ‘Copious debts transform the truthful man into a liar and an achiever into one who is unreliable.’[Ghurar al-Hikam, no. 7105]

3ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): خَفِّفوا الدَّينَ ، فإنّ في خِفَّةِ الدَّينِ زيادَةَ العُمُرِ

3– Imam al-Sadiq (a.s.) said, ‘Lighten your debts, for verily with little debt comes longer life.’[Bihar al-Anwar, v. 103, p. 145, no. 21]

Permission to Incur Debt when in Need

جوازُ الاستِدانَةِ مَعَ الحاجَةِ

4ـ الإمامُ الكاظمُ (عَلَيهِ الّسَلامُ): مَن طَلَبَ هذا الرِّزقَ مِن حِلِّهِ لِيَعودَ بِهِ عَلى نفسِهِ وعِيالِهِ كانَ كالمُجاهِدِ في سبيلِ اللّهِ عزّ وجلّ ، فإن غَلَبَ عليهِ فَلْيَستَدِنْ عَلَى اللّهِ وعَلى رسولِهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ما يَقوتُ بِهِ عِيالَهُ.

4– Imam al-Kazim (a.s.) said, ‘One who seeks to gain sustenance for himself and his family in a lawful manner is as the one who fights in the way of Allah. But if he is unable to do so he may incur debt, trusting in Allah and His Prophet, in order to ensure provisions for his family.’[al-Kafi, v. 5, p. 93, no. 3]

Encouragement to Write a Contract for Any Loan

الحَثُّ عَلى كِتابَةِ الدَّينِ

5ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أصنافٌ لا يُستَجابُ لَهُم ، مِنهُم مَن أدانَ رَجُلاً دَيناً إلى أجَلٍ فلَم يَكتُبْ عليهِ كِتاباً ولَم يُشهِدْ عليهِ شُهُوداً.

5– The Prophet (S) said, ‘There are certain types of people whose supplications are not answered. From among them is the man who lends money to someone for a specified time and neither writes it down nor has anyone witness it.’[Bihar al-Anwar, v. 104, p. 301, no. 1]

Prohibition of the Postponement of Repaying Debts

النَّهيُ عَنِ المُماطَلَةِ فِي الدَّينِ

6- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن يَمطُلْ على ذِي حَقٍّ حَقَّهُ وهُو يَقدِرُ على أداءِ حَقِّهِ فعلَيهِ كُلَّ يومٍ خَطيئةُ عَشّارٍ.

6– The Prophet (S) said, 'Whoever postpones repaying someone their right while he is capable of doing has the sin of an extortionist written down for him as every day passes by.'[Bihar al-Anwar, v. 103, p. 146, no. 3]

7- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَطْلُ الغَنِيِّ ظُلمٌ.

7– The Prophet (S) said, 'A wealthy man's postponement [in repayment of a debt] is oppression.'[Mustadrak al-Wasa'il, v. 13, p. 397, no. 15713]

8- الإمامُ عليٌّ (عَلَيهِ السَّلامُ): أبخَلُ الناسِ بِعَرَضِهِ أسخاهُم بِعِرضِهِ.

8– Imam Ali (a.s.) said, 'The most miserly person with regards to his wealth is the most liberal in squandering away his reputation.'[Ghurar al-Hikam, no. 3190]

Delusion

Delusion الغُرورُ

The Censure of Delusion

خَطَرُ الغُرورِ وصِفَةُ المَغرُورِ

1- الإمامُ عليٌّ (عَلَيهِ السَّلامُ): طُوبى لِمَن لَم تَقتُلْهُ قاتِلاتُ الغُرورِ.

1– Imam Ali (a.s.) said, ‘Blessed be the one whom the assassins of delusion have not killed.’[Ghurar al–Hikam, no. 5973]

2ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): سُكرُ الغَفلَةِ والغُرورِ أبعَدُ إفاقَةً مِن سُكرِ الخُمُورِ

2– Imam Ali (a.s.) said, ‘The intoxication of heedlessness and delusion are harder to resume consciousness from than the intoxication of wines.’[Ghurar al–Hikam, no. 5651]

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن غَرَّهُ السَّرابُ تَقَطَّعَت بِهِ الأسبابُ

3– Imam Ali (a.s.) said, ‘The one whom a mirage deludes is at his wit’s end.’[Ghurar al–Hikam, no. 9224]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): بَينَكُم وبينَ المَوعِظَةِ حِجابٌ مِن الغِرَّةِ

4– Imam Ali (a.s.) said, ‘Between you and the moral exhortation is a veil of inadvertency.’[Nahjul Balaghah, no. 282]

5ـ الإمامُ زينُ العابدينَ (عَلَيهِ الّسَلامُ): رُبَّ مَغرورٍ مَفتونٍ يُصبِحُ لاهِياً ضاحِكاً يَأكُلُ ويَشرَبُ، وهو لا يَدرِي لَعلَّهُ قد سَبَقَت لَهُ مِنَ اللّهِ سَخَطَةٌ يَصلى بها نارَ جَهَنَّمَ .

5– Imam Zayn al–Abidin (a.s.) said, ‘Many a deluded and captivated man [by his own desires] awakes in the morning oblivious and joyful, eating and drinking, unaware that perhaps Allah’s wrath has already befallen him for something and as a result of which he will enter the Fire of Hell.’[Tuhaf al–’Uqul, no. 282]

6ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مَن وَثِقَ بثلاثَةٍ كانَ مَغروراً: مَن صَدَّقَ بما لا يكونُ، ورَكَنَ إلى مَن لا يَثِقُ بِهِ، وطَمِعَ فيما لا يَملِكُ .

6– Imam al–Sadiq (a.s.) said, ‘He who places his trust in three things is indeed deluded he who believes in the impossible, relies on someone who cannot be trusted, and avidly desires that which he does not possess.’[Ghurar al–Hikam, no. 319]

Deluding Oneself about Allah

الاِغتِرارُ بِاللّهِ

7ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): يابنَ مَسعودٍ، لا تَغتَرَّنَّ بِاللّهِ، ولا تَغتَرَّنَّ بصَلاحِكَ وعِلمِكَ وعَمَلِكَ وبِرِّكَ وعبادَتِكَ.

7– The Prophet (S) said, ‘O Ibn Mas’aud, do not be under any delusion about Allah, and do not be under any delusion with respect to your righteousness, your knowledge, your deeds, your goodness or your worship.’[Makarim al–Akhlaq, v. 2, p. 350, no. 2660]

8ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنّ مِن العِصمَةِ إلّا تَغتَرُّوا بِاللّهِ..

8– Imam Ali (a.s.) said, ‘Verily part of keeping oneself immune from sins is that you do not delude yourself about Allah.’[Tuhaf al–’Uqul, p. 150]

9ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنَّ مِنَ الغِرَّةِ باللّهِ أن يُصِرَّ العَبدُ علَى المَعصيَةِ ويَتَمَنّى علَى اللّهِ المَغفِرَةَ..

9– Imam Ali (a.s.) said, ‘Verily being under a delusion about Allah is when the servant persists in committing acts of disobedience and expects Allah to forgive him.’[Tanbih al–Khawatir, v. 2, p. 72]

10ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): كم مِن مُستَدرَجٍ بالإحسانِ إلَيهِ، ومَغرورٍ بِالستَّرِ علَيهِ، ومَفتونٍ بِحُسنِ القَولِ فيهِ!.

10– Imam Ali (a.s.) said, ‘Many a person is given respite by Allah simply as a result of His good favour towards him, and many a person is deluded as a result of Allah’s concealment of his sins, and many a person is captivated by the good things said about him!’[Nahjul Balaghah, Saying 116]

Being Deluded By This World

الاِغتِرارُ بِالدُّنيا

11ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): اِتَّقُوا غُرورَ الدنيا؛فإنّها تَستَرجِعُ أبداً ما خَدَعَت بِهِ مِن المَحاسِنِ، وتُزعِجُ المُطمَئِنَّ إلَيها والقاطِنَ .

11– Imam Ali (a.s.) said, ‘Be wary of this world’s delusion, for verily it always reclaims the charms and attractions with which it deceives people, and it troubles the one who adopts it as a place of tranquillity and a permanent dwelling.’[Ghurar al–Hikam, no. 2562]

12ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): سُكونُ النفسِ إلَى الدنيا مِن أعظَمِ الغُرورِ..

12– Imam Ali (a.s.) said, ‘The soul’s trust in this world is one of the greatest delusions.’ [Ghurar al–Hikam, no. 5650]

Self–Delusion

الاِغتِرارُ بِالنَّفسِ

13ـ . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): غَرَّكَ عِزُّكَ، فَصارَ قُصارُ ذلكَ ذُلَّكَ، فَاخشَ فاحِشَ فِعلِكَ، فَعَلَّكَ بهذا تُهدى

13– Imam Ali (a.s.) said, ‘Your own sense of honour has deluded you, such that your resulting slackness has become a source of disgrace for you. So fear the indecent acts that you commit, for perhaps through that you will be guided.’[Bihar al–Anwar, v. 78, p. 83, no. 86]

14ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن جَهِلَ اغتَرَّ بنفسِهِ، وكانَ يَومُهُ شَرّاً مِن أمسِهِ

14– Imam Ali (a.s.) said, ‘He who is ignorant deludes himself, and his present is consequently worse than his past.’[Ghurar al–Hikam, no. 8744]

Differences

Differences الإختِلاف

Mankind Were a Single (Religious) Community

كانَ النّاسُ أُمّةً واحِدَةً

1ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ) : كانوا قَبلَ نُوحٍ أُمّةً واحِدَةً على فِطْرَةِ اللّهِ لا مُهْتَدينَ ولا ضُلّالاً ، فَبعَثَ اللّهُ النَّبِيّينَ

1– Imam al–Baqir (a.s.) said, ‘Before Prophet Noah (a.s.), they [mankind] were a single community upon the fitra [The special origination or innate nature deposited in man by Allah which calls him to his Creator (ed.)] of Allah, neither guided nor in error, thereafter Allah sent the prophets.’[Nur al–Thaqalayn, v. 1, p. 209, no. 784]

Encouragement to Discard Differences

الحَثُّ عَلَى نَبذِ الاختِلافِ

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : ما اخْتَلَفَتْ أُمَّةٌ بَعدَ نَبِيّها إلّا ظَهرَ أهْلُ باطِلِها على أهْلِ حقِّها

2– The Prophet (S) said, ‘No sooner does a community differ [between themselves] after their own prophet, than the people of falsehood from amongst them become victorious over the people of truth.’[Kanz al-’Ummal, no. 929]

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : والْزَموا السَّوادَ الأعْظَمَ ، فإنَّ يَدَ اللّهِ مَع الجَماعةِ ، و إيّاكُم والفُرْقَةَ ، فإنَّ الشّاذَّ مِنَ النّاسِ للشَّيطانِ، كما أنّ الشّاذَّ مِن الغَنَمِ للذِّئبِ.

3– Imam Ali (a.s.) said, ‘Stay with the greater majority, for verily Allah’s hand is with the [larger] group. Beware of separation for verily the deviant amongst you is the victim of Satan just as the deviant amongst the cattle is the victim of a wolf.’[Nahjul Balaghah, Sermon 127]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : واللّهِ ، لَأظُنُّ أنَّ هؤلاءِ القَومَ سَيُدالونَ مِنكُم باجْتِماعِهِم على باطِلِهم وتَفَرُّقِكُم عن حقِّكُم.

4– Imam Ali (a.s.) said, ‘By Allah, verily I believe that this community of yours will turn around and change, by congregating upon their falsehood and you having to separate through your truth.’[Nahjul Balaghah, Sermon 25]

5ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : ما اخْتَلَفَتْ دَعْوَتان إلّا كانتْ إحْداهُما ضَلالةً

5– Imam Ali (a.s.) said, ‘No sooner do two differing claims arise than one of them is erroneous.[Nahjul Balaghah, Saying 183]

Explanation of ‘The Separation of My Community is a Mercy’

تَفسيرُ «اختِلافُ أُمَّتي رَحمَةٌ»

6ـ عن عبد المُؤمِن الأنصاريّ : قلت للإمامِ الصّادقِ (عَلَيهِ الّسَلامُ) : إنّ قَوماً رَوَوا أنَّ رسولَ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ

آلِهِ) قالَ : إنّ اخْتِلافَ أُمَّتي رَحمَةٌ؟ فقالَ : صَدَقوا . قلتُ : إنْ كانَ اخْتِلافُهُم رَحمَةً فاجْتِماعُهُم عَذابٌ ؟ قالَ : لَيس حيثُ ذَهَبْتَ وذَهَبوا ، إنَّما أرادَ قولَ اللّهِ عزّوجلّ: «فلَولا نَفَرَ مِن كُلِّ فِرْقَةٍ مِنْهُمْ طائِفَةٌ لِيَتَفَقَّهُوا فِي الدّين»185 ، فأمَرَهُم أنْ يَنْفِروا إلى رسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ويَخْتَلِفوا إلَيهِ فيَتَعلّموا ثُمَّ يَرْجِعوا إلى قَومِهِم فيُعَلّموهُم ، إنّما أرادَ اخْتِلافَهُم مِن البُلْدانِ ، لا اخْتِلافاً في دِينِ اللّهِ ، إنّما الدّينُ واحِدٌ .

6– Imam al-Sadiq (a.s.) was asked by ‘Abd al-Mu’min al-Ansari, ‘Verily some people narrated from the Prophet (S) that he said, “The separation of my community is a mercy” and they were truthful, so I ask that if their separation is a mercy then is their congregation a chastisement?’, to which the Imam replied, ‘It is not as you understand it nor as they understood it, actually he meant the saying of Allah, “But why should not there go forth a group from each of their sections...” so He commanded them to go forth to the Prophet (S) and to frequent him and learn from him then to return to their people and teach them, so what is meant is [physical] separation from their cities, not separation or difference with regards to the religion of Allah, for verily the religion of Allah is one.’[Ma’ani al-Akhbar, p. 157, no. 1]

Explanation of Congregation and Separation

تَفسيرُ الجَماعةِ وَالفُرقَةِ

7ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : سُئلَ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) عَن جماعَةِ أُمَّتِه ، فقالَ : جَماعَةُ أُمَّتي أهلُ الحقِّ و إنْ قَلُّوا .

7– Imam al-Sadiq (a.s.) said, ‘The Prophet (S) was asked about the congregation of his [religious] community, and he said, ‘The congregation of my community are those who are the people of truth even if they are few in number.’[Ma’ani al-Akhbar, p. 154, no. 1]

The Cause of Separation

عِلَّةُ الفُرقةِ

8ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : إنَّما أنتُم إخْوانٌ على دِينِ اللّهِ ، ما فَرّقَ بَينَكُم إلّا خُبْثُ السَّرائِرِ ، وسُوءُ الضَّمائِرِ ، فلا تَوَازَرونَ (تأزِرون) ولا تَنَاصَحونَ ، ولا تَبَاذَلونَ ولا تَوَادّونَ.

8– Imam Ali (a.s.) said, ‘Verily you are brothers in the religion of Allah, nothing has separated you except ill natures and bad consciences, consequently you do not bear the burdens of each other, nor do you advise each other, nor spend on each other, nor love each other.’[Nahjul Balaghah, Sermon 113]

9- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : لَو سَكَتَ الجاهِلُ ما اخْتَلَفَ النّاسُ

9– Imam Ali (a.s.) said, ‘If the ignorant ones had kept silent, men would not have differed.’[Bihar al–Anwar, v. 78, p. 81, no. 75]

Disgrace

Disgrace الذِّلَّة

Disgrace

الذِّلَّةُ

1- الإمامُ عليٌّ (عَلَيهِ السّلامُ): التَّقَلُّلُ ولا التَّذَلُّلُ

1– Imam Ali (a.s.) said, 'Make do with little rather than disgracing yourself [by begging].’[Ghurar al–Hikam, no. 362]

2- الإمامُ عليٌّ (عَلَيهِ السّلامُ): المَنِيَّةُ ولا الدَّنِيَّةُ ، والتَّقَلُّلُ ولا التَوَسُّلُ

2– Imam Ali (a.s.) said, 'Death is preferable over a life of disgrace. Frugal living is preferable over begging from others.’[Nahjul Balaghah, Saying 396]

3- الإمامُ عليٌّ (عَلَيهِ السّلامُ): ساعَةُ ذُلٍّ لا تَفِي بِعِزِّ الدَّهرِ

3– Imam Ali (a.s.) said, 'A lifetime of honour can never compensate for an hour of disgrace.’[Ghurar al–Hikam, no. 5580]

4- الإمامُ عليٌّ (عَلَيهِ السّلامُ) - في مُناجاتِهِ -: اللّهُمَّ اجعَل نَفسِي أوَّلَ كريمَةٍ تَنتَزِعُها مِن كرائمِي ، وأوَّلَ وَديعَةٍ تَرتَجِعُها مِن وَدائعِ نِعَمِكَ عِندي.

4– Imam Ali (a.s.) said in one of his intimate supplications, 'O Allah! Let my soul be the first of those

precious objects that you will wrest from me, and the first thing to be reclaimed out of all Your bounties held in trust with me.’[Nahjul Balaghah, Sermon 215]

5ـ قالَ الإمامُ الحسينُ (عَلَيهِ الّسَلامُ): مَوتٌ في عِزٍّ خَيرٌ مِن حياةٍ في ذُلٍّ . وأنشَأَ (عَلَيهِ الّسَلامُ) في يَومِ قَتلِهِ

الموتُ خيرٌ من رُكُوبِ العارِ

والعارُ أولى من دُخُولِ النارِ

. واللّهِ ما هذا وهذا جاري

5– Imam al-Husayn (a.s.) said, 'Death with dignity is better than living with disgrace', and articulated the following couplet on the day he was martyred:

‘Death is better than embarking on (a life of) indignity [lit. 'embarking on a bare backed horse' (ed.)]

And indignity is preferable over plunging into the Fire.’[Bihar al-Anwar, v. 44, p. 192, no. 4]

A Believer Must Never Disgrace Himself

لا يَنبَغي لِلمُؤمِنِ أن يُذِلَّ نفسَهُ

6ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن أقَرَّ بالذُّلِّ طائعاً فَلَيسَ مِنّا أهلَ البيتِ . .

6– The Prophet (S) said, 'Whoever succumbs to degrading himself is not considered from among us, the ahl al-bayt.’[Tuhaf al-’Uqul, no. 58]

7ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إنَّ اللّهَ تَبارَكَ وتعالى فَوَّضَ إلى المؤمنِ كُلَّ شيءٍ إلّا إذلالَ نَفسِهِ

7– Imam al-Sadiq (a.s.) said, 'Verily Allah, Blessed and most High, has placed everything at the disposal of the believer except that which brings disgrace upon him.’[al-Kafi, v. 5, p. 63, no. 3]

8ـ عن داوود الرَّقّي: سمعتُ أبا عبدِاللّهِ (عَلَيهِ الّسَلامُ) يقولُ: لا يَنبَغي للمؤمنِ أن يُذِلَّ نفسَهُ ، قيلَ لَهُ: وكيفَ يُذِلُّ نَفسَهُ ؟ قالَ: يَتَعَرَّضُ لِما لايُطيقُ فَيُذِلُّها.

8– Imam al–Sadiq (a.s.) said, 'A believer must never disgrace himself.' When asked by someone how this disgrace comes about, he replied, 'By going out of his way to obtain that which is beyond his control, he ends up disgracing himself.'[Mishkat al–Anwar, no. 245]

That Which Brings About Disgrace

ما يورِثُ الذُّلَّ

9- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إذا ضَنَّ الناسُ بالدّينارِ والدِّرهَمِ وتَبايَعُوا بالعِينَةِ وتَبِعُوا أذنابَ البَقَرِ وتَرَكُوا الجِهادَ في سبيلِ اللّهِ ، أدخَلَ اللّهُ علَيهِم ذُلاً لا يَرفَعُهُ عَنهُم حتّى يُراجِعُوا دِينَهُم.

9– The Prophet (S) said, 'When people are miserly with their dinars and their dirhams [i.e. their wealth] and conclude bargains only upon sampling, and are too busy running after their livestock, and abandon fighting in the way of Allah (jihad), Allah brings down such disgrace upon them that can never be revoked until they turn back to their religion.'[Kanz al–'Ummal, no. 10504]

10- الإمامُ عليٌّ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أذَلُّ الناسِ مَن أهانَ الناسَ

10– The Prophet (S) said, 'The most disgraceful of people is he who humiliates others.'[Bihar al–Anwar, v. 44, p. 142, no. 2]

11- الإمامُ عليٌّ (عَلَيهِ السّلامُ): الناسُ مِن خَوفِ الذُّلِّ مُتَعَجِّلُو الذُّلِّ . .

11– Imam Ali (a.s.) said, 'People, in their effort to avoid disgrace, rush headlong into it.'[Ghurar al–Hikam, no. 2172]

12- الإمامُ عليٌّ (عَلَيهِ السّلامُ): رَضِيَ بِالذُّلِّ مَن كَشَفَ عن ضُرِّهِ . .

12– Imam Ali (a.s.) said, 'He who discloses his shortcomings to others resigns himself to disgrace.'[Tuhaf al–'Uqul, no. 201]

13- الإمامُ الباقرُ (عَلَيهِ السّلامُ): لا ذُلَّ كَذُلِّ الطَّمَعِ . .

13– Imam al–Baqir (a.s.) said, 'There is no disgrace worse than that of greed.'[Tuhaf al–'Uqul, no. 286]

14- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): مَن أحَبَّ الحياةَ ذَلَّ. .

14– Imam al-Sadiq (a.s.) said, 'He who loves life is bound to face disgrace.'[al-Khisal, p. 110, no. 120]

15- وفي نَقلٍ: شَكا إلى أبي عَبدِ اللّهِ (عَلَيهِ السّلامُ) رجُلٌ جارَهُ فَقالَ: اِصبِرْ عَليهِ، فقالَ: يَنسُبُنِي الناسُ إلى الذُّلِّ، فقالَ: إنّما الذليلُ مَن ظَلَمَ.

15– Someone once came to one of the Imams (a.s.) complaining about a man who was wronging him. The Imam (a.s.) replied, 'Be patient with him.' The man retorted, 'But people are taking me for a disgraced fool.' The Imam replied, 'The disgraced one is actually the one who wrongs others.'[Bihar al-Anwar, v. 46, p. 205, no. 78]

The Dispute

The Dispute الجِدال

Blameworthy Dispute

الجِدالُ المَذمومُ

1- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ما ضَلَّ قَومٌ إلّا أوْتَقواالجَدَلَ

1– The Prophet (S) said, 'No sooner do a people go astray than they exaggerate in dispute.'[Bihar al-Anwar, v. 2, p. 138, no. 52]

2- الإمامُ عليٌّ (عَلَيهِ السّلامُ): إيّاكُم والجِدالَ؛ فإنّه يُورِثُ الشَّكَّ. .

2– Imam Ali (a.s.) said, 'Avoid dispute, for it brings about doubt.'[al-Khisal, p. 615, no. 10]

Positive Debating

الجِدالُ الحَسَنُ

3- ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ فِي الحِكَمِ المنسوبَةِ إلَيهِ ـ: مُرُوا الأَحداثَ بِالمِراءِ وَالجِدالِ، وَ الكُهولَ بِالفِكرِ، وَالشُّيوخَ بِالصَّمتِ.

3- The Prophet (S) said, 'We are the ones who debate about the religion of Allah.'[Bihar al-Anwar, v. 2, p. 125, no. 1]

4- ـ الإمامُ العسكريُّ (عَلَيهِ الّسَلامُ): ذُكرَ عند الصّادقِ (عَلَيهِ الّسَلامُ) الجِدالُ في الدّينِ، وأنّ رسولَ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) والأئمّةَ المعصومينَ (عَلَيهِمُ الّسَلامُ (قد نَهَوا عنه، فقالَ الصّادقُ (عَلَيهِ الّسَلامُ): لَم يُنْهَ عنهُ مطلَقا، لكنَّهُ نهى عنِ الجِدالِ بغيرِ الّتي هِي أحسَنُ.

4- Imam al-'Askari (a.s.) narrated, 'The subject of disputing about religion was mentioned in the presence of al-Sadiq (a.s.), and that the Prophet (S) and the infallible Imams (a.s.) prohibited it. So al-Sadiq (a.s.) said, 'He never prohibited it absolutely, but only prohibited dispute in ways that are not the best.'[Ibid. no. 2]

Divine Mercy

Divine Mercy الرَّحمَة

Allah's Divine Mercy

رَحمَةُ اللّهِ

1- ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ اللّهَ تعالى خَلَقَ مِائةَ رَحمَةٍ يَومَ خَلَقَ السماواتِ والأرضَ، كُلُّ رحمةٍ مِنها طِباقُ ما بينَ السماءِ والأرضِ ، فَأهبَطَ رَحمَةً مِنها إلى الأرضِ فَبِها تَراحَمَ الخَلقُ ، وبها تَعطِفُ الوالِدَةُ على وَلَدِها ، وبها تَشرَبُ الطيرُ والوُحوشُ مِن الماءِ ، وبها تَعِيشُ الخلائقُ.

1- The Prophet (S) said, 'Verily Allah, most High, created one hundred units of mercy on the day He created the heavens and the earth, each unit of which corresponds to all that is between the sky and the earth. Of these He descended one unit of mercy to the earth, and by virtue of that one unit, everything in creation shows understanding for one another, the mother is affectionate towards her child, and by virtue of the same unit, the birds and the beasts are able to drink water, and all creatures are able to subsist.'[Kanz al-'Ummal, no. 10464]

2ـ عن رسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لَن يَدخُلَ الجَنَّةَ أحَدٌ إلّا بِرحمَةِ اللّهِ . قالوا: ولا أنتَ؟ قالَ: ولا أنا إلّا أن يَتَغَمَّدَنِيَ اللّهُ.

2– The Prophet (S) said, 'No one shall enter Paradise except by intervention of Allah's divine mercy.' His companions asked, 'Not even you?' to which he replied, 'Not even me, unless Allah encompasses me with His mercy.'[Kanz al–'Ummal, no. 10407]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لَو تَعلَمُونَ قَدْرَ رحمَةِ اللّهِ تعالى لَاتَّكَلتُمْ علَيها

3– The Prophet (S) said, 'If you knew the worth of Allah's mercy, you would rely solely on that.'[Kanz al–'Ummal, no. 10387]

4ـ الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ) ـ لمّا قيلَ لَهُ: إنّ الحسنَ البصريَّ قالَ: لَيسَ العَجَبُ مِمَّن هَلَكَ كيفَ هَلَكَ وإنّما العَجَبُ مِمّن نَجا كيفَ نَجا ! ـ: أنا أقُولُ: لَيسَ العَجَبُ مِمَّن نَجا كيفَ نَجا ، وأمّا العَجَبُ مِمَّنْ هَلَكَ كَيفَ هَلَكَ مَعَ سَعَةِ رحمةِ اللّهِ ؟!

4– Imam Zayn al–Abidin (a.s.) said, 'It is no small wonder if man is given salvation [on the Day of Resurrection], rather what is a wonder is how he manages to end up in eternal damnation in spite of Allah's all–encompassing mercy.'[Bihar al–Anwar, v. 78, p. 153, no. 17]

Factors that Elicit Allah's Mercy

موجِباتُ الرَّحمَةِ

5ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): تَعَرَّضُوا لِرَحمَةِ اللّهِ بما أمَرَكُم بِهِ مِن طاعَتِهِ

5– The Prophet (S) said, 'Elicit Allah's mercy through the performance of the acts of obedience that He has commanded you.'[Tanbih al–Khawatir, v. 2, p. 120]

6ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): بِذِكرِ اللّهِ تُستَنزَلُ الرحمَةُ

6– Imam Ali (a.s.) said, 'Allah's remembrance elicits the descent of His mercy.'[Ghurar al–Hikam, no. 4209]

7ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): بِبَذلِ الرحمَةِ تُستَنزَلُ الرحمَةُ

7– Imam Ali (a.s.) said, 'Spreading mercy [to others] elicits the descent of Allah's mercy.'[Ghurar al–Hikam, no. 4343]

Divorce

Divorce الطَّلاقِ

The Censure of Divorce

ذَمُّ الطَّلاقِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ما أحَلَّ اللّهُ شيئاً أبغَضَ إلَيهِ مِن الطَّلاقِ

1– The Prophet (S) said, 'Allah has not made permissible anything more abominable to Him than divorce.'[Kanz al–'Ummal, no. 27871]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ اللّهَ عَزَّوجلَّ يُبغِضُ أو يَلعَنُ كُلَّ ذَوّاقٍ مِنَ الرِّجالِ، وكُلَّ ذَوّاقَةٍ مِن النِّساءِ

2– The Prophet (S) said, 'Verily Allah, Mighty and Exalted, despises or excludes from His mercy every man who is quick to contract new marriages, and every woman who does so.'[al–Kafi, v. 6, p. 54, no. 1]

3ـ الإمام الباقرُ (عَلَيهِ الّسَلامُ): إنّ اللّهَ عَزَّوجلَّ يُبغِضُ كُلَّ مِطلاقٍ ذَوّاقٍ

3– Imam al–Baqir (a.s.) said, 'Verily Allah, Mighty and Exalted, despises every man who is quick to contract new divorces and marriages.'[al–Kafi, v. 6, p. 55, no. 4]

4ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): ما مِن شَيءٍ مِمّا أحَلَّهُ اللّهُ عَزَّوجلَّ أبغَضَ إلَيهِ مِن الطلاقِ، وإنَّ اللّهَ يُبغِضُ المِطلاقَ الذَّوّاقَ.

4– Imam al–Sadiq (a.s.) said, 'Nothing is more abominable to Allah from all that He has made permissible than divorce, and verily Allah despises one who is quick to contract new divorces and marriages.'[al–Kafi, v. 6, p. 54, no. 2]

5- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إنَّ اللّهَ عَزَّوجلَّ يُحِبُّ البيتَ الذي فيهِ العُرسُ، ويُبغِضُ البيتَ الذي فيهِ الطلاقُ، وما مِن شَيءٍ أبغَضَ إلى اللّهِ عَزَّوجلَّ مِن الطَّلاقِ .

5– Imam al-Sadiq (a.s.) said, 'Verily Allah, Mighty and Exalted, loves the house wherein a wedding is taking place, and despises the house wherein a divorce is in process, and nothing is more abominable to Allah than divorce.'[al-Kafi, v. 6, no. 3]

The Wisdom in Restricting the Divorce to Three Times

حِكمَةُ الطَّلاقِ ثَلاثاً

6- الإمامُ الرِّضا (عَلَيهِ السّلامُ) - لمّا سُئلَ عن العلّةِ التي من أجلِها لا تَحِلُّ المُطَلَّقَةُ لِلعِدَّةِ لِزَوجِها حتّى تَنكِحَ زَوجاً غيرَهُ -: إنَّ اللّهَ تبارَكَ و تعالى إنّما أذِنَ في الطلاقِ مَرَّتَينِ، فقالَ عَزَّوجلَّ: «الطَّلاقُ مَرَّتانِ فَإمْساكٌ بِمَعْروفٍ أَوْ تَسْريحٌ بِإحْسانٍ» (البقرة / 229)؛ يَعنِي في التَّطليقَةِ الثالثةِ، ولِدُخُولِهِ فيما كَرِهَ اللّهُ عَزَّوجلَّ لَهُ مِن الطلاقِ الثالثِ حَرَّمَها اللّهُ علَيهِ، فلا تَحِلُّ لَهُ مِن بعدُ حتّى تَنكِحَ زَوجاً غَيرَهُ؛ لئلاّ يُوقِعَ الناسُ الاستِخفافَ بِالطلاقِ ولا تُضارَّ النِّساءُ.

6– Imam Ar-Ridha' (a.s.) was once asked the reason why a man is not allowed to remarry his divorcée numerous times unless she has married another husband first, to which he replied, 'Verily Allah, Blessed and most High, has permitted revocable divorce twice, and said: ***"*[*Revocable*] *divorce may be only twice; then* [*let there be*] *either an honourable retention, or a kindly release"* [*Qur'an 2:229*]**,** meaning the third time around. Because of his contracting this divorce that Allah despises so, three times over, Allah prohibits him from doing it again, so she [his divorcée] is not lawful for him until she marries another husband [and he divorces her], in order that people do not plunge into divorce, taking it as a light matter, and in order that women may not be caused to suffer in the process.'['Uyun Akhbar ar-Ridha, v. 2, p. 85, no. 27]

7- الإمامُ الرِّضا (عَلَيهِ السّلامُ) - مِمّا كَتَبَ إلى محمّدِ بنِ سِنانٍ في عِلَّةِ الطلاقِ ثلاثاً -: وعِلَّةُ الطلاقِ ثلاثاً لِما فيهِ مِن المُهلَةِ فيما بينَ الواحِدَةِ إلى الثلاثِ؛ لرَغبَةٍ تَحدُثُ أو سُكونِ غَضَبٍ إن كانَ، ولِيَكُونَ ذلكَ تَخويفاً وتَأديباً للنِّساءِ وزَجرا لهُنَّ عن مَعصيَةِ أزواجِهِنَّ فَاستَحَقَّت المرأةُ الفُرقَةَ والمُبايَنَةَ لدُخُولِها فيما لا يَنبَغي مِن مَعصيَةِ زَوجِها، وعِلَّةُ تَحريمِ المرأةِ بعدَ تِسعِ تَطليقاتٍ فلا تَحِلُّ لَهُ أبدا عُقوبَةً؛ لئلاّ يُتَلاعَبَ بِالطلاقِ، ولا تُستَضعَفَ المرأةُ، ولِيَكُونَ ناظِراً في أُمورِهِ مُتَيَقِّظا مُعتَبِراً، ولِيَكونَ يائساً لَها مِن الاجتِماعِ بعدَ تِسعِ تَطليقاتٍ.

7– Imam Ar-Ridha' (a.s.) said in a letter that he wrote to Muhammad Ibn Sinan outlining the reason for restricting the divorce to three times, 'The reasoning behind the divorce being permissible three times is to do with the respite it gives [each party to think] between the first to the third time – for in that time, a desire [for one's spouse] may arise or one's rage may subside. Also, [it has been restricted to three] in

order to discipline and deter women from disobeying their husbands [time after time] whereby she may have become deserving of separation and distancing for doing something to disobey her husband. The reason why a woman becomes unlawful for a man after nine counts of divorce, where he is absolutely not allowed a woman and is punishable for it, is in order that people do not make a jest of divorce and so that women are not abased, and so that man may consider his situation carefully and vigilantly [before plunging into marriage and divorce], and that he may feel despair at ever coming back together with a woman after having divorced nine times.'['Aellal al-Shara'i'a, p. 507, no. 1]

Doubt

Doubt الشَّك

Doubt

الشَّكّ

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): علَيكَ بِلُزُوم اليَقين وتَجَنُّبِ الشَّكّ ، فلَيسَ للمَرءِ شَيءٌ أهْلَكَ لِدينِهِ مِن غَلَبَةِ الشَّكّ على يَقينِهِ.1

1– Imam Ali (a.s.) said, 'You must adhere to conviction and keep away from doubt, for there is nothing more detrimental to a man's faith than for doubt to overpower his conviction.'[Ghurar al-Hikam, no. 6146]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ما شَكَكتُ في الحَقّ مُذ أُرِيتُهُ2

2– Imam Ali (a.s.) said, 'I have never doubted the truth since I have been shown it.'[Ghurar al-Hikam, no. 9482]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنّي لَعَلى يَقينٍ مِن رَبّي ، وغَيرِ شُبهَةٍ مِن دِيني3

3– Imam Ali (a.s.) said, 'Verily I am absolutely convinced about my Lord, and do not entertain any obscurity in my religion.'[Nahjul Balaghah, Sermon 22]

4ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) ـ في قولِهِ تعالى: «لِيُذْهِبَ عَنْكُمُ الرِّجْسَ» ـ: الرِّجسُ هُو الشَّكُّ ، واللّهِ لا نَشُكُّ في رَبِّنا أبداً.

4– Imam al-Sadiq (a.s.) with regards to Allah's verse in the Qur'an: ***"Indeed Allah desires to repel all impurity from you..."*** [***Qur'an 33:33***], said, 'Impurity is doubt, and by Allah, we never doubt in our Lord.' [al-Kafi, v. 1, p. 288, no. 1]

Causes and Effects of Doubt

أسبابُ الشَّكِّ

5ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الشَّكُّ ثَمَرَةُ الجَهلِ. .

5– Imam Ali (a.s.) said, 'Doubt is the product of ignorance.' [Ghurar al-Hikam, no. 725]

6ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن عَتا عن أمرِ اللّهِ شَكَّ ، ومَن شَكَّ تعالَى اللّهُ علَيهِ فَأذَلَّهُ بسُلطانِهِ ، وصَغَّرَهُ بجَلالِهِ كما اغتَرَّ بِرَبِّهِ الكَريمِ وَفَرَّطَ في أمرِهِ .

6– Imam Ali (a.s.) said, 'Whoever is insolent with regards to Allah's command becomes prone to doubting, and whoever doubts, Allah, Most Sublime over him, disgraces him with His authority, and belittles him with His Might just as he had shown contempt for His command.' [Nahj al-Sa'ada, v. 1, no. 373]

7ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لا تَرتابُوا فَتَشُكُّوا ، ولا تَشُكُّوا فَتَكفرُوا ، ولا تُرَخِّصُوا لِأنفُسِكُم فَتُدهِنوا.

7– Imam Ali (a.s.) said, 'Do not give in to misgivings lest you start to doubt, and do not doubt lest you disbelieve, and do not allow yourselves to become emboldened [against Allah] lest you fall into self-deception.' [Bihar al-Anwar, v. 2, p. 54, no. 24]

8ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الشَّكُّ يُحبِطُ الإيمانَ.

8– Imam Ali (a.s.) said, 'Doubt thwarts faith.' [Ghurar al-Hikam, no. 723]

9ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الشَّكُّ يُطفِئُ نورَ القَلبِ.

9– Imam Ali (a.s.) said, ‘Doubt extinguishes the light of the heart.’[Ghurar al–Hikam, no. 1242]

10ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ثَمرَةُ الشَّكِّ الحَيرَةُ

10– Imam Ali (a.s.) said, ‘The consequence of doubt is confusion.’[Ghurar al–Hikam, no. 4619]

Factors That Dispel Doubt

ما يَرفَعُ الشَّكَّ

11ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): بتَكَرُّرِ الفِكرِ يَنجابُ الشَّكُّ . .

11– Imam Ali (a.s.) said, ‘Doubts are dispelled through repetition of one’s thought processes.[Ghurar al–Hikam, no. 4271]

12ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): عَجِبتُ لِمَن شَكَّ في اللّهِ وهو يَرى خَلقَ اللهِ!

12– Imam Ali (a.s.) said, ‘How I wonder at the one who entertains doubts about Allah whilst beholding the very creation of Allah.’[Nahjul Balaghah, Saying 126]

13ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ماارتابَ مُخلِصٌ ولا شَكَّ مُوقِنٌ . .

13– Imam Ali (a.s.) said, ‘A sincere person does not entertain misgivings and a person convinced [of his faith] does not doubt.’[Ghurar al–Hikam, no. 9532]

The Aspects of Doubt

شُعَبُ الشَّكِّ

14ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الشَّكُّ على أربَعِ شُعَبٍ: على التَّمارِي ، والهَولِ ، والتَّرَدُّدِ ، والاستِسلامِ ، فَمَن جَعَلَ المِراءَ دَيدَنا لَم يُصبِحْ لَيلُهُ ، ومَن هالَهُ ما بَينَ يَدَيهِ نَكَصَ على عَقِبَيهِ ، ومَن تَرَدَّدَ في الرَّيبِ وَطِئَتهُ سَنابِكُ الشَّياطينِ ، ومَنِ استَسلَمَ لِهَلَكَةِ الدُّنيا والآخِرَةِ هَلَكَ فيهِما.

14– Imam Ali (a.s.) said, ‘There are four aspects to doubt: unreasonable debating [born out of a desire to

doubt everything], fear, wavering and undue submission. The one who always resorts to unreasonable debating never again sees the light after darkness. The one who is afraid of what befalls him [doubting as a result] is always turning back on his heels. The one who wavers between his misgivings is trampled by Satan underfoot, and the one who succumbs to the perils of this world and the next is destroyed in them both.’[Nahjul Balaghah, Saying 31]

Dreams

Dreams الرُّؤيا

Glad Tidings in Dreams

بُشرَى الرُّؤيا

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ في قولِهِ تعالى: «لَهُمُ الْبُشْرَى فِى الْحَيَوةِ الدُّنْيَا وَ فِى الْأَخِرَةِ لاَ تَبْدِيلَ لِكَلِمَـتِ اللَّهِ ذَ لِكَ هُوَ الْفَوْزُ الْعَظِيمُ»ـ: هي الرُّؤيا الحَسَنَةُ يَرَى المُؤمنُ فَيُبشَّرُ بها في دُنياهُ.

1– The Prophet (S), with regard to Allah's verse in the Qur’an ***"for them are glad tidings"*** [***Qur’an 10:64***], said, 'This is in reference to the good dream which a believer has and which gives him good news in this world.’[al-Kafi, v. 8, p. 90, no. 60]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لم يَبقَ مِنَ النبوَّةِ إلّا المُبَشِّراتُ، قالوا: وما المُبَشِّراتُ؟ قال: الرؤيا الصالِحَةُ

2– The Prophet (S) said, 'No remnants of prophecy remain today [in people's lives] except glad tidings.’ When asked what glad tidings were, he replied, 'True dreams.’[Bihar al-Anwar, v. 61, p. 177, no. 39]

3ـ الإمامُ الرِّضا (عَلَيهِ السَّلامُ): إنّ رسولَ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) كانَ إذا أصبَحَ قالَ لأصحابِهِ: هل مِن مُبَشِّراتٍ؟ يَعنِي بِهِ الرُّؤيا.

3– Imam Ar-Ridha’ (a.s.) said, 'When the Prophet (S) used to wake up in the morning, he used to first ask his companions, 'Are there any good news?' meaning any good dreams.’[al-Kafi, v. 8, p. 90, no. 58]

Categories of Dreams

أقسامُ الرُّؤيا

4ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): إنّ العِبادَ إذا نامُوا خَرَجَت أرواحُهُم إلى السماءِ ، فما رَأتِ الرُّوحُ في السماءِ فهُوالحقُّ وما رَأت في الهواءِ فهُو الأضغاثُ .

4– Imam al-Baqir (a.s.) said, 'When people sleep, their spirits go out into the sky. Whatever the spirit sees while in the sky is true, and whatever it sees on the way in the wind are just muddled dreams.'[Amali al-Saduq, p. 125, no. 16]

5ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): الرؤيا على ثلاثةِ وُجوهٍ: بِشارَةٌ مِنَ اللّهِ للمُؤمنِ ، وتَحذيرٌ مِنَ الشيطانِ ، وأضغاثُ أحلامٍ .

5– Imam al-Sadiq (a.s.) said, 'There are three types of dreams: glad tidings from Allah for the believer, ominous dreams from Satan, and muddled dreams.'[al-Kafi, v. 8, p. 90, no. 61]

Interpretation of Dreams

تَفسيرُ الرُّؤيا

6ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إذا رَأى أحَدُكُم الرؤيا الحَسَنَةَ فَلْيُفَسِّرْها ولْيُخبِرْ بها ، وإذا رَأى الرؤيا القَبيحَةَ فلا يُفَسِّرْها ولا يُخبِرْ بها.

6– The Prophet (S) said, 'When any of you sees a good dream, then go ahead and interpret it and inform others of it, and if you see a bad dream, then neither interpret it, nor inform others of it.'[Kanz al-'Ummal, no. 41392]

7ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الرؤيا لا تُقَصُّ إلّا على مؤمنٍ خلا مِن الحَسَدِ والبَغيِ

7– The Prophet (S) said, 'A dream should only ever be related to a believer who does not harbour jealousy or wrongdoing.'[al-Kafi, v. 8, p. 336, no. 530]

Eloquence

Eloquence البَلاغَة

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): البَلاغةُ ما سَهُلَ على المَنطِقِ وخَفَّ على الفِطْنَةِ1

1- Imam Ali (a.s.) said, 'Eloquence is that which is easy [for the speaker] to pronounce and light on the [listener's] intellect.'[Ghurar al-Hikam, no. 1881]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): البَلاغةُ أنْ تُجِيبَ فلا تُبْطئَ، وتُصِيبَ فلا تُخْطئَ2

2- Imam Ali (a.s.) said, 'Eloquence is to answer without delay, and to be correct without mistakes.'[Ibid. no. 2150]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): قد يُكْتَفى مِن البَلاغةِ بالإيجازِ3

3- Imam Ali (a.s.) said, 'Brevity may suffice in accomplishing eloquence.'[Ibid. no. 6666]

ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): لَيسَتِ البَلاغَةُ بحِدَّةِ اللّسانِ ولا بِكَثْرةِ الهَذَيانِ، ولكنَّها إصابةُ المَعنى وقَصْدُ الحُجّةِ4

4- Imam al-Sadiq (a.s.) said, 'Eloquence is not exemplified by the sharpness of the tongue, nor through excess babbling; rather it is through capturing the intended meaning and aiming at the proof.'[Tuhaf al-'Uqul, no. 312]

ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): ثلاثةٌ فيهِنَّ البَلاغةُ: التّقَرُّبُ مِنمعنى البُغْيةِ، والتَّبَعُّدُ مِن حَشْوِ الكلامِ، والدَّلالةُ بالقليلِ على الكثيرِ.5

5- Imam al-Sadiq (a.s.) said, 'Eloquence lies in three things: coming close to the intended meaning, avoiding waffling, and communicating more meaning in fewer words.'[Ibid. no. 317]

The Most Eloquent Speech

أبلَغُ الكَلامِ

. ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): أبلَغُ البَلاغةِ ما سَهُلَ في الصَّوابِ مَجازُهُ وحَسُنَ إيجازُهُ6

6– Imam Ali (a.s.) said, ‘The most expressive eloquence lies in that which is metaphorically correct and easy to grasp, and that which is pleasantly brief.’[Ghurar al–Hikam, no. 3307]

ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): أحسَنُ الكلامِ ما زانَهُ حُسْنُ‌النِّظامِ، وفَهِمَهُ الخاصُّ والعامُّ7

7– Imam Ali (a.s.) said, ‘The best speech is that which is decorated by a pleasant structure and is understood by the elite as well as the laymen.’[Ibid. no. 3304]

Manipulation Through Speech

التَّشَدُّقُ فِي الكَلامِ

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): شِرارُ أُمَّتي الثَّرثارُونَ، وَالمُتَشَدِّقونَ المُتَفَيهِقونَ، وخِيارُ أُمَّتي أحاسِنُهُم أخلاقاً8

8– The Prophet (S) said, ‘Allah despises the eloquent man who plays with his tongue like a drill.’[Kanz al–’Ummal, no. 7919]

Employment

Employment الإجارَة

Employment

الإجارَةُ وَ المَعيشَةُ

1– الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ في قولِهِ تعالى نحنُ قَسَمنا بينهم معيشَتهم ـ أخبرَنا سبحانَه أنَّ الإجارةَ أحدُ مَعايشِ الخَلْقِ ، إذ خالفَ بحكمتِهِ بينَ هِمَمِهِم وإرادتهِم وسائرِ حالاتِهِم ، وجعلَ ذلكَ قِواما لِمَعايشِ الخَلْقِ ، وهُو الرّجُلُ يَستأجِرُ الرّجُلَ ... ولو كانَ الرّجُلُ منّا يُضْطَرُّ إلى أن يكونَ بَنّاءً لنفسِهِ أو نَجّارا أو صانعا في شيءٍ مِن جميعِ أنواعِ‌الصَّنائعِ لنفسِهِ ... ما استقامَتْ أحوالُ العالَمِ بتلكَ ، ولا اتّسعُوا لَه ، ولَعَجزوا عَنهُ ، ولكنّهُ أتْقَنَ تدبيرَهُ لِمخالَفَتِهِ بينَ هِمَمِهِم ، وكلُّ ما يُطلَبُ مِمّا تَنصَرِفُ إليهِ همّتُهُ ممّا يَقومُ بِهِ بعضُهُم لبعضٍ ، ولِيَستَغنيَ بعضُهُم ببعضٍ في

أبوابِ المَعايِشِ الّتي بها صَلاحُ أحوالِهِم.

1– Imam Ali (a.s.) said about the verse: “It is We who have dispensed among them their livelihood”, ‘Allah, the Exalted, told us that employment is one of the means of people’s livelihood. He, in His wisdom, diversified their energies, will, and conditions. Thus, He made man’s employment of one another one of the means of people’s livelihood … If every one of us was forced to build for himself, make his own furniture, and produce everything himself … the world’s conditions would not be bearable and people would not be able to endure them, and would find them impossible. But He ensured its management by diversifying their energies so that everyone performs for others that which is compatible with his own capacity, in order for some of them to be served by others and for their conditions to be sound.’[Wasa’il al–Shi’ah, v. 13, p. 244, no. 3]

Divine Disapproval of Offering Oneself for Hiring

كَراهَةُ إجارَةِ النَّفْسِ

2– عمّارِ السّاباطي قلتُ لأبي عبدِاللّهِ (عَلَيهِ الّسَلامُ): الرّجُلُ يَتّجِرُ ، فإنْ هُو آجَرَ نَفسَهُ أُعطِيَ ما يُصِيبُ في تجارتِهِ ، فقالَ لا يُؤاجِرْ نفسَهُ، ولكنْ يَسترزِقُ‌اللّهَ عزّ وجلّ ويَتَّجِرُ، فإنّهُ إذا آجَرَ نفسَهُ حَظَرَ على نفسِهِ الرِّزْقَ

2– Ammar al–Sabati narrated, ‘I asked Abu Abdillah (a.s.) about a man who trades but he can make the same money by working for someone else. He said, ‘He should not work for someone else. Rather, he must seek Allah’s bounty by trading, for by working for someone else, he restricts Allah’s bounty for him.’[al–Kafi, v. 5, p. 90, no. 3]

Employment Agents

الدَّلّالُ فِي الإجارَةِ

3– محمّدَ بنِ مسلمٍ عن أحدِهِما (عَلَيهِمَا الّسَلامُ): أ نَّهُ سُئِلَ عنِ الرَّجُلِ يَتَقَبّلُ بالعَمَلِ فلا يَعملُ فيهِ ويَدفَعُهُ إلى آخرَ فيربَحُ فيهِ ، قالَ لا ، إلّا أن يَكونَ قد عَمِلَ فيهِ شَيئاً.

3– Muhammad b. Muslim narrated from one of the Imams (a.s.), that he was asked about a man who accepts a job and before doing any work, he passes it on to another and profits from it himself; to which he replied, ‘No, [it is not allowed] unless he does some work on it.’[Ibid. p. 273, no. 1]

Wronging the Worker

ظُلمُ الأجيرِ

4- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن ظَلَمَ أجِيرا أجرَهُ أحبَطَ اللّهُ عَملَهُ وحَرّمَ علَيهِ رِيحَ الجَنّةِ ، وإنّ رِيحَها لَتُوجَدُ مِن مَسيرَةِ خَمسِمائةِ عامٍ.

4- The Prophet (S) said, 'A man who wrongs a worker in his wage, will have Allah annul his worship and prevent him from smelling the breeze of Paradise, which can be smelled from a distance of five hundred years.'[Amali al-Saduq, p. 347, no. 1]

5- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ظُلمُ الأجِيرِ أجرَهُ مِن الكبائرِ.

5- The Prophet (a.s.) said, 'Wronging the worker in his wage is a grave sin.'[Bihar al-Anwar, v. 103, p. 170, no. 27]

Informing [The Worker] of Wages and the Etiquette of Payment

إعلامُ الأُجرَةِ وأدَبُ إعطائِها

6- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أعطُوا الأجيرَ أجرَهُ قَبلَ أنْ يَجِفَّ عَرَقُهُ ، وأعْمِلْهُ أجرَهُ وهُو في عملِهِ.

6- The Prophet (S) said, 'Give the worker his wage before his sweat dries up, and inform him of his wage while he is still working.'[Kanz al-'Ummal, no. 9126]

7- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): نَهى [رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ)] أن يُستَعمَلَ أجيرٌ حتّى يُعلمَ ما أُجرتُهُ .

7- Imam Ali (a.s.) said, 'The Prophet (S) forbade using the services of a worker before he is informed of his wages.'[al-Faqih, v. 4, p. 10, no. 4968]

The End

The End الخاتِمَة

The End

الخاتِمَة

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : لا يَزالُ المؤمنُ خائفا من سُوءِ العاقِبَةِ، لايَتَيقّنُ الوُصولَ إلى رِضْوانِ اللّهِ حتّى يكونَ وَقتُ نَزْعِ رُوحِهِ وظُهورِ مَلَكِ المَوتِ لَهُ.

1– The Prophet (S) said, ‘The believer is continuously fearful of a bad end [to his life] and remains uncertain of attaining the pleasure of Allah until the angel of death appears and takes his soul.’[Bihar al–Anwar, v. 71, p. 366, no. 13]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إنَّ الرّجُلَ لَيعْمَلُ الزَّمَنَ الطّويلَ بعَمَلِ أهْلِ الجَنّةِ ، ثُمّ يُخْتَمُ لَهُ بعَمَلِ أهْلِ النّارِ

2– The Prophet (S) said, ‘Verily a man may carry out the actions of the people of Paradise for a long period of time, but end his life with the actions of the people of the Hellfire.’[Kanz al–’Ummal, no. 545]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : لا علَيكُم أنْ تُعْجَبوا بأحَدٍ حتّى تَنْظُروا بما يُخْتَمُ لَهُ ، فإنَّ العامِلَ يَعْمَلُ زَمانا مِن عُمرِهِ أو بُرْهَةً مِن دَهْرِهِ بعَمَلٍ صالحٍ لو ماتَ علَيهِ دَخَلَ الجَنّةَ، ثُمَّ يَتَحَوّلُ فيَعْمَلُ عَمَلاً سَيّئا.

3– The Prophet (S) said, ‘Do not be amazed by [the good actions of] anyone until you see his end, for verily one may perform good actions for a period of his life that if he were to die during that time he would enter Paradise, but he subsequently changes and then commits evil actions.’[Kanz al–’Ummal, no. 589]

What Brings About a Good Final Outcome

موجِباتُ حُسنِ العاقِبَةِ

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : إنْ أرَدْتَ أنْ يُؤْمِنَكَ اللّهُ سُوءَ العاقِبَةِ فاعْلَمْ أنَّ ما تَأْتيهِ مِن خَيرٍ فبفَضْلِ اللّهِ وتَوفيقِهِ ،

وما تَأْتيهِ مِن سُوءٍ فبإمْهالِ اللّهِ و إنْظارِهِ ، إيّاكَ وحِلْمَهُ وعَفْوَهُ عَنكَ.

4– Imam Ali (a.s.) said, ‘If you want Allah to protect you from an evil final outcome [to your life], then know that whatever good that comes is from Allah’s grace and divine succour, and whatever bad that comes, know that Allah has delayed it for you and you have already been given respite for it, so be aware of Allah’s clemency and pardon for you.’[Bihar al-Anwar, v. 70, p. 392, no. 60]

5ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ لبعضِ النّاسِ ـ : إنْ أرَدْتَ أنْ يُخْتَمَ بخَيرٍ عَمَلُكُ حتّى تُقْبَضَ وأنتَ في أفْضَلِ الأعْمالِ فعَظِّمْ للّهِ حَقَّهُ أن تَبْذُلَ نَعْماءَهُ في مَعاصيهِ ، وأنْ تَغْتَرَّ بحِلْمِهِ عَنكَ ، وأكْرِمْ كُلَّ مَن وَجَدْتَهُ يُذْكَرُ مِنّا أو يَنْتَحِلُ مَوَدّتَنا.

5– Imam al-Sadiq (a.s.) said to some people, ‘If you want a good final outcome to your actions and for your soul to be taken while you are in the best of actions then observe the rights of Allah, do not use His bounties to disobey Him, do not allow the fact that Allah is clement with you to delude you [into negligence], and respect and honour everyone whom we praise or those who embrace our love.’[‘Uyun Akhbar ar-Ridha, v. 2, p. 4, no. 8]

Enjoining Good And Prohibiting Wrong

Enjoining Good And Prohibiting Wrong الأمرُ بِالمَعروفِ وَالنَّهيُ عَنِ المُنكَرِ

Enjoining Good and Prohibiting Wrong

الأمرُ بِالمَعروفِ وَالنَّهيُ عَنِ المُنكَرِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن أمَرَ بِالمَعروفِ ونَهى عَنِ المُنكَرِ فهُوَ خَليفَةُ اللّهِ في الأرضِ ، وخَليفَةُ رَسولِهِ.

1– The Prophet (S) said, ‘Whoever enjoins good and prohibits wrong is the deputy of Allah and the deputy of His Prophet on the earth.’[Mustadrak al-Wasa’il, v. 12, p. 179, no. 13817]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ اللّهَ تَبارَكَ وتَعالى لَيُبغِضُ المُؤمِنَ الضَّعيفَ الّذي لا زَبْرَ لَهُ ، وقالَ: هُوَ الّذي لا يَنهى عَنِ المُنكَرِ.

2– The Prophet (S) said, ‘The Prophet (S) said, ‘Verily Allah, Mighty and Exalted, despises the weak believer who has no religion [i.e. has no devotion to his religion].’ When asked who a believer with no religion is, he replied, ‘He who does not prohibit wrong.’[al-Kafi, v. 5, p. 59, no. 15]

3ـ . ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): قِوامُ الشَّريعَةِ الأمرُ بِالمَعروفِ، والنَّهيُ عَنِ المُنكَرِ ، وإقامَةُ الحُدودِ

3– Imam Ali (a.s.) said, ‘The basis of Islamic law is the enjoinment of good and the prohibition of wrong.’[Ghurar al-Hikam, no. 6817]

4ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): وما أعمالُ البِرِّ كُلُّها والجِهادُ في سَبيلِ اللّهِ عِندَ الأمرِ بِالمَعروفِ والنَّهيِ عَنِ المُنكَرِ، إلّا كَنَفثَةٍ في بَحرٍ لُجّيٍّ.

4– Imam Ali (a.s.) said, ‘All acts of righteousness and striving in the way of Allah are as mere spittle in the deep sea compared to enjoining good and prohibiting wrong.’[Nahjul Balaghah, Saying 374]

5ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): الأمرُ بِالمَعروفِ أفضَلُ أعمالِ الخَلقِ ـ

5– Imam Ali (a.s.) said, ‘Enjoinment of good is the best of all acts performed by creation.’[Ghurar al-Hikam, no. 1977]

6ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): اعلَموا أنَّ الأمرَ بِالمَعروفِ والنَّهيَ عَنِ المُنكَرِ لَم يُقَرِّبا أجَلاً ، ولَم يَقطَعا رِزقا ـ

6– Imam Ali (a.s.) said, ‘Know that enjoinment of good and prohibition of wrong never reach an end, and never cut off sustenance.’[al-Kafi, v. 5, p. 57, no. 6]

7ـ الإمامُ الحسينُ (عَلَيهِ الّسَلامُ): كانَ يُقالُ: لا تَحِلُّ لِعَينٍ مُؤمِنَةٍ تَرَى اللّهَ يُعصى فتَطرِفُ حتّى يُغَيِّرَهُ ـ

7– Imam al-Husayn (a.s.) said, ‘It is not permissible for a believing eye to watch Allah being disobeyed and close without first changing the situation.’[Tanbih al-Khawatir, v. 2, p. 179]

8ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): إنَّ الأمرَ بِالمَعروفِ والنَّهيَ عَنِ المُنكَرِ سَبيلُ الأنبياءِ ، ومِنهاجُ الصُّلَحاءِ ، فريضَةٌ عَظيمَةٌ بِها تُقامُ الفَرائضُ ، وتَأمَنُ المَذاهِبُ ، وتَحِلُّ المَكاسِبُ ، وتُرَدُّ المَظالِمُ ، وتَعمُرُ الأرضُ ، ويُنتَصَفُ مِنَ الأعداءِ ، ويَستَقيمُ الأمرُ .

8– Imam al-Baqir (a.s.) said, ‘Verily the enjoinment of good and the prohibition of wrong is the path of

the prophets, the way of the righteous, a great obligation on which all other obligations are founded and on which ideologies are secured, by which earnings are made lawful, by which iniquities are redressed, through which the earth flourishes, justice is sought from enemies and [Allah's] command is kept upright.'[al-Kafi, v. 5, p. 56, no. 1]

The Danger in Abandoning the Enjoinment of Good and the Prohibition of Wrong

خَطَرُ تَركِ الأمرِ بِالمَعروفِ وَالنَّهيِ عَنِ المُنكَرِ

9ـ . . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لَتَأمُرُنَّ بِالمَعروفِ ولَتَنهُنَّ عَنِ المُنكَرِ ، أو لَيَعُمَّنَّكُم عَذابُ اللّهِ

9– The Prophet (S) said, 'You must enjoin good indeed and you shall prohibit wrong otherwise the chastisement of Allah will surely overtake you.'[Wasa'il al-Shi'ah, v. 11, p. 407, no. 12]

10ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ) ـ مِن وَصِيَّتِهِ لِلحَسَنَينِ ' بعدَ أن ضَرَبَهُ ابنُ مُلجَمٍ ـ: لا تَترُكوا الأمرَ بِالمَعروفِ والنَّهيَ عَنِ المُنكَرِ فَيُوَلّى عَلَيكُم شِرارُكُم ثُمَّ تَدعونَ فلا يُستَجابُ لَكُم .

10– Imam Ali (a.s.) said in his last will to Imam Hasan and Imam Husayn (a.s.) after he had been struck by Ibn Muljim, 'Never abandon the enjoinment of good and the prohibition of wrong lest the evil ones amongst you gain mastery over you whereafter you will supplicate [Allah] but you will not be answered.'[Nahjul Balaghah, Letter 47]

He Who Contents Himself with a People's (Wrong) Action

مَن رَضِيَ بِفِعلِ قَومٍ

11ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): الرّاضي بِفِعلِ قومٍ كالدّاخِلِ فيهِ مَعَهُم ، وعَلى كُلِّ داخِلٍ في باطِلٍ إثمانِ: إثمُ العَمَلِ بِهِ ، وإثمُ الرِّضا بِهِ . .

11– Imam Ali (a.s.) said, 'The one who contents himself with the wrong action of a group of people is as one who plunges into it with them, and every person who plunges into wrongdoing is guilty of two sins: the sin of having committed the wrong and the sin of being content with it.'[Nahjul Balaghah, Saying 254]

12ـ الإمامُ الجوادُ (عَلَيهِ الّسَلامُ): مَنِ استَحسَنَ قَبيحاً كانَ شَريكاً فيهِ

12– Imam al-Jawad (a.s.) said, ‘He who approves of a wicked deed partakes in it.’[Kashf al-Ghamma, v. 3, p. 139]

13ـ الإمامُ الجوادُ (عَلَيهِ الّسَلامُ): مَن شَهِدَ أمراً فكَرِهَهُ كانَ كمَن غابَ عَنهُ ، ومَن غابَ عَن أمرٍ فرَضِيَهُ كانَ كمَن شَهِدَهُ.

13– Imam al-Jawad (a.s.) said, ‘He who witnesses a misdeed and abhors it is as one who was absent thereat, whereas he who is absent from a misdeed and yet contents himself with it is as one who witnessed it.’[Tuhaf al-’Uqul, no. 456]

The Conditions to Be Observed by One Who Enjoins Good

شَرائِطُ الآمِرِ بِالمَعروفِ

14ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن أمَرَ بِمَعروفٍ فليَكُنْ أمرُهُ ذلكَ بِمَعروفٍ

14– The Prophet (S) said, ‘One who enjoins good should do so using good means.’[Kanz al-’Ummal, no. 5523]

15ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ لَمّا قيلَ لَهُ: لا نَأمُرُ ولا نَنهى إلّا بِما عَمِلنا بِهِ أو انتَهَينا عَنهُ كُلِّهِ ـ: لا ، بَل مُروا بِالمَعروفِ وإن لَم تَعمَلوا بِهِ كُلِّهِ، وانهَوا عَنِ المُنكَرِ وإن لَم تَنتَهوا عَنهُ كُلِّهِ.

15– The Prophet (S) was once told, ‘We only enjoin that which we ourselves practice absolutely and we only prohibit that which we refrain from absolutely’, to which he replied, ‘No, rather enjoin good even if you yourself do not practice it absolutely and prohibit wrong even if you yourself do not refrain from it absolutely.’[Tanbih al-Khawatir, v. 2, p. 213]

16ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنّي لَأَرفَعُ نَفسي أن أنهى النّاسَ عَمّا لَستُ أنتَهي عَنهُ ، أو آمُرَهُم بِما لا أسبِقُهُم إلَيهِ بِعَمَلي.

16– Imam Ali (a.s.) said, ‘Verily I bring myself to prohibit people from that which I myself do not refrain from, or to enjoin them that which I myself have not performed before them.’[Ghurar al-Hikam, no. 3780]

17- . . الإمامُ عليٌّ (عَلَيهِ السّلامُ): لَعَنَ اللّهُ الآمِرينَ بِالمَعروفِ التّارِكينَ لَهُ ، والنّاهينَ عَنِ المُنكَرِ العامِلينَ بِهِ

17– Imam Ali (a.s.) said, ‘Allah curses those who enjoin good but abandon its practice, and those who prohibit wrong but commit it themselves.’[Nahjul Balaghah, Sermon 129]

18- ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): وانهَوا عَنِ المُنكَرِ وتَناهَوا عَنهُ؛ فإنَّما أُمِرتُم بِالنَّهيِ بَعدَ التّناهي

18– Imam Ali (a.s.) said, ‘And prohibit wrong and abstain from it yourselves, for verily you have been commanded to prohibit wrong after abstention from it.’[Nahjul Balaghah, Sermon 105]

19- ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إنَّما يَأمُرُ بِالمَعروفِ ويَنهى عَنِ المُنكَرِ مَن كانَت فيهِ ثَلاثُ خِصالٍ: عامِلٌ بِما يَأمُرُ بِهِ وتارِكٌ لِما يَنهى عَنهُ ، عادِلٌ فيما يَأمُرُ عادِلٌ فيما يَنهى ، رَفيقٌ فيما يَأمُرُ ورَفيقٌ فيما يَنهى .

19– Imam al-Sadiq (a.s.) said, ‘Verily the one who enjoins good and prohibits wrong should possess three qualities: he should act upon that which he enjoins and abstain from that which he prohibits; he must be just with regards to what he enjoins and just with regards to what he prohibits; and he must be gentle in what he enjoins and gentle in what he prohibits.’[al-Khisal, p. 109, no. 79]

The Lowest Level of Prohibition of Wrong

أدنى مَراتِبِ النَّهيِ عَنِ المُنكَرِ

20- ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن رَأى مِنكُم مُنكَراً فَلْيُغَيِّرْهُ بِيَدِهِ ، فإن لَم يَستَطِعْ فبِلِسانِهِ ، فإن لَم يَستَطِعْ فبِقَلبِهِ وذلكَ أضعَفُ الإيمانِ.

20– The Prophet (S) said, ‘He who sees wrong being done should redress the situation with his own hand, and if he cannot do so then with his tongue, and if he cannot do so then with his heart [disapproving the act], and that is the weakest level of faith.’[al-Targhib wa al-Tarhib, v. 3, p. 223, no. 1]

21- ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ألا لا يَمنَعَنَّ أحَدَكُم هَيبَةُ النّاسِ أن يَقولَ الحَقَّ إذا رَآهُ أن يَذَّكَّرَ بِعِظَمِ اللّهِ ، لا يُقَرِّبُ مِن أجَلٍ ولا يُبعِدُ مِن رِزقٍ.

21– The Prophet (S) said, ‘Indeed fear of people must not prevent any of you from speaking the truth when he sees it fit to remind others of the grandeur of Allah, for neither will it [i.e. speaking the truth] hasten your destined end, nor will it ward off your decreed sustenance.’[Kanz al-’Ummal, no. 5570]

22ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن تَرَكَ إنكارَ المُنكَرِ بقَلبِهِ ويَدِهِ ولِسانِهِ فهُوَ مَيِّتٌ بَينَ الأحياءِ

22– Imam Ali (a.s.) said, ‘He who abandons the prohibition of wrong with his heart, his hand and his tongue is a dead man walking amongst the living.’[al-Tahdhib, v. 6, p. 181, no. 374]

23ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أمَرَنا رَسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) أن نَلقى أهلَ المَعاصي بِوُجوهٍ مُكفَهِرَّةٍ

23– Imam Ali (a.s.) said, ‘The Prophet (S) commanded us to meet the sinners with stern faces.’[al-Kafi, v. 5, p. 59, no. 10]

24ـ . الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): حَسبُ المُؤمِنِ عِزّاً إذا رَأى مُنكَراً أن يَعلَمَ اللّهُ عَزَّوجلَّ مِن قَلبِهِ إنكارَهُ

24– Imam al-Sadiq (a.s.) said, ‘It is honour indeed for a believer that when he sees wrong being done, Allah, Mighty and Exalted, knows his heart to have rejected it.’[al-Kafi, v. 5, p. 60, no. 1]

Enmity

العَداوَةُ Enmity

Enmity

النَّهيُ عَنِ المُعاداةِ

Prohibition of Showing Enmity towards Anyone

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ما عَهِدَ إلَيَّ جَبرَئيلُ (عَلَيهِ الّسَلامُ) في شَيءٍ ما عَهِدَ إلَيَّ في مُعاداةِ الرِّجالِ

1– The Prophet (S) said, ‘Gabriel has not exhorted me against anything like he has exhorted me against showing enmity towards people.’[al-Kafi, v. 2, p. 202, no. 11]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ما نُهِيتُ عن شَيءٍ بَعدَ عِبادَةِ الأوثانِ ما نُهِيتُ عَن مُلاحاةِ الرِّجالِ

2– The Prophet (S) said, ‘After idol–worship, I have not been prohibited with anything as significantly as I have been prohibited hostility towards people.’[Tuhaf al–’Uqul, no. 42]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن لاحَى الرِّجالَ سَقَطَت مُروءَتُهُ وذَهَبَت كَرامَتُهُ

3– The Prophet (S) said, ‘Whoever shows hostility towards others, his gallantry wanes and his kindness vanishes.’[Amali al–Tusi, p. 512, no. 1119]

4ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): رَأسُ الجَهلِ مُعاداةُ النّاسِ

4– Imam Ali (a.s.) said, ‘The peak of ignorance is showing enmity towards people.’[Ghurar al–Hikam, no. 5237]

5ـ . الإمامُ الباقرُ (عَلَيهِ السَّلامُ): إيّاكُم والخُصومَةَ ؛ فإنَّها تُفسِدُ القَلبَ وتُورِثُ النِّفاقَ

5– Imam al–Baqir (a.s.) said, ‘Beware of antagonistic dispute for verily it corrupts the heart and engenders hypocrisy.’[Hilyat al–Awliya’, v. 3, p. 184, no. 235]

The Seed of Enmity

بَذرُ العَداوَةِ

6ـ . الإمامُ عليٌّ (عَلَيهِ السَّلامُ): عِلَّةُ المُعاداةِ قِلَّةُ المُبالاةِ

6– Imam Ali (a.s.) said, ‘The cause of enmity is lack of consideration [for others].’[Ghurar al–Hikam, no. 6302]

7ـ . الإمامُ عليٌّ (عَلَيهِ السَّلامُ): لِكُلِّ شَيءٍ بَذرٌ وبَذرُ العَداوَةِ المِزاحُ

7– Imam Ali (a.s.) said, ‘Everything has a seed, and the seed of enmity is mockery.’[Ghurar al–Hikam, 7316]

One Who Must Be Considered an Enemy

مَن يَنبَغي أن يُسمّى عَدُوّاً

8ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): بَطنُ المَرءِ عَدوُّهُ

8– Imam Ali (a.s.) said, ‘Man’s stomach is his enemy.’[Ghurar al-Hikam, no. 4424]

9ـ الإمامُ الجوادُ (عَلَيهِ الّسَلامُ): قَد عاداكَ مَن سَتَرَ عَنكَ الرُّشدَ اتِّباعاً لِما تَهواهُ

9– Imam al-Jawad (a.s.) said, ‘He who conceals [the path] of proper conduct from you in making you follow that which you desire is indeed your enemy.’[A’alam al-Din, no. 309]

Your Archenemy

أعدى عَدُوِّكَ

10ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أعدى عَدوِّكَ نَفسُكَ الَّتي بَينَ جَنبَيكَ

10– The Prophet (S) said, ‘Your archenemy is your lower self that resides between your two sides.’[Tanbih al-Khawatir, v. 1, no. 259]

11ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أعدى عَدُوٍّ لِلمَرءِ غَضَبُهُ وشَهوَتُهُ، فَمَن مَلَكَهُما عَلَت دَرَجَتُهُ وبَلَغَ غايَتَهُ

11– Imam al-’Aaskari (a.s.) said, ‘The enemy with the weakest stratagem is he who openly displays his enmity.’[A’alam al-Din, no. 313]

Caution Against Feeling Secure from One’s Enemy

التَّحذيرُ مِن ائتِمانِ العَدُوِّ

12ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن نامَ عَن عَدُوِّهِ أنبَهَتهُ المَكايِدُ . .

12– Imam Ali (a.s.) said, ‘Whoever falls into a sleep of neglect of his enemy is jolted awake by his crafty schemes.’[Ghurar al-Hikam, no. 8672]

13ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن نامَ لَم يُنَمْ عَنهُ . .

13– Imam Ali (a.s.) said, ‘He who overlooks [his enemy] is himself surely not overlooked.’[Nahjul Balaghah, Letter 62]

14ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لاتَستَصغِرَنَعَدُوّاً وإنضَعُفَ . .

14– Imam Ali (a.s.) said, ‘Never underestimate an enemy even if he be weak.’[Ghurar al-Hikam, no. 10216]

Reconciling With One’s Enemies

اِستِصلاحُ الأعداءِ

15ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَنِ استَصلَحَ عَدُوَّهُ زَادَ في عَدَدِهِ ..

15– Imam Ali (a.s.) said, ‘He who reconciles with his enemy increases the numbers on his own side.’[Ghurar al-Hikam, no. 8230]

16ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَناِستَصلَحَ الأضدادَ بَلَغَ المُرادَ ..

16– Imam Ali (a.s.) said, ‘He who reconciles with the opposition achieves his aim.’[Ghurar al-Hikam, no. 8043]

How to Arm Oneself Against Enemies

ما يَنبَغي التَّسَلُّحُ بِهِ عَلَى الأعداءِ

17ـ لقمانُ (عَلَيهِ الّسَلامُ) ـ في وَصِيَّتِهِ لِابنِهِ ـ: يا بُنَيَّ ، لِيَكُن مِمّا تَتَسَلَّحُ بِهِ عَلى عَدُوِّكَ فَتَصرَعُهُ المُماسَحَةُ وإعلانُ الرِّضا عَنهُ ، ولا تُزاوِلْهُ بِالمُجانَبَةِ فيَبدُوَ لَهُ ما في نَفسِكَ فَيَتَأَهَّبَ لَكَ.

17– Luqman (a.s.) said in his advice to his son, ‘O my son, let your weapons against your enemy with which you bring him to the ground be crafty persuasion and a [false] display of pleasure with him, and do not pursue him by running after him in case what you harbour within may become manifest to him leading him to prepare himself for you.’[Amali al-Saduq, p. 532, no. 5]

عَداوَةُ النّاسِ لِما جَهِلوا

People’s Hostility Towards That Which They are Ignorant of

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): النّاسُ أعداءُ ما جَهِلوا18

18– Imam Ali (a.s.) said, ‘People are hostile towards that which they are ignorant of.’[Nahjul Balaghah, Sayings 172 and 438]

Evil

الشَّر Evil

Evil

مِعيارُ الخَيرِ وَالشَّرّ

The Yardstick of Good and Evil

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ما خَيرٌ بِخَيرٍ بَعدَهُ النارُ ، وما شَرٌّ بِشَرٍّ بَعدَهُ الجَنَّةُ ، وكُلُّ نَعيمٍ دُونَ الجَنَّةِ فهُو مَحقورٌ ،1 وكُلُّ بَلاءٍ دُونَ النارِ عافِيَةٌ.

1– Imam Ali (a.s.) said, 'That good whose end consequence is the Fire is not good, and that hardship whose end consequence is Paradise is not bad. Every bliss other than Paradise is inferior, and every calamity other than the Fire itself is a comfort.’[Nahjul Balaghah, Saying 387]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنّ اللّهَ سبحانَهُ أنزَلَ كِتاباً هادِيَاً بَيَّنَ فيه الخَيرَ والشَّرَّ ، فَخُذُوا نَهجَ الخَيرِ تَهتَدُوا ،2 واصدِفُوا عَن سَمْتِ الشَّرِّ تَقصِدُوا.

2– Imam Ali (a.s.) said, 'Allah, Glorified be He, has sent down a guiding Book wherein He has explained good and evil, so adopt the course of good so that you be rightly guided, and turn away from the direction of evil so that you remain focused on the right way.’[Nahjul Balaghah, Sermon 167]

Worse than Evil

شَرٌّ مِنَ الشَّرِّ

3، ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): خَصلَتانِ ليسَ فَوقَهُما مِنَ البِرِّ شَيءٌ: الإيمانُ بِاللّه والنَّفعُ لِعبادِ اللّه
وخَصلَتانِ لَيسَ فَوقَهُما مِنَ الشَّرِّ شَيءٌ: الشِّركُ بِاللّهِ والضُّرُّ لِعِبادِ اللّه.

3– The Prophet (S) said, 'There are two virtues unexcelled by anything better: faith in Allah, and being of benefit to Allah's servants. And there are two iniquities unsurpassed by anything worse: associating something with Allah, and causing harm to Allah's servants.'[Bihar al-Anwar, v. 77, p. 137, no. 2]

4ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): إنّهُ ليسَ شَيءٌ بِشرٍّ مِنَ الشَّرِّ إلّا عِقابَهُ ، ولَيسَ شَيءٌ بِخَيرٍ مِنَ الخَيرِ إلّا ثَوابَهُ

4– Imam Ali (a.s.) said, 'There is nothing worse than an evil deed except for its own punishment, and there is nothing better than a good deed except for its own reward.'[Nahjul Balaghah, Sermon 114]

5ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): فاعِلُ الشَّرِّ شَرٌّ مِنهُ

5– Imam Ali (a.s.) said, 'The doer of evil is worse than the evil itself.'[Nahjul Balaghah, Saying 32]

The Keys to All Evils

مَفاتيحُ الشُّرورِ

6ـ الإمامُ الباقرُ (عَلَيهِ السَّلامُ): إنَّ اللّهَ عَزَّوجلَّ جَعَلَ لِلشَّرِّ أقفالاً وجَعَلَ مَفاتِيحَ تِلكَ الأقفالِ الشَّرابَ ، والكَذِبُ شَرٌّ مِنَ الشَّرابِ.

6– Imam al-Baqir (a.s.) said, 'Verily Allah, Mighty and Exalted, created locks for all evils, and he made the keys to those locks to be alcohol; and lying is worse than alcohol.'[Bihar al-Anwar, v. 72, p. 236, no. 3]

7ـ ـ الإمامُ الصّادقُ (عَلَيهِ السَّلامُ): الغَضَبُ مِفتاحُ كُلِّ شَرٍّ

7– Imam al-Sadiq (a.s.) said, 'Anger is the key to all evils.'[Bihar al-Anwar, v. 73, p. 263, no. 4]

The Merging of Evils

جِماعُ الشُّرورِ

8- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ إبليسَ يَخطُبُ شَياطينَهُ ويقولُ: علَيكُم باللَّحمِ والمُسكِرِ والنِّساءِ، فَإنّي لا أجِدُ جِماعَ الشَّرِّ إلّا فيها.

8– The Prophet (S) said, 'Verily Satan addresses his devils saying, 'Avail yourselves to meat, intoxicants and women, for verily I do not see the merging together of more evils except through these.'[Bihar al-Anwar,v. 62, p. 293]

Man's Natural Tendency for Evil

انطِباعُ الإنسانِ عَلَى الشَّرِّ

9- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): تَكَلَّفُوا فِعلَالخَيرِ وجاهِدُوا نفوسَكُم علَيهِ؛ فإنَّ الشَّرَّ مَطبوعٌ علَيهِ الإنسانُ

9– The Prophet (S) said, 'Force yourselves to do good, and exert yourselves therein, for verily evil is something man naturally tends towards.'[Tanbih al-Khawatir, v. 2, p. 120]

10- الإمامُ عليٌّ (عَلَيهِ السَّلامُ): أكرِهْ نفسَكَ على الفَضائلِ ، فإنَّ الرذائلَ أنتَ مَطبوعٌ علَيها

10– Imam Ali (a.s.) said, 'Compel yourself to good virtues, for verily vices are something you have a natural tendency for.'[Ghurar al-Hikam, no. 2477]

Expectation

Expectation الأمَل

Expectation is a Mercy

الأمَلُ رَحمَةٌ

1- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : الأملُ رَحمةٌ لِأُمّتي ، ولَوْلا الأملُ ما أرْضَعَتْ والِدَةٌ وَلَدَها، ولا غَرَسَ غارِسٌ شَجَراً.

1- The Prophet (S) said, 'Expectation is a mercy for my community; without expectation no mother would nurse her child, nor would anyone plant a tree.'[Bihar al-Anwar, v. 77, p. 173, no. 8]

2- الأملُ رَفيقٌ مُؤْنِسٌ : الإمامُ عليٌّ (عَلَيهِ الّسَلامُ).

2- Imam Ali (a.s.) said, 'Expectation is an amiable companion.'[Ghurar al-Hikam, no. 1042]

3- بينما عيسَى بن مريم (عَلَيهِ الّسَلامُ) جالِسٌ وشَيخٌ يَعملُ بِمِسْحاةٍ ويُثيرُ بِهِ الأرضَ ، فقالَ عيسى (عَلَيهِ الّسَلامُ): اللّهُمَّ انْزعْ عنه الأملَ . فَوَضَعَ الشَّيخُ المِسْحاةَ واضْطَجَعَ، فَلَبِثَ ساعةً فقالَ عيسى (عَلَيهِ الّسَلامُ): اللّهُمَّ ارْدُدْ إليهِ الأملَ، فقامَ فَجَعَلَ يَعملُ.

3- It is narrated in Tanbih al-Khawatir: 'While Jesus son of Mary (a.s.) was sitting, he saw a man working the land with a shovel. Jesus (a.s.) said, 'O Allah, take his expectation away from him!' The man put his shovel down and rested on the ground for an hour. Then Jesus (a.s.) said, 'O Allah, give him back his expectation!' The man stood up and returned to work.'[Tanbih al-Khawatir, v. 1, p. 272]

Expectations Never Cease

الآمالُ لا تَنتَهي

4- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَن كانَ يَأمَلُ أن يَعيشَ غَداً فإنّهُ يَأمَلُ أن يَعيشَ أبَداً.

4- The Prophet (S) said, 'A man who expects to be alive tomorrow is a man who expects to be alive forever.'[Bihar al-Anwar, v. 73, p. 167, no. 31]

5- الأملُ لا غايةَ لَهُ : الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) .

5- Imam Ali (a.s.) said, 'There is no end to expectation.'[Ghurar al-Hikam, no. 1010]

6- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : الآمالُ لا تَنْتَهي .

6- Imam Ali (a.s.) said, ‘Expectations never cease.’[Ibid. no. 639]

Warning Against False Expectations

التَّحذيرُ مِنَ الآمالِ الباطِلَةِ

7- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : اتَّقُوا باطِلَ الأملِ ، فَرُبَّ مُسْتَقْبِلِ يومٍ ليسَ بِمُسْتَدْبِرِهِ ، ومَغْبُوطٍ في أوَّلِ لَيلِهِ قامَتْ بَواكِيهِ في آخِرِهِ.

7- Imam Ali (a.s.) said, ‘Guard yourselves against false expectation, for many a person who begins the day does not live to see its end, and many a one is envied at the beginning of the night while his mourners have assembled by the end of it.’[Ghurar al-Hikam, no. 2572]

8- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : الأملُ كالسَّرابِ : يَغِرُّ مَنْ رَآهُ ، ويُخْلِفُ مَن رَجاهُ.

8- Imam Ali (a.s.) said, ‘Expectation is like the mirage – it deceives those who view it and leaves behind those who place their hope on it.’[Ibid. no. 1896]

9- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : الأمانِيُّ تُعْمي عُيُونَ البصائرِ .

9- Imam Ali (a.s.) said, ‘Wishes blind the eyes of insight.’[Ibid. no. 1375]

10- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : الأملُ سُلطانُ الشَّياطِينِ على قُلُوبِ الغافِلِينَ .

10- Imam Ali (a.s.) said, ‘Expectation is the sultan of the Satans over the hearts of the oblivious.’[Ibid. no. 1828]

11- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : ثَمَرَةُ الأملِ فَسادُ العَمَلِ .

11- Imam Ali (a.s.) said, ‘The fruit of expectation is the spoilage of deeds.’[Ibid. no. 4641]

12- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : إنّ الأملَ يُسْهِي القلبَ ، ويُكْذِبُ الوَعْدَ ، ويُكْثِرُ الغَفْلَةَ ، ويُورِثُ الحَسْرَةَ .

12– Imam Ali (a.s.) said, ‘Expectation causes the heart to forget, breaks promises, increases oblivion, and brings about grief.’[Bihar al–Anwar, v. 78, p. 35, no. 117]

13– الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : إنَّ الأملَ يُذْهِبُ العقلَ ، ويُكْذِبُ الوَعدَ ، ويَحُثُّ علَى الغَفْلَةِ ، ويُورِثُ الحَسْرَةَ . فأكْذِبوا الأملَ ؛ فإنّه غَرُورٌ، وإنَّ صاحِبَهُ مَأزُورٌ .

13– Imam Ali (a.s.) said, ‘Expectation drives reason away, breaks promises, encourages oblivion, and brings about grief. So distrust expectation, for it is deceitful and its addict is a sinner.’[Ibid. v. 77, p. 293, no. 2]

14– الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : كَمْ مِنْ نِعمةٍ للّهِ على عبدِهِ في غَيْرِ أملِهِ ، وكَمْ مِنْ مُؤَمِّلٍ أملاً الخِيارُ في غَيرِهِ .

14– Imam al–Sadiq (a.s.) said, ‘How many a favor Allah grants His servant without his having expected them, and how many a hopeful one entertains high hopes when [Allah’s] choice favours others.’[Ibid. v. 71, p. 152, no. 55]

Expectation and Death

الأمَلُ وَالأجَلُ

15– رُوِيَ أنّهُ [رسول اللّه] (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) أخَذَ ثلاثةَ أعْوادٍ فَغَرَسَ عُودا بين يَدَيْهِ والآخَرَ إلى جَنْبِهِ ، وأمّا الثّالثُ فأبْعَدَهُ وقالَ : هَل تَدْرُونَ ما هذا ؟ قالوا : اللّهُ ورسولُهُ أعْلَمُ . قالَ : هذا الإنسانُ، وهذا الأجلُ ، وهذا الأملُ يَتَعاطاهُ ابنُ آدمَ ويَخْتَلِجُهُ الأجلُ دُونَ الأملِ.

15– It has been narrated that the Prophet (S) took three sticks and set one of them in front of him, another one next to it, and the third far away from the two. He then asked, ‘Do you know what this is?’ to which they replied, ‘Allah and His Messenger know better.’ He said, ‘This one is man, and this is death [next to it], while that one is expectation, which man entertains [about his long life], but death falls upon him prior to his expectation.’[Tanbih al–Khawatir, v. 1, p. 272]

16– الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : لو رأَى العبدُ أجلَهُ وسُرْعَتَهُ إلَيهِ أبْغَضَ الأملَ.

16– Imam Ali (a.s.) said, ‘If man were to see his death [approaching] and the speed at which it draws near to him, he would despise expectation.’[Bihar al–Anwar, v. 73, p. 95, no. 79]

17- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : الأملُ يُنْسي الأجَلَ.

17- Imam Ali (a.s.) said, 'Expectation makes one forget death.'[Ghurar al-Hikam, no. 874]

18- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : أقْرَبُ شَيْءٍ الأجلُ، أبْعَدُ شَيْءٍ الأملُ.

18- Imam Ali (a.s.) said, 'The closest thing is death, and the remotest thing is expectation.'[Ibid. no. 2920-2921]

19- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : لا تَخْلو النَّفْسُ مِنَ الأملِ حتّى تَدْخُلَ في الأجلِ.

19- Imam Ali (a.s.) said, 'A soul does not depart from his expectation until it enters the realm of death.'[Ibid. no. 10844]

20- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : ألاَ وإنّكُمْ في أيّامِ أملٍ مِن وَرائهِ أجلٌ ، فَمَنْ عَمِلَ في أيّامِ أملِهِ قَبْلَ حُضُورِ أجلِهِ فَقَدْ نَفَعَهُ عَمَلُهُ ولَم يَضُرُرْهُ أجلُهُ .

20- Imam Ali (a.s.) said, 'Indeed you are in the days of expectation that is followed by death. So he who works in the days of his expectation before death arrives will benefit from his work and will not be hurt by death.'[Bihar al-Anwar, v. 77, p. 333, no. 21]

21- الإمامُ الكاظمُ (عَلَيهِ السّلامُ) : لَو ظَهَرتِ الآجالُ افتَضَحَتِ الآمالُ .

21- Imam al-Kazim (a.s.) said, 'If times of death were revealed, expectations would be debunked.'[A'alam al-Din, p. 305]

The Results of High Expectations

ثَمَراتُ طولِ الأملِ

22- فيما ناجَى اللّهُ عزّ وجلّ بهِ موسى (عَلَيهِ السّلامُ) : يا موسى ، لا تُطَوِّلْ في الدُّنْيا أملَكَ فَيَقْسُوَ قَلْبُكَ ، والقاسِي القلبِ منّي بَعِيدٌ .Qur

22- Part of what Allah, the Exalted, told Prophet Moses (a.s.): 'O Moses! Do not extend your expectation in this world's life lest your heart become hard, for the hard-hearted is far from Me.'[al-Kafi, v. 2, p. 329,

no. 1]

23- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : مَنِ اتَّسَعَ أملُهُ قَصُرَ عَمَلُهُ.

23- Imam Ali (a.s.) said, 'A man who has high expectations is deficient in his action.'[Bihar al-Anwar, v. 77, p. 421, no. 40]

24- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : أمّا طُولُ الأملِ فَيُنْسي الآخِرَةَ.

24- Imam Ali (a.s.) said, 'As for high expectation, it causes you to forget the Hereafter.'[al-Kafi, v. 2, p. 336, no. 3]

Low Expectation

قِصَرُ الأمَلِ

25- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ لابنِ مسعودٍ ـ : قَصِّرْ أمَلَكَ ، فإذا أصْبَحْتَ فَقُلْ : إنّي لا أُمْسِي ، وإذا أمْسَيْتَ فَقُلْ : إنّي لا أُصْبِحُ ، واعْزِمْ على مُفارَقَةِ الدُّنْيا ، وأحِبَّ لِقاءَ اللّهِ.

25- The Prophet (S) told Ibn Mas'ud, 'Lower your expectation such that when you wake up in the morning, you say, 'I will not see the night' and when you go to sleep at night, you say, 'I will not see the morning.' And be prepared to depart from this life and yearn to meet Allah.'[Bihar al-Anwar, v. 77, p. 101, no. 1]

26- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : مَنْ أيْقَنَ أنّهُ يُفارِقُ الأحبابَ، ويَسكُنُ التُّرابَ، ويُواجِهُ الحِسابَ، ويَسْتَغْنِي عَمّا خَلَّفَ، ويَفْتَقِرُ إلى ما قَدَّمَ ، كانَ حَرِيّا بِقِصَرِ الأملِ وطُولِ العَمَلِ.

26- Imam Ali (a.s.) said, 'A man who is sure about leaving his loved ones, dwelling under the earth, facing the final Account, and that he will be needless of what he leaves behind, and needy of what he has sent forth [for the Hereafter] deserves to shorten his expectation and lengthen his action.'[Ibid. v. 73, p. 167, no. 31]

27- الإمامُ الباقرُ (عَلَيهِ السّلامُ) : تَزَوَّدْ مِنَ الدُّنْيا بِقِصَرِ الأملِ .

27- Imam al-Baqir (a.s.) said, 'Equip yourself with low expectation for this world's life.'[Tuhaf al-'Uqul,

no. 286]

Prohibition of Placing One's Expectation in Other than Allah

النَّهيُ عَنِ التّأمِيلِ بِغَيرِ اللّهِ

28- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : يَقولُ اللّهُ عزّ وجلّ : لأقْطَعَنَّ أملَ كُلِّ مُؤمنٍ أمَّلَ دُوني بالإياسِ .

28- The Prophet (S) said, 'Allah, Mighty and Exalted says, 'I will cut off the expectation of every believer who places it in someone other than Me [and replace it] with despair.'[Sahifat al-Imam al-Ridha(a.s.), p. 276, no. 20]

29- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : مَنْ أمَّلَ إنساناً فَقَدْ هابَهُ .

29- Imam Ali (a.s.) said, 'He who places his expectation in a human is indeed fearful of him.'[Bihar al-Anwar, v. 78, p. 79, no. 61]

Experience

Experience التَّجرِبَة

Experience

بَرَكاتُ التَّجرِبَةِ

1- الإمامُ عليٌّ (عَلَيهِ السّلامُ): التّجارِبُ علمٌ مُستفادٌ ـ

1- Imam Ali (a.s.) said, 'Experiences are a beneficial knowledge.'[Ghurar al-Hikam, no. 1036]

2- الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ لابنهِ (عَلَيهِ السّلامُ) ـ: فَبادَرْتُك بِالأدَبِ قَبْلَأنْ يَقْسوَ قلبُكَ وَيَشتغِلَ لُبُّكَ لتَستَقْبِلَ بجدِّ رأيِكَ من الأمرِ ما قَد كَفاكَ أهلُ التَّجارِبِ بُغيَتَهُ وتَجرِبَتَهُ، فتكونَ قد كُفِيتَ مَؤونَةَ الطَّلَبِ وعُوفِيتَ مِن عِلاجِ التَّجرِبَةِ.

2– Imam Ali (a.s.) said to his son (a.s.), ‘I started teaching you manners before your heart hardened and your mind became preoccupied in order for you to comprehend with your mind what experienced people have spared you from searching and experiencing. Thus you were spared the hardship of search and the pain of experience.’[Tuhaf al–’Uqul, no. 70]

3ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن لَم يُجَرِّبِ الاُمورَ خُدِعَ

3– Imam Ali (a.s.) said, ‘A man who does not test things out is bound to be deceived.’[Bihar al–Anwar, v. 77, p. 420, no. 40]

4ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن أحْكَمَ التَّجارِبَ سَلِمَ مِن المَعاطِبِ، مَن غَنِيَ عَنِ التَّجارِبِ عَمِيَ عن العَواقِبِ

4– Imam Ali (a.s.) said, ‘A man who masters his experiences will be safe from harm, while a man who is devoid of experiences will be blind to consequences [of actions].’[Ghurar al–Hikam, no. 8040, 8680]

5ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): كفى بالتَّجارِبِ مُؤدِّبا

5– Imam Ali (a.s.) said, ‘Experience suffices as a trainer.’[Ibid. no. 7016]

6ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): رأيُ الرّجُلِ على قَدْرِ تَجرِبَتِهِ

6– Imam Ali (a.s.) said, ‘The worth of a man’s opinion is measured by his experience.’[Ibid. no. 5426]

7ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): لا يَطْمَعَنَّ ... القليلُ التَّجرِبةِ المُعْجَبُ برأيِهِ في رِئاسةٍ

7– Imam al–Sadiq (a.s.) said, ‘A man with little experience and admiration of his own opinion must not aspire for power.’[al–Khisal, p. 434, no. 20]

Experience And Reason

مَضارُّ عَدَمِ التَّجرِبَةِ

8ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): العَقلُ غَريزةٌ تَزيدُ بالعِلْمِ والتَّجارِبِ . .

8– Imam Ali (a.s.) said, ‘Reason is an instinct that is enhanced by knowledge and experience.’[Ghurar al–Hikam, no. 1717]

9ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): العَقلُ حِفْظُ التَّجارِبِ. .

9– Imam Ali (a.s.) said, ‘Reason is to retain [and learn from] one’s experiences.’[Ibid. no. 673]

Extremism (In Religion)

Extremism (In Religion) 1 **الغُلوُّ**

Extremism (In Religion)

التَّحذيرُ مِن الغُلوِّ فِي الدّين

Caution against Extremism (in Religion)

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا تَرفَعُونِي فَوقَ حَقِّي ؛ فإنّ اللّهَ تعالى اتَّخَذَني عَبداً قبلَ أن يَتَّخِذَني نَبِيّاً

1– The Prophet (S) said, ‘Do not elevate me above my rightful position, for verily Allah has made me a servant before He made me a prophet.’[Nawadir al–Rawandi, p. 16]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): صِنفانِ لا تَنالُهُما شَفاعَتي: سُلطانٌ غَشومٌ عَسُوفٌ، وغالٍ فِي الدّينِ مارِقٌ مِنهُ غيرُ تائبٍ ولانازعٍ.

2– The Prophet (S) said, ‘Two types of people will not be included in my intercession: the tyrannical and iniquitous ruler, and the heretical extremist in matters of religion, who has digressed from it and who is neither repentant nor willing to give up [his heresy].’[Qurb al–Isnad, p. 64, no. 204]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ لعليّ (عَلَيهِ الّسَلامُ) ـ : ياعليُّ، مَثَلُكَ في هذهِ الأُمَّةِ كَمَثَلِ عيسَى بنِ مَريمَ ؛ أحَبَّهُ قَومٌ فَأفرَطوا فيهِ، وأبغَضَهُ قَومٌ فَأفرَطوا فيهِ، قالَ: فَنَزَلَ الوَحيُ: «ولَمّا ضُرِبَ ابنُ مَريمَ مَثَلاً إذا قَومُكَ مِنهُ يَصِدُّونَ».

3– The Prophet (S) said, ‘O Ali, your example in this community is as the example of Jesus son of Mary – one group of people loved him and exceeded the bounds in their love for him, and one group of people hated him and exceeded the bounds in their hatred. The following verse was therefore revealed: ***“When the son of Mary was cited as an example, behold, your people raise an outcry”*** [***Qur’an 43:57***].[Bihar al-Anwar, v. 25, p. 284, no. 34]

4- الإمامُ عليٌّ (عَلَيهِ السّلامُ): هَلَكَ فِيَّ رَجُلانِ: مُحِبٌّ غالٍ، ومُبغِضٌ قالٍ. .

4– Imam Ali (a.s.) said, ‘Two types of people will perish in my name: the one who is an extremist in his love for me, and the one who loathes me with a vengeance.’[Nahjul Balaghah, Saying 469]

5- الإمامُ عليٌّ (عَلَيهِ السّلامُ): اللّهُمّ إنّي بَرِيءٌ مِنَ الغُلاةِ كَبَراءَةِ عيسَى بنِ مَريمَ مِنَ النَّصارى، اللّهُمّ اخذُلْهُم أبَداً، ولاتَنصُرْ مِنهُم أحَداً.

5– Imam Ali (a.s.) said, ‘O Allah, verily I disclaim association with the extremists as Jesus son of Mary’s disassociation with the Christians. O Allah degrade them forever, and do not ever help any of them.’[Bihar al-Anwar, v. 25, p. 284, no. 32]

6- الإمامُ عليٌّ (عَلَيهِ السّلامُ): إيّاكُم والغُلُوَّ فِينا، قُولُوا إنّا عَبِيدٌ مَربُوبُونَ، وقُولوا في فَضلِنا ما شِئتُم.

6– Imam Ali (a.s.) said, ‘Beware of going to extremes with respect to us. Instead take us as servants that have been endeared [by Allah], and say whatever you wish about our virtues.’[al-Khisal, p. 614, no. 10]

7- الأمالي للطوسي: قالَ الصّادقُ (عَلَيهِ السّلامُ): اِحذَرُوا على شَبابِكُمُ الغُلاةَ لايُفسِدُونَهُم ؛ فإنَّ الغُلاةَ شَرُّ خَلقِ اللّه، يُصَغِّرُونَ عَظَمَةَ اللّه، ويَدَّعُونَ الرُّبوبِيَّةَ لِعِبادِ اللّه، واللّه إنَّ الغُلاةَ شَرٌّ مِن اليَهودِ والنَّصارى والمَجوسِ والذينَ أشرَكُوا، ثُمّ قالَ: إلَينا يَرجِعُ الغالي فلا نَقبَلُهُ، وبنا يَلحَقُ المُقَصِّرُ فَنَقبَلُهُ، فقيلَ لَهُ: كيفَ ذلكَ يا بنَ رسولِ اللّه ؟ قالَ: لأنَّ الغالِيَ قدِ اعتادَ تَركَ الصَّلاةِ والزكاةِ والصيامِ والحَجِّ فلا يَقدِرُ على تَركِ عادَتِهِ وعلَى الرُّجوعِ إلى طاعَةِ اللّهِ عَزَّوجلَّ أبَداً، وإنّ المُقَصِّرَ إذا عَرَفَ عَمِلَ وأطاعَ.

7– Imam al-Sadiq (a.s.) said, ‘Be on your guard that the extremists do not corrupt your youth, for verily the extremists are the most evil of Allah’s creation for they belittle the Greatness of Allah, and falsely attribute divinity to the servants of Allah. By Allah, verily the extremists are worse than the Jews, the Christians, the Magians, and the polytheists. The extremist may return to us but we do not accept him again, whereas we do accept the negligent one when he tries to adhere to us. At this, he was asked, ‘How can that be O son of the Prophet (S)?’ to which he replied, ‘Because the extremist has become accustomed to abandoning the prayer, the alms-tax, fasting, the pilgrimage, and cannot give up his habit and return to Allah’s obedience ever again, whereas the negligent one, when he attains inner

knowledge, begins to act and carry out acts of obedience.’[Amali al-Tusi, p. 650, no. 1349]

8- الإمامُ عليٌّ (عَلَيهِ السّلامُ): أتى قَومٌ أميرَ المؤمنينَ عليهالسلام فقالوا: السلامُ علَيكَ يا رَبَّنا ! فاستَتابَهُم فلم يَتُوبُوا، فَحَفَرَ لَهُم حَفيرَةً وأوقَدَ فيها نارا، وحَفَرَ حَفيرَةً أُخرى إلى جانِبِها وأفضى ما بَينَهُما، فلَمّا لم يَتُوبُوا ألقاهُم في الحَفيرَةِ، وأوقَدَ فيالحَفيرَةِ الأُخرى (نارا) حتّى ماتُوا .

8- Imam al-Sadiq (a.s.) narrated, ‘A group of people once came to the Commander of the Faithful Ali (a.s.) saying, ‘Peace be upon you O our Lord!’ so he asked them to repent to Allah for what they had said, but they refused to repent, so he dug a hole and lit a fire therein, and dug a second hole around it, leaving a space between them. So when they refused to repent, he flung them in the hole, and ignited a fire in the second hole, so that they would die.’[al-Kafi, v. 7, p. 259, no. 18]

9- أبو بصيرٍ: قلتُ لأبي عبدِاللّهِ علَيهِ الصَّلاةُ والسلامُ: إنّهم يقولونَ ! قالَ: وما يَقولونَ ؟ قلتُ: يقولونَ: يَعلَمُ قَطْرَ المَطَرِ، وعَدَدَ النُّجومِ ووَرَقَ الشَّجَرِ، ووَزنَ ما في البَحرِ، وعَددَ التُّرابِ، فَرَفَعَ يَدَهُ إلَى السماءِ وقالَ: سبحانَ اللّهِ سبحانَ اللّهِ، لا واللّهِ ما يَعلمُ هذا إلّا اللّهُ .

9- Abu Basir narrated, ‘I told Abu ‘Aabdillah [i.e. Imam al-Sadiq (a.s.)]: ‘Verily they are saying things [about you]!’ He asked, ‘What are they saying?’ to which I replied, ‘[They are saying], ‘He knows the number of drops of rain, the number of stars and the leaves on the trees, and the weight of all that is in the sea, and the number of grains of sand.’ So he raised his hands to the sky, saying, ‘Glory be to Allah, Glory be to Allah. No, by Allah, no one knows this except Allah.’[Bihar al-Anwar, v. 25, p. 294, no. 52]

10- الإمامُ الرِّضا (عَلَيهِ السّلامُ): الغُلاةُ كُفّارٌ، والمُفَوِّضَةُ مُشرِكونَ ... .

10- Imam Ar-Ridha’ (a.s.) said, ‘The extremists are disbelievers and the mufawwiza 94 are polytheists …’[Bihar al-Anwar, v. 25, p. 273, no. 19]

11- الإمامُ الرِّضا (عَلَيهِ السّلامُ): مَن تَجاوَزَ بأميرِ المؤمنينَ (عَلَيهِ السّلامُ) العُبوديَّةَ فهُو مِن المَغضوبِ علَيهِم ومِنَ الضالّينَ .

11- Imam Ar-Ridha’ (a.s.) said, ‘Whoever exceeds the bounds [of their love] for the Commander of the Faithful Ali (a.s.) into worship [of him] is indeed among those who incur Allah’s wrath and are astray.’[Bihar al-Anwar, v. 25, p. 274, no. 20]

1. al-ghuluww: extremism in religion is a term used specifically to denote people who raise the Imams or the Prophet (a.s.) above their statuses designated by Allah, raising them to the level of lordship or divinity. Such people were severely rebuked and condemned by the Prophet and the Imams themselves (ed.)

Faith

Faith الإيمان

Faith

الإيمانُ وَالإسلامُ

Faith (Iman) and Islam

ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ) : الْإيمانُ إقرارٌ وعملٌ ، والإسلامُ إقرارٌ بلا عملٍ1

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

ـ الإمامِ الصّادقِ (عَلَيهِ الّسَلامُ) : إنّ الإيمانَ ما وَقَرَ في القلوبِ ، والإسلامَ ما علَيهِ المَناكِحُ والمَوارِيثُ وحَقْنُ2 الدِّماءِ.

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

The Reality of Faith

حقيقةُ الإيمانِ

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : ليسَ الْإيمانُ بالتَّحَلّي ولا بالتَّمَنّي ، ولكنَّ الْإيمانَ ما خَلَصَ في القلبِ وصَدّقَهُ3 الأعمالُ.

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

ـ . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : الْإيمانُ مَعرِفةٌ بالقلبِ ، وقَولٌ باللِّسانِ ، وعَملٌ بالأرْكانِ4

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

5ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : الْإيمانُ ، الصَّبرُ والسَّماحةُ

5– The Prophet (S) said, ‘Faith is patience and liberality.’[Ibid. no. 57]

6ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إنّ لكلّ شيءٍ حقيقةً ، وما بلَغَ عبدٌ حقيقةَ الْإيمانِ حتّى يَعلَمَ أنّ ما أصابَهُ لَم يكُنْ لِيُخْطِئَهُ وما أخْطأهُ لم يَكُن لِيُصيبَهُ.

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

7ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : لا يَحُقُّ العبدُ حقيقةَ الإيمانِ حتّى يَغْضَبَ للّهِ ويَرضى للّهِ ، فإذا فَعلَ ذلكَ فَقَدِ اسْتَحَقَّ حقيقةَ الْإيمانِ.

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

8ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : لا يُؤمِنُ عبدٌ حتّى يُحِبَّ للنّاسِ ما يُحبُّ لِنفسهِ مِن الخَيرِ

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

9ـ . ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الْإيمانُ إخلاصُ العملِ

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

10ـ . ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الْإيمانُ صَبرٌ في البَلاءِ ، وشُكْرٌ في الرَّخاءِ

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

11ـ . الإمامُ عليٌّ (عَلَيهِ السّلامُ) : رأسُ الْإيمانِ الصِّدقُ.

11– The Prophet (S) said, ‘The fountainhead of faith is honesty.’[Ibid. no. 5222]

12ـ . الإمامُ عليٌّ (عَلَيهِ السّلامُ) : لا يَصْدُقُ إيمانُ عبدٍ حتّى يَكونَ بما في يَدِ اللّهِ سبحانه أوْثَقَ مِنه بما في يَدِهِ.

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

13ـ . الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : إنّ مِن حقيقةِ الْإيمانِ أنْ تُؤْثِرَ الحقَّ وإنْ ضَرَّكَ علَى الباطلِ وإنْ نَفَعَكَ.

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

Faith and Action

تَآصُرُ الإيمانِ وَالعَمَلِ

14ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : الْإيمانُ والعملُ أخَوانِ شَريكانِ في قَرَنٍ ، لا يَقْبلُ اللّهُ أحدَهُما إلّا بصاحبِهِ.

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

15ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : لُعِنَتِ المُرْجِئةُ على لِسانِ سَبعينَ نَبيّاً ، الّذينَ يقولونَ : الْإيمانُ قَولٌ بلا عملٍ.

15– The Prophet (S) said, ‘The murji’a have been cursed by seventy prophets. They are those who say that faith is attestation without action.’[Ibid. no. 637]

16ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : لو كانَ الْإيمانُ كلاما لم يَنْزِلْ فيهِ صَومٌ ولا صلاةٌ ولا حلالٌ ولا حرامٌ.

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

17ـ الإمامُ الكاظمُ (عَلَيهِ السّلامُ) : الْإيمانُ عملٌ كلُّهُ ، والقَولُ بعضُ ذلكَ العملِ بِفَرضٍ مِن اللّهِ بَيَّنَهُ في كِتابِهِ

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

Faith and Sins

الإيمانُ وَالآثامُ

18ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : لا يُخرِجُ المؤمنَ من إيمانِهِ ذَنبٌ ، كَما لا يُخرِجُ الكافِرَ مِن كُفرِهِ إحسانٌ

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

19ـ كنز العمّال عن رسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَن قالَ: «لا إله إلّا اللّهُ» مُخْلِصا دَخلَ الجنّةَ . قِيلَ: وما إخلاصُها؟ قالَ : أنْ تَحْجِزَهُ عَن مَحارِمِ اللّهِ .

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

20ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : لا تَزالُ لا إله إلّا اللّهُ تَنْفَعُ مَن قالَها حتّى يُسْتَخَفَّ بها ، والاسْتِخْفافُ بِحَقِّها أنْ يَظْهَرَ العملُ بالمَعاصي فلا يُنْكِروهُ ولا يُغَيِّروهُ .

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

21ـ الإمامُ الكاظمُ (عَلَيهِ السّلامُ) ـ وقد سُئلَ عن الكبائرِ : هلْ تُخرِجُ مِن الإيمانِ ؟ ـ : نَعَم ، وما دُونَ الكبائرِ ، قالَ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : «لا يَزْني الزّاني وهُو مؤمنٌ ولا يَسْرِقُ السّارقُ وهُو مؤمنٌ».

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

That Which Completes Faith

ما يَكمُلُ بِهِ الإيمانُ

22- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : ثلاثةٌ مَن كُنَّ فيهِ يَستَكمِلُ إيمانُهُ : رجُلٌ لا يَخافُ في اللّهِ لَومَةَ لائمٍ ، ولا يُرائي بشَيءٍ مِن عَمَلِهِ ، وإذا عَرَضَ علَيهِ أمْرانِ أحدُهُما للدُّنيا والآخَرُ للآخِرَةِ ، اختارَ أمرَ الآخِرَةِ علَى الدُّنيا.

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

23- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : لا يَستَكمِلُ عبدٌ الإيمانَ حتّى يُحِبَّ لأخيهِ ما يُحِبُّ لِنَفْسِهِ ، وحتّى يَخافَ اللّهَ في مِزاحِهِ وجِدِّهِ.

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

24- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : لا يُكْمِلُ عبدٌ الإيمانَ باللّهِ حتّى يكونَ فيه خَمْسُ خِصالٍ : التّوكّلُ علَى اللّهِ ، والتّفْويضُ إلَى اللّهِ ، والتَّسْليمُ لأمرِ اللّهِ ، والرِّضا بِقَضاءِ اللّهِ ، والصّبرُ على بَلاءِ اللّهِ . إنّه مَن أحَبَّ في اللّهِ ، وأبْغَضَ في اللّهِ ، وأعطى للّهِ ، ومَنعَ للّهِ ، فَقَدِ اسْتَكْمَلَ الإيمانَ.

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

25- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : أكْمَلُكُم إيمانا أحْسَنُكُم خُلقاً.

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

26- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : ثلاثٌ مَن كُنَّ فيهِ كَمُلَ إيمانُهُ : العقلُ ، والحِلْمُ ، والعِلمُ. .

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

27ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : لا يَكْمُلُ إيمانُ عبدٍ حتّى يُحِبَّ مَن أحَبَّهُ اللّهُ سبحانه ، ويُبغضَ مَن أبْغَضَهُ اللّهُ سبحانَهُ .

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

28ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : لا يَسْتَكمِلُ عبدٌ حقيقةَ الإيمانِ حتّى تكونَ فيه خِصالٌ ثلاثٌ : الفِقهُ في الدّينِ ، وحُسْنُ التَّقديرِ في المَعيشةِ ، والصَّبرُ علَى الرَّزايا .

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

Increase of Faith

ازدِيادُ الإيمانِ

29ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : إنّ الْإيمانَ يَبْدو لُمْظَةً بَيْضَاءَ في القلبِ ، فكلَّما ازْدادَ الإيمانُ عِظَما ازْدادَ البَياضُ ، فإذا اسْتُكْمِلَ الْإيمانُ ابْيَضَّ القلبُ كُلُّهُ.

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

The Levels of Faith

دَرَجاتُ الإيمانِ

30ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : أفضلُ الْإيمانِ أنْ تَعلمَ أنّ اللّهَ معكَ حَيثُ ما كُنتَ

30– The Prophet (S) said, ‘The best of faith is to know that Allah is with you wherever you are.’[Kanz al-

’Ummal, no. 66]

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : أفضلُ الْإيمانِ الصّبرُ والسَّماحَةُ31

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

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : الْإيمانُ بِضْعٌ وسَبعونَ شُعْبَةً ، فأفْضَلُها قَولُ لا إله إلّا اللّهُ ، وأدْناها إماطَةُ32 الأذى عَنِ الطَّريقِ ، والحَياءُ شُعْبَةٌ مِن الإيمانِ.

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

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : أفضلُ الْإيمانِ حُسنُ الإيقانِ33 . .

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

ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : إنّ الْإيمانَ عَشْرُ دَرَجاتٍ بِمَنزِلَةِ السُّلَّمِ، يُصْعَدُ مِنهُ مِرْقاةً بَعدَ مِرْقاةٍ، فلا يَقُولَنَّ34 صاحبُ الاثنَينِ لِصاحِبِ الواحدِ : لَستَ على شَيءٍ ، حتّى يَنْتهيَ إلَى العاشِرِ . فلا تُسْقِطْ مَن هُو دُونَكَ فيُسْقِطَكَ مَن هُو فَوقَكَ ، وإذا رأيتَ مَن هُو أسْفَلُ مِنكَ بدرجةٍ فارْفَعْهُ إليكَ برِفْقٍ ، ولا تَحْمِلَنَّ علَيهِ ما لا يُطيقُ فَتَكْسِرَهُ ، فإنّ مَن كَسَرَ مؤمنا فعلَيهِ جَبْرُهُ .

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

ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إنّ اللّهَ عزّ وجلّ وَضعَ الْإيمانَ على سَبْعةِ أسْهُمٍ: على البِرِّ والصِّدقِ واليقينِ35 والرِّضا والوَفاءِ والعِلمِ والحِلمِ.

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

The Pillars of Faith

أركانُ الإيمانِ

36ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : الإيمانُ في عَشرَةٍ : المعرفةُ ، والطّاعةُ ، والعِلمُ ، والعَملُ ، والوَرَعُ ، والاجتِهادُ ، والصَّبرُ ، واليقينُ ، والرِّضا ، والتَّسْليمُ ، فأيُّها فَقدَ صاحِبُهُ بَطَلَ نِظامُهُ.

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

37ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الإيمانُ على أربَعةِ أرْكانٍ : التَّوكُّلُ علَى اللّهِ، والتَّفْويضُ إلَى اللّهِ ، والتَّسْليمُ لأمرِ اللّهِ ، والرِّضا بِقَضاءِ اللّهِ.

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

38ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : حُسْنُ العَفافِ والرِّضا بالكَفافِ مِن دعائمِ الإيمانِ.

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

The Strongest Bonds of Faith

أوثَقُ عُرَى الإيمانِ

39ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : أوْثَقُ عُرَى الْإيمانِ : الوَلايةُ في اللّهِ ، والحُـبُّ في اللّهِ ، والبُغْضُ في اللّهِ.

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

40ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : أوثَقُ العُرى كَلِمَةُ التَّقوى. .

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

2, p. 33]

Steadfast and Temporary Faith

الإيمانُ المُستَقَرُّ وَالمُستَودَعُ

41ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : فمِنَ الإيمانِ ما يكونُ ثابتاً مُسْتَقِرّاً في القلوبِ ، ومِنهُ ما يكونُ عَوارِيَ بَينَ القلوبِ والصُّدورِ ، إلى أجلٍ معلومٍ .

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

That Which Consolidates Faith

ما يُثَبِّتُ الإيمانَ

42ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ وقد سُئلَ عمّا يُثَبِّتُ الإيمانَ في العبدِ ـ : الّذي يُثَبِّتُهُ فيهِ الوَرَعُ ، والّذي يُخْرِجُهُ مِنهُ الطَّمَعُ.

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

43ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : لا يَثْبُتُ لَه الْإيمانُ إلّا بالعَمَلِ ، والعَمَلُ مِنهُ..

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

The Taste of Faith

تَذَوُّقُ طَعمِ الإيمانِ

44 ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : ثلاثٌ مَن كُنَّ فيه ذاقَ طَعْمَ الإيمانِ: مَن كانَ لا شيءَ أحبُّ إلَيهِ مِنَ اللّهِ

ورسولِهِ ، ومن كان لَإنْ يُحرقَ بالنّار أحبَّ إليهِ مِن أنْ يَرْتَدَّ عن دِينِهِ ، ومن كانَ يُحبُّ للّهِ ويُبغضُ للّهِ.

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

45ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : لا يجِدُ عبدٌ طعمَ الإيمانِ حتّى يترُكَ الكذبَ هَزْلَهُ وجِدَّهُ. .

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

46ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : لايَجدُ عَبدٌ طعمَ الإيمانِ حتّى يَعلمَ أنَّ ما أصابَهُ لم يكُن لِيُخطِئَهُ ، وَأنَّ ما أخطأهُ لم يكُن ليُصيبَهُ، وَأنَّ الضّارَّ النّافِعَ هوَ اللّهُ عزّ وجلّ .

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

47ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : لا يذوقُ المَرءُ من حَقيقةِ الإيمانِ حتّى يكونَ فيهِ ثلاثُ خصالٍ:الفقهُ في الدّين، والصّبرُ على المَصائبِ ، وحُسْنُ التّقديرِ في المَعاشِ .

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

Inability to Taste the Sweetness of Faith

عَدَمُ تَذَوُّقِ حَلاوَةِ الإيمانِ

48ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَن كان أكثرُ همّهِ نيلَ الشّهَواتِ نُزِعَ مِن قلبِهِ حلاوةُ الإيمانِ. .

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

49ـ . ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : حرامٌ على قلوبِكُم أنْ تعرِفَ حَلاوةَ الإيمانِ حتّى تَزهَدَ في الدّنيا

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

That Which Removes One from Faith

ما يُخرِجُ الإنسانَ مِنَ الإيمانِ

50ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : أدنَى الكفرِ أنْ يَسمعَ الرّجُلُ مِن أخيهِ الكَلِمَةَ فيَحْفَظَها علَيهِ يُريدُ أنْ يَفْضَحَهُ بها ، أُولئكَ لا خَلاقَ لَهُم.

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

51ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : قَد يَخْرُجُ [العبدُ] مِن الإيمانِ بخَمْسِ جِهاتٍ مِن الفعلِ كُلُّها مُتَشابِهاتٌ مَعروفاتٌ :. الكفرُ ، والشِّركُ ، والضّلالُ ، والفِسقُ ، ورُكوبُ الكبائرِ

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

That Which Repels Faith

ما يُجانِبُ الإيمانَ

52ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : خَصْلتانِ لا تَجتَمِعانِ في مؤمنٍ : البُخلُ ، وسُوءُ الظَّنّ بالرِّزقِ

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

53ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : خُلُقان لا يَجتَمِعانِ في مؤمنٍ : الشُّحُّ ، وسُوءُ الخُلقِ

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

54ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : يُطبَعُ المؤمنُ على كلِّ خَصلةٍ ولا يُطبَعُ على الكذبِ ولا على الخِيانةِ. .

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

55ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : ستّةٌ لا تكونُ في مؤمنٍ : العُسرُ ، والنَّكَدُ ، والحَسدُ، واللَّجاجةُ ، والكِذْبُ، والبَغْيُ .

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

The Great Status of the Believer

عَظَمَةُ المُؤمِنِ

56ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إنَّ اللّهَ جلّ ثَناؤهُ يقولُ : وعِزَّتي وجَلالي ، ما خَلَقتُ مِن خَلْقي خَلْقا أحَبَّ إلَيَّ مِن عَبديَ المؤمنِ.

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

57ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : المؤمنُ أكْرَمُ علَى اللّهِ مِن ملائكتِهِ المُقَرَّبينَ.

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

58ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : المؤمنُ أعظمُ حُرمَةً مِن الكعبةِ.

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

The Believers Are As One Body

المُؤمِنونَ كَالجَسَدِ الواحِدِ

59- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَثَلُ المُؤمِنينَ في تَوادّهِمْ وَتَعاطُفِهِمْ وَتَراحُمِهِمْ مَثَلُ الجَسدِ ؛ إذا اشتكى مِنهُ عُضوٌ تَداعى سائرُ الجَسَدِ بالسَّهَرِ والحُمّى.

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

60- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : المؤمنونَ تَتَكافَأُ دِماؤهُم ، وهُم يَدٌ على مَن سِواهُم ، ويَسعى بذِمَّتِهم أدْناهُم

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

Who is the Believer?

مَن هو المُؤمِنُ؟

61- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : المؤمنُ هَيّنٌ لَيّنٌ ، حتّى تَخالَهُ مِن اللِّينِ أحمقَ. .

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

62- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : المؤمنُ مَن آمَنَهُ النّاسُ على دِمائهِم وأموالِهم

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

63- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : المؤمنُ الّذي نفسُهُ مِنهُ في عَناءٍ ، والنّاسُ في راحةٍ

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

64ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : المؤمن يَبدأ بالسَّلامِ ، والمنافقُ يقولُ : حتّى يُبْدأَ بي!

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

65ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : المؤمنُ يألَفُ ويُؤلَفُ ، ولا خيرَ فيمَن لا يألَفُ ولا يُؤلَفُ ، وخيرُ النّاسِ أنفَعُهُمْ للنّاسِ.

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

66ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَن سَرَّتْهُ حَسَنَتُهُ وساءَتْهُ سَيِّئَتُهُ فهُو مؤمنٌ . .

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

67ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ يَصِفُ المؤمنَ ـ : لطيفُ الحَرَكاتِ ، حُلْوُ المُشاهَدةِ ... يَطلُبُ مِن الأُمورِ أعلاها ، ومِن الأخلاقِ أسْناها ... لا يَحيفُ على مَن يُبغِضُ ، ولا يأثَمُ فيمَن يُحِبُّ ... قليلُ المؤونةِ ، كثير المَعونةِ ... يُحسِنُ في عملِهِ كأنّهُ ناظرٌ إلَيهِ ، غَضُّ الطَّرْفِ ، سَخِيُّ الكَفِّ ، لا يَرُدُّ سائلاً ... يَزِنُ كلامَهُ ، ويُخْرِسُ لسانَهُ ... لا يَقبَلُ الباطلَ مِن صديقِهِ ، ولا يَرُدُّ الحقَّ على عدوِّهِ ، ولا يَتعلّمُ إلّا لِيَعْلَمَ ، ولا يَعلمُ إلّا لِيَعْمَلَ ... إن سلَكَ مَع أهلِ الدُّنيا كانَ أكيَسَهُم ، وإنْ سَلكَ مَع أهلِ الآخرةِ كانَ أورَعَهُم .

67– The Prophet (S) said, describing the believer, ‘[He is] subtle in his movements, sweet to look at... he seeks out the loftiest of matters, and has the most outstanding moral ethics... he is not prejudiced against he whom he does not like, nor biased in favour of one he loves... he is hardly a burden, and instead is very helpful... he perfects his actions as if he is being watched, lowers his gaze, is liberal in his giving, and never turns away a beggar... he considers his words carefully and guards his tongue... he neither accepts falsehood from a friend, nor rejects the truth from an enemy... he only learns in order that he might know, and he only seeks to know in order that he may act... When he travels with worldly people, he is the smartest of them, and when he travels with the people of the Hereafter, he is the most pious from among them.’[Bihar al–Anwar, v. 67, p. 310, no. 45]

68ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : المؤمنُ بِشْرُهُ في وجهِهِ ، وحُزنُهُ في قلبِهِ ، أوسَعُ شَيءٍ صَدْرا ، وأذَلُّ شَيءٍ نَفْسا ، يَكْرَهُ الرِّفْعةَ ، ويَشْنَأُ السُّمْعةَ ، طويلٌ غمُّهُ ، بَعيدٌ هَمُّهُ ، كثيرٌ صَمتُهُ ، مَشغولٌ وقتُهُ ، شَكورٌ ، صَبورٌ ، مَغمورٌ بِفِكرَتِهِ ، ضَنينٌ بخَلّتِهِ ، سَهلُ الخَليقةِ ، لَيّنُ العَريكةِ ، نَفسُهُ أصْلَبُ مِن الصَّلْدِ ، وهُو أذَلُّ مِن العبدِ . .

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

69- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : المؤمنُ شاكرٌ في السَّرّاءِ ، صابرٌ في البلاءِ ، خائفٌ في الرَّخاءِ. .

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

70- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : المؤمنُ غِرٌّ كريمٌ ، مأمونٌ على نفسِهِ ، حَذِرٌ مَحزونٌ.

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

71- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : المؤمن مَن طَهّرَ قلبَهُ مِنالدَّنِيَّةِ.

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

72- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : المؤمنُ مَن وَقى دِينَهُ بدُنياهُ ، والفاجرُ مَن وقى دُنياهُ بدِينِهِ.

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

73- الإمامُ زينُ العابدينَ (عَلَيهِ الّسَلامُ) : المؤمنُ يَصمُتُ لِيَسْلَمَ، ويَنْطِقُ لِيَغْنَمَ.

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

74- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : المؤمنُ حَسَنُ المَعونةِ ، خفيفُ المَؤونةِ، جَيّدُ التّدبيرِ لِمَعيشتِهِ ، لا يُلْسَعُ مِن جُحْرٍ مرّتينِ .

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

75ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : المؤمنُ لَه قوّةٌ في دِينٍ ، وحَزْمٌ في لِينٍ ، وإيمانٌ في يقينٍ ، وحِرْصٌ في فِقهٍ ، ونَشاطٌ في هُدىً ... وصَلاةٌ في شُغلٍ.

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

76ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : المؤمنُ مَن طابَ مَكْسبُهُ ، وحَسُنتْ خَليقَتُه ، وصَحَّتْ سَريرَتُهُ ، وأنْفقَ الفَضلَ مِن مالِهِ ، وأمْسكَ الفَضلَ مِن كلامِهِ .

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

77ـ الإمامُ الرّضا (عَلَيهِ الّسَلامُ) : لا يكونُ المؤمنُ مؤمنا حتّى تكونَ فيه ثلاثُ خِصالٍ : سُنّةٌ مِن ربّهِ ، وسُنّةٌ مِن نبيّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ، وسنّةٌ مِن وليّهِ؛ فأمّا السُّنَّةُ مِن ربّهِ فكِتْمانُ السِّرِّ ، وأمّا السُّنَّةُ مِن نبيّه (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) فمُداراةُ النّاسِ، وأمّا السُّنَّةُ مِن وليّهِ (عَلَيهِ الّسَلامُ) فالصَّبرُ في البَأْساءِ والضَّرّاءِ .

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

The Firmness of the Believer

صَلابَةُ المُؤمِنِ

78ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ) : المؤمنُ أصْلَبُ مِن الجَبلِ ، الجَبلُ يُسْتَقَلُّ مِنه ، والمؤمنُ لا يُسْتَقَلُّ مِن دِينِه شَيءٌ.

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

79ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : إنّ المؤمنَ أشدُّ مِن زُبَرِ الحديدِ ، إنّ زُبرَ الحديدِ إذا دَخلَ النّار تَغيّرَ ، وإنّ المؤمنَ لو قُتِلَ ثُمّ نُشِرَ ثُمّ قُتِلَ لم يَتغيّرْ قلبُهُ.

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

Everything is in Awe of the Believer

نورُ المُؤمِنِ

80ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : تَقولُ جَهَنَّمُ لِلمُؤمِنِ يَومَ القِيامَةِ : جُز يا مُؤمِنُ فَقَد أطفَأَ نورُكَ لَهَبي

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

81ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : إنَّ المُؤمِنَ لَيَزهَرُ نورُهُ لِاَهلِ السَّماءِ كَما تَزهَرُ نُجومُ السَّماءِ لِاَهلِ الأَرضِ

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

The Scarcity of the [True] Believer

نُدرَةُ المُؤمِنِ

82ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : ولَم يُخْلِ أرضَهُ مِن عالمٍ بما يَحتاجُ إليه الخَليقةُ، ومُتَعلِّمٍ على سبيلِ النَّجاةِ ، أُولئكَ هُمُ الأقلُّونَ عَدَدا ، وقد بَيّنَ اللّهُ ذلكَ في أُمَمِ الأنبياءِ ، وجَعلَهُم مثَلاً لِمَن تأخّرَ ، مثلُ قولهِ في قومِ نوحٍ : «ومَا آمَنَ مَعَهُ إلّا قَلِيلٌ » .

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

83- الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : المؤمنةُ أعَزُّ مِن المؤمنِ ، والمؤمنُ أعَزُّ مِن الكبريتِ الأحمرِ ، فمَن رأى منكُمُ الكبريتَ الأحمرَ؟!

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

The Signs of the Believer

عَلاماتُ المُؤمِنِ

84- الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ) : عَلاماتُ المؤمنِ خَمسٌ : الوَرَعُ في الخَلوةِ ، والصَّدقةُ في القِلّةِ ، والصَّبرُ عند المصيبةِ ، والحِلْمُ عند الغضبِ ، والصِّدقُ عند الخوفِ.

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

85- الإمامُ الصّادقُ (عَلَيهِ السّلامُ) - وقد سُئلَ : بأيِّ شيءٍ يَعلَمُ المؤمنُ بأنّهُ مؤمنٌ ؟ - : بالتَّسْليمِ للّهِ ، والرِّضا فيما وَرَدَ عليهِ مِن سُرورٍ أو سُخْطٍ.

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

The Best of Believers

أفضَلُ المُؤمنينَ

86- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : أفضلُ المؤمنينَ أفضلُهُم تَقْدِمَةً مِن نفسِهِ وأهلِهِ ومالِهِ

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

87ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : أفضلُ المؤمنينَ إيمانا مَن كانَ للّهِ أخْذُهُ وعَطاهُ وسَخطُهُ ورِضاهُ

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

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

فَضلُ مَن يُؤمِنُ بِالرَّسولِ ولَم يَرَهُ

88ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : ليسَ إيمانُ مَن رآني بعَجَبٍ ولكنّ العَجَبَ كلَّ العَجَبِ لِقومٍ رأَوا أوْراقا فيها سَوادٌ فآمَنوا بهِ أوّلِهِ وآخِرِهِ .

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

89ـ كنز العمّال عنه (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : متى أَلْقى إخْواني ؟! قالوا : أَلَسْنا إخْوانَكَ؟ قالَ : بلْ أنتُم أصْحابي، وإخْواني الّذينَ آمَنوا بِي ولَم يَرَوني ، أنا إلَيهِم بالأشْواقِ.

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

Falsehood

Falsehood الباطِل

Warning followers of falsehood

التَّحذيرُ مِن اتّباعِ الباطِلِ

1ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الباطِلُ غَرورٌ خادِعٌ

1- Imam Ali (a.s.) said, ‘Falsehood is a deceiving deluder.’[Ghurar al-Hikam, no. 549]

2ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): فَلأَنقُبَنّ الباطِلَ حتّى يَخرُجَ الحقُّ مِن جَنْبِهِ

2- Imam Ali (a.s.) said, ‘I will rip falsehood open, until the truth emerges from its belly.’[Sharh Nahjul Balaghah li Ibn Abi al-Hadid, v. 2, p. 185]

3ـ . ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الحقُّ طريقُ الجنّةِ، والباطلُ طريقُ النّارِ، وعلى كُلِّ طريقٍ داعٍ

3- Imam Ali (a.s.) said, ‘Truth is the road to Paradise, and falsehood is the road to Hell; and on each road there is a caller [calling to it].’[Nahj al-Sa’ada, v. 3, p. 291]

4- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ظَلَمَ الحقَّ مَنْ نَصرَ الباطلَ.

4- Imam Ali (a.s.) said, ‘He who supports falsehood oppresses the truth.’[Ghurar al-Hikam, no. 6041]

Discerning The Truth From Falsehood

التَّمييزُ بَينَ الحَقِّ وَالباطِلِ

5ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أمَا إنّه ليسَ بينَ الحقِّ والباطلِ إلّا أربَعُ أصابِعَ ... الباطلُ أنْ تقولَ: سَمِعتُ، والحقُّ أنْ تقولَ: رَأيْتُ.

5- Imam Ali (a.s.) said, ‘Verily, there is nothing between truth and falsehood but a span of four fingers ... Falsehood is to say, ‘I heard,’ while the truth is to say, ‘I saw.’[Sharh Nahjul Balaghah li Ibn Abi al-Hadid, v. 3, p. 240]

The Truth Disguised As Falsehood

التِباسُ الحَقِّ بِالباطِلِ

6ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): فلَو أنَّ الباطلَ خَلَصَ مِن مِزاجِ الحقِّ لَم يَخْفَ علَى المُرتادِينَ، ولَو أنَّ الحقَّ خَلَصَ مِن

لَبْسِ الباطلِ انْقَطَعتْ عنه ألْسُنُ المُعانِدينَ، ولكنْ يُؤخَذُ مِن هذا ضِغْثٌ ومِن هذا ضِغْثٌ.

6- Imam Ali (a.s.) said, 'Even if falsehood was isolated from being mixed with the truth, it would not be indefinable by those who aspire it; and even if the truth was free from being disguised as falsehood, the tongues of its opponents would still be silenced; but it is often made by taking a little from one and a little from the other.'[Sharh Nahjul Balaghah li Ibn Abi al-Hadid, v. 3, p. 240]

7ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): كَم مِن ضَلالةٍ زُخْرِفَتْ بآيةٍ مِن كتابِ اللّهِ كما يُزَخْرَفُ الدِّرْهَمُ النُّحاسُ بالفِضَّةِ المُمَوَّهَةِ!

7- Imam Ali (a.s.) said, 'Many an innovation was glossed with verses from the Book of Allah, just as the copper dirham is plated with silver coating.'[Ghurar al-Hikam, no. 6969]

Falsehood Cannot be Ascertained as the Truth

عدمُ استيقانِ الباطلِ حَقّا

8ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): أَبَى اللّهُ أنْ يُعَرِّفَ باطلاً حقّاً، أَبَى اللّهُ أنْ يجْعَلَ الحقَّ في قلبِ المؤمنِ باطلاً لا شكَّ فيهِ، وأبَى اللّهُ أنْ يَجعَلَ الباطلَ في قلبِ الكافرِ المُخالِفِ حقّاً لا شَكَّ فيهِ، ولَو لَم يَجْعَلْ هذا هكذا ما عُرِفَ حقٌّ مِن باطلٍ .

8- Imam al-Sadiq (a.s.) said, 'Allah has refused to present falsehood as a certain truth, and He has refused to present the truth to the heart of a believer as a certain falsehood; He has also refused to present falsehood to the heart of a disbeliever as a certain truth. And had he not done thus, the truth would never be distinguished from falsehood.'[Bihar al-Anwar, v. 5, p. 303, no. 12]

9ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): لا يَستَيقِنُ القلبُ أنَّ الحقَّ باطلٌ أبداً، ولا يَستَيقِنُ أنَّ الباطلَ حقٌّ أبداً. .

9- Imam al-Sadiq (a.s.) said, 'The heart can never ascertain that the truth is falsehood, nor can it ever ascertain that falsehood is the truth.'[Tafsir al-'Ayyashi, v. 2, p. 53, no. 39]

Fame

Fame الشُّهرَة

Fame

Praiseworthy Fame

الشُّهرَةُ المَحمودَةُ

1- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ لمّا سُئلَ عن الرجُلِ الذي يَعمَلُ العَمَلَ مِنَ الخَيرِ، ويَحمَدُهُ الناسُ علَيهِ ـ: تلكَ عاجِلُ بُشرَى المؤمِنِ.

1– The Prophet (S) was once asked regarding someone who performs a good deed, and is consequently praised by people on account of it, to which he replied, 'That [praise] is advance glad tidings for the believer.'[Sahih Muslim, no. 2642]

2- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إذا أحَبَّ اللّهُ عَبداً مِن أُمَّتِي قَذَفَ في قُلوبِ أصفِيائِهِ وأرواحِ ملائكَتِهِ وسُكّانِ عَرشِهِ مَحَبَّتَهُ لِيُحِبُّوهُ ، فذلكَ المُحَبُّ حقّاً.

2– The Prophet (S) said, 'When Allah loves a servant of His from among my community, He radiates love for him into the hearts of His elite servants, the spirits of the angels and the retinue of His throne, in order that they too may love him, and that is one who is truly loved.'[Bihar al-Anwar, v. 70, p. 24, no. 23]

Blameworthy Fame

الشُّهرَةُ المَذمومَةُ

3- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): بِحَسْبِ المَرءِ مِن الشَّرِّ ـ إلّا مَن عَصَمَهُ اللّهُ مِن السُّوءِ ـ أن يُشِيرَ الناسُ إلَيهِ بالأصابِعِ في دِينِهِ ودُنياهُ.

3– The Prophet (S) said, 'It is bad enough for a man – except for one whom Allah protects from evil – that people should point the finger at him with regard to either his faith or his worldly affairs.'[Sharh

Nahjul Balaghah li Ibn Abi al-Hadid, v. 2, p. 181]

4ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): ما مِن عَبدٍ يُريدُ أن يَرتَفِعَ فِي الدُّنيا دَرَجةً ، فَارتَفَعَ فِي الدُّنيا دَرَجةً ، إلّا وَضَعَهُ اللّهُ فِي الآخِرَةِ دَرَجَةً أكبَرَ مِنها وأطوَلَ.

4– Imam Ali (a.s.) said, 'Every single servant who desires to raise his own status in this world, Allah abases his status in the Hereafter by a greater and longer extent.'[Kanz al-'Ummal, no. 6144]

5ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ في صفةِ المؤمنِ ـ: لا يَرغَبُ في عِزِّ الدُّنيا ولا يَجزَعُ مِن ذُلِّها ، لِلناسِ هَمٌّ قد أقبَلُوا عَلَيهِ، ولَهُ هَمٌّ قد شَغَلَهُ.

5– Imam al-Sadiq (a.s.), in his description of a believer, said, 'He neither desires repute in this world, nor does he grieve at its disgrace. People have their own matters of significance that they tend to, whilst he occupies himself with his own concerns.'[Bihar al-Anwar, v. 67, p. 271, no. 3]

The Censure of Clothing or Acts of Worship That Draw Attention

ذَمُّ شُهرَةِ اللِّباسِ وشُهرَةِ العِبادَةِ

6ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): كَفى بِالمَرءِ خِزياً أن يَلبَسَ ثَوباً يَشهَرُهُ ، أو يَركَبَ دابَّةً مَشهورَةً

6– Imam al-Sadiq (a.s.) said, 'It is enough of a disgrace for a man that he should wear such clothes or ride such a beast as draws attention to himself.'[Ibid. v. 78, p. 252, no. 105]

7ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إنَّ اللّهَ يُبغِضُ الشُّهرَتَينِ: شُهرَةَ اللِّباسِ وشُهرَةَ الصَّلاةِ ـ .

7– Imam al-Sadiq (a.s.) said, 'Verily Allah despises the two forms of attention-seeking: attention-seeking clothes and attention-seeking prayer.'[Mishkat al-Anwar, no. 320]

8ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): الاشتِهارُ بِالعِبادَةِ رِيبَةٌ ـ .

8– Imam al-Sadiq (a.s.) said, 'Renown for one's prayer is a form of deception.'[Bihar al-Anwar, v. 72, p. 297, no. 27]

9ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): الشُّهرَةُ خَيرُها وشَرُّها في النارِ ـ .

9– Imam al-Sadiq (a.s.) said, ‘The best and worst of [seeking] fame lands one in the Fire.’[al-Kafi, v. 6, p. 445, no. 3]

Fasting

Fasting الصَّوم

Fasting

الصَّوم

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): علَيكُم بِالصَّومِ؛ فإنّهُ مَحسَمَةٌ للعُرُوقِ ومَذهَبَةٌ للأشَرِ

1– The Prophet (S) said, ‘Fasting is incumbent upon you, for verily it severs the roots [of desires] and removes wildness.’[Kanz al-’Ummal, no. 23610]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لِكُلِّ شَيءٍ زكاةٌ وزكاةُ الأبدانِ الصِّيامُ

2– The Prophet (S) said, ‘Everything has a zakat, and the zakat of the bodies is to fast.’[Faza’il al-Ashhur al-Thalatha, p. 75, no. 57]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): صُومُوا تَصِحُّوا

3– The Prophet (S) said, ‘Fast and you will be healthy.’[al-Da’aawat, p. 76, no. 179]

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الصائمُ في عِبادَةِ اللّهِ وإن كانَ نائماً على فِراشِهِ، ما لَم يَغتَبْ مُسلِماً

4– The Prophet (S) said, ‘The fasting person is in constant worship of Allah, even when he is sleeping in his bed, as long as he does not backbite a fellow Muslim.’[Thawab al-A’amal, p. 75, no. 1]

5ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ما مِن صائمٍ يَحضُرُ قَوماً يَطعَمُونَ إلّا سَبَّحَت أعضاؤهُ، وكانَت صَلاةُ الملائكةِ عَلَيهِ، وكانَت صَلاتُهُم استِغفاراً.

5– The Prophet (S) said, ‘No sooner does a fasting person come upon a group of people eating than his limbs glorify Allah on his behalf, the angels invoke blessings on him, and this invocation of theirs is counted as seeking forgiveness on his behalf.’[Ibid. p. 77, no. 1]

6ـ . . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الصَّومُ جُنَّةٌ مِن النارِ

6– The Prophet (S) said, ‘Fasting acts as a shield from the Fire.’[al-Kafi, v. 4, p. 62, no. 1]

7ـ فاطمةُ الزَّهراءُ (عَلَيهَا الّسَلامُ): فَرَضَ اللّهُ الصِّيامَ تَثبِيتاً لِلإخلاصِ

7– Fatima al-Zahra’ (a.s.) said, ‘Allah made fasting obligatory in order to reinforce sincere devotion [to Him].’[Bihar al-Anwar, v. 96, p. 368, no. 4]

8ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): الصِّيامُ والحَجُّ تَسكِينُ القُلوبِ

8– Imam al-Baqir (a.s.) said, ‘The fast and the obligatory pilgrimage (Hajj) pacify the heart.’[Amali al-Tusi, p. 296, no. 582]

9ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إنَّ اللّهَ تبارَكَ وتعالى يقولُ: الصَّومُ لِي وأنا أجزِي علَيهِ

9– Imam al-Sadiq (a.s.) said, ‘Verily Allah, Blessed and most High, says, ‘The fast is solely for Me and I am its reward.’[al-Kafi, v. 4, p. 63, no. 6]

10ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): نَومُ الصائمِ عِبادَةٌ، وصَمتُهُ تَسبيحٌ، وعَمَلُهُ مُتَقَبَّلٌ، ودُعاؤهُ مُستَجابٌ

10– Imam al-Sadiq (a.s.) said, ‘A fasting person’s sleep is worship, his silence is glorification of Allah, his good deeds are accepted, and his supplication is answered.’[al-Faqih, v. 2, p. 76, no. 1783]

11ـ . . الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): لِلصائمِ فَرحَتانِ: فَرحَةٌ عندَ إفطارِهِ، وفَرحَةٌ عندَ لِقاءِ رَبِّهِ

11– Imam al-Sadiq (a.s.) said, ‘A fasting person has two sources of joy: his joy when he opens his fast and his joy at meeting his Lord.’[al-Kafi, v. 4, p. 65, no. 15]

12ـ . . الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مَن فَطَّرَ صائماً فلَهُ مِثلُ أجرِهِ

12– Imam al-Sadiq (a.s.) said, ‘Whoever offers a fasting person something with which to open his fast obtains the same reward as him.’[Ibid. p. 68, no. 1]

13. ـ الإمامُ العسكريُّ (عَلَيهِ السّلامُ) ـ لمّا سُئلَ عن عِلَّةِ وُجوبِ الصَّومِ ـ: لِيَجِدَ الغَنِيُّ مَسَّ الجُوعِ؛ فَيَمُنَّ على الفَقيرِ. .

13– Imam al-’Aaskari (a.s.) was once asked the reasoning behind the obligation of fasting, to which he replied, ‘That the rich may experience the pain of hunger and bestow his generosity thereby upon the poor.’[Bihar al-Anwar, v. 96, p. 369, no. 50]

Enjoinment of Fasting of One’s Own Accord

الحَثُّ عَلَى الصِّيامِ تَطَوُّعا

14. ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن صامَ يَوماً تَطَوُّعاً فلو أُعطِيَ مِلءَ الأرضِ ذَهَباً ماوَفّى أجرَهُ دُونَ يَومِ الحِسابِ .

14– The Prophet (S) said, ‘He who fasts a single day of his own accord is rewarded to such an extent that even if he was to be given the whole world’s worth of gold for it, the reward he deserves would not be fulfilled until the Day of Resurrection.’[Ma’ani al-Akhbar, p. 409, no. 91]

15. ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن صامَ يَوماً تَطَوُّعاً ابتِغاءَ ثَوابِ اللّهِ وَجَبَت لَهُ المَغفِرَةُ. .

15– The Prophet (S) said, ‘He who fasts a single day of his own accord, wishing to procure the reward of Allah, [Allah makes] his forgiveness mandatory.’[Amali al-Saduq, p. 443, no. 2]

16. ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن صامَ ثلاثةَ أيّامٍ مِن كُلِّ شَهرٍ كانَ كَمَن صامَ الدَّهرَ كلّه؛ لأنَّ اللّهَ عَزَّوجلَّ يقولُ: «مَنْ جاءَ بالحَسَنَةِ فلَهُ عَشْرُ أمْثالِها».

16– The Prophet (S) said, ‘Whoever [voluntarily] fasts three days every month is considered as having fasted his whole life, for verily Allah, Mighty and Exalted, says, ***“Whoever brings virtue shall receive ten times its like”*** [***Qur’an 6:160***].[Da’aim al-Islam, v. 1, p. 283]

17. ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إنَّ الرَّجُلَ لَيَصُومُ يَوماً تَطَوُّعاً يُرِيدُ بِهِ ما عِندَ اللّهِ عَزَّوجلَّ فَيُدخِلُهُ اللّهُ بِهِ الجَنَّةَ

17– Imam al-Sadiq (a.s.) said, ‘Verily when a man fasts a single day of his own accord, desiring thereby

what is with Allah, Mighty and Exalted, Allah gives him entrance into Paradise because of it.’[al-Kafi, v. 4, p. 63, no. 5]

The Etiquette of Fasting

أدَبُ الصَّومِ

18ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): يقولُ اللّهُ عَزَّوجلَّ مَن لَم تَصُمْ جَوارِحُهُ عن مَحارِمِي فلا حاجَةَ لي في أن يَدَعَ طَعامَهُ وشَرابَهُ مِن أجلِي.

18– The Prophet (S) said, ‘Allah, Mighty and Exalted, says, ‘He whose limbs do not fast by refraining from what I have prohibited, then there is no need for him to refrain from food and drink for My sake.’[al-Firdaws, v. 5, p. 242, no. 8075]

19ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): الصِّيامُ اجتِنابُ المَحارِمِ كما يَمتَنِعُ الرجُلُ مِن الطَّعامِ والشَّرابِ ..

19– Imam Ali (a.s.) said, ‘Fasting is just as much keeping away from prohibited things as it is keeping away from food and drink.’[Bihar al-Anwar, v. 96, p. 294, no. 21]

20ـ فاطمةُ الزَّهراءُ (عَلَيهَا السّلامُ): ما يَصنَعُ الصائمُ بِصِيامِهِ إذا لَم يَصُنْ لِسانَهُ وسَمعَهُ وبَصَرَهُ وجوارِحَهُ؟!

20– Fatima al-Zahra’ (a.s.) said, ‘What is the fasting person doing with his fast if he is not guarding his tongue, his hearing, his sight and his limbs [from sins]?! [Da’aim al-Islam, v. 1, p. 268]

21ـ محمّد بن مسلم: قالَ أبو عبدِ اللّهِ (عَلَيهِ السّلامُ): إذا صُمتَ فَلْيَصُمْ سَمعُكَ وبَصَرُكَ وشَعرُكَ وجِلدُكَ وعَدَّدَ أشياءَ غَيرَ هذا، وقالَ: لا يكونُ يومُ صَومِكَ كَيَومِ فِطرِكَ .

21– Muhammad b. Muslim narrated, ‘Abu ‘Aabdillah (a.s.) [i.e. Imam al-Sadiq] said, ‘When you fast, your hearing must fast, along with your sight, your hair, your skin…’ and he listed a number of other things, and said, ‘The day that you fast must not be like a day that you do not fast.’[al-Kafi, v. 4, p. 87, no. 1]

The Virtue of Fasting in Hot and Cold Weather

فَضلُ الصَّومِ فِي الحَرِّ والشِّتاءِ

22ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الصَّومُ في الشِّتاءِ الغَنيمَةُ الباردَةُ

22– The Prophet (S) said, ‘Fasting in cold weather is an easy thing to do.’[al-Faqih, v. 4, p. 356, no. 5762]

23ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): أفضَلُ الجِهادِ الصَّومُ في الحَرِّ

23– Imam al-Sadiq (a.s.) said, ‘The best jihad is fasting in hot weather.’[Bihar al-Anwar, v. 96, p. 256, no. 38]

24ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): الشِّتاءُ رَبِيعُ المُؤمِنِ، يَطُولُ فيهِ لَيلُهُ فَيَستَعِينُ بِهِ على قِيامِهِ، ويَقصُرُ فيهِ نَهارُهُ فَيَستَعِينُ بِهِ على صِيامِهِ.

24– Imam al-Sadiq (a.s.) said, ‘Winter is the springtime of a believer – its nights are long, so he can make use of them to stand in prayer, whereas its days are short and he can make use of them to fast.’[Ma’ani al-Akhbar, p. 228, no. 1]

The Fault

The Fault العَيبُ

Praise for One Whose Own Fault Preoccupies Him from Finding Fault in Others

مَدحُ مَن شَغَلَهُ عَيبُهُ عَن عُيوبِ النّاسِ

1ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): طوبى لِمَن شَغَلَهُ عَيبُهُ عَن عُيوبِ النّاسِ

1– Imam Ali (a.s.) said, ‘Blessed be the one whose own fault preoccupies him from finding faults in others.’[Nahjul Balaghah, Sermon 176]

2ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أعقَلُ النّاسِ مَن كانَ بِعَيبِهِ بَصيراً، وعَن عَيبِ غَيرِهِ ضَريراً

2– Imam Ali (a.s.) said, ‘The most intelligent of people is he who is well aware of his own faults and blind to others’ faults.’[Ghurar al-Hikam, no. 3233]

3ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن أبصَرَ عَيبَ نَفسِهِ شُغِلَ عَن عَيبِ غَيرِه

3– Imam Ali (a.s.) said, ‘He who observes his own faults is preoccupied from others’ faults.’[Tuhaf al-’Uqul, no. 88]

4ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): أنفَعُ الأشياءِ لِلمَرءِ سَبقُهُ النّاسَ إلى عَيبِ نَفسِهِ

4– Imam al-Sadiq (a.s.) said, ‘The most beneficial thing for a man is his precedence over others at knowing his own fault.’[al-Kafi, v. 8, p. 243, no. 337]

5ـ . الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إذا رَأيتُمُ العَبدَ مُتَفَقِّداً لِذُنوبِ (النّاسِ) ناسِياً لِذُنوبِهِ، فَاعلَموا أنَّهُ قَد مُكِرَ بِهِ

5– Imam al-Sadiq (a.s.) said, ‘When you see a man inspecting other people’s sins and forgetting his own sins, then know that he is deluding himself.’[Mustatrafat al-Sara’ ir, p. 48, no. 7]

The Censure of Preoccupying Oneself with Others’ Faults Whilst Flattering Oneself

ذَمُّ الاشتِغالِ بِعُيوبِ النّاسِ ومُداهَنَةِ النَّفسِ

6ـ عيسى (عَلَيهِ السّلامُ): يا عَبيدَ السّوءِ، تَلومونَ النّاسَ عَلَى الظَّنِّ، ولا تَلومونَ أنفُسَكُم عَلَى اليَقينِ!

6– Prophet Jesus (a.s.) said, ‘O iniquitous servants, you blame others based on what you conjecture about them and do not blame yourselves in that which you know for certain!’[Tuhaf al-’Uqul, no. 501]

7ـ كنز العمّال: قالَ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): يُبصِرُ أحَدُكُمُ القَذى في عَينِ أخيهِ، ويَنسى الجِذعَ ـ أو قالَ: الجِذْلَ ـ في عَينِه !

7– The Prophet (S) said, ‘How can you notice a speck in your brother’s eye but overlook the tree stump in your own!’[Kanz al-’Ummal, no. 44141]

8- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): كَفى بِالمَرءِ عَيبا أن يَنظُرَ مِنَ النّاسِ إلى ما يَعمى عَنهُ مِن نَفسِهِ، ويُعَيِّرَ النّاسَ بِما لا يَستَطيعُ تَركَهُ، ويُؤذي جَليسَهُ بِما لا يَعنيهِ.

8– The Prophet (S) said, 'The fault that lies within a man's own self is more than enough to prevent him from prying into other people's faults, which he himself possesses but to which he is blind; or from blaming others for that which he himself is unable to abandon; or from bothering the one he is sitting next to by prying into matters that are none of his business.'[al-Khisal, p. 110, no. 81]

9- الإمامُ عليٌّ (عَلَيهِ السَّلامُ): مَن نَظَرَ في عُيوبِ النّاسِ فأنكَرَها ثُمَّ رَضِيَها لِنَفسِهِ، فذلكَ الأحمَقُ بِعَينِهِ

9– Imam Ali (a.s.) said, 'The one who pries into others' faults, disapproves of them, and then adopts them for himself, is truly a fool.'[Nahjul Balaghah, Saying 349]

10- الإمامُ عليٌّ (عَلَيهِ السَّلامُ): أكبَرُ (أكثرُ) العَيبِ أن تَعيبَ ما فيكَ مِثلُهُ

10– Imam Ali (a.s.) said, 'The greatest fault is when one criticises others for the same faults present in oneself.'[Nahjul Balaghah, Saying 353]

Concealing Faults

فَضلُ سَترِ العُيوبِ

11- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن سَتَرَ عَلى مُؤمِنٍ خِزيَةً فكأنَّما أحيا مَوؤودَةً مِن قَبرِها

11– The Prophet (S) said, 'He who conceals a fellow believer's shameful act is as if he has revived a newborn girl buried-alive551 from her grave.'[Kanz al-'Ummal, no. 6387]

12- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن عَلِمَ مِن أخيهِ سَيِّئَةً فستَرَها، سَتَرَ اللّهُ عَلَيهِ يَومَ القِيامَةِ. .

12– The Prophet (S) said, 'He who knows a fellow brother's evil deed and conceals it [from others], Allah will conceal his faults on the Day of Resurrection.'[al-Targhib wa al-Tarhib, v. 3, p. 239, no. 7]

13- الإمامُ الباقرُ (عَلَيهِ السَّلامُ): يَجِبُ لِلمُؤمِنِ عَلَى المُؤمِنِ أن يَستُرَ عَلَيهِ سَبعينَ كَبيرَةً!

13– Imam al-Baqir (a.s.) said, 'It is the duty of a believer towards a fellow believer to conceal seventy of

his grave sins!’[al-Kafi, v. 2, p. 207, no. 8]

14ـ تنبيه الخواطر: رُوِيَ أنّ عيسى (عَلَيهِ الّسَلامُ) مَرَّ والحَوارِيّونَ عَلى جيفَةِ كَلبٍ، فقالَ الحَوارِيّونَ: ما أنتَنَ ريحَ هذا الكَلبَ! فقالَ عيسى (عَلَيهِ الّسَلامُ): ما أشَدَّ بَياضَ أسنانِهِ!

14– It is narrated in Tanbih al-Khawatir that Prophet Jesus (a.s.) was passing with his disciples by the corpse of a dog, when the disciples exclaimed, ‘What an awful stench this dog has!’ to which Prophet Jesus (a.s.) retorted, ‘How white are his teeth!’[Tanbih al-Khawatir, v. 1, p. 117]

Conferring Someone’s Faults to Them

الحَثُّ عَلى إهداءِ العُيوبِ

15ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن كاشَفَكَ في عَيبِكَ حَفِظَكَ في غَيبِكَ، مَن داهَنَكَ في عَيبِكَ عابَكَ في غَيبِكَ

15– Imam Ali (a.s.) said, ‘He who informs you of your faults will guard you in your absence, whereas he who flatters you with respect to your faults will point the finger at you in your absence.’[Ghurar al-Hikam, no. 8260, 8261]

16ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ما يَمنَعُ أحَدَكُم أن يَستَقبِلَ أخاهُ بِما يَخافُ مِن عَيبِهِ إلّا مَخافَةَ أن يَستَقبِلَهُ بِمِثلِهِ، قَد تَصافَيتُم عَلى رَفضِ الآجِلِ وحُبِّ العاجِلِ!

16– Imam Ali (a.s.) said, ‘Nothing prevents anyone from among you from disclosing to a fellow brother a fault that he fears in him, except for the very fear that he too will disclose the same fault to him. You are all accomplices in your rejection of the next world and loving this world.’[Nahjul Balaghah, Sermon 113]

17ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): أحَبُّ إخواني إلَيَّ مَن أهدى إلَيَّ عُيوبي

17– Imam al-Sadiq (a.s.) said, ‘The most beloved of my brothers to me is he who confers my faults to me.’[Tuhaf al-’Uqul, no. 366]

Pursuit of People’s Faults

ذَمُّ تَتَبُّعِ العُيوبِ

18ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا تَتَّبِعوا عَوراتِ المُؤمِنينَ؛ فإنَّهُ مَن تَتَبَّعَ عَوراتِ المُؤمِنينَ تَتَبَّعَ اللّهُ عَورَتَهُ،
ومَن تَتَبَّعَ اللّهُ عَورَتَهُ فَضَحَهُ ولَو في جَوفِ بَيتِهِ.

18– The Prophet (S) said, 'Do not seek to pursue believers' shameful acts, for verily whoever pursues believers' shameful acts, Allah will pursue his shameful acts, and whoever's shameful acts Allah pursues, He will expose, even if it be in the confines of his own home.'[Thawab al-A'amal, v. 2, p. 288, no. 1]

19ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): تَأمُّلُ العَيبِ عَيبٌ . ـ

19– Imam Ali (a.s.) said, 'Anticipating attentively for a fault [in someone] is a fault in itself.'[Ghurar al-Hikam, no. 4489]

20ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ مِن كِتابِهِ لِلأشتَرِ لَمّا وَلاّهُ مِصرَ ـ: وَلْيَكُنْ أبعَدَ رَعِيَّتِكَ مِنكَ، وأشنَأهُم عِندَكَ، أطلَبُهُم
لِمَعايِبِ النّاسِ؛فإنَّ فِي النّاسِ عُيوباً، الوالي أحَقُّ مَن سَتَرَها، فلا تَكشِفَنَّ عَمّاغابَ عَنكَ مِنها.

20– Imam Ali (a.s.), in a letter he wrote to al-Ashtar when he appointed him governor of Egypt, said, 'The furthest of your subjects from you, and the worst of them in your view should be the one who is the most eager to pursue people's shortcomings, because people do have faults and the ruler is the most appropriate person to conceal them, so do not ever seek to discover those faults which are hidden from you.'[Nahjul Balaghah, Letter 53]

21ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لا تَبتَهِجَنَّ بِخَطاءِ غَيرِكَ؛فإنَّكَ لَن تَملِكَ الإصابَةَ أبَداً ـ

21– Imam Ali (a.s.) said, 'Do not ever rejoice at someone else's mistake, for verily you yourself will never be immune to committing mistakes.'[Ghurar al-Hikam, no. 10294]

22ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن عابَ عِيبَ، ومَن شَتَمَ أُجيبَ ـ

22– Imam Ali (a.s.) said, 'He who finds faults will be accused of them himself, and he who insults will be retorted to [with worse].'[Kanz al-Fawa' id li al-Karajiki, v. 1, p. 279]

23ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): أبعَدُ ما يَكونُ العَبدُ مِنَ اللّهِ أن يَكونَ الرَّجُلُ يُواخي الرَّجُلَ وهُوَ يَحفَظُ (عَلَيهِ)
زَلّاتِهِ لِيُعَيِّرَهُ بِها يَوماً ما .

23– Imam al-Sadiq (a.s.) said, 'The furthest a servant can be from Allah is when he associates in a

brotherly manner with someone while at the same time making note of all his faults in order to one day shame him.'[al-Kafi, v. 2, p. 355, no. 7]

Covering Up Faults

ما يُغَطِّي العُيوبَ

24ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): العِلمُ والمالُ يَستُرانِ كُلَّ عَيبٍ، والجَهلُ والفَقرُ يَكشِفانِ كُلَّ عَيبٍ

24- The Prophet (S) said, 'Knowledge and wealth cover up every fault, whereas ignorance and poverty disclose every fault.'[Kanz al-'Ummal, no. 28669]

25ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): الاحتِمالُ قَبرُ العُيوبِ

25- Imam Ali (a.s.) said, 'Tolerance is the grave of faults.'[Nahjul Balaghah, Saying 6]

26ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): غِطاءُ العُيوبِ العَقلُ

26- Imam Ali (a.s.) said, 'The intellect is the coverer of faults.'[Ghurar al-Hikam, no. 6434]

27ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): مَن كَساهُ الحَياءُ ثَوبَهُ، لَم يَرَ النّاسُ عَيبَهُ

27- Imam Ali (a.s.) said, 'He who covers himself with the cloak of modesty, people cannot see his flaws.'[Nahjul Balaghah, Saying 223]

28ـ ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): مَن كساهُ العِلمُ ثَوبَهُ، اختَفى عَنِ النّاسِ عَيبُهُ

28- Imam Ali (a.s.) said, 'He who covers himself with the cloak of knowledge, his faults remain hidden from people.'[Tuhaf al-'Uqul, no. 215]

29ـ ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): عَيبُكَ مَستورٌ ما أسعَدَكَ جَدُّكَ

29- Imam Ali (a.s.) said, 'Your faults will remain concealed as long as your good fortune assists you.'[Nahjul Balaghah, Saying 51]

He Who is Ignorant of Something Finds Fault With It

مَن جَهِلَ شَيئا عابَهُ

30ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): مَن قَصُرَ عَن مَعرِفَةِ شَيءٍ عابَهُ

30– Imam Ali (a.s.) said, ‘He who is incapable of getting to know something will find fault with it.’ [al–Irshad, v. 1, p. 301]

31ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): مَن جَهِلَ شَيئاً عابَهُ . .

31– Imam Ali (a.s.) said, ‘He who is ignorant of something finds fault with it.’[Kashf al–Ghamma, v. 3, p. 137]

Fear

Fear الخَوف

Fear

الخَوفُ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : رأسُالحِكمَةِ مَخافَةُ اللّهِ

1– The Prophet (S) said, ‘The fountainhead of wisdom is the fear of Allah.’[Bihar al–Anwar, v. 77, p. 133, no. 43]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : أعْلى النّاسِ مَنزِلَةً عِندَ اللّهِ أخوَفُهُم مِنهُ

2– The Prophet (S) said, ‘The person with the highest station in the sight of Allah is the one who fears Him the most.’[Bihar al–Anwar, v. 77, p. 180, no. 10]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : ثَلاثٌ مُنْجِياتٌ ... خَوفُ اللّهِ في السِرِّ كأ نّكَ تَراهُ ، فإنْ لَم تَكُن تَراهُ فإنّهُ يرَاكَ

3– The Prophet (S) said, ‘Three things provide salvation…fear of Allah in private, as if you see Him, for verily even though you do not see Him, He surely sees you.’[Bihar al–Anwar, v. 70, p. 7, no. 5]

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَن كانَ باللّهِ أعْرَفَ كانَ مِن اللّهِ أخْوَفَ

4– The Prophet (S) said, ‘The one who knows Allah the most is the one who fears Allah the most.’[Bihar al–Anwar, v. 70, p. 393, no. 64]

5ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الخَوفُ جِلْبابُ العارِفينَ . .

5– Imam Ali (a.s.) said, ‘Fear is the garment of the gnostics.’[Ghurar al–Hikam, no. 664]

6ـ الإمامُ زينُ العابدينَ (عَلَيهِ الّسَلامُ) : ابنَ آدَمَ ، لا تَزالُ بخَيرٍ ... ما كانَ الخَوفُ لكَ شِعاراً والحُزنُ دِثاراً . .

6– Imam Zayn al–Abidin, (a.s.) said, ‘O son of Adam, you will always be with the good…as long as fear [of Allah] is your motto and grief your cloak.’[Amali al–Tusi, p. 115, no. 176]

The Believer Lies between Two Fears

المُؤمِنُ بَينَ مَخافَتَينِ

7ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : المؤمنُ بَينَ مَخافَتَينِ: ذَنبٌ قَد مَضى لا يَدْري ما صَنَعَ اللّهُ فيهِ ، وعُمرٌ قَد بَقيَ لا يَدْري ما يَكْتَسِبُ فيهِ مِن المَهالِكِ ، فهُو لا يُصْبِحُ إلّا خائفاً ولا يُصْلِحُهُ إلّا الخَوفُ .

7– Imam al–Sadiq (a.s.) said, ‘The believer lies between two fears, fear of a sin that he has committed in the past and does not know what action Allah has taken [with regards to it], and fear for the remainder of his life in which he does not know what destructive sins he may commit, therefore he always wakes up in the morning fearful and it is only fear that reforms him.’[al–Kafi, v. 2, p. 71, no. 12]

المُؤمِنُ بَينَ الخَوفِ وَالرَّجاءِ

8ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : لَو تَعْلَمونَ قَدْرَ رَحمَةِ اللّهِ لاتَّكَلْتُم علَيها وما عَمِلْتُم إلّا قليلاً ، ولَو تَعْلَمونَ قَدْرَ

غَضَبِ اللّهِ لَظَنَنْتُم بأنْ لا تَنْجوا.

8– The Prophet (S) said, ‘If you knew the extent of Allah’s mercy, you would have depended on it and performed only a few deeds, and if you knew the extent of Allah’s anger, you would believe that you will not be saved.’[Kanz al–’Ummal, no. 5894]

9ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : ارْجُ اللّهَ رَجاءً لا يُجَرِّئُكَ على مَعاصيهِ ، وخَفِ اللّهَ خَوفاً لا يُؤْيِسُكَ مِن رَحمَتِهِ

9– Imam al–Sadiq (a.s.) said, ‘Hope in Allah with such hope that it will not embolden you to disobey Him, and fear Allah with such fear that it will not cause you to despair of His mercy.’[Bihar al–Anwar, v. 70, p. 384, no. 39]

10ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : كانَ أبي (عَلَيهِ الّسَلامُ) يقولُ : إنّهُ لَيس مِن عَبدٍ مؤمنٍ إلّا و في قَلْبِهِ نُورانِ : نورُ خِيفَةٍ ونورُ رَجاءٍ ، لَو وُزِنَ هذا لَم يَزِدْ على هذا ، ولَو وُزِنَ هذا لَم يَزِدْ على هذا.

10– Imam al–Sadiq (a.s.) said, ‘My father (a.s.) used to say, ‘There is no believing servant except that in his heart are two lights, a light of fear and a light of hope, if they were each to be measured neither would exceed the other.’[al–Kafi, v. 2, p. 67, no. 1]

The Marks of the Fearful One

عَلاماتُ الخائِفِ

11ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : مَن خافَ رَبَّهُ كَفّ ظُلْمَهُ

11– Imam Ali (a.s.) said, ‘The one who fears his Lord refrains from wrongdoing.’[Bihar al–Anwar, v. 75, p. 309, no. 3]

12ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : لا يكونُ العَبدُ مؤمناً حتّى يكونَ خائفاً راجِياً ، ولا يكونُ خائفاً راجِياً حتّى يكونَ عامِلاً لِما يَخافُ ويَرْجو.

12– Imam al–Sadiq (a.s.) said, ‘A servant is not a believer until he is both fearful and hopeful, and he is not fearful and hopeful until he acts in accordance with what he fears and what he hopes for.’[Bihar al–Anwar, v. 70, p. 392, no. 61]

13ـ . الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : الخائفُ مَن لَم تَدَعْ لَهُ الرَّهْبةُ لِساناً يَنْطِقُ بهِ

13– Imam al-Sadiq (a.s.) said, ‘The fearful one is he whose dread has not left him with a tongue with which to speak.’[Bihar al-Anwar, v. 78, p. 244, no. 54]

Explanation of Fear

تَفسيرُ الخَوفِ

14ـ . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : لا تَخافوا ظُلْمَ رَبِّكُم ، ولكنْ خافوا ظُلْمَ أنْفُسِكُم

14–Imam Ali (a.s.) said, ‘Do not fear oppression from your Lord, rather fear oppression from your own selves.’[Ghurar al-Hikam, no. 10234]

15ـ .. الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : لا تَخَفْ إلّا ذَنْبَكَ ، لا تَرْجُ إلّا رَبَّكَ

15– Imam Ali (a.s.) said, ‘Do not fear anything except your sin, and do not place your hope in anyone except your Lord.’[Ghurar al-Hikam, no. 10161-10162]

16ـ .. الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : إذا خِفْتَ الخالِقَ فَرَرْتَ إلَيهِ ، إذا خِفْتَ المَخْلوقَ فَرَرْتَ مِنهُ

16– Imam Ali (a.s.) said, ‘When you fear the Creator you will escape to Him, and when you fear a creature, you will escape from it.’[Ghurar al-Hikam, no. 4928-2029]

The Fruits of Fear

ثَمَراتُ الخَوفِ

17ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَن خافَ أدْلَجَ ، ومَن أدْلَجَ بَلَغَ المَنزِلَ. ألاَ إنَّ سِلْعَةَ اللّهِ غالِيَةٌ ، ألاَ إنّ سِلْعَةَ اللّهِ الجَنّةُ.

17– The Prophet (S) said, ‘Whoever fears is active during the night, and whoever is active during the night reaches the [desired] station. Verily Allah’s commodity is valuable, verily Allah’s commodity is Paradise.’[Kanz al-’Ummal, no. 5885]

18ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : قالَ اللّهُ تبارَكَ وتعالى : وعِزَّتي وجَلالي ، لا أجْمَعُ على عَبْدي خَوفَينِ ، ولا أجْمَعُ لَه أمْنَينِ ، فإذا أمِنَني في الدُّنيا أخَفْتُهُ يَومَ القِيامَةِ ، و إذا خافَني في الدُّنيا أمِنْتُهُ يَومَ القِيامَةِ.

18– The Prophet (S) said, 'Allah, Blessed and most High, says, 'By My Honour and Majesty, I do not combine two types of fear for My servant, neither do I combine two types of security for him. If he feels secure from Me [and My punishment] in this world, I will frighten him on the Day of Resurrection, and if he fears Me in this world, I will provide security for him on the Day of Resurrection.'[Bihar al-Anwar, v. 70, p. 379, no. 28]

19ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الخَوفُ سِجْنُ النّفْسِ عَن الذُّنوبِ ، ورادِعُها عنِ المَعاصي. .

19– Imam Ali (a.s.) said, 'Fear is the soul's prison [preventing it] from sinning and is its deterrent from disobedience.'[Ghurar al-Hikam, no. 1987]

20ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : مَن كَثُرَتْ مَخافَتُهُ قَلّتْ آفَتُهُ. .

20– Imam Ali (a.s.) said, 'He whose fear increases, his affliction reduces.'[Ghurar al-Hikam, no. 8036]

21ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : ثَمرَةُ الخَوفِ الأمنُ. .

21– Imam Ali (a.s.) said, 'The fruit of fear is security.'[Ghurar al-Hikam, no. 4591]

22ـ الإمامُ الحسنُ (عَلَيهِ الّسَلامُ) : مَن عَبدَ اللّهَ عَبّدَ اللّهُ لَهُ كُلَّ شَيءٍ. .

22– Imam al-Hasan (a.s.) said, 'The one who is subservient to Allah, Allah will make everything else subservient to him.'[Tanbih al-Khawatir, v. 2, p. 108]

23ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : مَن خافَ اللّهَ أخافَ اللّهُ مِنهُ كُلَّ شَيءٍ ، ومَن لَم يَخَفِ اللّهَ أخافَهُ اللّهُ مِن كُلِّ شَيءٍ .

23– Imam al-Sadiq (a.s.) said, 'The one who fears Allah, Allah will make everything fear him, and the one who does not fear Allah, Allah will make him fear everything else.'[al-Kafi, v. 2. p. 28, no. 3]

24ـ الإمامُ الهاديُّ (عَلَيهِ الّسَلامُ) : مَنِ اتّقى اللّهَ يُتّقى. .

24– Imam al–Hadi (a.s.) said, ‘The one who is wary of Allah, Allah will make everyone wary of him.’[Bihar al–Anwar, v. 77, p. 366, no. 32]

Caution Against Fearing Other than Allah

التَّحذيرُ مِن مَخافَةِ غَيرِ اللّهِ

25ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : ما سلّطَ اللّهُ على ابنِ آدَمَ إلّا مَن خافَهُ ابنُ آدَمَ ، ولَو أنّ ابنَ آدَمَ لَم يَخَفْ إلّا اللّهَ ما سَلّطَ اللّهُ عليهِ غَيرَهُ ولا وُكِلَ ابنُ آدَمَ إلّا إلى مَن رَجاهُ ، ولَو أنّ ابنَ آدَمَ لَم يَرْجُ إلّا اللّهَ ما وُكِلَ إلى غَيرِهِ.

25– The Prophet (S) said, ‘Allah does not empower anyone over man except one whom he fears. If man was to fear none but Allah, Allah would not allow anyone else to dominate him other than Himself. Man is not assigned to anyone except him in whom he places his hope and if he hopes in none but Allah, he will not be assigned to anyone other than Him.’[Kanz al–’Ummal, no. 5909]

26ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : طُوبى لِمَن شَغَلَهُ خَوفُ اللّهِ عَن خَوفِ النّاسِ

26– The Prophet (S) said, ‘Blessed is the one whose fear of Allah preoccupies him from fearing people.’[Bihar al–Anwar, v. 77, p. 126, no. 32]

27ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : لا تَخَفْ في اللّهِ لَوْمَةَ لائمٍ

27– The Prophet (S) said, ‘Do not fear the reproach of blame on the path of Allah.’[al–Khisal, p. 526, no. 13]

How One Should React When in Fear of Something Awesome

ما يَنبَغي عِندَ الخَوفِ مِمّا يُهابُ

28ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : إذا هِبْتَ أمْراً فقَعْ فيهِ ، فإنّ شِدَّةَ تَوقّيهِ أعْظَمُ مِمّا تَخافُ مِنهُ

28– Imam Ali (a.s.) said, ‘When you fear a matter, dive straight into it for verily the intensity of your wariness of it is greater than what you actually fear.’[Nahjul Balaghah, Saying 175]

29ـ . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : إذا خِفْتَ صُعوبَةَ أمْرٍ فاصْعُبْ لَهُ يَذِلَّ لكَ، وخادِعِ الزَّمانَ عَن أحْداثِهِ تَهُنْ عليكَ

29– Imam Ali (a.s.) said, ‘If you fear the difficulty of a situation, be hard and firm in front of it and it will lower [in difficulty] for you, and wittingly deceive the problems of the age and they will become easy for you.’[Ghurar al–Hikam, no. 4108]

Miscellaneous

النَّوادِرُ

30ـ . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : مَن لَم يُخِفْ أحَداً لَم يَخَفْ أبداً

30– Imam Ali (a.s.) said, ‘The one who does not fear anyone will never ever fear.’[Ghurar al–Hikam, no. 8955]

31ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : إذا دَخَلتَ مَدْخَلاً تَخافُهُ فاقْرَأ هذهِالآيَةَ: «رَبِّ أدْخِلْني مُدْخَلَ صِدْقٍ وأخْرِجْني مُخْرَجَ صِدْقٍ واجْعَلْ لي مِن لَدُنْكَ سُلْطاناً نَصيراً»، فإذا عايَنْتَ الّذي تَخافُهُ فاقْرَأ آيَةَ الكُرْسِيِّ .

31– Imam al–Sadiq (a.s.) said, ‘If you enter a place which you fear, then recite this verse, ***“My Lord! Admit me with a worthy entrance, and bring me out with a worthy departure, and render me a favourable authority from yourself”*** [***Qur’an 17:80***]**,** and if you see someone whom you fear, then recite Ayat al–Kursi [The verse of the Throne in the Holy Qur’an, 2:255–257].’[Bihar al–Anwar, v. 76, p. 237, no. 37]

32ـ الإمامُ الرِّضا (عَلَيهِ الّسَلامُ) : مَن لَم يَخَفِ اللّهَ في القَليلِ لَم يَخَفْهُ في الكَثيرِ ..

32– Imam Ar–Ridha’ (a.s.) said, ‘Whoever does not fear Allah with regards to small matters will not fear Allah with regards to large matters.’[Bihar al–Anwar, v. 71, p. 174, no. 10]

Feeding Others

Feeding Others الإطعَامُ

The Virtue of Feeding a Hungry Person

فَضلُ إطعامِ الجائِعِ

1ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): قوتُ الأجسادِ الطَّعامُ ، وقوتُ الأرواحِ الإطعامُ

1– Imam Ali (a.s.) said, ‘The nourishment of the body is food whilst the nourishment of the soul is feeding others.’[Mishkat al-Anwar, no. 325]

2ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ما أكَلتَهُ راحَ، وما أطعَمتَهُ فاحَ

2– Imam Ali (a.s.) said, ‘That which you yourself eat gets consumed whereas that which you feed others diffuses [i.e. the benediction in that sustenance].’[Ghurar al-Hikam, no. 9634]

3ـ ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): إنّ اللّهَ يُحِبُّ إطعامَ الطَّعامِ وهِراقَةَ الدِّماءِ.

3– Imam al-Baqir (a.s.) said, ‘Verily Allah loves the feeding of food to others, and the spilling of blood [for His sake].’[al-Mahasin, v. 2, p. 143, no. 1370]

4ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مِن مُوجِباتِ الجَنَّةِ والمَغفِرَةِ إطعامُ الطَّعامِ السَّغْبانَ، ثُمَّ تَلا قولَ اللّهِ عَزَّوجلَّ: «أَوْ إِطْعامٌ في يَومٍ ذِي مَسْغَبَةٍ ...».

4– Imam al-Sadiq (a.s.) said, ‘One of the things which gives one obligatory entrance into Paradise and forgiveness is feeding a starving person’, then he went on to recite the verse of Allah in the Qur’an: “***or feeding*** [***the needy***] ***on a day of starvation***.”[al-Mahasin, v. 2, p. 145, no. 1381]

5ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إنَّ أميرَ المؤمنينَ (عَلَيهِ الّسَلامُ) أشبَهُ الناسِ طُعمَةً برسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَآلِهِ) ، كانَ يَأكُلُ الخُبزَ والخَلَّ والزَّيتَ، ويُطعِمُ الناسَ الخُبزَ واللَّحمَ.

5– Imam al-Sadiq (a.s.) narrated, ‘Verily the Commander of the Faithful resembled the Prophet (S) the most in the way that he ate. He used to eat bread, vinegar and (olive) oil, and feed others bread and meat.’[al-Mahasin, v. 2, p. 279, no. 1901]

‘Id, The Festival

‘Id, The Festival العيدُ

‘Id, The Festival

العيدُ

1ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ قالَ في بَعضِ الأعيادِ ـ: إنَّما هُوَ عيدٌ لِمَن قَبِلَ اللّهُ صِيامَهُ وشَكَرَ قِيامَهُ، وكُلُّ يَومٍ لا يُعصى اللّهُ فيهِ فهُوَ عيدٌ.

1– Imam Ali (a.s.) said regarding one of the festivals, ‘Verily it is only a festival for he whose fasts Allah has accepted and whose prayers He has acknowledged, and every day in which we do not disobey Allah is a day of celebration.’[Sharh Nahjul Balaghah li Ibn Abi al-Hadid, v. 20, p. 73]

2ـ عن سُوَيدِ بنِ غَفلَة: دَخَلتُ عَلَيهِ [يَعني أميرَ المُؤمِنينَ (عَلَيهِ الّسَلامُ) [يَومَ عيدٍ، فإذا عِندَهُ فاثورٌ عَلَيهِ خُبزُ السَّمراءِ وصَفحَةٌ فيها خَطيفَةٌ ومِلبَنَةٌ ، فقُلتُ: يا أميرَ المُؤمِنينَ، يَومُ عيدٍ وخَطيفَةٌ؟! فقالَ: إنَّما هذا عيدُ مَن غُفِرَ لَهُ.

2– Suwayd b. Ghafla narrated, ‘I went to visit him [i.e. Imam Ali (a.s.)] on one of the festivals, and he had a small table in front of him on which was wheat bread, and a plate of khatifa[khatifa a food made of flour and milk (ed.)] and milbana[milbana a food made of bran, milk and honey (ed.)], so I asked, ‘O Commander of the Faithful, it is a day of celebration and you are eating khatifa! to which he replied, ‘It is only a day of celebration for whoever has been forgiven.’[Bihar al-Anwar, v. 40, p. 326, no. 7]

Nayruz

عيدُ النَّيروزِ

Nayruz[1]

3ـ كتاب من لا يحضره الفقيه: أُتيَ عليٌّ (عَلَيهِ الّسَلامُ) بِهَدِيَّةِ النَّيروزِ، فقالَ: ما هذا ؟ قالوا: يا أميرَ المُؤمِنينَ، اليَومُ النَّيروزُ، فقالَ (عَلَيهِ الّسَلامُ): اِصنَعوا لَنا كُلَّ يَومٍ نَيروزاً!

3– Imam Ali (a.s.), when he was brought a gift for Nayruz, exclaimed, ‘What is this’ to which they replied,

‘O Commander of the Faithful, today is Nayruz.’ He replied, ‘Make everyday Nayruz for us [i.e. through your good actions].’[al-Faqih, v. 3, p. 300, no. 4073]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): نَيْروزُنا كُلُّ يَومٍ

4– Imam Ali (a.s.) said, ‘Our Nayruz is everyday.’[al-Faqih, v. 3, p. 300, no. 4074]

5ـ بحار الأنوار عن مُعلّى بن خُنيس: دخَلتُ على الصّادقِ (عَلَيهِ الّسَلامُ) يومَ النَّيروزِ فقال: أتَعرِفَ هذا اليَومَ؟ قُلتُ: جُعِلتُ فِداكَ، هذا يَومٌ تُعَظِّمُهُ العَجَمُ وتَتَهادى فيهِ، فقالَ أبوعَبدِاللّهِ الصّادِقُ (عَلَيهِ الّسَلامُ): والبَيتِ العَتيقِ الّذي بِمَكَّةَ ما هذا إلّا لِأمرٍ قَديمٍ أُفَسِّرُهُ لَكَ حَتّى تَفهَمَهُ ... يا مُعَلّى، إنَّ يَومَ النَّيروزِ هُوَ اليَومُ الّذي أخَذَ اللّهُ فيهِ مَواثيقَ العِبادِ أن يَعبُدوهُ ولا يُشرِكوا بِهِ شَيئاً، وأن يُؤمِنوا بِرُسُلِهِ وحُجَجِهِ، وأن يُؤمِنوا بِالأئمَّةِ ^، وهُوَ أوَّلُ يَومٍ طَلَعَت فيهِ الشَّمسُ... وما مِن يَومِ نَيروزٍ إلّا ونَحنُ نَتَوَقَّعُ فيهِ الفَرَجَ لِأَنَّهُ مِن أيّامِنا وأيّامِ شيعَتِنا، حَفَظَتهُ العَجَمُ وضَيَّعتُموهُ أنتُم ... وهُوَ أوَّلُ يَومٍ مِن سَنَةِ الفُرسِ ....

5– Imam al-Sadiq (a.s.) said to Mu’aalli b. Khunays when he came to visit him for Nayruz, ‘Do you know what this day is’ to which he replied, ‘May I be your ransom, this is a day to which the Persians attach great importance and in which they give each other gifts.’ So Imam al-Sadiq (a.s.) said, ‘By the Ancient House in Makkah! That is only because of a much older reason which I will explain to you so that you may understand ... O Mu’aalli, verily the day of Nayruz is the day when Allah took the servants’ covenants from them that they would worship Him and that they would not associate anything with Him, and that they would believe in His prophets and His divine proofs, and that they would believe in the Imams (a.s.). This is also the day when the sun rose for the first time ... Every day of Nayruz is a day when we await joy for verily it is one of our special days and one of the days of our shi’aa. The Persians have kept its significance whereas you have lost it ... This is the first day of the Persians’ new year, and they have managed to stay alive since having been only thirty thousand in number. The pouring of water on the day of Nayruz has become a practice...’[Bihar al-Anwar, v. 59, p. 92, no. 1]

6ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إذا كانَ يَومُ النَّيروزِ فَاغتَسِلْ وَالبَسْ أنظَفَ ثِيابِكَ، وتَطَيَّبْ بِأطيَبِ طِيبِكَ، وتَكونُ ذلكَ اليَومَ صائماً.

6– Imam al-Sadiq (a.s.) said, ‘On the day of Nayruz, take a bath and wear your cleanest clothes, and perfume yourself with the best of fragrances, and fast on that day.’[Wasa’il al-Shi’ah, v. 7, p. 346, no. 1]

7ـ بحار الأنوار: حُكِيَ أنَّ المَنصورَ تَقَدَّمَ إلى موسَى بنِ جَعفَرٍ عليهماالسلام بِالجُلوسِ لِلتَّهنِئَةِ في يَومِ النَّيروزِ وقَبضِ ما يُحمَلُ إلَيهِ، فقالَ: إنّي قَد فَتَّشتُ الأخبارَ عَن جَدّي رَسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) فلَم أجِدْ لِهذا العيدِ خَبَراً، وإنَّهُ سُنَّةُ الفُرسِ ومَحاها الإسلامُ، ومَعاذَ اللّهِ أن نُحيِيَ ما مَحاها الإسلامُ، فَقالَ المَنصورُ: إنَّما نَفعَلُ هذا سِياسَةً لِلجُندِ، فسَألتُكَ بِاللّهِ العَظيمِ إلّا جَلَستَ، فجَلَسَ ...

7– It is narrated in Bihar al–Anwar ‘It has been related that Mansur [Dawaniqi][One of the Abbasid Caliphs (ed.)] ordered Imam Musa al–Kazim (a.s.) to sit with him to receive gifts and greetings for the day of Nayruz, so that he may take the gifts presented to him, so Imam replied, ‘Verily I have examined the traditions from my grandfather the Prophet (S) and have not found a single tradition about this festival. Rather it is a practice of the Persians which Islam eradicated, and God forbid that we should revive what Islam has eradicated.’ So Mansur said, ‘We only celebrate it as a matter of policy for our army[It is possible that his army consisted of Persians whose favour and allegiance he wished to secure by his observance of their festival (ed.)], so I request you by Allah the Great to sit down’, so he sat down …’ [Bihar al–Anwar, v. 59, p. 100, no. 2 and v. 48, p. 108, no. 9]

The Adornment of the Festivals

زينَةُ الأعيادِ

8ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): زَيِّنوا أعيادَكُم بِالتَّكبيرِ

8– The Prophet (S) said, ‘Adorn your festivals with frequent chants of Allahu Akbar (Allah is the Greatest).’[Kanz al–’Ummal, no. 24094]

9ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): زَيِّنوا العيدَينِ بِالتَّهليلِ والتَّكبيرِ والتَّحميدِ والتَّقديسِ

9– The Prophet (S) said, ‘Adorn the two festivals (‘id al–fitr and ‘id al–adhha) with frequent chants of la ilaha illallah (There is no god but Allah), Allahu Akbar (Allah is the Greatest), al–Hamdu lillah (All praise is due to Allah), and with glorification of Allah.’[Kanz al–’Ummal, no. 24095]

10ـ كنز العمّال: كانَ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) يَخرُجُ فِي العيدَينِ رافِعا صَوتَهُ بِالتَّهليلِ والتَّكبيرِ

10– It is narrated in Kanz al–’Aummal The Prophet (S) used to go out in the streets on the two festivals chanting la ilaha illallah (There is no god but Allah) and Allahu Akbar (Allah is the Greatest) in a loud voice.’[Kanz al–’Ummal, no. 18101]

1. Nayruz The first day of spring, marking the Persian New Year (ed.)

Food

Food الأكل

Little [Consumption of] Food

الحَثُّ عَلى قِلَّةِ الأكلِ

1- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَنْ قَلَّ طُعْمُهُ صَحَّ بَطْنُهُ وَصَفَا قَلْبُهُ، وَمَنْ كَثُرَ طُعْمُهُ سَقُمَ بَطْنُهُ وقَسَا قَلْبُهُ.

1- The Prophet (S) said, 'A man whose [consumption of] food is little has a healthy stomach and a pure heart, and a man whose food is plenty has a sickly stomach and a hard heart.'[Tanbih al-Khawatir, v. 1, p. 46]

2- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : قِلَّةُ الأَكْلِ مِنَ العَفَافِ ، وَكَثْرَتُهُ مِنَ الإسْرَافِ.

2- Imam Ali (a.s.) said, 'Eating little is a sign of self-restraint, and eating a lot is a sign of wastefulness.'[Mustadrak al-Wasa'il, v. 16, p. 213, no. 19634]

Eating Excessively

التَّحذيرُ عَن كَثرَةِ الأكلِ

3- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَا مَلأ آدَمِيٌّ وِعَاءً شَرّاً مِنْ بَطْنِهِ.

3- The Prophet (S) said, 'Man cannot fill a container worse than his stomach.'[Tanbih al-Khawatir, v. 1, p. 100]

4- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : لا يَدْخُلُ مَلَكُوتَ السَّمَاواتِ والأرْضِ مَنْ مَلأ بَطْنَهُ.

4- The Prophet (S) said, 'A man who fills his stomach will not enter the dominion of the heavens and the earth.'[Ibid.]

5- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إيَّاكُمْ وَفُضُولَ المَطْعَمِ ؛ فإنَّهُ يَسِمُ القَلْبَ بِالقَسوةِ ، وَيُبْطِئُ بِالجَوارِحِ عَنِ الطّاعَةِ، وَيُصِمُّ الهِمَمَ عَنْ سَمَاعِ المَوْعِظَةِ .

5- The Prophet (S) said, 'Be warned against excessive food, for it poisons the heart with hardness, slows the limbs in performing acts of obedience, and blocks the souls from hearing counsel.' [Bihar al-Anwar, v. 77, p. 182, no. 10]

6- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : مَنْ كَثُرَ أَكْلُهُ قَلَّتْ صِحَّتُهُ ، وَثَقُلَتْ عَلى نَفْسِهِ مُؤْنَتُهُ .

6- Imam Ali (a.s.) said, 'A man who eats excessively, his health declines and his burden becomes heavier than he can endure.' [Ghurar al-Hikam, no. 8903]

7- فيما نسب إلى الإمامِ الصّادقِ (عَلَيهِ الّسَلامُ) ـ : لَيْسَ شَيْءٌ أضَرَّ على قلب المُؤْمِنِ مِنْ كَثْرَةِ الأكْلِ ، وَهِيَ مُورِثَةٌ لِشَيْئَيْنِ: قَسْوَةِ القَلْبِ ، وَهَيَجَانِ الشَّهْوَةِ .

7- Imam Ali (a.s.) said, 'Hunger and disease cannot coexist.' [Mustadrak al-Wasa'il, v. 16, p. 222, no. 19652]

Among The Vices Of Gluttony

مِن مَساوِئِ البِطنَةِ

8- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : لاَ تَجْتَمِعُ الفِطْنَةُ وَالبِطْنَةُ.

8- Imam Ali (a.s.) said, 'Astuteness and gluttony cannot coexist.' [Ibid. v. 12, p. 94, no. 13615]

9- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : إذَا مُلِئَ البَطْنُ مِنَ المُبَاحِ عَمِيَ القَلْبُ عَنِ الصَّلاَحِ.

9- Imam Ali (a.s.) said, 'When the stomach is filled with [even] permissible food, the heart becomes blind to goodness.' [Ghurar al-Hikam, no. 4139]

10- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الشِّبَعُ يُفسِدُ الوَرَعَ.

10- Imam Ali (a.s.) said, 'Overeating spoils piety.' [Ibid. no. 659]

11- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : نِعْمَ عَوْنُ المَعاصِي الشِّبَعُ.

11- Imam Ali (a.s.) said, 'Overeating is the greatest aid to acts of disobedience.' [Ibid. no. 9922]

Hunger

ميراثُ الجُوعِ

12- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : طُوبَى لِمَنْ طَوَى وَجَاعَ وَصَبَرَ، أُولئكَ الّذِينَ يَشْبَعُونَ يَوْمَ القِيَامَةِ .

12- The Prophet (S) said, 'Applaud a man who abstains from food, sleeps hungry, and has patience. These are the ones who will be satiated on the Day of Judgment.' [Bihar al-Anwar, v. 75, p. 462, no. 17]

13- في حديثِ المعراج : قال [رسولُ اللّه (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ)]: يا رَبِّ، مَا مِيراثُ الجُوعِ ؟ قال : الحِكْمَةُ ، وَحِفْظُ القَلْبِ ، والتَّقَرُّبُ إلَيّ ، والحُزْنُ الدّائمُ ، وَخِفَّةُ المَؤونَةِ بَيْنَ النَّاسِ ، وَقَوْلُ الحَقّ ، وَلا يُبالِي عَاشَ بِيُسْرٍ أوْ بِعُسْرٍ.

15- In the Íadith of Mi'raj (The Prophet's Ascension to the heavens), the Prophet (S) said, 'O Allah! What is the outcome of hunger?' He said, 'Wisdom, protection of the heart, drawing closer to Me, lasting sorrow, less burden on the people, telling the truth, and lack of concern whether one lives in wealth or poverty.' [Ibid. v. 77, p. 22, no. 6]

14- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : نِعْمَ العَوْنُ عَلى أسْرِ النَّفْسِ وَكَسْرِ عَادَتِها التَّجَوُّعُ .

14- Imam Ali (a.s.) said, 'How good a helper hunger is at taming the self and breaking its habit.' [Mustadrak al-Wasa'il, v. 16, p. 214, no. 19634]

15- الإمامُ الهاديُّ (عَلَيهِ الّسَلامُ) : السَّهَرُ ألذُّ لِلمَنَامِ ، والجُوعُ يَزِيدُ فِي طِيبِ الطَّعَامِ .

15- Imam al-Hadi (a.s.) said, 'Lack of sleep sweetens sleeping and hunger increases the tastiness of food.'[Bihar al-Anwar, v. 78, p. 369, no. 4]

Balance of Eating

الميزانُ فِي الأكلِ

16- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : كُلْ وَأنتَ تَشْتَهِي ، وَأمْسِكْ وَأنتَ تَشْتَهِي.

16- The Prophet (S) said, 'Eat when you desire and stop while you still desire.'[Bihar al-Anwar, v. 62, p. 290]

17- الإمامُ الرِّضا (عَلَيهِ السّلامُ) : مَنْ أرادَ أنْ يَكُونَ صَالِحا خَفِيفَ الجِسْمِ (وَاللّحْمِ) فَلْيُقَلِّلْ مِنْ عَشائِه بِاللَّيْلِ.

17- Imam al-Ridha (a.s.) said, 'A man who wants to be healthy and have a light body must decrease his dinner.'[Ibid. p. 324]

Table Manners

آدَابُ الأكلِ

18- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَنْ أكَلَ وَذُو عَيْنَيْنِ يَنْظُرُ إلَيْهِ وَلَمْ يُواسِهِ، ابْتُلِي بِدَاءٍ لاَ دَوَاءَ لَهُ.

18- The Prophet (S) said, 'A man who is eating and is being watched by another, to whom he does not offer to share his food will be afflicted with an incurable disease.'[Tanbih al-Khawatir, v. 1, p. 47]

19- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : المُؤْمِنُ يَأْكُلُ بشَهْوَةِ أهْلِهِ ، والمُنَافِقُ يَأْكُلُ أهْلُهُ بِشَهْوَتِهِ.

19- The Prophet (S) said, 'The believer eats according to the desire of his family, while the hypocrite makes his family eat according to his own desires.'[Bihar al-Anwar, v. 62, p. 291]

20- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : مَنْ ذَكَرَ اسْمَ اللّهِ عِنْدَ طَعَامٍ أوْ شَرَابٍ فِي أوّلِهِ ، وَحَمِدَ اللّهَ فِي آخِرِهِ لَمْ يُسْأَلْ عَنْ نَعِيمِ ذلِكَ الطَّعَامِ أبَداً.

20- Imam Ali (a.s.) said, 'Whoever mentions the name of Allah at the beginning of [eating his] food or drink and thanks Allah at the end will never be asked about the favor of this food.'[Wasa'il al-Shi'ah, v. 16, p. 484, no. 5]

21- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : ابْدَؤوا بِالمِلْحِ فِي أوَّلِ طَعَامِكُمْ ، فَلَوْ يَعْلَمُ النَّاسُ مَا فِي المِلْحِ لاخْتَارُوُهُ عَلَى الدِّرْيَاقِ المُجَرَّبِ .

21- Imam Ali (a.s.) said, 'Start with salt before you eat. If people knew what [benefits] salt has, they

would prefer it to tested medicine.'[Ibid. p. 520, no. 3]

22- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : أقِرُّوا الحَارَّ حَتّى يَبْرَدَ ، فإنَّ رَسُولَ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) قُرِّبَ إلَيْهِ طَعَامٌ حَارٌّ فَقَالَ : أقِرُّوهُ حَتَّى يَبْرَدَ ، مَا كَانَ اللّهُعزّ وجلّ لِيُطْعِمَنَا النَّارَ ، وَالبَرَكَةُ فِي البَارِدِ .

22- Imam Ali (a.s.) said, 'Set hot food aside until it cools off, for when the Prophet (S) was given hot food, he said, 'Set it aside until it cools down, for Allah, Mighty and Exalted, would not feed us fire when blessings lie with that which is cool.'[al-Kafi, v. 6, p. 321, no. 1]

23- الإمامُ الحسنُ (عَلَيهِ الّسَلامُ) : فِي المَائدةِ اثْنَتَا عَشرَةَ خَصْلَةً يَجِبُ عَلى كُلِّ مُسْلِمٍ أنْ يَعْرِفَهَا : أرْبَعٌ مِنْها فَرْضٌ، وَ أرْبَعٌ سُنَّةٌ، وأرْبَعٌ تأدِيبٌ.

فَأمَّا الفَرْضُ : فَالمَعْرِفَةُ ، وَالرِّضَا ، وَالتَّسْمِيَةُ، وَالشُّكْرُ .

وَأمَّا السُّنَّةُ : فَالوُضوءُ قَبْلَ الطَّعَامِ ، والجُلُوسُ عَلَى الجَانِبِ الأيْسَرِ ، والأكْلُ بِثَلاثِ أصَابِعَ، وَلَعْقُ الأصَابِعِ.

وَأمّا التَّأدِيبُ : فَالأكْلُ مِمَّا يَلِيكَ ، وَتَصْغِيرُ اللُّقْمَةِ ، وَتَجْوِيدُ المَضْغِ ، وَقِلّةُ النّظَرِ فِي وُجُوهِ النّاسِ.

23- Imam al-Hasan (a.s.) said, 'There are twelve things that every Muslim should know about the table [manners]; four are mandatory, four are recommended, and four are general manners. The mandatory are: knowledge [of the food], to be content with it, mentioning the name of Allah [before it], and offering thanks to Him [afterwards]. The recommended acts are: ablution before eating, sitting on one's left side, eating with three fingers, and licking the fingers [after the meal]. And the general manners are: eating from the closest spot to you, taking small bites, chewing well, and rarely looking at people's faces [while eating].'[Wasa'il al-Shi'ah, v. 16, p. 539, no. 1]

24- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : مَنْ غَسَلَ يَدَهُ قَبْلَ الطَّعَامِ وَبَعْدَهُ بُورِكَ لَهُ فِي أوَّلِهِ وَآخِرِهِ ، وَعَاشَ مَاعَاشَ في سَعَةٍ، وَعُوفِيَ مِنْ بَلْوىً فِي جَسَدِهِ.

24- Imam al-Sadiq (a.s.) said, 'He who washes his hands before and after eating will be blessed at the beginning and at the end of his food. As long as he lives, he will be in comfort, and he will be cured of the ills of his body.'[al-Mahajjat al-Baydha, v. 3, p. 6]

25- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) ـ عن آبائِهِ في حديثِ مَناهي النّبيّ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ : ونَهَى أنْ يُنْفَخَ فِي

طَعَامٍ أو شَرَابٍ.

25- Imam al-Sadiq (a.s.) narrated, on the authority of his fathers about the tradition entailing certain prohibitions of the Prophet (S), 'He prohibited blowing on food or drink.'[Wasa'il al-Shi'ah, v. 16, p. 518, no. 1]

26- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : لاَ تَدَعُوا آنِيَتَكُمْ بِغَيْرِ غِطَاءٍ ؛ فإنَّ الشَّيْطَانَ إذَا لَمْ تُغَطَّ الآنِيَةُ بَزَقَ فِيها، وَأخَذَ مِمَّا فِيهَا مَا شَاءَ.

26- Imam al-Sadiq (a.s.) said, 'Do not leave your plates uncovered for Satan spits on uncovered plates and takes from them what he wants.'[Mustadrak al-Wasa'il, v. 8, p. 295, no. 9485]

27- الإمامُ الكاظمُ (عَلَيهِ الّسَلامُ) ـ لَمّا سُئلَ عنِ السَّفْلَةِ ـ : الّذِي يَأْكُلُ فِي الأسْوَاقِ .

27- Imam al-Kazim (a.s.), when he was asked who the contemptible person was, replied, 'The one who eats in the marketplaces.'[Wasa'il al-Shi'ah, v. 16, p. 510, no. 1]

28- رُويَ: أطِيلُوا الجُلُوسَ عَلى المَوائِدِ؛ فَإنَّها أوْقَاتٌ لاَ تُحْسَبُ مِنْ أعْمارِكُمْ .

28- Prolong your seating at the dinnertable, for these are times that will not [need to] be accounted for as part of your lives.[al-Ikhtisas, p. 253]

Foolishness

Foolishness الحُمق

Foolishness

الحُمقُ

1- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الحُمْقُ أدْوَأُ الدّاءِ ـ

1– Imam Ali (a.s.) said, ‘Foolishness is the worst disease.’[Ghurar al-Hikam, no. 687]

2ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : أفْقَرُ الفَقْرِ الحُمْقُ

2– Imam Ali (a.s.) said, ‘The greatest poverty is foolishness.’[Ghurar al-Hikam, no. 2849]

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : ما العَدُوُّ إلى عَدُوِّهِ أسْوأَ تَضْيِيعاً مِن الأحمَقِ إلى نَفْسِهِ

3– Imam Ali (a.s.) said, ‘A person does not ruin his enemy worse than a fool ruins himself.’[Nahj al-Sa’ada, v. 3, p. 225]

The Characteristics of a Fool

صِفاتُ الأحمَقِ

4ـ عيسى (عَلَيهِ الّسَلامُ) ـ لَمّا سئلَ عنِ الأحمَقِ ـ : المُعجَبُ برأيِهِ ونَفْسِهِ ، الّذي يَرى الفَضلَ كُلَّهُ لَه لا علَيهِ ، ويُوجِبُ الحقَّ كُلَّهُ لنَفْسِهِ ولا يُوجِبُ علَيها حقّاً ، فذاكَ الأحمَقُ الّذي لا حِيلةَ في مُداواتِه.

4– Prophet Jesus (a.s.) when asked about the traits of the fool said, ‘He is one who is proud of himself and his own opinion, who sees all good traits as coming from himself and sees no one better than himself, who has decided that all rights are his and others have no right over him, so this is the fool for whom there is no cure for his disease.’[al-Ikhtisas, p. 221]

5ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : مَن نَظرَ في عُيوبِ النّاسِ فأنْكَرها ثُمّ رَضِيَها لِنَفْسِهِ فذلكَ الأحمَقُ بعَينِهِ . .

5– Imam Ali (a.s.) said, ‘The one who pries into the faults of people, rebukes them and then adopts those faults himself is truly a fool.’[Nahjul Balaghah, Saying 349]

6ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : تُعرفُ حَماقَةُ الرّجُلِ بالأشَرِ في النِّعمَةِ ، وكَثْرَةِ الذُّلِّ في المِحْنَةِ . .

6– Imam Ali (a.s.) said, ‘The foolishness of a man is recognised by three things: idle talk, answering something he was not asked, and being careless in matters.’[Ghurar al-Hikam, no. 4542]

7ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : مِن أماراتِ الأحمَقِ كَثْرَةُ تَلَوُّنِهِ . .

7– Imam Ali (a.s.) said, ‘Among the signs of the fool is his profusely whimsical nature.’[Ghurar al-Hikam, no. 9445]

8ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : لا تَرُدَّ على النّاسِ كلَّ ما حَدّثوكَ ؛ فكفى بذلكَ حُمْقاً

8– Imam Ali (a.s.) said, ‘Do not refute everything that people say to you for that is enough to classify you as foolish.’[Ghurar al-Hikam, no. 10251]

Taking the Fool as a Companion

مُصاحَبَةُ الأحمَقِ

9ـ الإمامُزينُالعابدينَ (عَلَيهِ السّلامُ) ـ في وصيّتِهِ لابنهِ الباقرِ (عَلَيهِ السّلامُ) ـ : إيّاكَ يا بُنيَّ أنْ تُصاحِبَ الأحمَقَ أو تُخالِطَهُ ، واهْجُرْهُ ولا تُحادِثْهُ ؛ فإنّ الأحمَقَ هُجْنَةٌ غائباً كانَ أو حاضِراً ، إنْ تَكَلَّم فضَحَهُ حُمقُهُ ، وإنْ سَكَتَ قَصُرَ بِهِ عِيُّهُ ، وإنْ عَمِلَ أفسَدَ ، وإنِ استُرعِيَ أضاعَ . لا عِلمُهُ مِن نَفْسِهِ يُغْنيهِ ، ولا عِلمُ غَيرِهِ يَنْفَعُهُ ، ولا يُطيعُ ناصِحَهُ ، ولا يَستريحُ مقارِنُهُ ، تَوَدُّ أُمُّهُ أنّها ثَكَلَتْهُ ، وامْرَأتُهُ أنّها فَقَدَتْهُ ، وجارُهُ بُعدَ دارِهِ ، وجَليسُهُ الوَحْدةَ مِن مُجالَستِهِ . إنْ كانَ أصْغَرَ مَن في المَجلِسِ أعْنى مَن فَوقَهُ ، وإنْ كانَ أكْبَرَهُم أفْسَدَ مَن دُونَهُ.

9– Imam Zayn al-Abidin (a.s.) in his counsel to his son al-Baqir (a.s.) said, ‘My son, beware of taking a fool as a companion or mingling with him; keep away from him and do not converse with him for verily the fool is a lowly person whether he is absent or present. When he talks he exposes his foolishness and when he is silent he displays his inability to express himself. If he acts he spoils and when he is given responsibility he fails it. His own knowledge does not suffice him and others’ knowledge is of no benefit to him, he does not follow the one who advises him, his associates do not find rest [from him], his mother wishes to be bereaved of him, his wife wishes to lose him, his neighbour wishes to live far from him and the one who sits with him would rather be absent from his company. If he is the lowest [in status] in the gathering he abases those above him and if he is the highest of them he denigrates the others.’[Amali al-Tusi, p. 613, no. 1278]

10ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : مَن لَم يَجْتَنِبْ مُصادقَةَ الأحمَقِ أوْشَكَ أنْ يَتَخلّقَ بأخْلاقِهِ

10– Imam al-Sadiq (a.s.) said, ‘The one who does not refrain from the friendship of a fool will soon adopt his character.’[Amali al-Saduq, p. 222, no. 1]

The Most Foolish of People

أحمَقُ النّاسِ

11ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : أحمَقُ النّاسِ مَن ظَنَّ أنّهُ أعْقَلُ النّاسِ

11– Imam Ali (a.s.) said, ‘The most foolish of people is the one who thinks that he is the most intelligent.’[Ghurar al-Hikam, no. 3089]

12ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : أحمَقُ النّاسِ مَن يَمْنَعُ البِرَّ ويَطْلُبُ الشُّكْرَ ، ويَفعَلُ الشَّرَّ ويَتَوقّعُ ثَوابَ الخَيرِ

12– Imam Ali (a.s.) said, ‘The most foolish of people is the one who prevents goodness but expects thanks, and he commits evil and expects the reward of good.’[Ghurar al-Hikam, no. 3283]

13ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : أحمَقُ النّاسِ مَن أنْكَر على غَيرِهِ رَذيلَةً وهُو مُقيمٌ علَيها . .

13– Imam Ali (a.s.) said, ‘The most foolish of people is he who rebukes others for their vices while he possesses the same.’[Ghurar al-Hikam, no. 3343]

Answering the Fool

جَوابُ الأحمَقِ

14ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : السُّكوتُ على الأحمَقِ أفضَلُ (مِن) جَوابِهِ

14– Imam al-Sadiq (a.s.) said, ‘Maintaining silence with the fool is the best response.’[Ghurar al-Hikam, no. 1160]

Fornication

Fornication الزِّنا

Prohibition of Fornication

النَّهيُ عَنِ الزِّنا

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): اِشتَدَّ غَضَبُ اللّهِ عزّوجلّ عَلَى امرأةٍ ذاتِ بَعلٍ مَلَأتْ عَينَها مِن غَيرِ زَوجِها أو غَيرِ ذِي مَحرَمٍ مِنها ، فإنّها إن فَعَلَتْ ذلكَ أحبَطَ اللّهُ كُلَّ عَمَلٍ عَمِلَتهُ ، فإن أوطَأتْ فِراشَهُ غَيرَهُ كانَ حَقّاً عَلَى‌اللّهِ أنيُحرِقَها بِالنارِ بعدَ أن يُعَذِّبَها في قَبرِها.

1– The Prophet (S) said, 'Allah's wrath is indeed severe on the married woman who fulfils her desires through any other man apart from her husband or looks lustfully at anyone other than her unmarriageable kin [i.e. husband], upon which Allah thwarts every single good deed she has ever committed. And if she welcomes anyone other than her husband in his bed, Allah will rightfully burn her in the Fire after He has chastised her in her grave.'[Bihar al-Anwar, v. 76, p. 366, no. 30]

2ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): ما زَنى غَيُورٌ قَطُّ

2– Imam Ali (a.s.) said, 'A man who is possessive [over his own wife] will never commit adultery.'[Nahjul Balaghah, Saying 305]

3ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إنَّ أشَدَّ الناسِ عَذاباً يَومَ القِيامَةِ رَجُلٌ أقَرَّ نُطفَتَهُ في رَحِمٍ تَحْرُمُ عليهِ

3– Imam al-Sadiq (a.s.) said, 'The one to face the severest punishment on the Day of Resurrection will be the man who deposited his sperm in a womb that was forbidden to him.'[Bihar al-Anwar, v. 79, p. 26, no. 28]

4ـ الإمامُ الرِّضا (عَلَيهِ السّلامُ): حُرِّمَ الزِّنا لِما فيهِ مِنَ الفَسادِ مِن قَتلِ الأنفُسِ ، وذَهابِ الأنسابِ ، وتَركِ التَّربيَةِ للأطفالِ ، وفَسادِ المَوارِيثِ ، وما أشبَهَ ذلكَ مِن وُجُوهِ الفَسادِ .

4– Imam Ar-Ridha' (a.s.) said, 'Fornication has been prohibited due to the corruption it engenders, from murder to illegitimacy to ill-breeding of children to broken lineages and all sorts of other social ills.'[Bihar al-Anwar, p. 24, no. 19]

Consequences of Fornication

آثارُ الزِّنا

5ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): يا عليُّ في الزِّنا سِتُّ خِصالٍ: ثلاثٌ مِنها فيالدنيا وثلاثٌ في الآخِرَةِ ، فأمّا التي في الدنيا فَيَذهَبُ بالبَهاءِ ، ويُعَجِّلُ الفَناءَ ، ويَقطَعُ الرِّزقَ ، وأمّا التي في الآخِرَةِ فَسُوءُ الحِسابِ ، وسَخَطُ الرحمنِ ، والخُلُودُ في النارِ.

5– The Prophet (S) said, 'O Ali, there are six consequences that result from fornication, three of which are in this world and three in the Hereafter. In this world, it takes away one's beauty, hastens one's death and cuts off one's sustenance. In the Hereafter, it results in an evil reckoning, solicits the indignation of the Merciful Himself and makes one deserving of eternity in the Fire.'[Bihar al-Anwar, p. 22, no. 15]

6ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الزِّنا يُورِثُ الفَقرَ ..

6– Imam Ali (a.s.) said, 'Fornication brings about poverty.'[Bihar al-Anwar, p. 23, no. 18]

7ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): وَجَدْنا في كتابِ رسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إذا ظَهَرَ الزِّنا مِن بَعدِي كَثُرَ مَوتُ الفَجْأةِ.

7– Imam al-Baqir (a.s.) said, 'We found written in the book of the Prophet (S), 'If fornication prevails after my death, incidences of sudden death will increase.'[al-Kafi, v. 2, p. 374, no. 2]

8ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إذا فَشا الزِّنا ظَهَرَتِ الزَّلازِلُ ..

8– Imam al-Sadiq (a.s.) said, 'When fornication becomes widespread earthquakes occur as an upshot.'[al-Tahdhib, v. 3, p. 148, no. 318]

Every Limb Has Its Own Share of Fornication

لِكُلِّ عُضوٍ حَظٌّ مِنَ الزِّنا

9ـ المسيحُ (عَلَيهِ الّسَلامُ): أيُّما امرأةٍ استَعطَرَتْوخَرَجَتْ لِيُوجَدَ رِيحُها فهِي زانِيَةٌ ، وكُلُّ عَينٍ زانِيَةٌ . .

9– Prophet Jesus (a.s.) said, 'Every woman that perfumes herself and leaves her house intending for her perfume to be sensed by others is an adulteress, and every eye [that looks lustfully] is fornicating.'[Tanbih al-Khawatir, v. 1, p. 28]

10ـ المسيحُ (عَلَيهِ الّسَلامُ): لا تَكُونَنَّ حَديدَ النَّظَرِ إلى ما لَيسَ لكَ فإنّهُ لَن يَزني فَرجُكَ ما حَفِظتَ عَينَكَ ، فإن قَدَرتَ

أن لا تَنظُرَ إلى ثَوبِ المرأةِ التي لا تَحِلُّ لكَ فافعَل.

10– Prophet Jesus (a.s.) said, 'Do not look intently at one who does not belong to you, for verily your genitals will not commit fornication as long as you guard your gaze [from fornicating]. So if you are able to keep yourself from looking at the apparel of a woman who is not permitted to you, then do so.'[Tanbih al–Khawatir, p. 62]

11ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): عَلى كُلِّ نَفَسٍ مِن بَني آدَمَ كُتِبَ حَظٌّ مِنَ الزِّنا أدرَكَ ذلكَ لا محالَةَ ، فالعَينُ زِناها النَّظَرُ ، والرِّجلُ زِناها المَشيُ ، والأُذُنُ زِناها الاستِماعُ .

11– The Prophet (S) said, 'Every breath of man has its share in fornication which he is inevitably aware of at the time. The fornication of the eye is to look [at that which is forbidden to it], and the fornication of the foot is to walk [to where it is forbidden for it], and for the ear to listen [to that which is forbidden].[Kanz al–'Ummal, no. 13026]

Freedom

Freedom الحُرِّيَّة

Freedom

الحُرِّيَّةِ

1ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : خَمسُ خِصالٍ مَن لم تَكُنْ فيهِ خَصْلَةٌ مِنها فلَيس فيهِ كَثيرُ مُسْتَمْتَعٍ ، أوَّلُها : الوَفاءُ ، والثّانيةُ : التَّدْبيرُ ، والثّالثةُ : الحَياءُ ، والرّابعةُ : حُسنُ الخُلقِ، والخامِسةُ ـ وهِي تَجْمَعُ هذهِ الخِصالَ ـ : الحُرِّيّةُ.

1– Imam al–Sadiq (a.s.) said, 'There are five attributes such that whoever does not even possess one of them does not have much to admire: loyalty, organisation, modesty, good temper, and the last which brings together all these attribute is freedom.'[al–Khisal, p. 284, no. 33]

All People Are Free

النّاسُ كُلُّهُم أحرارٌ

2ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : أيُّها الناسُ ، إنّ آدمَ لَم يَلِدْ عَبداً ولا أمَةً ، وإنّ النّاسَ كلَّهُم أحْرارٌ

2- Imam Ali (a.s.) said, 'O people! Indeed Adam did not beget a bondsman or bondswoman, so all people are free.'[Nahj al-Sa'ada, v. 1, p. 198]

3ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : لا تَكُونَنَّ عَبدَ غَيرِكَ وقَد جَعلَكَ اللّهُ سُبْحانَه حُرّاً

3- Imam Ali (a.s.) said, 'Do not ever be a slave to others when Allah, glory be to Him, has made you free.'[Nahjul Balaghah, Letter 31]

4ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : إنَّ الحُرَّ حُرٌّ على جميعِ أحْوالِهِ : إنْ نابَتْهُ نائبَةٌ صَبرَ لَها ، وإنْ تَداكَّتْ علَيهِ المَصائبُ لَم تَكْسِرْهُ وإنْ أُسِرَ وقُهِرَ واسْتُبْدِلَ باليُسرِ عُسرا، كما كانَ يُوسُفُ الصِّدّيقُ الأمينُ صلواتُ اللّه علَيهِ : لَم يَضُرُرْ حُرِّيَّتَهُ أنِ اسْتُعبِدَ وقُهِرَ وأُسِرَ.

4- Imam al-Sadiq (a.s.) said, 'The free is free in all his states: when he is inflicted by a calamity, he shows patience; when afflictions bear down on him, they do not break him, even though he be taken in captivity or defeated and his prosperity turns into poverty, just like the truthful trustworthy Prophet Joseph – blessings of Allah upon him – whose freedom was not affected even when he was enslaved, defeated and captivated.'[al-Kafi, v. 2, p. 89, no. 6]

The Distinguishing Trait of the Free

شيمَةُ الحُرِّ

5ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : الطَّلاقَةُ شِيمَةُ الحُرِّ

5- Imam Ali (a.s.) said, 'Cheerfulness is the distinguishing trait of the free.'[Ghurar al-Hikam, no. 467]

6ـ . ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : إنَّ الحَياءَ والعِفَّةَ مِن خَلائقِ الإيمانِ ، وإنّهُما لَسَجِيّةُ الأحْرارِ وشِيمَةُ الأبْرارِ

6- Imam Ali (a.s.) said, 'Truly modesty and chastity are of the traits of faith, and they are the attributes of the free and the distinguishing marks of the righteous.'[Ghurar al-Hikam, no. 3605]

7ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : العَبدُ حُرٌّ ما قَنِعَ ، الحُرُّ عَبدٌ ما طَمِعَ

7- Imam Ali (a.s.) said, 'The servant of Allah is free so far as he remains content. The free man is a slave as long as he is greedy.'[Ghurar al-Hikam, no. 413]

Friday

Friday الجُمُعَة

Friday

يَومُ الجُمُعَةِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): يَومُ الجُمُعةِ سَيّدُ الأيّامِ، وأعظَمُ عِند اللّهِ عزّ وجلّ مِن يَومِ الأضْحى ويَومِ الفِطْرِ.

1- The Prophet (S) said, 'Friday is the chief of all days and deemed greater by Allah, the Exalted, than the day of al-Adhha and the day of al-Fitr.'[Bihar al-Anwar, v. 89, p. 267, no. 5]

2ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): أطْرِفوا أهالِيَكُم في كُلِ جُمُعةٍ بشَيءٍ مِن الفاكِهَةِ، كَي يَفْرَحوا بالجُمُعةِ

2- Imam Ali (a.s.) said, 'Treat your families to some fruits every Friday, so that they rejoice on Fridays.'[Ibid. v. 104, p. 73, no. 24]

3ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): الخَيرُ والشَرُّ يُضاعَفُ يَومَ الجُمُعةِ

3- Imam al-Baqir (a.s.) said, 'Good and evil are given double the requital on Friday.'[Ibid. v. 89, p. 283, no. 28]

4ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): الصَّدَقةُ يَومَ الجُمُعةِ تُضاعَفُ، لفَضْلِ يَومِ الجُمُعةِ على غَيرِهِ من الأيّامِ

4– Imam al–Baqir (a.s.) said, ‘The charity given on Friday is considered double, because of the superiority of Friday over other days.’[Thawab al–A’amal, p. 220, no. 1]

5ـ رسول اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): يَومُ الجُمُعَةِ يَومُ عِبادَةٍ فَتَعَبَّدُوا اللّهَ فِيهِ . .

5– Imam al–Sadiq (a.s.) said, interpreting the above verse, ‘The witness is the day of Friday, and the witnessed is the day of ‘Arafa.’[Ma’ani al–Akhbar, p. 299, no. 2]

Bathing On Friday

غُسلُ الجُمُعَةِ

6ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): يا عليُّ، على النّاسِ كُلِّ سَبعةِ أيّامٍ الغُسلُ، فاغْتَسِلْ في كُلِّ جُمُعةٍ ولَو أنّكَ تَشْتري الماءَ بِقُوتِ يَومِكَ وتَطْويهِ، فإنَّهُ ليسَ شَيءٌ مِن التَّطَوُّعِ أعْظَمَ مِنهُ .

6– The Prophet (S) said, ‘O Ali! People must bathe [at least] once every seven days, so bathe every Friday, even if you have to buy the water with [the money set aside for] your provision of that day and go without food, for there is no recommended act of worship greater than it.’[Bihar al–Anwar, v. 81, p. 129, no. 18]

The Friday Prayer

The Friday Prayer صَلاةُ الجُمُعَة

The Friday Prayer

أهَمِّيَّةُ صَلاةِ الجُمُعَةِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن تَرَكَ ثلاثَ جُمَعٍ تَهاوُناً بها طَبَعَ اللّهُ على قَلبِهِ

1– The Prophet (S) said, ‘Whoever misses three Friday prayers, being indifferent to them, Allah seals his heart.’[Wasa’il al-Shi’ah, v. 5, p. 6, no. 25]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الجُمُعَةُ حَجُّ المَساكِين

2– The Prophet (S) said, ‘The Friday prayer is the pilgrimage (Hajj) of the poor.’[al-Da’aawat, p. 37, no. 91]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن أتَى الجُمُعَةَ إيماناً واحتِساباً استَأنَفَ العَمَلَ

3– The Prophet (S) said, ‘Whoever attends the Friday prayer faithfully and contentedly is able to resume his work [immediately thereafter].’ [al-Faqih, v. 1, p. 427, no. 1260]

4ـ الإمامُ الباقرُ (عَلَيهِ السَّلامُ): صلاةُ الجُمُعَةِ فَريضَةٌ، والاجتِماعُ إلَيها فَريضَةٌ مع الإمامِ، فإن تَرَكَ رَجُلٌ مِن غَيرِ عِلَّةٍ ثلاثَ جُمَعٍ فَقَد تَرَكَ ثلاثَ فَرائضَ، ولا يَدَعُ ثلاثَ فَرائضَ مِن غَيرِ عِلَّةٍ إلّا مُنافِقٌ .

4– Imam al-Baqir (a.s.) said, ‘The Friday prayer is an obligation, and congregating for it in the presence of an Imam [Imam as in one of the twelve divinely appointed Imams (a.s.) (ed.)] is an obligation, so if someone misses three Friday prayers without an excuse, it is as if he has abandoned the performance of three obligations, and none but a hypocrite abandons three obligations without an excuse.’[Bihar al-Anwar, v. 89, p. 184, no. 21]

Etiquette of Listening to the Sermon

أدَبُ سَماعِ الخُطبَةِ

5ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): لا كلامَ والإمامُ يَخطُبُ ولا التِفاتَ إلّا كما يَحِلُّفي الصَّلاةِ

5– Imam Ali (a.s.) said, ‘There must be no talking while the leader of the prayer is giving the sermon, nor looking around except to the extent permissible in the prayer.’[al-Faqih, v. 1, p. 416, no. 1230]

The Friend

The Friend الصَّدِيق

The Friend

الصَّدِيق

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): المَرءُ على دِينِ خَلِيلِهِ ، فَلْيَنظُر أحَدُكُم مَن يُخالِلُ1

1– The Prophet (S) said, ‘Man follows the same creed as his friend, so consider carefully who it is you befriend.’[Amali al-Tusi, p. 518, no. 1135]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الصَّديقُ أقرَبُ الأقارِبِ2

2– Imam Ali (a.s.) said, ‘One’s friend is the closest of one’s relations.’[Ghurar al-Hikam, no. 674]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن لا صَدِيقَ لَهُ لا ذُخرَ لَهُ3

3– Imam Ali (a.s.) said, ‘He who lacks friends lacks a bare necessity.’[Ibid. no. 8760]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الأصدِقاءُ نَفسٌ واحِدَةٌ في جُسُومٍ مُتَفَرِّقَةٍ4

4– Imam Ali (a.s.) said, ‘Friends are a single soul divided between different bodies.’[Ibid. no. 2059]

Resemblance of Souls

تَشاكُلُ النُّفوسِ

ـ . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): النُّفُوسُ أشكالٌ ، فما تَشاكَلَ مِنها اتَّفَقَ ، والناسُ إلى أشكالِهِم أميَلُ5

5– Imam Ali (a.s.) said, ‘Souls resemble other souls, and those that resemble each other are in

harmony, that is why people are attracted towards those they resemble.’[Bihar al-Anwar, v. 78, p. 92, no. 100]

6ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): كُلُّ امرِئٍ يَميلُ إلى مِثلِهِ. .

6– Imam Ali (a.s.) said, ‘Every person is inclined towards one who is like him.’[Ghurar al-Hikam, no. 6865]

People Whom One Should Befriend

مَن يَنبَغي مُصادَقَتُهُ

7ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أسعَدُ الناسِ مَن خالَطَ كِرامَ الناسِ.

7– The Prophet (S) said, ‘The most prosperous of people is he who mingles with honourable people.’[Bihar al-Anwar, v. 74, p. 185, no. 2]

8ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أكثَرُ الصَّلاحِ والصَّوابِ في صُحبَةِ أُولِي النُّهى والألبابِ.

8– Imam Ali (a.s.) said, ‘The most goodness and righteousness is to be found in the company of people of reason and understanding.’[Ghurar al-Hikam, no. 3129]

9ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن دَعاكَ إلى الدارِ الباقيَةِ وأعانَكَ على العَمَلِ لَها ، فهُو الصَّديقُ الشَّفيقُ.

9– Imam Ali (a.s.) said, ‘The one who invites you to the everlasting abode and helps you work towards it is a compassionate friend indeed.’[Ibid. no. 8775]

10ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): لاتُسَمِّ الرَّجُلَ صَديقاً سِمَةَ مَعرِفَةٍ حتّى تَختَبِرَهُ بثلاثٍ: تُغضِبُهُ فَتَنظُرُ غَضَبَهُ يُخرِجُهُ مِن الحَقِّ إلى الباطِلِ ، وعندَ الدّينارِ والدِّرهَمِ ، وحتّى تُسافِرَ مَعهُ.

10– Imam al-Sadiq (a.s.) said, ‘Do not call a man your friend with the true stamp of friendship until you have tested him in three matters: anger him so that you may see whether his anger takes him away from right into wrong; test him with the dinar and the dirham [in money matters]; and travel with him.’[Amali al-Tusi, p. 646, no. 1339]

11ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): اِصحَبْ مَن تَتَزَيَّنُ بهِ ، ولا تَصحَب مَن يَتَزَيَّنُ بكَ

11– Imam al-Sadiq (a.s.) said, ‘Befriend one who gives you a good image, and do not befriend one who uses you to boost his own image.’[Bihar al-Anwar, v. 76, p. 267, no. 9]

People Whom One Must Not Befriend

مَن لا يَنبَغي مُصادَقَتُهُ

12ـ . . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا خَيرَ لكَ في صُحبَةِ مَن لا يَرى لكَ مِثلَ الذي يَرى لِنَفسِهِ

12– The Prophet (S) said, ‘It is not good for you to befriend someone who does not have your best interests at heart as he does his own.’[al-Durra al-Bayda’, p. 19]

13ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن لَم يَصحَبْكَ مُعِينا على نفسِكَ فَصُحبَتُهُ وَبالٌ علَيكَ إن عَلِمتَ

13– Imam Ali (a.s.) said, ‘He who, in his friendship with you, is of no aid to you against your base self, his friendship is a curse on you, if only you knew.’[Ghurar al-Hikam, no. 9041]

14ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): اِحذَرْ مُصاحَبَةَ الفُسّاقِ والفُجّارِ والمُجاهِرِينَ بِمَعاصِي اللّهِ

14– Imam Ali (a.s.) said, ‘Beware of befriending corrupt people, immoral people, and those who openly commit acts of disobedience to Allah.’[Ibid. no. 2601]

15ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): صَدِيقُ الجاهِلِ مَتعُوبٌ مَنكُوبٌ

15– Imam Ali (a.s.) said, ‘The friend of an ignorant man is always wearied and miserable.’[Ibid. no. 5829]

16ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إيّاكَ ومُصاحَبَةَ الفُسّاقِ ؛ فإنَّ الشَّرَّ بالشَّرِّ مُلحَقٌ

16– Imam Ali (a.s.) said, ‘Beware of befriending immoral people, for verily only evil accompanies evil.’[Bihar al-Anwar, v. 74, p. 199, no. 36]

17ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ في وصيَّتِهِ لابنِهِ الحَسنِ (عَلَيهِ الّسَلامُ) ـ: يا بُنَيَّ ، إيّاكَ ومُصادَقَةَ الأحمَقِ ؛ فإنّهُ يُرِيدُ

أن يَنفَعَكَ فَيَضُرُّكَ.

17– Imam Ali (a.s.), in his will to his son al–Hasan (a.s.), said, ‘O my son, beware of befriending a stupid person, for although he will surely want to be of benefit to you, he will only bring you trouble.’[Ibid. p. 198, no. 35]

18ـ الإمامُ زينُ العابدينَ (عَلَيهِ الّسَلامُ) ـ في وصيَّتِهِ لابنِهِ الباقِرِ (عَلَيهِ الّسَلامُ) ـ: إيّاكَ ومصاحَبَةَ القاطِعِ لِرَحِمِهِ؛ فإنّي وَجَدتُهُ مَلعوناً في كتابِ اللّهِ عَزَّوجلَّ في ثلاثِ مَواضِعَ.

18– Imam Zayn al–Abidin (a.s.), in his advice to his son al–Baqir (a.s.), said, ‘Beware of befriending one who has cut off relations with his kin, for verily I have seen him cursed in the Book of Allah, Mighty and Exalted, on three different occasions.’[Ibid. v. 2, p. 377, no. 7]

19ـ . الإمامُ الرِّضا (عَلَيهِ الّسَلامُ): صَديقُ الجاهِلِ في تَعَبٍ.

19– Imam Ar–Ridha’ (a.s.) said, ‘The ignorant man’s friend is always wearied.’[Ibid. v. 78, p. 352, no. 9]

That Which Corrupts a Friendship

ما يُفسِدُ الصَّداقَةَ

20ـ . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إذا احتَشَمَ الرجُلُ أخاهُ فقد فارَقَهُ.

20– Imam Ali (a.s.) said, ‘When a man puts his friend to shame, he has indeed parted from him.’[Ibid. v. 74, p. 165, no. 28]

21ـ . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): حَسَدُ الصَّديقِ مِن سُقمِ المَودَّةِ.

21– Imam Ali (a.s.) said, ‘Jealousy of one’s friend stems from weakness in one’s love [for him].’[Nahjul Balaghah, Saying 218]

22ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لا يَغْلِبَنَّ علَيكَ سوءُ الظَّنِّ ؛ فإنّهُ لا يَدَعُ بينَكَ وبينَ صَديقٍ صَفْحاً.

22– Imam Ali (a.s.) said, ‘Do not let bad opinion of people overcome you, for verily it will not leave any pardon between you and your friend.’[Bihar al–Anwar, v. 77, p. 207, no. 1]

23ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَنِ استَقصى على صَديقِهِ انقَطَعَت مَوَدَّتُهُ

23– Imam Ali (a.s.) said, ‘He who penetrates deeply into his friend’s affairs, his love for him comes to an end.’[Ghurar al-Hikam, no. 8582]

24ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن ناقَشَ الإخوانَ قَلَّ صَديقُهُ

24– Imam Ali (a.s.) said, ‘He who argues with his brothers has few friends.’[Ibid. no. 8772]

25ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إن أرَدتَ أن يَصفُوَ لكَ وُدُّ أخِيكَ فلا تُمازِحَنَّهُ ، ولا تُمارِيَنَّهُ ، ولا تُباهِيَنَّهُ ، ولا تُشارَّنَّهُ.

25– Imam al-Sadiq (a.s.) said, ‘If you want the exclusive love of your brother, then do not ever make fun of him, nor quarrel with him, nor compete against him, nor be malicious to him.’[Bihar al-Anwar, v. 78, p. 291, no. 2]

26ـ الإمامُ الهاديُّ (عَلَيهِ الّسَلامُ): المِراءُ يُفسِدُ الصَّداقَةَ القَديمَةَ ، ويُحَلِّلُ العُقدَةَ الوَثِيقَةَ ، وأقَلُّ ما فيهِ أن تَكونَ فيهِ المُغالَبَةُ ، والمُغالَبَةُ أُسُّ أسبابِ القَطيعَةِ.

26– Imam al-Hadi (a.s.) said, ‘The quarrel corrupts a long friendship and dissolves strong ties, because it only really consists of strife, and strife is the main cause of a break in friendship.’[A’alam al-Din, no. 311]

The Extent of One’s Friendship

حُدودُ الصَّداقَةِ

27ـ .. الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الصَّديقُ الصَّدوقُ: مَن نَصَحَكَ في عَيبِكَ، وحَفِظَكَ في غَيبِكَ ، وآثَرَكَ على نَفسِهِ

27– Imam Ali (a.s.) said, ‘A sincere friend is he who advises you with regard to your shortcomings, protects you in your absence, and prefers you over himself.’[Ghurar al-Hikam, no. 1904]

28ـ .. الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أبذُلْ لِصَديقِكَ كُلَّ المَوَدَّةِ ، ولا تَبذُل لَهُ كُلَّ الطُمأنِينَةِ

28– Imam Ali (a.s.) said, “Shower all your love on your friend but do not shower all your trust on

him.’[Bihar al-Anwar, v. 74, p. 165, no. 29]

29ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): لا تَكونُ الصَّداقَةُ إلّا بِحُدُودِها، فَمَن كانَت فيهِ هذهِ الحُدودُ أو شَيءٌ مِنهُ ، وإلّا فلا تَنسِبْهُ إلى شَيءٍ مِن الصَّداقَةِ ، فَأوَّلُها: أن تكونَ سَرِيرَتُهُ وعَلانِيَتُهُ لكَ واحِدَةً ، والثانيةُ: أن يَرى زَينَكَ زَينَهُ ، وشَينَكَ شَينَهُ ، والثالثةُ: أن لا تُغَيِّرَهُ عَلَيكَ وِلايَةٌ ولا مالٌ ، والرابعةُ: لا يَمنَعُكَ شَيئا تَنالُهُ مَقدُرَتُهُ ، والخامسةُ ـ وهي تَجمَعُ هذهِ الخِصالَ ـ: أن لا يُسلِمَكَ عِندَ النَّكَباتِ .

29– Imam al-Sadiq (a.s.) said, ‘Friendship can only succeed when its conditions are fulfilled, and he who fulfils all or some of these conditions may be befriended, and if not, then do not attribute any of your friendship to him. The first of these conditions is that he should treat you in public the same as he treats you in private. Secondly, that your source of pride is a source of pride for him, and your source of shame is a source of shame for him too. Thirdly, that neither friendship [with others] nor wealth should render him envious of you. Fourthly, that he must not prevent you from obtaining that which you have the capacity for, and fifthly – and this sums up all the other qualities – that he must not give up on you in times of misfortune.’[Ibid. v. 78, p. 249, no. 90]

The Best of Companions

أفضلُ الأصحابِ

30ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): خَيرُ الأصحابِ مَن قَلَّ شِقاقُهُ وكَثُرَ وِفاقُهُ .

30– The Prophet (S) said, ‘The best of companions is he who has little discord about him and much harmony.’[Tanbih al-Khawatir, v. 2, p. 123]

31ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): المُعِينُ على الطاعَةِ خَيرُ الأصحابِ .

31– Imam Ali (a.s.) said, ‘One who aids you in your obedience [to Allah] is the best of companions.’[Ghurar al-Hikam, no. 1142]

The Right of One’s Companion

حَقُّ الصّاحِبِ

32ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): لا تَقطَعْ صَديقاً وإن كَفَرَ .

32– Imam Ali (a.s.) said, ‘Do not cut off a friend, even if he disbelieves.’[Ibid. no. 10196]

33ـ الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ): أمّا حَقُّ الصاحِبِ: فَأن تَصحَبَهُ بِالتَفَضُّلِ والإنصافِ ، وتُكرِمَهُ كما يُكرِمُكَ ولا تَدَعَهُ يَسبِقُ إلى مَكرُمةٍ ، فإن سَبَقَ كافَأتَهُ ، وتَوَدُّهُ كما يَوَدُّكَ ، وتَزجُرُهُ عمّا يَهُمُّ بِهِ مِن مَعصيَةٍ ، وكُن علَيهِ رَحمَةً ولا تَكُن علَيهِ عَذاباً.،

33– Imam Zayn al–Abidin (a.s.) said, ‘The right of your companion is that you share his company with bounty and fairness. You should honour him as he honours you, and should not let him be the first to extend his generosity. And if he is the first to do so, then repay him. Wish for him as he wishes for you, and restrain him from any act of disobedience that he might contemplate. Be a mercy for him, and not a chastisement.’[Bihar al–Anwar, v. 74, p. 7, no. 1]

Generosity

Generosity السَّخاءِ

Generosity

فَضلُ السَّخاءِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): السَّخاءُ خُلُقُ اللّهِ الأعظَمُ

1– The Prophet (S) said, 'Allah has made generosity the greatest moral virtue.’[Kanz al–’Ummal, no. 15926]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ما جَبَلَ اللّهُ وَلِيّاً لَهُ إلّا عَلى السَّخاءِ

2– The Prophet (S) said, 'Allah has created every single vicegerent of His with generosity as their natural disposition.’[Kanz al–’Ummal, no. 16204]

3ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): السَّخاءُ قُربَةٌ

3– Imam Ali (a.s.) said, 'Generosity is a means of nearness [to Allah].’[Bihar al–Anwar, v. 72, p. 193, no.

9]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لا يُستَعانُ عَلَى اللُّبِّ إلّا بالسَّخاءِ

4– Imam Ali (a.s.) said, 'The heart can only be made use of [to the best of its capacity] with generosity.'[Bihar al–Anwar, v. 78, p. 7, no. 59]

5ـ . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): السَّخاءُ ثَمَرَةُ العَقلِ، والقَناعَةُ بُرهانُ النُّبلِ

5– Imam Ali (a.s.) said, 'Generosity is the fruit of the intellect, and contentment is the proof of magnanimity.'[Ghurar al–Hikam, no. 2145]

6ـ . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): السَّخاءُ يَزرَعُ المَحَبَّةَ

6– Imam Ali (a.s.) said, 'Generosity cultivates love.'[Ghurar al–Hikam, no. 306]

7ـ . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): السَّخاءُ يُكسِبُ المَحَبَّةَ ويُزَيِّنُ الأخلاقَ

7– Imam Ali (a.s.) said, 'Generosity imparts love and adorns one's character.'[Ghurar al–Hikam, no. 1600]

8ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): السَّخاءُ مِن أخلاقِ الأنبياءِ، وهُو عِمادُ الإيمانِ ، ولا يكونُ مؤمنٌ إلّا سَخيّاً، ولا يكونُ سَخيّاً إلّا ذو يَقينٍ وهِمَّةٍ عالِيَةٍ ؛ لأنَّ السَّخاءَ شُعاعُ نورِ اليَقينِ ، ومَن عَرَفَ ما قَصَدَ ، هانَ علَيهِ ما بَذَلَ.

8– Imam al–Sadiq (a.s.) said, 'Generosity is one of the noble traits possessed by prophets. It is the pillar of belief, such that only a true believer will be generous, as well as one who possesses great certainty and high aspiration, for generosity is a gleam from the light of certainty, and the one who knows what he wants finds it easy to give away.'[Bihar al–Anwar, v. 71, p. 355, no. 17]

9ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): خِيارُكُم سُمَحاؤكُم وشِرارُكُم بُخَلاؤكُم

9– Imam al–Sadiq (a.s.) said, 'The best ones from among you are those who are liberal and the worst ones from among you are the miserly.'[Bihar al–Anwar, p. 350, no. 3]

The Generous Person

السَّخِيُّ

10ـ أوحى اللّهُ عزّوجلّ إلى موسى (عَلَيهِ الّسَلامُ): أن لا تَقتُلِ السّامِرِيَّ، فإنّهُ سَخِيٌّ

10– Allah, Mighty and Exalted, revealed to Prophet Moses (a.s.), 'That you kill not the Samiri1, for verily he is a generous man.'[al-Kafi, v. 4, p. 41, no. 13]

11ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): السَّخِيُّ قَريبٌ مِنَ اللّهِ، قريبٌ مِن الناسِ ، قَريبٌ مِن الجَنَّةِ

11– The Prophet (S) said, 'The generous person is close to Allah, close to people and close to Paradise.'[Bihar al-Anwar, v. 73, p. 308, no. 37]

12ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): تَجافَوا عن ذَنبِ السَّخِيِّ فإنَّ اللّهَ آخِذٌ بيدِهِ كُلَّما عَثَرَ . .

12– The Prophet (S) said, 'Relinquish the generous person's sin for verily Allah takes him by the hand every time he slips.'[Kanz al-'Ummal, no. 16212]

13ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): شابٌّ سَخِيٌّ مُرَهَّقٌ في الذُّنوبِ أحَبُّ إلى اللّهِ عزّوجلّ مِن شَيخٍ عابِدٍ بَخيلٍ . .

13– Imam al-Sadiq (a.s.) said, 'A generous youth burdened by sins is more beloved to Allah than a worshipping but miserly old man.'[Bihar al-Anwar, v. 73, p. 307, no. 34]

14ـ الإمامُ الرِّضا (عَلَيهِ الّسَلامُ): السَّخِيُّ يَأكُلُ مِن طَعامِ الناسِ لِيَأكُلُوا مِن طَعامِهِ ، والبَخيلُ لا يَأكُلُ مِن طَعامِ الناسِ لِئَلاّ يَأكُلُوا مِن طَعامِهِ .

14– Imam Ar-Ridha' (a.s.) said, 'The generous person partakes of other people's food in order that they may [feel comfortable to] partake of his food, whereas the miser does not partake of others' food so that they may not eat from his.'[Bihar al-Anwar, v. 71, p. 352, no. 8]

The Extent of Generosity Recommended

حَدُّ السَّخاءِ

15ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أسخَى الناسِ مَن أدّى زَكاةَ مالِهِ

15– The Prophet (S) said, 'The most generous of people is he who fulfils payment of the alms-tax due upon him.'[Bihar al-Anwar, v. 77, p. 112, no. 2]

16ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): السَّخاءُ أن تَكونَ بمالِكَ مُتَبَرِّعاً وعن مالِ غَيرِكَ مُتَوَرِّعاً

16– Imam Ali (a.s.) said, 'Generosity is that you contribute willingly from your own wealth, and restrain yourself from other people's wealth.'[Ghurar al-Hikam, no. 1928]

17ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): السَّخِيُّ الكريمُ الذي يُنفِقُ مالَهُ في حَقٍّ

17– Imam al-Sadiq (a.s.) said, 'The kind and generous person is he who spends his wealth for a right cause.'[Bihar al-Anwar, v. 71, p. 353, no. 11]

18ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): السَّخاءُ ما كانَ ابتِداءً ، فَأمّا ما كانَ مِن مَسألَةٍ فَحَياءٌ وتَذَمُّمٌ

18– Imam al-Sadiq (a.s.) said, 'Generosity is when the act of giving is initiated. When it is prompted by a request however, it is merely out of a sense of embarrassment or obligation.'[Bihar al-Anwar, p. 357, no. 21]

19ـ الإمامُ العسكريُّ (عَلَيهِ الّسَلامُ): إنّ للسَّخاءِ مِقدارا فإنْ زادَ علَيهِ فهُو سَرَفٌ

19– Imam al-'Askari (a.s.) said, 'Generosity has a set limit, and if taken to extremes becomes squandering.'[Bihar al-Anwar, v. 69, p. 407, no. 115]

1. Samiri: one of the Israelites accompanying Prophet Moses after he had delivered them from Pharaoh. He led the Israelites to take a golden calf for an idol during Moses's absence (ed.)

Good

Good الخَير

Good

الخَيرِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَنْ يَزرَعْ خَيراً يُوشِكْ أنْ يَحْصِدَ خَيراً

1– The Prophet (S) said, ‘The one who sows good is bound to reap good.’[Bihar al–Anwar, v. 77, p. 76, no. 3]

2ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : فِعلُ الخَيرِ ذَخيرَةٌ باقِيَةٌ ، وثَمَرةٌ زاكِيَةٌ

2– Imam Ali (a.s.) said, ‘A good action is an ever–remaining store and a pure yield.’[Ghurar al–Hikam, no. 6545]

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : غارِسُ شَجَرةِ الخَيرِ يَجْتَنيها أحْلى ثَمَرةٍ

3– Imam Ali (a.s.) said, ‘The one who plants the tree of goodness will reap the sweetest fruit.’[Ghurar al–Hikam,. no. 6442]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : مَن فَعلَ الخَيرَ فبِنَفْسِه بَدَأ

4– Imam Ali (a.s.) said, ‘The one who does good will be the first to reap its result.’[Ghurar al–Hikam,. no. 8177]

5ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الخَيرُ أسهَلُ مِن فِعلِ الشَّرِّ . .

5– Imam Ali (a.s.) said, ‘A good action is easier [to do] than a bad one.’[Ghurar al–Hikam,. no. 1199]

Actions encompassed by Goodness

جَوامِعُ الخَيرِ

6ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : جِماعُ الخَيرِ خَشيَةُ اللّه . .

6– The Prophet (S) said, ‘All of goodness lies in the awe of Allah.’[Tanbih al-Khawatir, v. 2, p. 122]

7ـ . ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : ثَلاثٌ هُنَّ جِماعُ الخَيرِ : إسْداءُ النِّعَمِ ، ورِعايَةُ الذِّمَمِ ، وصِلَةُ الرَّحِمِ

7– Imam Ali (a.s.) said, ‘Three things sum up all of goodness: bestowing of favours, maintaining covenants and pacts, and strengthening blood-kinship.’[Ghurar al-Hikam, no. 4675]

8ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : جِماعُ الخَيرِ في العَملِ بما يَبقى ، والاسْتِهانَةِ بما يَفنى ـ

8– Imam Ali (a.s.) said, ‘All of goodness is contained in those actions which remain, and in contempt for all that is transient.’[Ghurar al-Hikam,. no. 4735]

9ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : جِماعُ الخَيرِ في المُوالاةِ في اللّهِ ، والمُعاداةِ في اللّهِ ، والمَحبَّةِ في اللّهِ ، والبُغْضِ في اللّهِ.

9– Imam Ali (a.s.) said, ‘All of goodness is in friendship for the sake of Allah, enmity for the sake of Allah, love for the sake of Allah and hate for the sake of Allah.’[Ghurar al-Hikam,. no. 4781]

10ـ الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ) : رأيتُ الخَيرَ كُلَّهُ قدِ اجْتَمَعَ في قَطْعِ الطَّمَعِ عَمّا في أيْدي النّاسِ ـ

10– Imam Zayn al-Abidin (a.s.) said, ‘I saw goodness in its entirety was summed up in cutting off one’s greed for other people’s possessions.’[Bihar al-Anwar, v. 73, p. 171, no. 10]

11ـ الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ) : الخَيرُ كُلُّهُ صِيانَةُ الإنْسانِ نَفْسَهُ ـ

11– Imam Zayn al-Abidin (a.s.) said, ‘Goodness in its entirety is man’s guarding over himself.’[Tuhaf al-’Uqul, no. 278]

How the Good of this World and the Hereafter is Obtained

ما يُنالُ بِهِ خَيرُ الدُّنيا وَالآخِرَةِ

12ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : أربَعٌ مَن أُعْطِيَهُنَّ فَقَد أُعْطِيَ خَيرَ الدُّنيا والآخِرَةِ : بَدناً صابِراً ، ولِساناً ذاكِراً ، وقَلْباً شاكِراً ، وزَوْجَةً صالِحَةً . ،

12– The Prophet (S) said, ‘There are four things which when given to someone, they have indeed been given the good of this world and the Hereafter: a persevering body, a remembering tongue, a thankful heart and a righteous wife.’[Mustadrak al-Wasa’il, v. 2, p. 414, no. 2338]

13ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : جُمِعَ خَيرُ الدُّنيا والآخِرَةِ في كِتْمانِ السِرِّ ومُصادَقَةِ الأخْيارِ. .

13– Imam Ali (a.s.) said, ‘The good of this world and the Hereafter has been brought together in the concealing of secrets and the befriending of good people.’[Bihar al-Anwar, v. 74, p. 178, no. 17]

14ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : ثلاثٌ مَن كُنَّ فيهِ فَقَد رُزِقَ خَيرَ الدُّنيا والآخِرَةِ ، هُنَّ : الرِّضا بالقَضاءِ ، والصّبرُ على البَلاءِ ، والشُّكْرُ في الرَّخاءِ .

14– Imam Ali (a.s.) said, ‘There are three things which if one possesses, they have been endowed with the good of this world and the Hereafter. They are: contentment with [Allah’s] decree, patience in the face of tribulation, and thankfulness in times of ease.’[Ghurar al-Hikam, no. 4670]

15ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : ما أعطى اللّهُ سُبحانَهُ العَبدَ شيئا مِن خَيرِ الدُّنيا والآخِرَةِ إلّا بحُسْنِ خُلُقِهِ وحُسنِ نِيَّتِهِ .

15– Imam Ali (a.s.) said, ‘Allah – glory be to Him – does not give His servant any good of this world or the Hereafter except as a result of his good nature and good intention.’[Ghurar al-Hikam,. no. 9670]

16ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : أربَعٌ مَن أُعْطِيَهُنَّ فَقَد أُعْطِيَ خَيرَ الدُّنيا والآخِرَة : صِدقُ حَديثٍ ، وأداءُ أمانَةٍ ، وعِفَّةُ بَطْنٍ ، وحُسنُ خُلُقٍ.

16– Imam Ali (a.s.) said, ‘There are four things which when given to someone, they have indeed been given the good of this world and the Hereafter: truthful speech, fulfilment of trust, restraint in [filling] one’s stomach, and a good nature.’[Ghurar al-Hikam,. no. 2142]

Explanation of Good

تَفسيرُ الخَيرِ

17ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : لَيسَ الخَيرُ أنْ يَكْثُرَ مالُكَ وولَدُكَ ، ولكنَّ الخَيرَ أنْ يَكْثُرَ عِلمُكَ ، وأنْ يَعْظُمَ حِلمُكَ ، وأن تُباهِيَ النّاسَ بِعِبادَةِ ربِّكَ ، فإنْ أحسَنْتَ حَمِدْتَ اللّهَ ، و إن أسَأتَ اسْتَغْفَرتَ اللّهَ .

17– Imam Ali (a.s.) said, ‘Goodness does not lie in the increase of your wealth and of your progeny, rather goodness lies in the increase of your knowledge, and the heightening of your clemency, and in your vying with other people in the worship of Allah. If you do good then you should praise Allah, but if you commit evil then seek forgiveness from Allah.’[Nahjul Balaghah, Saying 94]

18ـ الإمامُ الحسنُ (عَلَيهِ السّلامُ) : الخَيرُ الّذي لا شَرَّ فيهِ: الشُّكرُ مَع النِّعمَةِ ، والصَّبرُ على النّازِلَةِ

18– Imam al-Hasan (a.s.) said, ‘Absolute goodness that is untainted with evil is being thankful for bounties and having patience in calamity.’[Tuhaf al-’Uqul, no. 234]

When Allah Wants Good for a Servant

إذا أرادَ اللّهُ بِعَبدٍ خَيراً

19ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إذا أرادَ اللّهُ عزّوجلّ بعَبدٍ خَيراً فَقَّهَهُ في الدّينِ، وزَهَّدَهُ في الدُّنيا، وبَصَّرَهُ بعُيوبِ نَفْسِهِ.

19– The Prophet (S) said, ‘When Allah wants good for a servant, He makes him proficient in the knowledge of religion, induces him to abstain from the world and gives him insight into his own faults.’[Bihar al-Anwar, v. 77, p. 80, no. 3]

20ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إذا أرادَ اللّهُ بعَبدٍ خَيراً عاتَبَهُ في مَنامِهِ

20– The Prophet (S) said, ‘When Allah wants good for a servant, He censures him in his dreams.’[Kanz al-’Ummal, no. 30765]

21ـ رسول اللّه (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ : إذا أرادَ اللّهُ بعَبدٍ خَيراً عَسَلَهُ . قيلَ : وما عَسَلَهُ؟ قالَ : يَفتَحُ لَهُ عمَلاً صالِحاً قَبلَ مَوتِهِ ثُمَّ يَقْبِضُهُ علَيهِ .

21– The Prophet (S) said, ‘When Allah wants good for a servant, He sweetens his affairs’, at which he was asked, ‘How does He sweeten affairs?’ The Prophet (S) replied, ‘He opens the way for him to do righteous deeds before his death and causes him to die in the state of doing good.’[Kanz al-’Ummal, no. 30763]

22ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : إذا أرادَ اللّهُ بعَبدٍ خَيراً أَلْهَمَهُ الْقَناعَةَ ، وأصْلَحَ لَه زَوجَهُ ـ .

22– Imam Ali (a.s.) said, ‘When Allah wants good for a servant, He inspires him with contentment and gives him a righteous spouse.’[Ghurar al-Hikam, no. 4115]

23ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : إنَّ اللّهَ عزّوجلّ إذا أرادَ بعَبدٍ خَيراً نَكَتَ في قَلبِهِ نُكْتَةً بَيْضاءَ ، فَجالَ القَلبُ بطَلَبِ الحقّ ، ثُمَّ هُو إلى أمْرِكُم أسْرَعُ مِن الطّيرِ إلى وَكْرِهِ .

23– Imam al-Sadiq (a.s.) said, ‘Verily when Allah wants good for a servant, He marks his heart with a white spot so that his heart is occupied with seeking the truth, then He is faster at fulfilling your needs than a bird flying to its nest.’[Bihar al-Anwar, v. 78, p. 292, no. 2]

If Allah Wants Good for a Community

إذا أرادَ اللّهُ بِقَومٍ خَيراً

24ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إذا أرادَ اللّهُ بقَومٍ خَيراً أكثَرَ فُقَهاءَهُم وأقَلَّ جُهّالَهُم ، فإذا تكَلّمَ الفقيهُ وَجدَ أعْواناً، و إذا تَكلَّمَ الجاهِلُ قُهِرَ .

24– The Prophet (S) said, ‘When Allah wants good for a community, He increases their scholars and decreases their ignorant ones, so when the scholar speaks, he finds supporters, but when the ignorant one speaks, he is defeated.’[Kanz al-’Ummal, no. 28692]

25ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إنَّ اللّهَ تباركَ وتعالى إذا أرادَ بقَومٍ بَقاءً أو نَماءً رزَقَهُمُ القَصْدَ والعَفافَ

25– The Prophet (S) said, ‘Verily when Allah – Blessed and most High – wants a community to remain and thrive, He endows them with aspiration and chastity.’[al-Durr al-Manthur, v. 3, p. 270]

26ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إذا أرادَ اللّهُ بأهلِ بَيْتٍ خَيراً فَقّهَهُم في الدّينِ ، ووقَّرَ صَغيرُهُم كبيرَهُم ، ورزَقَهُمُ الرّفقَ في مَعيشَتِهِم ، والقَصْدَ في نَفَقاتِهِم ، وبَصّرَهُم عُيوبَهُم فيَتُوبوا مِنها ، و إذا أرادَ بِهِم غيرَ ذلكَ تَرَكَهُم هَمَلاً.

26– The Prophet (S) said, ‘When Allah wants good for a household, He makes them proficient in the knowledge of religion, He causes the younger ones from among them to revere the elders, He bestows them with moderation in their livelihood and with economy in their spending, He gives them insight into their faults, thus causing them to repent, and when He wants other than that [i.e. good for them] then He leaves them unattended.’

Enjoinment of Hastening to Undertake Good Deeds

الحَثُّ عَلَى المُبادَرَةِ إلَى الخَيراتِ

27ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَن فُتِحَ لَهُ بابُ خَيرٍ فَلْيَنْتَهِزْهُ ، فإنَّهُ لا يَدْري مَتى يُغْلَقُ عَنهُ

27– The Prophet (S) said, ‘He for whom a door of goodness is opened must seize the opportunity for verily he does not know when it will close.’[Bihar al-Anwar, v. 77, p. 165, no. 2]

28ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إنَّ اللّهَ يُحِبُّ مِن الخَيرِ ما يُعجَّلُ

28– The Prophet (S) said, ‘Verily Allah loves those good actions which are hastened towards.’[al-Kafi, v. 2, p. 142, no. 4]

29ـ . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : بادِروا بعَملِ الخَيرِ قَبلَ أنْ تُشْغَلوا عَنه بغَيرِهِ

29– Imam Ali (a.s.) said, ‘Rush to undertake good actions before you are preoccupied with other things.’[al-Khisal, p. 620, no. 10]

30ـ . الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : كانَ أبي يَقولُ : إذا هَمَمْتَ بخَيرٍ فبادِرْ ، فإنَّكَ لا تَدْري ما يَحْدُثُ

30– Imam al-Sadiq (a.s.) said, ‘My father used to say, ‘When you intend to do a good thing, then hasten to undertake it for you do not know what will happen.’[al-Kafi, v. 2, p. 142, no. 3]

The Best of Matters

خَيرُ الأُمورِ

31ـ . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : خَيرُ الأُمورِ عَزائمُها ، وشَرُّ الأُمورِ مُحْدَثاتُها

31– The Prophet (S) said, ‘The best of matters are the religious obligations and the worst of them are the innovations.’[al-Ikhtisas, p. 342]

32- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : خَيرُالأُمورِ خَيرُها عاقِبَةً

32– The Prophet (S) said, ‘The best of matters are those with the best outcomes.’[Amali al-Saduq, p. 395, no. 1]

33- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : خَيرُ الأُمورِ ما سَهُلَتْ مَبادِئُهُ ، وحَسُنَتْ خَواتِمُهُ ، وحُمِدَتْ عواقِبُهُ

33– Imam Ali (a.s.) said, ‘The best of matters are those that are easy to start, pleasant to finish and whose outcome is praiseworthy.’[Ghurar al-Hikam, no. 5032]

34- الإمامُ الكاظمُ (عَلَيهِ الّسَلامُ) : خَيرُ الأُمورِأَوْسَطُها

34– Imam al-Kazim (a.s.) said, ‘The best matters are those of the middle way.’[Bihar al-Anwar, v. 76, p. 292, no. 16]

Prohibition of Contempt for Little Good

النَّهيُ عَن تَحقيرِ القَليلِ مِنَ الخَيرِ

35- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : افْعَلوا الخَيرَ ولا تَحْقِرُوا مِنهُ شيئا ؛ فإنَّ صَغيرَهُ كَبيرٌ ، وقَليلَهُ كَثيرٌ

35– Imam Ali (a.s.) said, ‘Do good and do not underestimate it at all, for verily a little good is actually a lot and a small amount of it is much.’[Nahjul Balaghah, Saying 422]

36- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : لا تُصَغِّرْ شيئا مِن الخَيرِ ، فإنّكَ تَراهُ غداً حَيثُ يَسُرُّكَ

36– Imam al-Sadiq (a.s.) said, ‘Do not belittle anything that is good, for verily you will see it tomorrow and it will make you happy.’[Bihar al-Anwar, v. 71, p. 182, no. 37]

The Criteria for Good and Evil

ميزانُ الخَيرِ وَالشَّرِّ

37- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : إنّ الخَيرَ والشّرَّ لا يُعْرَفانِ إلّا بالنّاسِ، فإذا أرَدتَ أنْ تَعرِفَ الخَيرَ فَاعْمَلِ الخَيرَ تَعرِفْ

أهلَهُ ، و إذا أرَدتَ أنْ تَعرِفَ الشَّرَّ فاعْمَلِ الشَّرَّ تَعرِفْ أهلَهُ.

37– Imam Ali (a.s.) said, ‘Verily good and evil can only be known through people, so if you want to know good then do good and you will know its people, and if you want to know evil then commit evil and you will know its people.’[Bihar al–Anwar, v. 78, p. 41, no. 26]

The Characteristics of Good People

صِفاتُ أهلِ الخَيرِ

38ـ في حديثِ المِعراجِ : يا أحمدُ ، إنَّ أهلَ الخَيرِ وأهلَ الآخِرَةِ رَقيقَةٌ وُجوهُهم، كثيرٌحَياؤهُم، قليلٌ حُمْقُهُم ، كثيرٌ نَفْعُهُم ، قليلٌ مَكْرُهُم ، النّاسُ مِنْهم في راحَةٍ، وأنفسُهُم مِنْهم في تَعَبٍ ، كلامُهُم مَوْزونٌ ، مُحاسِبينَ لأنفُسِهِم مُتْعِبينَ لَها ، تَنامُ أعيُنُهم ولا تَنامُ قلوبُهُم ، أعينُهُم باكِيَةٌ، وقُلوبُهُم ذاكِرَةٌ . إذا كُتِبَ النّاسُ مِن الغافِلينَ كُتِبوا مِن الذّاكِرينَ ... لا يَشْغَلُهُم عَنِ اللّهِ شَيءٌ طَرْفَةَ عَينٍ، ولا يُريدونَ كَثْرَةَ الطَّعامِ ، ولا كَثرةَ الكلامِ ، ولا كَثرةَ اللِّباسِ . النّاسُ عِندَهُم مَوْتى، واللّهُ عِندَهُم حيٌّ قَيّومٌ.

38– It is narrated in the tradition recounting the Prophet’s Ascension to the Heavens (al–mi’araj) that Allah addresses the Prophet (S) saying, ‘O Ahmad, Verily the good people and the people worthy of a good Hereafter have gentle countenances and much modesty, they possess little foolishness, they are of much benefit and they are seldom deceptive. People are at ease when with them whereas their souls are exhausted on account of them. Their words are balanced, they take account of their souls and exhaust them [through making them perform good]. Their eyes sleep but their hearts do not, their eyes weep and their hearts are remembering. When people are recorded as being neglectful, they are recorded amongst the remembering ones... Nothing preoccupies them from Allah for a split second. They do not desire much food, neither wish to speak much nor have many clothes. According to them, people are dead and Allah is the Living One, the All–Sustainer.’[Bihar al–Anwar, v. 77, p. 24, no. 6]

What is Better Than Goodness

ما هُوَ أفضَلُ مِنَ الخَيرِ

39ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : لَيسَ بخَيرٍ مِنَ الخَيرِ إلّا ثَوابُهُ

39– Imam Ali (a.s.) said, ‘There is nothing better than goodness except its own reward.’[Ghurar al–Hikam, no. 7487]

40ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : أحْسنُ مِن الصِّدقِ قائلُهُ ، وخَيرٌ مِن الخَيرِ فاعِلُهُ

40– Imam al-Sadiq (a.s.) said, ‘Better than truthfulness is the one who practices it, and better than good is its doer.’[Amali al-Tusi, p. 223, no. 385]

41ـ الإمامُ الهاديُّ (عَلَيهِ السّلامُ) : خَيرٌ مِن الخَيرِ فاعِلُهُ ، وأجمَلُ مِن الجَميلِ قائلُهُ، وأرجَحُ مِن العِلمِ حامِلُهُ

41– Imam al-Hadi (a.s.) said, ‘Better than good is its doer, more beautiful than beautiful words is the one who says them and weightier than knowledge is the one who carries it.’[Bihar al-Anwar, v. 78, p. 370, no. 4]

The Worth of One Who Guides Towards Good

قيمَةُ الدَّلالةِ عَلَى الخَيرِ

42ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : الدّالُّ على الخَيرِ كفاعِلِهِ

42– The Prophet (S) said, ‘The one who guides towards good is just as its doer.’[Kanz al-’Ummal, no. 16052]

43ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَن دَلَّ على خَيرٍ فلَهُ مِثْلُ أجْرِ فاعِلِهِ . .

43– The Prophet (S) said, ‘He who guides towards good has the same reward as the one who does it.’[Sahih Muslim, no. 1893]

The Good Deed

The Good Deed الحَسَنَة

The Good Deed

بَرَكاتُ الحَسَنَةِ

1- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : وَجَدْتُ الحَسَنةَ نُوراً في القَلبِ ، وزَيْناً في الوَجْهِ ، وقُوّةً في العَملِ، ووَجَدتُ الخَطيئةَ سَواداً في القَلبِ ، ووَهْناً في العَملِ ، وشَيْناً في الوَجْهِ.

1- The Prophet (S) said, 'I have found the good deed to be a light in the heart, an adornment on the face, and strength in action, but I have found the sin to be blackness in the heart, weakness in action, and a blemish on the face.'[Kanz al-'Ummal, no. 44084]

Multiple Requital of Good Deeds

تَضاعُفُ الحَسَناتِ

2- تحف العقول : قال الإمامُ زينُ العابدينَ (عَلَيهِ الّسَلامُ) : يا سَوْأَتاهْ لِمَن غَلَبتْ إحْداتُهُ عَشَراتِهِ - يُريدُ أنَّ السَّيّئةَ بواحِدَةٍ والحَسَنةَ بعَشرَةٍ.

2- Imam Zayn al- 'Aabidin (a.s.) said, 'Woe unto him whose ones exceed his tens' – by this he meant that the bad deed is counted one, but the good deeds are counted as ten.[Tuhaf al-'Uqul, no. 281]

3- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : إذا أحْسَنَ المُؤمنُ عمَلَهُ ، ضاعَفَ اللّهُ عَمَلَهُ لكُلّ حَسَنةٍ سَبعَمائةٍ ، وذلكَ قولُ اللّه تبارك وتعالى : «واللّهُ يُضاعِفُ لِمَنْ يَشاءُ».

3- Imam al-Sadiq (a.s.) said, 'When the believer excels in his good deed, Allah will enhance each one of his good deeds to equal seven hundred, for Allah, Blessed and most High, says: "Allah enhances severalfold whomever He wishes."'[Bihar al-Anwar, v. 71, p. 247, no. 7]

Good-Doing

Good-Doing الإحسَان

Good-Doing

الإحسانِ

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : جُبِلَتِ القُلوبُ على حُبِّ مَن أحسَنَ إلَيها ، وبُغْضِ مَن أساءَ إلَيها1

1- The Prophet (S) said, 'The hearts have been predisposed to love those who do good to them, and to dislike those who do bad to them.'[Tuhaf al-'Uqul, no. 37]

ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : علَيكَ بالإحْسانِ ، فإنَّهُ أفْضَلُ زِراعَةٍ ، وأرْبَحُ بِضاعَةٍ2

2- Imam Ali (a.s.) said, 'Good-doing is incumbent upon you, for it is the best cultivation and the most profitable commodity.'[Ghurar al-Hikam, no. 6112]

ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : نِعْمَ زادُ المَعادِ الإحْسانُ إلى العِبادِ3

3- Imam Ali (a.s.) said, 'What a good provision for the Resurrection good-doing towards people is.'[Ghurar al-Hikam, no. 9912]

ـ . الإمامُ عليٌّ (عَلَيهِ السّلامُ) : زَكاةُ الظَّفَرِ الإحْسانُ4

4- Imam Ali (a.s.) said, 'Good-doing is the tithe (Zakat) of victory.'[Ghurar al-Hikam, no. 5450]

ـ . الإمامُ عليٌّ (عَلَيهِ السّلامُ) : مَن كَثُرَ إحْسانُهُ أحَبَّهُ إخْوانُهُ5

5- Imam Ali (a.s.) said, 'He whose good-doing is much his brethren will love him.'[Ghurar al-Hikam, no. 8473]

ـ . الإمامُ عليٌّ (عَلَيهِ السّلامُ) : بالإحْسانِ تُمْلَكُ القُلوبُ6

6- Imam Ali (a.s.) said, 'Hearts are won over through good-doing.'[Ghurar al-Hikam, no. 4339]

Good-Doing to the Wrongdoer

الإحسانُ إلى مَن أساءَ

ـ . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : أحْسِنْ إلى مَن أساءَ إلَيكَ7

7- The Prophet (S) said, 'Do good unto the one who has wronged you.'[Kanz al-Fawa'id li al-Karajiki, v. 2, p. 31]

8- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : إنّ إحْسانَكَ إلى مَن كادَكَ مِن الأضْدادِ والحُسّادِ ، لأغْيَظُ عليهِم مِن مَواقِعِ إساءتِكَ مِنهُم، وهُو داعٍ إلى صَلاحِهِم .

8- Imam Ali (a.s.) said, 'Indeed your good-doing to the enemies and the jealous ones who scheme against you is more irritating to them than your taking an offensive stance against them, and it is also a motivation for their reform.'[Ghurar al-Hikam, no. 3637]

The Meaning of Good-Doing

تَفسيرُ الإحسانِ

9- تفسير نور الثقلين : في قولهِ تعالى : «ومن أحسن ديناً مِمّن أسْلَمَ وَجْهَهُ للّهِ وهو مُحْسِنٌ» : رُويَ أنَّ النَّبيَّ (صَلَّى اللهُ عَلَيهِ وَ آلِهِ) سُئل عنِ الإحْسانِ ، فقالَ : أنْ تَعبُدَ اللّهَ كأنَّكَ تَراهُ ، فإنْ لَم تَكُن تَراهُ فإنَّهُ يَراكَ.

9- It is narrated in Nur al-Thaqalayn with regard to Allah's verse: ***"Certainly whoever submits his will to Allah and is a good-doer..."*[*Qur'an 2:112*]:** It is reported that the Prophet (S) was asked about good-doing, to which he replied, 'It is to worship Allah as if you see Him; for verily even if you do not see Him, indeed He sees you.'[Nur al-Thaqalayn, v. 1, p. 553, no. 579]

مَن أحسَنَ أحسَنَ لِنَفسِهِ

He Who Does Good Benefits His Own Soul

10- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : إنّكَ إنْ أحسَنْتَ فنفسَكَ تُكْرِمُ ، وإلَيها تُحْسِنُ ، إنّكَ إنْ أسأتَ فنَفسَكَ تَمْتَهِنُ ، وإيّاها تَغْبِنُ.

10- Imam Ali (a.s.) said, 'Truly if you do good, then it is your own soul that you honour and do good to, but if you do wrong, it is your own soul that you degrade and wrong.'[Ghurar al-Hikam, no. 3808]

The Consequence of the Polytheists' Acts of Good

ما يَتَرَتَّبُ عَلى إحسانِ المُشرِكينَ

11- عن سلمانِ بنِ عامرٍ الضَّبّيّ : قلتُ : يا رسولَ اللّه، إنَّ أبي كانَ يَقْري الضَّيفَ ، ويُكْرِمُ الجارَ ، ويَفي بالذِّمَّةِ ، ويُعْطي في النّائِبَةِ ، فما يَنْفَعُهُ ذلكَ ؟ قالَ : ماتَ مُشْرِكاً؟ قلتُ : نَعَم . قالَ : أمَا إنَّها لا تَنْفَعُهُ ، ولكنَّها تَكونُ في عَقِبِهِ أنَّهُم لَن يُخْزَوا أبَداً ، ولَن يُذَلّوا أبَداً ، ولَن يَفْتَقِروا أبَداً.

11- Salman b. ‘Amir al-Zabbi narrated: I asked, ‘O Messenger of Allah! My father was hospitable to guests, honoured the neighbours, fulfilled his promises, and donated in misfortunes. Of what use will that be to him?’ He asked, ‘Did your father die a polytheist?’ I said, ‘Yes!’ He said, ‘Truly they will be of no use to him, but they will remain for his children, in that they will never be disgraced or humiliated, nor suffer poverty.’[Kanz al-’Ummal, no. 16489]

Good Manners

Good Manners الأدَب

Good Manners

فَضلُ الأدَبِ

1- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الأدبُ كمالُ الرَّجُلِ.

1- Imam Ali (a.s.) said, ‘Good manners are the perfection of man.’[Ghurar al-Hikam, no. 998]

2- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): يا مؤمنُ، إنّ هذا العِلْمَ والأدبَ ثَمَنُ نفسِكَ، فاجتَهِدْ في تَعلُّمِهما، فما يَزيدُ مِن عِلمِكَ وأدبِكَ يَزيدُ في ثَمَنِكَ وقَدْرِكَ.

2- Imam Ali (a.s.) said, ‘O Believer! This knowledge and good manners are the value of your soul so strive to learn them, for however much your knowledge and good manners increase, so will your value and worth accordingly.’[Mishkat al-Anwar, p. 135]

3- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الأدبُ أحْسَنُ سَجِيّةٍ.

3- Imam Ali (a.s.) said, ‘Good manners are the best disposition.’[Ghurar al-Hikam, no. 967]

4- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): خيرُ ما وَرّثَ الآباءُ الأبناءَ الأدبُ.

4- Imam Ali (a.s.) said, 'The best inheritance parents bequeath their progeny are good manners.'[Ibid. no. 5036]

5- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنّ النّاسَ إلى صالحِ الأدبِ أحْوَجُ مِنهُم إلى الفِضّةِ والذَّهَبِ .

5- Imam Ali (a.s.) said, 'People need good manners more than gold and silver.'[Ibid. no. 3590]

6- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): حُسنُ الأدبِ أفضلُ نَسَبٍ وأشرفُ سَبَبٍ .

6- Imam Ali (a.s.) said, 'Good manners are the best lineage and the noblest means.'[Ibid. no. 4853]

7- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): عليكَ بالأدبِ فإنَّهُ زَيْنُ الحَسَبِ .

7- Imam Ali (a.s.) said, 'Acquire good manners, for they are the best personal merit.'[Ibid. no. 6096]

8- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) :حُسنُ الأدبِ يَنُوبُ عنِ الحسَبِ .

8- Imam Ali (a.s.) said, 'Good manners may substitute for [noble] lineage.'[Bihar al-Anwar, v. 75, p. 68, no. 8]

9- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لا حسَبَ أنفعُ مِن الأدبِ.

9- Imam Ali (a.s.) said, 'There is no personal merit more useful than good manners.'[Ibid. v. 71, p. 428, no. 78]

10- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): فَسَدَ حسَبُ مَن ليسَ لَه أدبٌ.

10- Imam Ali (a.s.) said, 'Spoiled is the noble descent of a man who has no good manners.'[Tuhaf al-'Uqul, no. 96]

11- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): زِينتُكُم الأدبُ.

11- Imam Ali (a.s.) said, 'Good manners are your beauty.'[Nahj al-Sa'ada, v. 2, no. 50]

12- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لا زينةَ كالآدابِ.

12- Imam Ali (a.s.) said, ‘There is no adornment like good manners.’[Ghurar al-Hikam, no. 10466]

Good Manners and the Mind

الأدَبُ وَالعَقلُ

13- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): حُسنُ الأدبِ زِينةُ العقلِ .

13- The Prophet (S) said, ‘Good manners are the beauty of the mind.’[Bihar al-Anwar, v. 77, p. 131, no. 41]

14- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): كلُّ شيءٍ يَحتاجُ إلى العقلِ، والعقلُ يَحتاجُ إلَى الأدبِ .

14- Imam Ali (a.s.) said, ‘Everything needs the mind, and the mind needs good manners.’[Ghurar al-Hikam, no. 6911]

15- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الأدبُ في الإنسانِ كشَجَرةٍ أصلُها العقلُ .

15- Imam Ali (a.s.) said, ‘Good manners in man resemble a tree whose root is the mind.’[Ibid. no. 2004]

16- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن زادَ أدبُهُ على عقلِهِ كانَ كالرّاعي بينَ غَنَمٍ كثيرةٍ .

16- Imam Ali (a.s.) said, ‘He whose good manners surpass his reason is like a shepherd among numerous sheep.’[Ibid. no. 8886]

17- الإمامُ الحسنُ (عَلَيهِ الّسَلامُ): لا أدبَ لِمَن لا عَقْلَ لَهُ .

17- Imam al-Hasan (a.s.) said, ‘A man devoid of reason cannot have good manners.’[Bihar al-Anwar, v. 78, p. 111, no. 6]

Disciplining The Self

تَأديبُ النَّفسِ

18- الإمامُ عليٌّ (عَلَيهِ السّلامُ): تَولَّوْا مِن أنفسِكُم تأديبَها، واعدِلُوا بها عَن ضَراوةِ عاداتِها .

18- Imam Ali (a.s.) said, 'Take charge of the discipline of your selves and shift them away from their rough habits.'[Ghurar al-Hikam, no. 4522]

19- الإمامُ عليٌّ (عَلَيهِ السّلامُ): مُعلّمُ نفسِهِ ومُؤدّبُها أحَقُّ بالإجْلالِ مِن معلّمِ النّاسِ ومُؤدّبِهِم.

19- Imam Ali (a.s.) said, 'A man who teaches his own self and disciplines it deserves more reverence than a man who teaches others and disciplines them.'[Bihar al-Anwar, v. 2, p. 56, no. 33]

That Which Brings About Good Manners

مَبادِئُ الأدَبِ

20- تحف العقول: قالَ اللّهُ تعالى لعيسى (عَلَيهِ السّلامُ): أدِّبْ قلبَكَ بالخَشْيةِ.

20- It is narrated in Tuhaf al-Uqul: Allah, most High, told Jesus [Prophet Jesus (a.s.) is known in the Arabic tradition as 'Ïsa] (a.s.), 'Refine your heart with piety'.'[Tuhaf al-'Uqul, no. 500]

21- لَمّا قيلَ لِعيسى (عَلَيهِ السّلامُ): مَن أدّبَكَ؟ ـ: ما أدّبَني أحَدٌ، رأيتُ قُبْحَ الجهلِ فجانَبْتُهُ.

21- Jesus son of Mary (a.s.) was asked, 'Who gave you good manners?' He replied, 'No one disciplined me; when I saw the ugliness of ignorance I avoided it.'[Tanbih al-Khawatir, v. 1, p. 196]

22- الإمامُ عليٌّ (عَلَيهِ السّلامُ): جالِسِ العلماءَ يَزْدَدْ علمُكَ ويَحْسُنْ أدبُكَ وَتَزكُ نَفْسُكَ.

22- Imam Ali (a.s.) said, 'Sit with scholars to increase your knowledge, to improve your manners and to purify your soul.'[Ibid. no. 4786]

23- الإمامُ عليٌّ (عَلَيهِ السّلامُ): إذا زادَ عِلمُ الرّجُلِ زادَ أدبُهُ، وتضاعَفَتْ خَشيتُه لربِّهِ .

23- Imam Ali (a.s.) said, 'When man's knowledge increases his manners improve and his fear of his Lord increases.'[Ibid. no. 5932]

The Effects of Good Manner

آثارُ الأدَبِ

24- الإمامُ عليٌّ (عَلَيهِ السّلامُ): سبَبُ تزكيةِ الأخلاقِ حُسنُ الأدبِ .

24- Imam Ali (a.s.) said, 'The means to purify one's moral virtues is good etiquette.'[Ghurar al-Hikam, no. 5520]

25- الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن كَلِفَ بالأدبِ قَلَّتْ مَساوِيهِ .

25- Imam Ali (a.s.) said, 'A man who is preoccupied with good manners has fewer vices.'[Ibid. no. 8271]

26- الإمامُ عليٌّ (عَلَيهِ السّلامُ): بالأدبِ تُشْحَذُ الفِطَنُ .

26- Imam Ali (a.s.) said, 'The intellect is sharpened by good manners.'[Ibid. no. 4333]

تَفسيرُ الأدَبِ

Explaining Good Manners

27- الإمامُ عليٌّ (عَلَيهِ السّلامُ): كَفاكَ أدبا لنفسِكَ اجتِنابُ ما تَكْرهُهُ مِن غيرِكَ .

27- Imam Ali (a.s.) said, 'It suffices you in disciplining yourself to avoid all that you hold in contempt from others.'[Bihar al-Anwar, v. 70, p. 73, no. 27]

28- الإمامُ عليٌّ (عَلَيهِ السّلامُ): كَفى بالعَبدِ أدَبا أن لا يُشرِكَ في نِعَمِهِ وأربِهِ غيرَ ربِّهِ.

28- Imam Ali (a.s.) said, 'It suffices man in disciplining himself to not associate anyone with his Lord in

his bounties and desires.’[Ibid. v. 94, p. 94, no. 12]

29- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): أدَّبَني أبي (عَلَيهِ الّسَلامُ) بثلاثٍ ... قالَ لي: يا بُنيَّ مَن يَصْحَبْ صاحبَ السَّوْءِ لا يَسْلَمْ، ومَن لا يُقيِّدْ ألفاظَهُ يَنْدَمْ، ومَن يدخُلْ مَداخِلَ السُّوءِ يُتَّهَمْ.

29- Imam al-Sadiq (a.s.) said, ‘My father (a.s.) refined my manners by three [statements]. He said to me: ‘O son! A man who befriends a vile person cannot escape blame, and a man who does not restrain his words will live in regret, and a man who enters suspicious places will become subject to accusations.’[Tuhaf al-’Uqul, no. 376]

The Best Manners

أفضَلُ الأدَبِ

30- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أفضلُ الأدبِ أن يَقِفَ الإنسانُ عند حَدِّه ولا يَتَعدّى قَدْرَهُ.

30- Imam Ali (a.s.) said, ‘The best of manners is for man to stop at his limits and to not exceed his status.’[Ghurar al-Hikam, no. 3241]

31- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أحسَنُ الآدابِ ما كَفَّكَ عنِ المَحارِمِ.

31- Imam Ali (a.s.) said, ‘The best of manners is that which prevents you from committing sins.’[Ibid. no. 3298]

32- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ضَبْطُ النّفْسِ عندَ الرَّغَبِ والرَّهَبِ مِن أفضلِ الأدبِ .

32- Imam Ali (a.s.) said, ‘Self-restraint in times of desire and fear is one of the best manners.’[Ibid. no. 5932]

Encouraging The Teaching Of Good Manners To Children

الحَثُّ عَلى تَأديبِ الوَلَدِ والأهلِ

33- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أكرِمُوا أولادَكُم وأحْسِنوا آدابَهُم يُغْفَرْ لَكُم .

33- The Prophet (S) said, 'Honour your children and refine their manners, and your sins will be forgiven.'[Bihar al-Anwar, v. 104, p. 95, no. 44]

34- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ للحسنِ (عَلَيهِ الّسَلامُ) ـ: إنّما قَلْبُ الحَدَثِ كالأرضِ الخالِيةِ ما أُلقِيَ فيها مِنْ شيءٍ قَبِلَتْهُ، فبادَرْتُكَ بالأدبِ قبلَ أن يَقْسُوَ قلبُكَ ويَشتغِلَ لُبّكَ.

34- Imam Ali (a.s.) said to Imam al-Hasan (a.s.), 'The heart of a youth resembles an empty land – it receives all that is thrown into it. This is why I have started to teach you good manners before your heart is hardened and your soul is preoccupied.'[Sharh Nahjul Balaghah li Ibn Abi al-Hadid, v. 16, p. 66]

35- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): لمّا نَزَلتْ هذه الآية: «يا أيُّها الّذينَ آمَنوا قُوا أنفسَكُم وأهليكُم ناراً» قالَ النّاسُ: يا رسول اللّه! كيفَ نَقِي أنفسَنا وأهلِينا؟ قالَ: اعمَلُوا الخيرَ وذَكِّروا بهِ أهْلِيكُم فأدّبُوهُم على طاعةِ اللّهِ .

35- Imam al-Sadiq (a.s.) said, 'When the verse: "O you who have faith! Protect yourselves and your kin from the Fire..." was revealed, people asked, 'O Messenger of Allah! How do we protect ourselves and our kin?' He replied, 'Do good deeds and remind your kin about them, and discipline them to obey Allah.'[Mustadrak al-Wasa'il, v. 12, p. 201, no. 13882]

36- الإمامُ الرِّضا (عَلَيهِ الّسَلامُ): مُرِ الصَّبيَّ فلْيَتَصدَّقْ بيدِهِ بالكِسْرةِ والقَبْضةِ والشَّيءِ وإنْ قَلَّ، فإنَّ كلَّ شيءٍ يُرادُ بهِ اللّهُ ـ وإنْ قَلَّ ـ بعدَ أنْ تَصدُقَ النِّيّةُ فيهِ عظيمٌ.

36- Imam al-Ridha (a.s.) said, 'Instruct the child to give charity with his own hand, be it a piece of bread or a handful of [food] or any other small thing, for everything – no matter how little it is – if done for the sake of Allah and with an honest intention is very great.'[al-Kafi, v. 4, p. 4, no. 10]

How To Teach Good Manners

كَيفيَّةُ التَّأديبِ

37- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): علِّموا أولادَكُمُ الصَّلاةَ إذا بَلَغوا سَبْعا، واضرِبُوهُمْ علَيها إذا بَلَغوا عَشْرا، وفَرِّقوا بينَهُم في المَضاجِعِ.

37- The Prophet (S) said, 'Teach your children to pray when they reach the age of seven, and coerce them to perform it when they reach the age of ten. And make them sleep in separate beds.'[Kanz al-'Ummal, no. 4533]

38- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الوَلدُ سَيّدٌ سبعَ سنينَ، وعبدٌ سبعَ سنينَ، ووزيرٌ سبعَ سنينَ، فإنْ رَضِيتَ أخلاقَهُ لإحدى وعشرينَ، وإلّا فَاضْرِبْ على جَنبِهِ، فقد أعْذَرتَ إلَى اللّهِ تعالى.

38- The Prophet (S) said, 'A child is a master for seven years, a slave for the next seven years, and a minister for another seven years. By the age of twenty one, you must either approve of his manners or cut him loose, for [by then] you would have fulfilled your obligation toward Allah, most High.'[Makarim al-Akhlaq, v. 1, p. 478, no. 1649]

39- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): يُؤدَّبُ الصَّبيُّ علَى الصَّومِ ما بينَ خَمْسَ عَشْرَةَ سَنَةً إلى سِتَّ عَشرةَ سنةً.

39- Imam al-Sadiq (a.s.) said, 'A child should be trained to fast between the ages of fifteen and sixteen.'[Bihar al-Anwar, v. 103, p. 162, no. 6]

What Must Be Observed When Teaching Good Manners

آدابُ التَّأديبِ

40- نَهَى رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) عنِ الأدبِ عندَ الغَضَبِ .

40- Ali b. Asbat said, 'The Prophet (S) prohibited disciplining in times of anger.'[Ibid. v. 79, p. 102, no. 2]

41- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ازْجُرِ المُسيءَ بِثوابِ المُحسِنِ .

41- Imam Ali (a.s.) said, 'Punish the wrongdoer by rewarding the good-doer.'[Sharh Nahjul Balaghah li Ibn Abi al-Hadid, v. 18, p. 410]

42- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): استِصْلاحُ الأخيارِ بإكْرامِهِمْ، والأشرارِ بتأديبِهِمْ .

42- Imam Ali (a.s.) said, 'You may improve the doers of good by honoring them, and rehabilitate the wrongdoers by disciplining them.'[Bihar al-Anwar, v. 78, p. 82, no. 81]

43- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): عاتِبْ أخاكَ بالإحسانِ إليهِ، وارْدُدْ شرَّهُ بالإنعامِ علَيهِ.

43- Imam Ali (a.s.) said, 'Reprimand your brother by being kind to him, and react to his wrongdoing by being generous to him.'[Ibid. v. 71, p. 427, no. 76]

44- الإمامُ عليٌّ (عَلَيهِ السّلامُ): أصْلِحْ المُسيءَ بحُسْنِ فِعالِكَ، ودُلَّ علَى الخيرِ بِجميلِ مَقالِكَ.

44- Imam Ali (a.s.) said, 'Rehabilitate the wrongdoer by your good deed [towards him], and indicate towards good through your good words.'[Ghurar al-Hikam, no. 2304]

45- الإمامُ الكاظمُ (عَلَيهِ السّلامُ) ـ عِندَ ما شَكى لَهُ بَعضُهُم إبنَا لَهُ ـ: لا تَضرِبْهُ، واهْجُرْهُ ولا تُطِلْ.

45- A man said, 'I complained to Abu al-Íasan Musa [al-KaÛim] (a.s.) about a son of mine. He said, 'Do not beat him, but rather ignore him [i.e.depriving him of your company], but not for too long.'[Bihar al-Anwar, v. 104, p. 99, no. 74]

Disciplining Oneself By The Discipline Of Allah

التَّأدُّبُ بآدابِ اللّهِ

46- الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَنْ تأدّبَ بآدابِ اللّهِ عزّ وجلّ أدّاهُ إلَى الفلاحِ الدائمِ.

46- Imam Ali (a.s.) said, 'A man who disciplines himself by following the etiquette of Allah, the Exalted, will have lasting prosperity.'[Ibid. v. 92, p. 214, no. 13]

47- الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَنْ لم يَصْلُحْ على أدبِ اللّهِ لم يَصْلُحْ على أدبِ نفسِهِ .

47- Imam Ali (a.s.) said, 'A man who is not reformed through the etiquette of Allah will not be rehabilitated through his self-discipline.'[Ghurar al-Hikam, no. 9001]

Allah's Discipline

تَأديبُ اللّهِ

48- الإمامُ عليٌّ (عَلَيهِ السّلامُ): إنّ البلاءَ للظّالمِ أدبٌ.

48- Imam Ali (a.s.) said, 'Misfortune is a form of discipline for the wrongdoer.'[Bihar al-Anwar, v. 81, p. 198, no. 55]

49- الإمامُ زينُ العابدينَ (عَلَيهِ الّسَلامُ): إلهي، لا تُؤدّبْني بِعُقوبَتِكَ، ولا تَمكُرْ بِي في حِيلَتِكَ .

49- Imam Zayn al-Abidin (a.s.) said, 'O Lord! Discipline me not through Your punishment, and plot against me not by Your artfulness.'[Iqbal al-A'amal, v. 1, p. 157]

Good Repute

Good Repute العِرضُ

Enjoinment of Keeping Up One's Reputation

الحَثُّ عَلى صِيانَةِ العِرضِ

1- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أبخَلُ النّاسِ بِعَرضِهِ ، أسخاهُم بِعِرضِهِ

1- Imam Ali (a.s.) said, 'The most miserly of people with his wares is the most liberal of them with his own reputation [in that he gives it up readily].'[Ghurar al-Hikam, no. 3190]

2- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أفضَلُ الغِنى ما صِينَ بِهِ العِرضُ

2- Imam Ali (a.s.) said, 'The best form of wealth is that which is used to safeguard one's reputation.'[Ghurar al-Hikam, no. 3038]

3- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن ضَنَّ بِعِرضِهِ فلْيَدَعِ المِراءَ

3- Imam Ali (a.s.) said, 'He who cares for his reputation must desist from disputation.'[Nahjul Balaghah, Saying 362]

4- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إذا رَقَّ العِرضُ اسْتُصعِبَ جَمعُهُ

4- Imam al-Sadiq (a.s.) said, 'When reputation wanes, it becomes very difficult to restore.'[A'alam al-Din, p. 303]

ثَوابُ الكَفِّ عَن أعراضِ المُسلِمينَ

The Reward for Refraining from Tarnishing Fellow Muslims' Reputations

5ـ الإمامُ زينَ العابدينُ (عَلَيهِ السّلامُ): مَن كَفَّ عَن أعراضِ المُسلِمينَ أقالَهُ اللّهُ عَزَّوجلَّ عَثرَتَهُ يَومَ القِيامَةِ

5– Imam Zayn al-Abidin (a.s.) said, 'He who refrains from tarnishing fellow Muslims' reputations, Allah, Mighty and Exalted, regards his offence as undone on the Day of Resurrection.'[Sahifat al-Imam al-Riza (a.s.), p. 85, no. 195]

The Reward for Defending the Reputation of a Fellow Muslim

ثَوابُ الدِّفاعِ عَن عِرضِ المُسلِمِ

6ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن رَدَّ عَن عِرضِ أخيهِ كانَ لَهُ حِجابا مِنَ النّارِ

6– The Prophet (S) said, 'He who guards the reputation of his fellow brother is veiled from the Fire.'[Amali al-Mufid, p. 338, no. 1]

7ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن رَدَّ عَن عِرضِ أخيهِ المُسلِمِ وَجَبَت لَهُ الجَنَّةُ البَتَّةَ ـ .

7– The Prophet (S) said, 'He who guards the reputation of his fellow Muslim brother definitely becomes deserving of obligatory entrance into Paradise.'[Wasa'il al-Shi'ah, v. 8, p. 606, no. 3]

Government

Government الإمارَة

The Necessity Of Government

ضَرورَةُ الإمارَةِ

1- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ في قَضيّةِ التَّحْكِيم ـ : إنَّ هؤلاءِ يَقُولُونَ : لاَ إمْرَةَ ! وَلاَبُدَّ مِنْ أميرٍ يَعْمَلُ فِي إمْرَتِهِ المُؤْمِنُ ، وَيَسْتَمْتِعُ الفَاجِرُ.

1- Imam Ali (a.s.) said regarding the arbitration, 'These [people] say, 'There is no need for government!' Indeed there has to be a ruler under whose rule the believer toils and the wicked seeks to make merry.'[Nahj al-Sa'ada, v. 2, p. 333]

2- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : لايُصلِحُ النَّاسَ إلّا أميرٌ ؛ بَرٌّ أوْ فَاجِرٌ.

2- Imam Ali (a.s.) said, 'No one can straighten people other than a ruler – be he pious or wicked.'[Kanz al-'Ummal, no. 14286]

3- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : إنَّ مُعاوِيَةَ سَيَظْهَرُ عَلَيْكُمْ ، قَالُوا : فَلِمَ نُقَاتِلُ إذاً ؟ قَالَ : لاَبُدَّ لِلنّاسِ مِنْ أميرٍ بَرّ أوْ فَاجِرٍ.

3- Imam Ali (a.s.) said, 'Muawiya will prevail over you.' They asked, 'Why do you fight [him] then?' He replied, 'People must have a ruler – be he pious or wicked.'[Ibid. no. 14366]

4- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ فِي الحَرُورِيَّةِ وَهُمْ يقولون : لا حُكْمَ إلّا للّهِ ـ : الحُكْمُ للّهِ ، وَفِي الأرْضِ حُكَّامٌ ، وَلكِنَّهُمْ يَقُولُونَ : لاَ إمَارةَ ، وَلاَبُدَّ لِلنّاسِ مِنْ إمَارَةٍ؛ يَعْمَلُ فِيْها المُؤْمِنُ ، ويَسْتَمْتِعُ فِيَها الفَاجِرُ وَالكَافِرُ، وَيُبَلِّغُ اللّهُ فِيهَا الأجَلَ.

4- Imam Ali (a.s.) said regarding the Haruriyya who say that there is no rule other than Allah's, 'The rule is Allah's, and there are rulers on earth, but they [retort and] say, 'There is no government' – 'There must be a government for the people under which the believer toils and the wicked and the unbeliever seek to make merry, and in which Allah decrees the final outcome.'[Ibid. no. 31567]

5- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : لاَبُدّ لِلنَّاسِ مِنْ أميرٍ بَرّ أوْ فَاجِرٍ ، يَعْمَلُ فِي إمْرَتِهِ المُؤْمِنُ وَيَسْتَمْتِعُ فِيهَا الكَافِرُ ، وَيُبَلِّغُ اللّهُ فِيهَا الأجَلَ ، ويُجْمَعُ بِهِ الفَيْءُ ، وَيُقَاتَلُ بِهِ العَدُوُّ ، وَتَأمَنُ بِهِ السُّبُلُ ، وَيُؤْخَذُ بِهِ لِلضعِيفِ مِنَ القَوِيّ، حَتّى يَسْتَرِيحَ بَرٌّ وَيُسْتَرَاحَ مِنْ فَاجِرٍ.

5- Imam Ali (a.s.) said, 'The people have to have a ruler over them, be he pious or wicked, under whose rule the believer toils and the wicked seeks to make merry, and in which Allah decrees the final outcome, and under which the booty is collected, the enemy is fought, the roads are made safe, and the weak is protected from the powerful, until the pious rests and the wicked is cast aside.'[Bihar al-Anwar, v. 75, p. 358, no. 72]

6- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : أسَدٌ حَطُومٌ خَيْرٌ مِنْ سُلْطَانٍ ظَلُومٍ ، وَسُلْطانٌ ظَلُومٌ خَيرٌ مِنْ فِتَنٍ تَدُومُ .

6- Imam Ali (a.s.) said, 'A wild lion is better than an oppressive ruler, while an oppressive ruler is better than lasting schisms.'[Ibid. p. 359, no. 74]

7- كنز العمّال عن أبي البختريّ : دَخَل رَجُلٌ المَسْجِدَ فَقَالَ : لاَ حُكْمَ إلّا للّهِ، ثُمَّ قَالَ آخَرُ : لاَ حُكْمَ إلّا للّهِ،فَقَالَ عَلِيٌّ (عَلَيهِ السّلامُ) : لاَ حُكْمَ إلّا للّهِ «إنَّ وَعْدَ اللّهِ حَقٌّ وَلاَ يَسْتَخِفَّنَّكَ الّذِينَ لا يُوقِنُونَ» ، فَمَا تَدْرُونَ مَا يَقُولُ هؤلاَءِ ، يَقُولُونَ : لاَ إمَارَةَ . أيُّهَا النَّاسُ! إنَّهُ لاَ يُصْلِحُكُمْ إلّا أمِيرٌ؛ بَرٌّ أوْ فَاجِرٌ .

7- Abu al-Bakhtari said, 'A man entered the mosque and said, 'There is no rule save Allah's.' Then another man said, 'There is no rule save Allah's.' So [Imam] Ali said, 'There is no rule save Allah's. "Allah's promise is indeed true. And do not let yourself be upset

8- قَالُوا : هذَا البَرُّ فَقَدْ عَرَفْنَاهُ ، فَمَا بَالُ الفَاجِرِ ؟

فَقَالَ : يَعْمَلُ المُؤْمِنُ ، وَيُمْلاَءُ لِلْفَاجِرِ ، ويُبَلِّغُ اللّهُ الأجَلَ، وَتَأمَنُ سُبُلُكُمْ، وَتَقُومُ أسْواقُكُمْ، وَيُجْبى فَيْئُكُمْ ، وَيُجَاهَدُ عَدُوُّكُمْ ، ويُؤخَذُ لِلضَّعِيفِ مِنَ الشَّدِيدِ مِنْكُمْ.

8- ***By those who have no conviction."*[*Qur'an 30:60*]** For you do not know what these [men] are saying; they are saying, 'There [should] be no government'. O People! You are not set straight without a ruler, be he pious or wicked.' They replied, 'We understand about the pious, but what about the wicked?' He said, '[Under whom] the believer toils and the wicked thrives, and Allah decrees the final outcome, your roads become safe, your markets operate, your booty is collected, your enemy is fought, and your weak is protected from the powerful from among you.'[Kanz al-'Ummal, no. 31618]

The Rule Of Wicked People

إمَارَةُ الأشرارِ

9- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إذَا كَانَ أُمَرَاؤكُمْ خِيَارَكُمْ، وَأغْنِيَاؤكُمْ سُمَحَاءَكُمْ، وأمْرُكُمْ شُورى بَيْنَكُمْ؛ فَظَهْرُ الأرْضِ خَيْرٌ لَكُمْ مِنْ بَطْنِهَا . وإذَا كَانَ أُمَراؤكُمْ شِرَارَكُمْ، وأغْنِيَاؤكُمْ بُخَلاءَكُمْ، وَأُمُورُكُمْ إلى نِسَائكُمْ؛ فَبَطْنُ الأرْضِ خَيْرٌ لَكُمْ مِنْ ظَهْرِهَا.

9- The Prophet (S) said, 'When your rulers are the best ones from among you, and the richest people from among you are the most generous, and your affairs are settled by counsel (shura) between

yourselves, then being above the ground [i.e. life in this world] will be better for you than being under it [i.e. death]. But when your rulers are the wicked ones from among you, and the richest the most miserly, and your affairs are left for your women [to settle], then being under the ground will be better for you than being above it.'[Tuhaf al–'Uqul, p. 36]

The Value of Government

قيمَةُ الإمارَةِ

10– الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ لابنِ عَبّاسٍ إذْ دَخَلَ عَلَيْهِ وَقَالَ: إنَّ الحَاجَّ قَدِ اجْتَمَعُوا لِيسْمَعُوا مِنْكَ ، وَهُوَ يَخْصِفُ نَعْلاً ـ : أمَا وَاللّهِ لَهُما أحَبُّ إلَيَّ مِنْ أمْرِكُمْ هذَا ، إلّا أنْ أُقِيمَ حَدّاً أوْ أدْفَعَ بَاطِلاً.

10– Imam Ali (a.s.) said to ['Abdullah] Ibn 'Abbas, who entered his tent while he was mending his sandal, and told him, 'The pilgrims have gathered to listen to you' – 'I swear by Allah, these [sandals] have more value to me than ruling over you, except for being able to do right and prevent injustice.'[al–Manaqib li Ibn Shahr ashub, v. 2, p. 101]

11– نهج البلاغة عن ابنِ عبّاسٍ : دَخلتُ على أميرِ المؤمِنينَ (عَلَيهِ الّسَلامُ) بِذي قار وهوَ يَخصِفُ نَعلَه، فقالَ لِي: مَا قِيمَةُ هذَا النَّعْلِ؟ فَقُلْتُ : لاَ قِيمَةَ لَهَا! فَقَالَ (عَلَيهِ الّسَلامُ) : وَاللّهِ لَهِيَ أحَبُّ إلَيَّ مِنْ إمْرَتِكُمْ، إلّا أنْ أُقِيمَ حَقّاً، أوْ أدْفَعَ بَاطِلاً.

11– Imam Ali (a.s.) asked Ibn 'Abbas [according to another account], 'What is the value of this sandal?' Ibn 'Abbas said, 'It is worthless.' He (a.s.) said, 'I swear by Allah, it has more value to me than ruling over you, except for being able to do right and prevent injustice.'[Nahjul Balaghah, Sermon 33]

12– الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ فِي كِتابِهِ إلَى ابنِ عبّاسٍ ـ : أمّا بَعْدُ ، فَلاَ يَكُنْ حَظُّكَ في وِلاَيتِكَ مَالاً تَسْتَفِيدُهُ ، وَلاَ غَيْظاً تَشْتَفِيهِ ، وَلكنْ إمَاتَةُ بَاطِلٍ وإحْيَاءُ حَقٍّ.

12– Imam Ali (a.s.) wrote to Ibn 'Abbas: 'Do not let your share as a result of your rule be wealth that you derive [personal] gain from, nor rage that you satisfy [by revenge], but [let it be] the killing of injustice and the revival of equity.'[Bihar al–Anwar, v. 40, p. 328, no. 10]

The Greater Jihad

The Greater Jihad الجِهادُ الأكبَر

Forms of Jihad

أنواعُ الجِهادِ

1ـ الإمامُ الحسينُ (عَلَيهِ الّسَلامُ) ـ سُئِلَ عَنِ الجَهادِ: سُنَّةٌ أو فَريضةٌ؟ فقالَ (عَلَيهِ الّسَلامُ) ـ : الجِهادُ على أرْبَعَةِ أوْجُهٍ : فجِهادانِ فَرْضٌ وجِهادُ سُنَّةٍ لا يُقامُ إلّا مَعَ فَرْضٍ وجِهادُ سُنَّةٍ ، فأمّا أحَدُ الفَرْضَيْنِ فجِهادُ الرَّجُلِ نَفْسَهُ عن مَعاصِي اللّهِ وهو مِنْ أعْظَمِ اجِهادِ وَمُجاهَدَةُ الّذين يَلُونَكُمْ مِنَ الكُفّارِ فَرْضٌ . وأمّا الجِهادُ الّذي هو سُنّة لا يُقامُ إلّا مَعَ فَرْض فَإنَّ مجاهَدَةَ العَدُوِّ فرضٌ على جميع الأُمّة لو تركوا الجهاد لَأتاهم العَذابُ وهذا هو مِنْ عذابِ الأُمَّةِ وهُوَ سُنَّةٌ عَلَى الإمامِ وحَدُّهُ أنْ يَأتِيَ العَدُوَّ مَعَ الأُمَّةِ فيجاهِدَهم .

وأمّا الجِهادُ الذي هُوَ سُنّةٌ فكُلُّ سُنّةٍ أقامَها الرَّجُلُ وجاهدَ في إقامَتِها وبُلُوغِها وإحيائِها فَالعَمَلُ والسَّعْيُ فيها مِنْ أفضلِ الأَعْمال لِأنَّها إحياءُ سُنَّةٍ وقَدْ قالَ رسولُ اللّه (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : «مَنْ سَنَّ سُنَّةً حَسَنَةً فَلَهُ أجْرُها وأجْرُ مَنْ عَمِلَ بِها إلى يَوْمِ القِيامَةِ مِنْ غَيْرِ أن يَنْقُصَ مِنْ أجُورِهِم شَيْئا».

1– Imam al-Husayn (a.s.) was asked about jihad, as to whether it was a recommended act or an obligatory one, to which he replied, ‘Jihad comes in four forms, two of which are obligatory, one of which is recommended but can only be undertaken with an obligation, and one which is recommended. The first obligatory jihad is that which a man wages against his own self in keeping away from acts of disobedience to Allah. This is one of the greatest forms of jihad. Waging jihad against those disbelievers who persecute you is also an obligation. As for the jihad which is recommended but can only be undertaken with an obligation is to fight the enemy, which is an obligation upon the whole community, and which if they abandon, they are all punishable for it. It is a recommendation upon an Imam, the limit of which is to come and face the enemy and fight them with his community. As for the jihad which is recommended, it is [embodied in] every recommended practice which a person performs and strives in its performance, its completion and its revival. Such an act, and the striving to perform it is one of the best deeds because it is a revival of the Prophetic practice, and the Prophet (S) has said, ‘Whoever establishes a good habitual practice, he will get his own reward for it as well as the reward of whoever performs it after him until the Day of Resurrection, without any decrease in their reward thereof.’[Tuhaf al-’Uqul, no. 243]

2ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : جِهادُ المَرأةِ حُسْنُ التَّبَعُّلِ

2– Imam Ali (a.s.) said, ‘The jihad of a woman is being a good wife to her husband.’[al–Khisal, p. 620, no. 10]

Enjoinment of Combatting the Self

الحَثُّ عَلى جِهادِ النَّفسِ

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : المُجاهِدُ مَن جَاهَدَ نَفْسَهُ في اللّهِ

3– The Prophet (S) said, ‘The one who truly wages jihad is the one who combats his self for the sake of Allah.’[Kanz al–’Ummal, no. 11261]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : جِهادُ النَّفْسِ مَهْرُ الجَنّةِ

4– Imam Ali (a.s.) said, ‘Jihad of the self is the dowry for Paradise.’[Ghurar al–Hikam, no. 4755]

5ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : رُدَّ عَن نَفْسِكَ عِند الشَّهَواتِ ، وأقِمْها على كِتابِ اللّهِ عِند الشُّبُهاتِ

5– Imam Ali (a.s.) said, ‘Prevent your self from fulfilling its desires, and make it hold fast to the Book of Allah during misgivings.’[Ibid. no. 5406]

6ـ الإمامُ الكاظمُ (عَلَيهِ الّسَلامُ) : جاهِدْ نَفْسَكَ لِتَرُدَّها عَن هَواها ، فإنَّهُ واجِبٌ عليكَ كجِهادِ عَدُوِّكَ

6– Imam al–Kazim (a.s.) said, ‘Combat your self to avert it against its desires, for this as incumbent upon you as fighting your enemy.’[Tuhaf al–’Uqul, no. 399]

The Greater Jihad

الجِهادُ الأكبَرُ

7ـ الإمامِ عليٍّ (عَلَيهِ الّسَلامُ) : إنَّ رسولَ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) بَعثَ سَرِيّةً ، فلَمّا رَجَعوا قالَ: مَرْحَبا بقَومٍ قَضَوُا الجِهادَ الأصْغَرَ وبَقِيَ علَيهِمُ الجِهادُ الأكْبَرُ . قيلَ: يا رسولَ اللّهِ ، وما الجِهادُ الأكْبَرُ؟ قالَ: جِهادُ النَّفْس . وقالَ (عَلَيهِ الّسَلامُ) : أفْضَلُ الجِهادِ مَن جَاهَدَ نَفْسَهُ الّتي بينَ جَنْبَيهِ.

7– Imam Ali (a.s.) relates, ‘The Prophet (S) dispatched troops [to a mission]. On seeing the returning armies from the battlefront, he said, ‘Blessed are those who have performed the lesser jihad, and have yet to perform the greater one.’ When asked, ‘O Messenger of Allah, what is the greater jihad?’ the Prophet replied, ‘The jihad of the self’, and added, ‘The best jihad is that of one who combats his own self that is between his two sides.’[Ma’ani al-Akhbar, p. 160, no. 1]

8ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : أفْضَلُ الجِهادِ جِهادُ النَّفْسِ عنِ الهَوى ، وفِطامُها عَن لَذّاتِ الدُّنيا

8– Imam Ali (a.s.) said, ‘The best jihad is combatting one’s self against its desires, and weaning it from the pleasures of this world.’[Ghurar al-Hikam, no. 3232]

9ـ . الإمامُ الباقرُ (عَلَيهِ السّلامُ) : لا فَضيلةَ كالجِهادِ ، ولاجِهادَ كمُجاهَدةِ الهوى

9– Imam al-Baqir (a.s.) said, ‘There is no greater distinction than jihad, and no jihad like combatting one’s self.’[Tuhaf al-’Uqul, no. 286]

What is Necessary for Combatting the Self

ما يَنبَغي في مُجاهَدَةِ النَّفسِ

10ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : جاهِدْ نَفْسَكَ عَلى طاعةِاللّهِ مُجاهَدةَ العَدُوِّ عَدُوَّهُ ، وغالِبْها مُغالبةَ الضِّدِّ ضِدَّهُ ؛ فإنّ أقْوى النّاسِ مَن قَوِيَ على نَفْسِهِ.

10– Imam Ali (a.s.) said, ‘Struggle against your self in Allah’s worship just as one fights one’s enemy, and overcome it just as one overcomes one’s opponent, for the strongest of people is he who has triumphed over his self.’[Ghurar al-Hikam, no. 4761]

11ـ . الإمامُ عليٌّ (عَلَيهِ السّلامُ) : امْلِكُوا أنفسَكُم بدوامِ جِهادِها

11– Imam Ali (a.s.) said, ‘Gain control of your souls through constant self-struggle.’[Ibid. no. 2489]

The Fruit of Struggle

ثَمَرَةُ المُجاهَدَةِ

12ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : بالمُجاهَدَةِ يُغلَبُ سُوءُ العادَةِ

12– The Prophet (S) said, ‘Through constant self-struggle are bad habits overcome.’[Tanbih al-Khawatir, v. 2, p. 119]

13ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : جاهِدوا أنفسَكُم على شَهَواتِكُم تَحِلَّ قلوبَكُم الحِكمَةُ

13– The Prophet (S) said, ‘Struggle against the desires of your self and wisdom will enter your hearts.’[Ibid. v. 2, p. 122]

14ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : جاهِدوا أنفسَكُم بقِلَّةِ الطَّعامِ والشَّرابِ ، تُظِلَّكُمُ المَلائكةُ ويَفِرَّ عَنكُمُ الشَّيطانُ.

14– The Prophet (S) said, ‘Struggle against your selves through reducing food and drink, and the angels will protect you and Satan will flee from you.’[Ibid.]

15ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ) : جاهِدْ شَهْوَتَكَ وغالِبْ غَضَبَكَ وخالِفْ سُوءَ عادَتِكَ ، تَزْكُ نَفْسُكَ ، ويَكْمُلْ عَقلُكَ ، وتَسْتَكمِلْ ثَوابَ رَبِّكَ.

15– Imam Ali (a.s.) said, ‘Struggle against your lower desires, overcome your anger, oppose your bad habits, purify your self, perfect your intellect, and bring to completion the reward that is with your Lord.’[Ghurar al-Hikam, no. 4760]

16ـ رسولُ اللهِ (عَلَيهِ السَّلامُ) : رَدْعُ النَّفْسِ وجهادُها عن أهْوِيَتِها يَرفَعُ الدَّرَجاتِ ويُضاعِفُ الحَسَناتِ. .

16– Imam Ali (a.s.) said, ‘Controlling the self and combatting with it against its lower desires raises one’s stations and multiplies one’s rewards.’[Ibid. no. 5407]

17ـ رسولُ اللهِ (عَلَيهِ السَّلامُ) : بالمُجاهَدَةِ صَلاحُ النَّفْسِ. .

17– Imam Ali (a.s.) said, ‘Salvation for the soul is [attained] through self-struggle.’[Ibid. no. 4319]

Greed

Greed الطَّمَعُ

Reprehension of Greed

ذَمُّ الطَّمَعِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الطَّمَعُ يُذهِبُ الحِكمَةَ مِن قُلوبِ العُلَماءِ

1– The Prophet (S) said, ‘Greed takes away wisdom from the hearts of the knowledgeable men.’[Kanz al–’Ummal, no. 7576]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ الصَّفاةَ الزُّلالَ الذي لا تَثبُتُ علَيهِ أقدامُ العُلَماءِ الطَّمَعُ

2– The Prophet (S) said, ‘Verily greed is a slippery fluid on which the feet of knowledgeable men never become firmly rooted.’[Tanbih al–Khawatir, v. 1, p. 49]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إيّاكَ والطَّمَعَ؛ فإنّهُ فَقرٌ حاضِرٌ

3– The Prophet (S) said, ‘Beware of greed for it is ready poverty.’[Kanz al–’Ummal, no. 8852]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الطَّمَعُ رِقٌّ مُؤَبَّدٌ

4– Imam Ali (a.s.) said, ‘Greed is an eternal slavery.’[Nahjul Balaghah, Saying 180]

5ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن أرادَ أن يَعِيشَ حُرّاً أيّامَ حياتِهِ فلا يُسكِنِ الطَّمَعَ قَلبَهُ

5– Imam Ali (a.s.) said, ‘Whoever wishes to spend the days of his life as a free man must not allow greed to abide in his heart.’[Tanbih al–Khawatir, v. 1, p. 49]

6ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الطامُعُ في وَثاقِ الذُّلِّ

6– Imam Ali (a.s.) said, ‘The greedy person is shackled in disgrace.’[Sharh Nahjul Balaghah li Ibn Abi al-Hadid, v. 19, p. 50]

8ـ ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أزرى بِنَفسِهِ مَنِ استَشعَرَ الطَّمعَ.

7– Imam Ali (a.s.) said, ‘The person most neglectful of his own soul is the one who is full of greed.’[Sharh Nahjul Balaghah li Ibn Abi al-Hadid, v. 18, p. 84]

9ـ ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لا أذَلَّ مِن طامِعٍ.

8– Imam Ali (a.s.) said, ‘No one is more despicable than a greedy person.’[Ghurar al-Hikam, no. 10593]

10ـ ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أكثَرُ مَصارِعِ العُقولِ تحتَ بُرُوقِ المَطامِعِ.

9– Imam Ali (a.s.) said, ‘The intellects are most often destroyed as a result of their subservience to bursts of avid desires.’[Sharh Nahjul Balaghah li Ibn Abi al-Hadid, v. 19, p. 41]

11ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لا يَجتَمِعُ الوَرَعُ والطَّمَعُ.

10– Imam Ali (a.s.) said, ‘Piety and greed can never come together.’[Ghurar al-Hikam, no. 10578]

12ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): بِئسَ العَبدُ عَبدٌ لَهُ طَمَعٌ يَقودُهُ.

11– Imam al-Baqir (a.s.) said, ‘How wretched the servant who is a slave of his own greed, which controls him.’[al-Kafi, v. 2, p. 320, no. 2]

13ـ الإمامُ الكاظمُ (عَلَيهِ الّسَلامُ) ـ لهشامٍ وهُو يَعِظُهُ ـ: إيّاكَ والطَّمَعَ، وعلَيكَ باليَأسِ مِمّا في أيدِي الناسِ، وأمِتِ الطَّمَعَ مِن المَخلوقِينَ؛ فإنَّ الطَّمَعَ مِفتاحُ لِلذُّلِّ، واختِلاسُ العَقلِ، واختِلاقُ المُرُوّاتِ، وتَدنِيسُ العِرضِ، والذَّهابُ بِالعِلمِ.

12– Imam al-Kazim (a.s.) said to Hashim, exhorting him, ‘You must beware of greed, and despair of acquiring anything in the possession of others. Suppress the greed in others for verily greed is the key to disgrace, it exploits the intellect, fabricates valorous qualities for itself, tarnishes one’s reputation, and does away with one’s knowledge.’[Bihar al-Anwar, v. 78, p. 315, no. 1]

14ـ الإمامُ الهاديُّ (عَلَيهِ السّلامُ): الطَّمَعُ سَجِيَّةٌ سَيِّئَةٌ

13– Imam al-Hadi (a.s.) said, ‘Greed is an evil characteristic.’[al-Durra al-Bahira, p. 42]

15ـ . ـ الإمامُ العسكريُّ (عَلَيهِ السّلامُ): ما أقبَحَ بالمُؤمِنِ أن تكونَ لَهُ رَغبَةٌ تُذِلُّهُ

14– Imam al-’Aaskari (a.s.) said, ‘How revolting it is for the believer to have an avid desire that disgraces him.’[Bihar al-Anwar, v. 78, p. 374, no. 35]

Praiseworthy Avidity

الطَّمَعُ المَمدوحُ

Praiseworthy Avidity[1]

16ـ . ـ الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ) ـ في الدعاءِ ـ: إذا رَأيتُ مَولايَ ذُنُوبي فَزِعتُ، وإذا رَأيتُ عَفوَكَ طَمِعتُ

15– Imam Zayn al-Abidin (a.s.) said in one of his supplications, ‘When I consider my sins my Lord, I am horrified [at them], and when I consider Your pardon, I am avidly eager [for it].’[Bihar al-Anwar, v. 98, p. 83, no. 2]

17ـ الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ) ـ أيضا ـ: فإنّما أسأَلُكَ لِقَديمِ الرَّجاءِ فيكَ، وعَظيمِ الطَّمَعِ منكَ؛ الذي أوجَبتَهُ على نفسِكَ مِن الرَّأفَةِ والرَّحمَةِ.

16– Imam Zayn al-Abidin (a.s.) said in another one of his supplications, ‘For indeed I ask You because of my eternal hope in You and because of the great desire that I entertain about You; which is the graciousness and mercy that You have made obligatory upon Yourself.’[Iqbal al-A’amal, v. 1, p. 168]

1. Translator’s Note: Since ‘greed’ is a word that has intrinsically negative implications, in this sub-section outlining its positive and praiseworthy aspects, we will proceed to refer to it as ‘avidity.’

The Habit

The Habit العادَةُ

The Habit

العادَةُ

1ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): العادَةُ طَبعٌ ثانٍ.

1– Imam Ali (a.s.) said, ‘Habit is second nature.’ [Ghurar al-Hikam, no. 702]

2ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): لِلعادَةِ عَلى كُلِّ إنسانٍ سُلطانٌ.

2– Imam Ali (a.s.) said, ‘A habit holds every man under its authority.’ [Ghurar al-Hikam, no. 7327]

3ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): غَيرُ مُدرِكِ الدَّرَجاتِ مَن أطاعَ العاداتِ.

3– Imam Ali (a.s.) said, ‘He who obeys habits does not attain high levels.’ [Ghurar al-Hikam, no. 6409]

4ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): لِسانُكَ يَستَدعيكَ ما عَوَّدتَهُ، ونَفسُكَ تَقتَضيكَ ما أَلِفتَهُ.

4– Imam Ali (a.s.) said, ‘Your tongue will urge you to whatever you have accustomed it [to say], and your inner self will require you to do whatever you have made it fond of.’ [Ghurar al-Hikam, no. 7634]

5ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): لا تُسرِعَنَّ إلَى الغَضَبِ فيَتَسَلَّطَ عَلَيكَ بِالعادَةِ. .

5– Imam Ali (a.s.) said, ‘Do not hasten to resort to anger lest it prevail over you by becoming a habit.’ [Ghurar al-Hikam, no. 10288]

6ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ في وَصِيَّتِه لِابنِه الحَسَنِ (عَلَيهِ السّلامُ) ـ: إنَّما قَلبُ الحَدَثِ كالأرضِ الخالِيَةِ ما أُلقِيَ فيها مِن شَيءٍ قَبِلَتهُ، فبادَرتُكَ بِالأدَبِ قَبلَ أن يَقسُوَ قَلبُكَ، ويَشتَغِلَ لُبُّكَ.

6– Imam Ali (a.s.) said in his will to his son, al-Hasan (a.s.), ‘Verily the heart of a young person is like the untilled earth, which accepts whatever is placed therein. I, therefore, urge you to hasten to self-discipline before your heart hardens, and your mind becomes preoccupied.’ [Nahjul Balaghah, Letter 31]

7ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ لَمّا أُتِيَ بِفالوذَجٍ فوُضِعَ قُدّامَهُ ـ: إنَّكَ طَيِّبُ الرّيحِ حَسَنُ اللَّونِ طَيِّبُ الطَّعمِ، ولكن أكرَهُ

. أن أُعَوِّدَ نَفسي ما لَم تَعتَدْ

7– Imam Ali (a.s.), was once offered a sweetmeat called faludhaj, so he placed it in front of him, saying, ‘Verily you have a fragrant smell, are of a beautiful colour, and taste delicious, but I hate to habituate my soul [to anything] since it has not yet formed any habits.’ [Kanz al–’Ummal, no. 36549]

8ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): عَوِّدْ نَفسَكَ فِعلَ المَكارِمِ، وتَحَمَّلْ أعباءَ المَغارِمِ، تَشرُفْ نَفسُكَ، وتُعمَرْ آخِرَتُكَ، ويَكثُرْ حامِدوكَ.

8– Imam Ali (a.s.) said, ‘Habituate yourself to performing noble actions and to bear the burdensome consequences [of your actions], and your soul will be elevated as a result, your Hereafter will flourish, and your admirers will increase.’ [Ghurar al–Hikam, no. 6232]

9ـ الإمامُ الحسنُ (عَلَيهِ الّسَلامُ): العاداتُ قاهِراتٌ، فَمَنِ اعتادَ شَيئا في سِرِّهِ وخَلَواتِهِ، فَضَحَهُ في عَلانِيَتِهِ وعِندَ المَلَإِ.

9– Imam al–Hasan (a.s.) said, ‘Habits are overpowering, for he who forms a habit to something in secret and during his free times is plagued by them in public and when occupied.’ [Tanbih al–Khawatir, v. 2, p. 113]

Overcoming the Habit

غَلَبَةُ العادَةِ

10ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الفَضيلَةُ غَلَبَةُ العادَةِ.

10– Imam Ali (a.s.) said, ‘Virtue is overcoming one’s habit.’ [Ghurar al–Hikam, no. 357]

11ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أفضَلُ العِبادَةِ غَلَبَةُ العادَةِ.

12– Imam Ali (a.s.) said, ‘The best of worship is to overcome one’s habit.’ [Ghurar al–Hikam, no. 2873]

12ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): بِغَلَبَةِ العاداتِ الوُصولُ إلى أشرَفِ المَقاماتِ. .

13– Imam Ali (a.s.) said, ‘[Only] Through overcoming one’s habits are the highest of stations attained.’

[Ghurar al-Hikam, no. 4300]

13ـ . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): غَيّروا العاداتِ تَسهُلْ عَلَيكُمُ الطّاعاتُ

14- Imam Ali (a.s.) said, 'Change your habits and your acts of obedience will become easier for you.' [Ghurar al-Hikam, no. 6405]

14ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ذَلِّلوا أنفُسَكُم بِتَركِ العاداتِ، وَقودوها إلى فِعلِ الطّاعاتِ، وحَمِّلوها أعباءَ المَغارِمِ، وحَلُّوها بِفِعلِ المَكارِمِ، وصُونوها عَن دَنَسِ المَآثِمِ .

15- Imam Ali (a.s.) said, 'Subjugate your souls to abandon their habits, drive them to perform acts of obedience, make them bear the burdensome consequences of their actions, adorn them with the performance of noble acts, and protect them against the pollution of sins.'[Ghurar al-Hikam, no. 5199]

The Difficulty of Removing a Habit

صُعوبَةُ نَقلِ العاداتِ

15ـ . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أصعَبُ السِّياساتِ نَقلُ العاداتِ

16- Imam Ali (a.s.) said, 'The most difficult of things to manage is the removal of habits.' [Ghurar al-Hikam, no. 2969]

16ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): كُلُّ شَيءٍ يُستَطاعُ، إلّا نَقلَ الطِّباعِ ..

17- Imam Ali (a.s.) said, 'Everything is achievable, except the removal of an ingrained habit.' [Ghurar al-Hikam, no. 6906]

17ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أيُّها النّاسُ، تَوَلَّوا مِن أنفُسِكُم تَأديبَها، وَاعدِلوا بِها عَن ضَرَاوَةِ عاداتِها ..

18- Imam Ali (a.s.) said, 'O people, take upon yourselves your own training, and turn away from the voracious dictates of your habits.' [Nahjul Balaghah, Saying 359]

Habitual Practice

Habitual Practice السُنَّة

Enjoinment of Adopting (Good) Habitual Practices

الحَثُّ عَلى لُزومِ السُنَّةِ

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): صاحِبُ السُنَّةِ إن عَمِلَ خَيراً قُبِلَ مِنهُ ، وإن خَلَطَ غُفِرَ لَهُ1

1– The Prophet (S) said, 'When someone with good habits does something good it is accepted from him, and even if he makes a mistake, he is forgiven for it.'[Kanz al–'Ummal, no. 911]

ـ الإمامُ زينُ العابدينَ (عَلَيهِ السَّلامُ): إنَّ أفضَلَ الأعمالِ عندَ اللّهِ ما عُمِلَ بِالسُّنَّةِ وإن قَلَّ2

2– Imam Zayn al–Abidin (a.s.) said, 'The best of deeds in the sight of Allah are those that are performed habitually, even if they be few in number.'[al–Kafi, v. 1, p. 70, no. 7]

The Recompense of One Who Establishes a Habitual Practice

جَزاءُ مَن سَنَّ سُنَّةً

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن سَنَّ سُنَّةً حَسَنةً عُمِلَ بها مِن بَعدِهِ كانَ لَهُ أجرُهُ ومِثلُ أُجُورِهِم مِن غَيرِ أن3 يَنقُصَ مِن أُجُورِهِم شيئا ، ومَن سَنَّ سُنَّةً سَيِّئَةً فَعُمِلَ بها بَعدَهُ كانَ علَيهِ وِزرُهُ ومِثلُ أوزارِهِم مِن غَيرِ أن يَنقُصَ مِن أوزارِهِم شيئاً.

3– The Prophet (S) said, 'Whoever establishes a good habitual practice that people follow even after him, he will get his own reward for it as well as the like of their reward for performing it, without any decrease in their reward thereof. And whoever establishes an evil habitual practice that is followed by people after him, he will be responsible for the burden of his own sin as well as the burden of their sins, without any decrease in their burdens thereof.'[Kanz al–'Ummal,no. 43079]

Prohibition of Discontinuing a Good Practice

النَّهيُ عَن نَقضِ السُّنَّةِ الصّالِحَةِ

4ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ في كتابٍ لَهُ إلى الأشتَرِ لَمّا وَلاّهُ مِصرَ ـ: لا تَنقُضْ سُنَّةً صالِحَةً عَمِلَ بها صُدورُ هذهِ الأُمَّةِ ، واجتَمَعَت بها الألفَةُ ، وصَلَحَت علَيها الرَّعِيَّةُ ، ولا تُحدِثَنَّ سُنَّةً تُضِرُّ بِشَيءٍ مِن ماضي تِلكَ السُّنَنِ، فيكونَ الأجرُ لِمَن سَنَّها ، والوِزرُ علَيكَ بما نَقَضتَ مِنها.

4– Imam Ali (a.s.) wrote in one of his letters to al-Ashtar, when he appointed him governor of Egypt, 'Do not discontinue a good practice that the pioneers of this community acted upon, by virtue of which there was general unity and through which the subjects prospered. Do not innovate a practice that will infringe on these earlier practices in any way, for the reward of those who had laid them down will continue, whereas you will be the one to bear the burden for discontinuing them.'[Nahjul Balaghah, Letter 53]

The Pilgrimage (Hajj)

The Pilgrimage (Hajj) الحَجّ

The [Obligatory] Pilgrimage (Hajj)

تَشريعُ الحَجِّ وَ فَضلُهُ

1ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ فيما أوصى عِند وفاتِهِ ـ :اللّهَ اللّهَ في بَيتِ ربِّكُم ، لا تُخْلوهُ ما بَقِيتُم ، فإنَّهُ إنْ تُرِكَ لَم تُناظَروا.

1– Imam Ali (a.s.) said, in his will at the time of his demise, 'I exhort you, by Allah, by Allah, to take care of the House of your Lord! Do not leave it empty for as long as you live, for if it is deserted you will be given no respite.'[Nahjul Balaghah, Letter 47]

2ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : الحَجُّ جِهادُ كلِّ ضَعيفٍ.

2– Imam Ali (a.s.) said, 'The pilgrimage is the jihad of every weak person.'[al-Khisal, p. 620, no. 10]

3ـ . الإمامُ عليٌّ (عَلَيهِ السّلامُ) : نَفَقةُ دِرْهَمٍ في الحجِّ تَعْدِلُ ألفَ دِرْهَمٍ

3– Imam Ali (a.s.) said, ‘Spending one dirham in charity during the pilgrimage equals one thousand dirhams.’[al–Khisal, p. 628, no. 10]

4ـ . الإمامُ عليٌّ (عَلَيهِ السّلامُ) : الحاجُّ والمُعْتَمِرُ وفْدُ اللّهِ ، ويَحْبوهُ بالمَغفِرَةِ

4– Imam Ali (a.s.) said, ‘Those who go to Makkah for obligatory and voluntary pilgrimage (Hajj and ‘umra) are the envoys of Allah, and His gift to them is forgiveness.’[al–Khisal, p. 630, no. 10]

The Philosophy of the Pilgrimage

فَلسَفَةُ وُجوبِ الحَجِّ

5ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : وفَرَضَ علَيكمُ حَجَّ بَيتِهِالحَرامِ الّذي جَعَلَهُ قِبلَةً للأنامِ ، يَرِدُونَهُ وُرودَ الأنْعامِ، ويَأْلَهونَ إلَيهِ وُلوهَ الحَمامِ ، وجَعلَهُ سبحانَهُ عَلامةً لِتَواضُعِهِم لِعظَمَتِهِ وإذْعانِهِم لِعزّتِهِ.

5– Imam Ali (a.s.) said, ‘And He made obligatory for you the pilgrimage to His Sacred House which he made the ‘qibla’ for all people. They come to it like the cattle coming to water, and eagerly turn to it like the birds eagerly returning to their nest; He, glory be to Him, made it a sign of their humility before His greatness and their yielding to His Might.’[Nahjul Balaghah, Sermon 1]

6ـ الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ) : حِجّوا واعْتَمِروا ، تَصِحَّ أجْسامُكُم ، وتَتّسِعْ أرْزاقُكُم ، ويَصْلُحْ إيمانُكُم، وتُكْفَوا مؤونَةَ النّاسِ ومؤونَةَ عِيالاتِكُم.

6– Imam Zayn al–Abidin (a.s.) said, ‘Perform the Hajj [obligatory pilgrimage] and the ‘umra [voluntary pilgrimage] so that your bodies become healthy, your sustenance expanded, and your faith improved; and suffice yourselves with the expenses of people and the expenses of your families.’[Thawab al–A’amal, p. 70, no. 3]

7ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ) : الحَجُّ تَسْكينُ القُلوبِ

7– Imam al–Baqir (a.s.) said, ‘Pilgrimage calms the hearts.’[Amali al–Tusi, p. 296, no. 582]

8ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : وهذا بَيتٌ استَعبَدَ اللّهُ بِهِ خَلقَهُ ليَختَبِرَ طاعَتَهُم في إتْيانِهِ ، فحَثَّهُم على تَعْظيمِهِ

وزيارَتِهِ ، وقَد جَعلَهُ مَحلَّ الأنبياءِ وقِبْلَةً للمُصَلّينَ لَهُ ، وهُو شُعْبَةٌ مِن رِضْوانِهِ ، وطريقٌ يُؤَدّي إلى غُفْرانِهِ ، مَنْصوبٌ على اسْتِواءِ الكَمالِ ، ومُجْتَمَعِ العَظَمَةِ.

8– Imam al-Sadiq (a.s.) said, 'And this is the house by which Allah has demanded the devotion of His creatures to test their obedience in their coming to it, so He prompted them to glorify it and visit it. He made it the station of the prophets and the focal point (qibla) for those who pray to Him. It is a branch of His good pleasure and a way that leads to His forgiveness, founded on absolute perfection and ultimate grandeur.'[Amali al-Saduq, p. 493, no. 4]

9ـ . . الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : ما مِن بُقْعَةٍ أحَبَّ إلى اللّهِ تعالى مِن المَسْعى؛ لأ نّه يَذِلُّ فيهِ كُلُّ جَبّارٍ

9– Imam al-Sadiq (a.s.) said, 'There is no place dearer to Allah, most High, than the mas'aa [place of running between the mounts of al-Safa and al-Marwa in Makkah], for every overbearing person is lowered and debased before Him there.'[Bihar al-Anwar, v. 99. p. 45, no. 34]

10ـ الإمامُ الرِّضا (عَلَيهِ السّلامُ) : فإنْ قالَ : فَلِمَ أمرَ بالحَجِّ؟ قيلَ :لِعلَّةِ الوِفادَةِ إلى اللّه عزّوجلّ وطَلَبِ الزِّيادَةِ... مَع ما فيهِ مِن التَّفَقُّهِ ونَقْلِ أخْبارِ الأئمّةِ (عَلَيهِم السّلام) إلى كُلِّ صُقْعٍ وناحِيَةٍ .

10– Imam Ar-Ridha' (a.s.) said, 'If someone asks why He commanded the pilgrimage, it is answered: in order for people to perform the journey to [i.e. for] Allah, Mighty and Exalted, and ask for increase... in addition to the benefits it has of understanding religion and relating the reports of the Imams (a.s.) to every side and region.'['Uyun Akhbar ar-Ridha, v. 2, p. 119, no. 1]

Pilgrimage Repels Poverty

نَفيُ الحَجِّ لِلفَقرِ

11ـ . . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : الحَجّ يَنْفي الفَقرَ

11– The Prophet (S) said, 'Pilgrimage repels poverty.'[Tuhaf al-'Uqul, no. 7]

12ـ . . الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : مَن حَجَّ ثَلاثَ حِجَجٍ لَم يُصِبْهُ فَقرٌ أبَداً

12– Imam al-Sadiq (a.s.) said, 'He who goes to perform the obligatory pilgrimage (Hajj) three times will never be afflicted with poverty.'[al-Khisal, p. 117, no. 101]

13ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : ما رأيتُ شَيئا أسْرَعَ غِنىً ولا أنْفى للفَقرِ مِن إدْمانِ حَجِّ هذا البَيتِ

13– Imam al-Sadiq (a.s.) said, ‘I have never seen anything faster at attracting wealth and at repelling poverty than habitual pilgrimage (Hajj) to this house.’[Amali al-Tusi, p. 694, no. 1478]

14ـ عن إسحاقَ بنِ عمّارٍ : قُلتُ للإمامِ الصادقِ (عَلَيهِ السّلامُ) : إنّي قد وَطّنْتُ نَفْسي على لُزومِ الحجِّ كلَّ عامٍ بنَفْسي أو برَجُلٍ مِن أهلِ بَيْتي بمالي. فقالَ : وقَد عَزَمْتَ على ذلكَ؟ قلتُ : نَعَم ، قالَ : فإنْ فَعَلتَ (ذلك) فأيقِنْ بكَثْرَةِ المالِ ، و أبْشِرْ بكَثْرَةِ المالِ.

14– Imam al-Sadiq (a.s.), when Ishaq b. ‘Ammar said to him: ‘I have made up my mind to go for pilgrimage every year either personally or by sending one man of my household at my cost’ – asked, ‘Are you determined to do that?’ He said, ‘Yes’. The Imam said, ‘If you do that, then be certain of abundance in your wealth, and take glad tidings of abundance in your wealth.’[Thawab al-A’amal, p. 70, no. 4]

ما بِهِ تَمامُ الحَجِّ

That Which Completes the Pilgrimage

15ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : أتِمُّوا برسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) حَجَّكُم إذا خَرَجْتُم إلى بَيتِ اللّهِ ، فإنَّ تَرْكَهُ جَفاءٌ ، وبذلكَ أُمِرْتُم ، (وأتِمُّوا) بالقُبورِ الّتي أَلْزَمَكُمُ اللّهُ عزّوجلّ حَقَّها وزِيارَتَها ، واطلُبوا الرِّزقَ عِندَها.

15– Imam Ali (a.s.) said, ‘Complete your pilgrimage by visiting the Messenger of Allah (S) when you leave to visit the House of Allah, for deserting it is unkind, and that is what you have been commanded to do [i.e. in the Qur’an: and complete …] by observing the rights of the graves that Allah has made incumbent upon you to visit, and ask for [increase in] your sustenance thereat.’[al-Khisal, p. 616, no. 10]

16ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ) : تَمامُ الحَجِّ لِقاءُ الإمامِ

16– Imam al-Baqir (a.s.) said, ‘The pilgrimage is completed by meeting the Imam.’[‘Uyun Akhbar ar-Ridha, v. 2, p. 262, no. 29]

17ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ) : إنَّما أُمِرَ النّاسُ : أنْ يَأتوا هذهِ الأحْجارَ فيَطوّفوا بها ، ثُمَّ يَأتُونَنا فيُخْبِرونا بوَلايَتِهِم ، ويَعْرِضوا علَينا نُصْرَتَهُم .

17- Imam al-Baqir (a.s.) said, 'Indeed people have been ordered to come to these stones [i.e. the edifice of the Ka'aba] to circumambulate them, and then to come to us to inform us of their friendship, and to declare their support for us.'['Uyun Akhbar ar-Ridha, no. 30]

The Consequence of Abandoning the Obligatory Pilgrimage

عاقِبَةُ تَركِ الحَجّ

18 ـ . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَن سَوّفَ الحَجَّ حتّى يَموتَ بَعثَهُ اللّهُ يَومَ القِيامَةِ يَهودِيّاً أو نَصْرانِيّاً

18- The Prophet (S) said, 'He who postpones the obligatory pilgrimage until he dies, Allah will resurrect him as a Jew or a Christian on the Day of Resurrection.'[Bihar al-Anwar,v. 77, p. 58, no. 3]

19 ـ . الإمامُ عليٌّ (عَلَيهِ السّلامُ) : مَن تَرَكَ الحَجَّ لِحاجَةٍ مِن حَوائجِ الدُّنيا لَم يُقْضَ حتّى يَنْظُرَ إلى المُحَلِّقينَ

19- Imam Ali (a.s.) said, 'He who abandons the pilgrimage for one of his worldly needs will not be able to satisfy that need until he sees the shaven heads [i.e. after the return of the pilgrims from Makkah].'[Thawab al-A'amal, p. 281, no. 1]

Deferring [Pilgrimage] to the House

تَعطيلُ البَيتِ

20 ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ لَمّا قالَ لَهُ عبدُالرّحمنِ : إنَّ ناساً مِن هؤلاءِ القُصّاصِ يَقولونَ : إذا حَجَّ رجُلٌ حجّةً ثُمَّ تَصدَّقَ ووَصَلَ كانَ خَيراً لَهُ ـ : كَذَبوا ، لَو فَعلَ هذا النّاسُ لعُطِّلَ هذا البَيتُ ، إنَّ اللّهَ تعالى جَعلَ هذا البَيتَ قِياماً للنّاسِ.

20- Imam al-Sadiq (a.s.), when 'Abd al-Rahman told him: 'Some of these narrators are saying that it is better for a man to go for pilgrimage once and then to gives alms and maintain his kinship with his relatives [with that money than to go for pilgrimage again]' – said, 'They are wrong. If people were to do that the House would become deserted. Allah has made this House a [means of] sustentation for mankind.'['Ellal al-Shara'ie, v. 1, p. 452]

ما أكثَرَ الضَّجيجَ وأقَلَّ الحَجيجَ

The Scarcity of [Sincere] Pilgrims

21- عن عبدِ الرّحمانِ بنِ كثيرٍ: حَجَجْتُ مَع أبي عبدِ اللّهِ، فلَمّا صِرْنا في بَعضِ الطَّريقِ صَعِدَ على جَبَلٍ فأشْرَفَ فنَظَرَ إلى النّاسِ، فقالَ : ما أكْثَرَ الضَّجيجَ وأقَلَّ الحَجيجَ!

21- 'Abd al-Rahman b. Kathir narrated: 'I went for pilgrimage with Abu 'Abdillah [al-Sadiq] (a.s.). When we had gone a certain way, he climbed a hill and looked down at the people and said, 'What a lot of clamour and what few pilgrims!'[Bihar al-Anwar, v. 27, p. 181, no. 30]

The Etiquette of the Pilgrim

أدَبُ الحاجِّ

22- الإمامُ الباقرُ (عَلَيهِ السّلامُ) : ما يُعْبَأُ بِمَن يَؤُمُّ هذا البَيتَ إذا لَم يَكُن فيهِ ثَلاثُ خِصالٍ : وَرَعٌ يَحْجِزُهُ عن مَعاصي اللّهِ تعالى ، وحِلْمٌ يَمْلِكُ بِهِ غَضَبَهُ ، وحُسْنُ الصَّحابةِ لِمَن صَحِبَهُ .

22- Imam al-Baqir (a.s.) said, 'The pilgrim to this House is of no worth unless he has three attributes: piety that restrains him from acts of disobedience to Allah, most High; clemency with which he controls his anger; and good companionship with whoever accompanies him.'[al-Khisal, p. 148, no. 180]

The Respect due to Ihram

أدَبُ الإحرامِ

The Respect due to Ihram[1]

23- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَن حَجَّ بمالٍ حَرامٍ فقالَ : لَبَّيْكَ اللّهُمَّ لَبَّيْكَ ، قالَ اللّهُ لَهُ : لا لَبَّيْكَ ولا سَعْدَيْكَ، حَجُّكَ مَردودٌ علَيكَ.

23- The Prophet (S) said, 'When he who makes pilgrimage by means of unlawful money says: "Here I am O Allah! Here I am (labbayk All?humma labbayk)", Allah will say to him, 'No labbayka and no welcome for you. Your pilgrimage is returned to you.'[al-Durr al-Manthur, v. 2, p. 63]

24- الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : الحجُّ حَجّانِ : حَجٌّ للّهِ وحَجٌّ للنّاسِ، فمَنْ حَجَّ للّهِ كانَ ثَوابُهُ على اللّهِ الجَنّةَ، ومَن حَجَّ للنّاسِ كانَ ثَوابُهُ على النّاسِ يَومَ القِيامَةِ.

24– Imam al–Sadiq (a.s.) said, ‘Pilgrimage is of two kinds: the pilgrimage [performed] for Allah and the pilgrimage for the people. So he who goes on pilgrimage for Allah, his reward is upon Allah and will be Paradise, and he who makes pilgrimage for the people, his reward on the Day of Resurrection will be with the people.’[Thawab al–A’amal, p. 74, no. 16]

25ـ عن مالكِ بنِ أنَس : حَجَجْتُ مع الصّادق (عَلَيهِ الّسَلامُ) سَنَةً ، فلمّا اسْتَوَتْ بِهِ راحِلَتُهُ عِند الإحْرامِ كانَ كُلَّما هَمَّ بالتَّلْبِيَةِ انْقَطعَ الصَّوتُ في حَلْقِهِ ، وكادَ يَخِرَّ مِن راحِلَتِهِ ، فقلتُ : قُلْ يابنَ رسولِ اللّهِ ، ولابدَّ لكَ مِن أنْ تَقولَ ، فقالَ (عَلَيهِ الّسَلامُ) : يابنَ أبي عامر ، كيفَ أجْسُرُ أنْ أقولَ : لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ ، وأخْشى أنْ يَقولَ عزّوجلّ لي: لا لَبَّيْكَ ولا سَعْدَيْكَ!

25– Malik b. Anas narrated: ‘One year I went on pilgrimage with al–Sadiq (a.s.). When his mount came to the place of ihram, whenever he intended to say labbayka [here I am …] his voice would cut off in his throat, and he nearly fell off his mount. So I said to him, ‘O son of the Prophet, say it, for you must say it’, to which he replied, ‘O Ibn Abi ‘Amir, how can I dare say: ‘I am here O Allah! I am here’ whilst I fear lest He say, ‘No labbayka and no welcome for you!’[al–Khisal, p. 167, no. 219, ‘Ilal al–Sharay’e, p. 235, no. 4]

26ـ الإمامُ الرِّضا (عَلَيهِ الّسَلامُ) : إنَّما أُمِروا بالإحْرامِ لِيَخْشَعوا قَبلَ دُخولِهِم حَرَمَ اللّهِ وأمْنَهُ، ولِئلاّ يَلْهوا ويَشْتَغِلوا بشَيءٍ مِن أُمورِ الدُّنيا وزِينتِها ولَذّاتِها، ويكونوا جادّينَ فيما هُم فيهِ، قاصِدينَ نَحْوَهُ، مُقْبِلينَ عليهِ بِكُلِّيَّتِهِم .

26– Imam Ar–Ridha’ (a.s.) said, ‘Indeed they have been ordered to be in the state of ihram in order that they humble themselves before entering the sanctuary and the safe place of Allah, and so that they do not divert and preoccupy themselves with anything of the affairs of this world and its adornments and pleasures; and so that they be serious in what they are engaged in, journeying to Him and approaching Him with all their being.’[Wasa’il al–Shi’ah, v. 9, p. 3, no. 4]

ثوابُ مَن ماتَ في طَريقِ الحجّ

The Reward of One Who Dies on the Way to Hajj

27ـ . ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : مَن ماتَ في طريقِ مَكّةَ ذاهِباً أو جائياً، أمِنَ مِن الفَزَعِ الأكْبَرِ يَومَ القِيامَةِ.

27– Imam al–Sadiq (a.s.) said, ‘Whoever dies on the road to Makkah, on the way there or back, will be safe from the Great Terror on the Day of Resurrection.’[al–Kafi, v. 4, p. 263, no. 45]

28ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : مَن ماتَ مُحْرِماً بَعثَهُ اللّهُ مُلَبّياً

28– Imam al–Sadiq (a.s.) said, ‘Whoever dies in the state of ihram, Allah will raise him [obedient to Him] saying, ‘Here I am, O Allah’ (labbayka).[Bihar al–Anwar,v. 7, p. 302, no. 56]

The Presence of the Hidden Imam [al–Mahdi] during Hajj

حُضورُ الإمامِ الغائِبِ فِي المَوسِمِ

29ـ . ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : يَفْقِدُ النّاسُ إمامَهُم فيَشْهَدُ المَوْسِمَ فيَراهُم ولا يَرَوْنَهُ

29– Imam al–Sadiq (a.s.) said, ‘The people miss their Imam, but he witnesses the season [of Hajj] and sees them, though they do not see him.’[Kamal al–Din, p. 346, no. 33]

1. ihram: the state of ritual consecration of the pilgrim in Makkah (ed.)

Happiness

Happiness السُّرورُ

What To Be Happy About

ما يَنبَغِي السُّرورُ بِهِ

1ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ لِعَبدِ اللّهِ بنِ عبّاسٍ رحمةُ اللّهِ علَيهِ وكانَ يقولُ: ما انتَفَعتُ بكلامٍ بَعدَ كلامِ رسولِ اللّهِ صلى الله عليه و آله كانتِفاعِي بهذا الكلامِ ـ: أمّا بَعدُ، فإنَّ المَرءَ قد يَسُرُّهُ دَرْكُ ما لَم يَكُن لِيَفُوتَهُ ، ويَسُوؤهُ فَوتُ ما لَم يَكُن لِيُدرِكَهُ ، فَلْيَكُن سُرُورُكَ بما نِلتَ مِن آخِرَتِكَ ، ولْيَكُنْ أسَفُكَ على ما فاتَكَ مِنها.

1– Imam Ali (a.s.) said to ‘Aabdallah b. ‘Aabbas, 'I have not benefited from any saying after the sayings of the Prophet, apart from this one, 'Verily man feels happy when he manages to grasp something that he was about to miss, and he is saddened when he misses something that was within his grasp. So let your happiness lie in all that you can seize of the Hereafter, and let your regret lie in all that which passes you by of it.’[Sharh Nahjul Balaghah li Ibn Abi al–Hadid, v. 15, p. 140]

The Basics of Happiness

عَوامِلُ السُّرورِ

2ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): أصلُ العَقلِ القُدرَةُ ، وثَمَرَتُها السُّرورُ

2– Imam Ali (a.s.) said, 'Happiness is useless without tenderness.'[Matalib al-Sa'ul, no. 50]

3ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): لا يُستَعانُ على السُّرورِ إلّا باللِّينِ

3– Imam Ali (a.s.) said, 'The root of the intellect is power, and its fruit is happiness.'[Bihar al-Anwar, v. 78, p. 7, no. 59]

One Who Fills Others' Hearts With Happiness

مَن أودَعَ قَلباً سُروراً

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ في الجَنَّةِ داراً يُقالُ لَها دارُ الفَرَحِ لا يَدخُلُها إلّا مَن فَرَّحَ يَتامَى المؤمنينَ

4– The Prophet (S) said, 'There is a place in Paradise called the House of Happiness which none shall enter except those who cheered up the orphans from amongst the believers.'[Kanz al-'Ummal, no. 6008]

5ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ في الجَنَّةِ داراً يقالُ لَها دارُ الفَرَحِ، لا يَدخُلُها إلّا مَن فَرَّحَ الصِّبيانَ

5– The Prophet (S) said, 'There is a place in Paradise called the House of Happiness which none shall enter except those who cheered up children.'[Kanz al-'Ummal, no. 6009]

6ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): فَوَالذي وَسِعَ سَمعُهُ الأصواتَ، ما مِن أحَدٍ أودَعَ قَلباً سُروراً إلّا وخَلَقَ اللّهُ لَهُ مِن ذلكَ السُّرورِ لُطفاً ، فإذا نَزَلَتْ بِهِ نائبَةٌ جَرى إلَيها كالماءِ في انحِدارِهِ حتّى يَطرُدَها عَنهُ ، كَما تُطرَدُ غَريبَةُ الإبلِ.

6– Imam Ali (a.s.) said, 'By the One whose Hearing encompasses all voices, no sooner does one fill somebody else's heart with happiness than Allah creates a special grace for him from that very happiness, such that when he is faced with a calamity, he is able to pass over it like water flows over a

slope, until he chases it away as wild camels are chased away.’[Nahjul Balaghah, Saying 257]

7- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): لا يَرى أحَدُكُم إذا أدخَلَ على مُؤمِنٍ سُروراً أ نَّه علَيهِ أدخَلَهُ فَقَطْ بَل وَاللّهِ علَينا ، بل وَاللّهِ عَلى رسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ).

7– Imam al-Sadiq (a.s.) said, 'When one of you brings joy to another believer, let him not see it as having only made him happy. Rather, by Allah, he makes us happy, and by Allah, he makes the Prophet (S) happy too.’[al-Kafi, v. 2, p. 189, no. 6]

Whoever Makes Another Believer Happy Makes Allah Happy

مَن سَرَّ مُؤمِناً فَقَد سَرَّ اللّهَ

8- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن سَرَّ مُؤمناً فَقَد سَرَّني ، ومَن سَرَّني فَقَد سَرَّ اللّهَ

8– The Prophet (S) said, 'Whoever makes another believer happy makes me happy, and whoever makes me happy makes Allah happy.’[al-Kafi, p. 188, no. 1]

The Reward for Alleviating a Fellow Believer of His Sorrows

ثَوابُ التَّفريجِ عَنِ المُؤمِنِ

9- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): مَن نَفَّسَ عَن مؤمنٍ كُربَةً نَفَّسَ اللّهُ عَنهُ كُرَبَ الآخِرَةِ ، وخَرَجَ مِن قَبرِهِ وهُو ثَلِجُ الفُؤادِ.

9– Imam al-Sadiq (a.s.) said, 'Whoever alleviates a fellow believer's anguish, Allah will alleviate him of the anguish of the Hereafter, and will bring him out of his grave with a light heart.’[al-Kafi, p. 199, no. 3]

10- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إذا بَعَثَ اللّهُ المؤمنَ مِن قَبرِهِ خَرَجَ مَعهُ مِثالٌ يَقدُمُ أمامَهُ ، كُلَّما رَأى المؤمنُ هَوْلاً مِن أهوالِ يَومِ القِيامَةِ قالَ لَهُ المِثالُ: لا تَفزَعْ ولا تَحزَنْ... فيقولُ لَهُ المؤمنُ :... مَن أنتَ ؟ فيقولُ: أنا السُّرورُ الذي كُنتَ أدخَلتَ على أخيكَ المؤمِنِ.

10– Imam al-Sadiq (a.s.) said, 'When Allah will raise the believer out of his grave, another presence will also come out with him and walk ahead of him, and whenever the believer will come across one of the

terrors of the Day of Resurrection, the presence will console him saying, 'Do not worry or be saddened...' and the believer will ask, 'Who are you?, at which it will reply, 'I am the happiness that you used to bring upon your fellow believer.'[al-Kafi, p. 190, no. 8]

11ـ الإمامُ الرِّضا (عَلَيهِ السَّلامُ): مَن فَرَّجَ عن مُؤمِنٍ فَرَّجَ اللّهُ عن قَلبِهِ يَومَ القِيامَةِ

11- Imam Ar-Ridha' (a.s.) said, 'Whoever alleviates a believer's worries, Allah will alleviate his heart on the Day of Resurrection.'[al-Kafi, p. 200, no. 4]

Harm

Harm الإيذاء

Abstaining from Harm

فَضلُ كَفِّ الأذيِ عَنِ النّاسِ

1- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : كُفَّ أذاكَ عنِ النّاسِ ؛ فإنّهُ صَدَقَةٌ تَصَدَّقُ بها عَلى نَفْسِكَ.

1- The Prophet (S) said, 'Abstain from harming others for this is your charity towards yourself.'[Bihar al-Anwar, v. 75, p. 54, no. 19]

2- الإمامُ الصّادقُ (عَلَيهِ السَّلامُ) : مَن كَفّ يدَهُ عنِ النّاسِ فإنّما يكُفُّ عَنهُم يَداً واحدةً ويَكُفّونَ عنه أياديَ كثيرةً

2- Imam al-Sadiq (a.s.) said, 'A man who keeps his hand from harming people is keeping one hand from [harming] them, whilst they would keep many hands from [harming] him [as a result].'[al-Khisal, p. 17, no. 60]

Harm

فَضلُ كَفِّ الأذيِ حَتّى عَنِ الذَّرِّ

3- الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : فاز واللّهِ الأبرارُ ، أتدري مَن هُم؟ هُمُ الّذينَ لا يُؤذُونَ الذَّرَّ.

3- Imam al-Sadiq (a.s.) said, 'By Allah, the righteous have won indeed! Do you know who they are? They are the ones who do not even harm the dust.'[Tafsir al-Qummi, v. 2, p. 146]

Harming a Believer

خَطَرُ إيذاءِ المُؤمِنِ

4- الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : قالَ اللّهُ عزّ وجلّ : لِيأذَنْ بِحَربٍ منّي مَن آذى عَبديَ المؤمنَ .

4- Imam al-Sadiq (a.s.) said, 'Allah, Mighty and Exalted, said, 'Let a man who harms a believing servant of Mine expect a war waged by Me'.'[al-Kafi, v. 2, p. 350, no. 1]

5- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَن آذى مُؤمنا فَقَدْ آذاني.

5- The Prophet (S) said, 'He who harms a believer is as if he has harmed me.'[Bihar al-Anwar, v. 68, p. 72, no. 40]

6- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَن نَظَرَ إلى مؤمنٍ نظرةً يُخيفُهُ بها أخافَهُ اللّهُ تعالى يومَ لا ظِلَّ إلّا ظِلُّهُ.

6- The Prophet (S) said, 'He who looks at a believer with a look that scares him, Allah, most High, will scare him on the Day when no shade will avail except His Shade.'[Ibid. v. 75, p. 150, no. 13]

7- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَن أحْزَن مُؤمنا ثمّ أعطاهُ الدُّنيا لم يَكُنْ ذلكَ كَفّارتَه ، ولم يُؤْجَرْ عَلَيهِ.

7- The Prophet (S) said, 'He who saddens a believer then bestows him the whole world will not have done enough to discharge his sin, and nor will he be rewarded for the gift.'[Ibid.]

Haste

Haste العَجَلَةُ

Haste

العَجَلَةِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّما أهلَكَ النّاسَ العَجَلَةُ، ولَو أنَّ النّاسَ تَثَبَّتوا لَم يَهلِكْ أحَدٌ

1– The Prophet (S) said, ‘Verily haste has ruined people, and if instead people proceeded with caution no one would be ruined.’[al-Mahasin, v. 1, p. 340, no. 697]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الأناةُ مِنَ اللّهِ، والعَجَلَةُ مِنَ الشَّيطانِ

2– The Prophet (S) said, ‘Deliberateness is from Allah whereas haste is from Satan.’[al-Mahasin, v. 1, p. 340, no. 698]

3ـ ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): العَجَلُ يوجِبُ العِثارَ ـ

3– Imam Ali (a.s.) said, ‘Haste causes stumbling.’[Ghurar al-Hikam, no. 432]

4ـ ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): مَعَ العَجَلِ يَكثُرُ الزَّلَلُ ـ

4– Imam Ali (a.s.) said, ‘Mistakes happen frequently [when work is done] with haste.’[Ghurar al-Hikam, no. 974]

5ـ ـ الإمامُ الصّادقُ (عَلَيهِ السَّلامُ): مَعَ التَّثَبُّتِ تَكونُ السَّلامَةُ، ومَعَ العَجَلَةِ تَكونُ النَّدامَةُ ـ

5– Imam al-Sadiq (a.s.) said, ‘Wholesome results follow cautious procedure whereas regret follows haste.’[al-Khisal, p. 100, no. 52]

Rushing to Do Good Deeds

المُبادَرَةِ إلَى الخَيراتِ

6ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ اللّهَ يُحِبُّ مِنَ الخَيرِ ما يُعَجَّلُ ـ

6– The Prophet (S) said, ‘Verily Allah loves the good that is embarked upon immediately.’[al-Kafi, v. 2, p. 142, no. 4]

7ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): التُّؤَدَةُ مَمدوحَةٌ في كُلِّ شَيءٍ إلّا في فُرَصِ الخَيرِ

7– Imam Ali (a.s.) said, ‘Deliberateness is recommended in everything except when embarking on opportunities for good-doing.’[Ghurar al-Hikam, no. 1937]

8ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): كانَ أبي يَقولُ: إذا هَمَمتَ بِخَيرٍ فبادِرْ؛ فإنَّكَ لا تَدري ما يَحدُثُ

8– Imam al-Sadiq (a.s.) narrated, ‘My father used to say, ‘When you think of doing something good, rush to do it immediately for verily you do not know what could happen later [to prevent you from doing it].’[al-Kafi, v. 2, p. 142, no. 3]

Hell

Hell جَهَنَّم

Hell

جَهَنَّمُ

1ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): احذَروا ناراً لَجَبُها عَتيدٌ ، ولَهَبُها شَديدٌ ، وعَذابُها أبداً جَديدٌ

1– Imam Ali (a.s.) said, ‘Beware of the Fire whose din is ready, whose flames are fierce, and whose pain is ever fresh.’[Ghurar al-Hikam, no. 2620]

2ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): نارٌ شديدٌ كَلَبُها، عالٍ لَجَبُها، ساطِعٌ لَهَبُها، مُتأجِّجٌ سَعيرُها، مُتَغيِّظٌ زَفيرُها، بَعيدٌ خُمودُها، ذاكٍ وَقودُها، مُتَخوَّفٌ وَعيدُها.

2– Imam Ali (a.s.) said, ‘The Fire whose rage is fierce, its din is high, its flame is glowing, its blaze is stirring up, its exhalation is furious, its extinction is remote, its fuel is blazing, and its threat is fearful.’[Ibid. 9995]

The Chains and Shackles of Hell

سَلاسِلُ جَهَنَّمَ وأغلالُها

3- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) ـ مِن قَولِ جبرئيلَ (عَلَيهِ الّسَلامُ) لِرسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ : لو أنَّ حَلْقَةً واحِدةً ، من السِّلسِلةِ الّتي طولُها سَبعونَ ذِراعاً ، وُضِعتْ على الدُّنيا لذابَتِ الدُّنيا مِن حَرِّها.

3– Imam al-Sadiq (a.s.) said, relating what Gabriel (a.s.) once said to the Prophet (S), 'If only one link of the chain whose length is seventy cubits was to be tied down on this world, the world would melt by its heat.'[Bihar al-Anwar, v. 8, p. 280, no. 1]

The Garments of the People of the Fire

سَرابيلُ أهلِ النّارِ

4- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) ـ مِن قَولِ جبرئيلَ (عَلَيهِ الّسَلامُ) لِرسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ : لَو أنّ سِرْبالاً مِن سَرابيلِ أهلِ النّارِ عُلِّقَ بينَ السَّماءِ والأرضِ لَماتَ أهلُ الدُّنيا مِن رِيحِهِ.

4– Imam al-Sadiq (a.s.) said, relating what Gabriel (a.s.) said to the Prophet (S), 'If only one garment from among the garments of the people of the Fire was to be hung between the sky and the earth, the people of this world would die of its smell.'[Amali al-Tusi, p. 533, no. 1162]

The Food of the People of the Fire

طَعامُ أهلِ النّارِ

5- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : لَو أنَّ دَلْواً صُبَّ من غِسْلينٍ في مَطلَعِ الشّمسِ لَغَلَتْ مِنهُ جَماجِمُ مَن في مَغْرِبِها .

5– Prophet (S) said, 'If a bucket of the pus [of Hell] was to be poured where the sun rises, the skulls of the people living where it sets would boil.'[Bihar al-Anwar, v. 8, p. 280, no. 1]

6- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) ـ مِن قَولِ جبرئيلَ (عَلَيهِ الّسَلامُ) لِرسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ : لَو أنَّ قَطْرَةً

من الضَّريعِ قَطَرتْ في شَرابِ أهلِ الدُّنيا لمَاتَ أهلُها من نَتْنِها.

6– Imam al-Sadiq (a.s.) said, relating what Gabriel said to the Prophet (S), 'If one drop of the cactus [of Hell] was to drop in the drink of the people of this world, they would die of its stench.'[zaqqum: bitter fruit from a certain tree in Hell (ed.)]

The Drink of the People of the Fire

شَرابُ أهلِ النّارِ

7ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ) : إنَّ أهلَ النّارِ لَمّا غلى الزَّقُّومُ والضَّريعُ في بُطونِهِم كغَلْيِ الحَميمِ سَألوا الشَّرابَ ، فأُتوا بشرابٍ غَسّاقٍ وصَديدٍ ، يَتَجرّعُهُ ولا يَكادُ يُسيغُهُ ، ويأتيهِ المَوتُ مِن كلِّ مكانٍ وما هُو بمَيّتٍ.

7– Imam Ali (a.s.) said, 'When the ZaqqUm158 and the cactus will boil in the stomachs of the people of the Fire, like boiling water, they will ask for a drink, and will be given a drink made of pus and festering matter. One will swallow it painfully but will not enjoy it, and death will come to him from all sides though he will not die.'[Bihar al-Anwar, v. 8, p. 302, no. 58]

The First to Enter the Fire

أوَّلُ مَن يَدخُلُ النّارَ

8ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : أوَّلُ مَن يَدخُلُ النّارَ أميرٌ مُتَسلّطٌ لم يَعْدِلْ، وذو ثَرْوَةٍ من المالِ لَم يُعْطِ المالَ حقَّهُ ، وفَقيرٌ فَخورٌ.

8– The Prophet (S) said, 'The first to enter the Fire will be a domineering ruler who did not maintain justice, a rich man possessing wealth who does not give his due from his wealth, and a poor man who is arrogant.'['Uyun Akhbar ar-Ridha, v. 2, p. 28, no. 20]

The People with the Least Pain

أهوَنُ النّاسِ عَذاباً

9ـ . ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : أدْنى أهلِ النّارِ عذاباً يَنْتَعِلُ بنَعْلَينِ مِن نارٍ ، يَغْلي دِماغُهُ مِن حَرارَةِ نَعْلَيهِ

9– The Prophet (S) said, ‘The people of the Fire to experience the least pain will be wearing slippers of fire, whilst their brains will be boiling due to the [intensity of the] heat of their slippers.’[Kanz al–’Ummal, no. 39507]

The People with the Greatest Pain

أشَدُّ النّاسِ عَذاباً

10ـ . . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : أشدُّ النّاسِ عَذاباً يَومَ القيامةِ عالِمٌ لم يَنفَعْهُ عِلمُهُ

10– The Prophet (S) said, ‘The person to experience the greatest pain on the Day of Resurrection will be the scholar who did not benefit from his own knowledge.’[Ibid. no. 28977]

11ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : أشدُّ النّاسِ عَذاباً يَومَ القيامةِ رجُلٌ قَتلَ نَبيّا ، أو قَتلَهُ نَبيٌّ ، وإمامُ ضَلالةٍ

11– The Prophet (S) said, ‘The [categories of] people to experience the greatest pain on the Day of Resurrection will be: the man who killed a prophet or was killed by a prophet, the leader of deception, and the sculptor.’[al–Durr al–Manthur, v. 1, p. 178]

12ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : أشَدُّ النّاسِ عُقوبةً رجُلٌ كافَأَ الإحْسانَ بالإساءَةِ

12– Imam Ali (a.s.) said, ‘The person to experience the greatest punishment will be the man who recompenses good done unto him with evil.’[Ghurar al–Hikam, no. 3217]

13ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : أشَدُّ النّاسِ عَذاباً يَومَ القيامةِ المُتَسخِّطُ لِقَضاءِ اللّهِ

13– Imam Ali (a.s.) said, ‘The person to experience the greatest pain on the Day of Resurrection will be the one who was dissatisfied with the decree of Allah.’[Ibid. no. 3225]

The Valley of the Arrogant

وادِي المُتَكَبِّرينَ

14ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : إنّ في جَهنّمَ لَواديا للمُتَكبّرينَ يُقالُ لَه: سَقَرُ ، شَكا إلى اللّهِ عزّ وجلّ شِدّةَ حَرِّهِ،

وسَألَهُ أنْ يأذَنَ لَه أنْ يَتنفّسَ ، فتَنَفّسَ فأحْرَقَ جَهنّمَ !

14– Imam al–Sadiq (a.s.) said, ‘Verily there is a valley in Hell reserved for the arrogant, called Saqar, which complained to Allah, Mighty and Exalted, about its severe heat and asked His permission to breathe. So it breathed, and thus ignited Hell!’[al–Kafi, v. 2, p. 310, no. 10]

Those Who Will Be Made to Remain in Hell Permanently

مَن يُخَلَّدُ في جَهَنَّمَ

15ـ الإمامُ الكاظمُ (عَلَيهِ السّلامُ) : لا يُخلِّدُ اللّهُ في النّارِ إلّاأهلَ الكُفرِ والجُحودِ وأهلَ الضَّلالِ والشِّركِ ، ومَنِ اجْتَنبَ الكبائرَ مِن المؤمنينَ لَم يُسألْ عنِ الصَّغائرِ .

15– Imam al–Kazim (a.s.) said, ‘Allah will not retain anybody in the Fire permanently except the people of disbelief, denial, error and polytheism. And whoever shuns the grave sins from among the believers will not be asked about the minor ones.’[al–Tawhid, p. 407, no. 6]

Those Who Will Leave the Fire

مَن يَخرُجُ مِن النّارِ

16ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : يَخْرُجُ مِن النّارِ مَن كانَ في قَلبِهِ مِثْقالُ ذَرّةٍ مِن إيمانٍ . .

16– The Prophet (S) said, ‘He who has even an atom’s weight of faith in his heart will leave the Fire.’[Kanz al–’Ummal, no. 284]

17ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ) : إنّ قَوماً يُحْرَقونَ في (بـ)النّارِ حتّى إذا صاروا حُمَماً (حَميماً) أدْرَكَتْهُمُ الشَّفاعةُ .

17– Imam al–Baqir (a.s.) said, ‘Some people will burn in the Fire, until they are burned to ashes [and become pure] – then they will be taken out through intercession.’[al–Zuhd li al–Husayn b. Sa’id, p. 96, no. 260]

The Reason for Perpetuity in Hell

عِلَّةُ الخُلودِ

18- الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : إنّما خُلِّدَ أهلُ النّارِ في النّارِ لأنّ نِيّاتِهِم كانَت في الدُّنيا أنْ لَو خُلِّدوا فيها أنْ يَعْصوا اللّهَ أبَداً ، وإنّما خُلِّدَ أهلُ الجَنّةِ في الجنّةِ لأنَّ نِيّاتِهِم كانتْ في الدُّنيا أنْ لو بَقوا فيها أنْ يُطيعوا اللّهَ أبداً ، فبالنِّيّاتِ خُلِّدَ هؤلاءِ وهؤلاءِ - ثُمَّ تلا قولَهُ تعالى - : «قُلْ كُلٌّ يَعْمَلُ على شَاكِلَتِهِ» قال : على نِيَّتِهِ.

18– Imam al-Sadiq (a.s.) said, ‘The people of the Fire will be kept permanently in the Fire because their intentions in the world were such that if they were to live forever therein, they would disobey Allah forever. And verily the people of Paradise will also be made to remain in Paradise permanently because their intentions in this world were to obey Allah if only they were to live there forever. So, it is due to their intentions that these and those have their permanent residence.’ Then Imam recited the word of Allah, the Exalted: “Say, ‘Everyone acts according to his character” 170 and said that it means according to his intention.’[al-Kafi, v. 2, p. 85, no. 5]

Hoarding

Hoarding الاحتِكار

Hoarding

الاحتِكارِ

1- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : لا يَحْتَكِرُ إلّا الخَوّانونَ

1– The Prophet (S) said, ‘Only the perfidious ones hoard.’[Kanz al-’Ummal, no. 9738]

2- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : لا يَحْتَكِرُ إلّا خاطئٌ

2– The Prophet (S) said, ‘Only an offender hoards.’[Kanz al-’Ummal, no. 9723]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الاحْتِكارُ داعِيَةُ الحِرْمانِ3

3– Imam Ali (a.s.) said, ‘Hoarding is the cause of deprivation.’[Ghurar al–Hikam, no. 256]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الاحْتِكارُ شِيمَةُ الفُجّارِ4

4– Imam Ali (a.s.) said, ‘Hoarding is the habit of the dissolute.’[Ghurar al–Hikam, no. 607]

ـ . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الاحْتِكارُ رَذيلَةٌ .5

5– Imam Ali (a.s.) said, ‘Hoarding is a vice.’[Ghurar al–Hikam, no. 112]

ـ . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الاحْتِكارُ مَطِيَّةُ النَّصَبِ6

6– Imam Ali (a.s.) said, ‘Hoarding is the mount of hardship.’[al–Kafi, v. 8, p. 19, no. 4]

ـ . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : مِن طَبائعِ الأغْمارِ إتْعابُ النُّفوسِ في الاحْتِكارِ7

7– Imam Ali (a.s.) said, ‘One of the characteristics of the idiots is exhausting themselves by hoarding.’[Ghurar al–Hikam, no. 9349]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ فيما كَتَبَهُ للأشتَرِ حينَ وَلاّهُ مِصرَ ـ : ... واعْلَمْ ـ مَع ذلكَ ـ أنّ في كثيرٍ مِنهُم ضِيقاً8 فاحِشاً ، وشُحّاً قَبيحاً ، واحْتِكاراً للمَنافِعِ ، وتَحَكُّماً في البِياعاتِ ، وذلكَ بابُ مَضَرَّةٍ للعامَّةِ ، وعَيْبٌ على الوُلاةِ ، . فامْنَعْ مِن الاحْتِكارِ ؛ فإنَّ رسولَ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) مَنعَ مِنهُ

8– Imam Ali (a.s.) said in a letter he wrote to al–Ashtar when he appointed him governor of Egypt, ‘Know – along with this – that most of the merchants and traders are very narrow–minded, and awfully avaricious. They hoard goods for profiteering and fix high prices for goods. This is a source of harm to the people, and a source of shame for the governors in charge. So stop people from hoarding, because verily the Messenger of Allah (S) has prohibited it.’[Nahjul Balaghah, Letter 53]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : كُلُّ حُكْرَةٍ تَضُرُّ بالنّاسِ وتُغْلي السِّعْرَ علَيهِم فلا خَيرَ فيها9

9– Imam Ali (a.s.) said, ‘There is no good in any act of hoarding that brings loss to the people and inflates the prices for them.’[Mustadrak al–Wasa’il, v. 13, p. 274, no. 15337]

10- الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : إنَّ اللّهَ عزّوجلّ تَطَوّلَ على عِبادِهِ بالحَبَّةِ فسَلّطَ علَيها القُمَّلَةَ ، ولولا ذلكَ لخَزَنَتْها المُلوكُ كما يَخْزُنونَ الذَّهَبَ والفِضَّةَ.

10- Imam al-Sadiq (a.s.) said, 'Truly Allah, Mighty and Exalted, showed His bounty to His servants in the seed, but He also plagued them with lice; otherwise the kings would have hoarded it as they hoard gold and silver.'[Bihar al-Anwar, v. 103, p. 87, no. 3]

The Hoarder

المُحتَكِر

11- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : المُحْتَكِرُ مَلْعونٌ

11- The Prophet (S) said, 'The hoarder is damned.'[Ibid. v. 62, p. 292, Kanz al-'Ummal, no. 9716]

12- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : المُحتَكِرُ في سُوقِنا كالمُلْحِدِ في كِتابِ اللّهِ

12- The Prophet (S) said, 'The hoarder in our market is like the apostate in the Book of Allah.'[Kanz al-'Ummal, no. 9717]

13- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : بِئسَ العَبدُ المُحتَكِرُ ، إنْ أرْخَصَ اللّهُ تعالى الأسْعارَ حَزِنَ ، وإنْ أغْلاها اللّهُ فَرِحَ .

13- The Prophet (S) said, 'What a wretched servant the hoarder is, for if Allah, most High, lowers the prices he is saddened but if He raises them he rejoices.'[Kanz al-'Ummal, no. 9715]

14- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : يُحْشَرُ الحَكّارونَ وقَتَلَةُ الأنْفُسِ إلى جَهَنّمَ في دَرَجةٍ . .

14- The Prophet (S) said, 'The hoarders and the murderers will be resurrected to occupy the same position in Hell.'[Kanz al-'Ummal, no. 9739]

15- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَن جَمعَ طَعاماً يَتَربّصُ بهِ الغَلاءَ أربَعينَ يَوما فقد بَرِئَ من اللّهِ وبَرِئَ اللّهُ مِنهُ .

15- The Prophet (S) said, 'He who hoards food for forty days waiting for the rise of its price, he indeed

disassociates himself from Allah and Allah disassociates Himself from him.’[Bihar al-Anwar, v. 62, p. 292]

16- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : أيُّما رجُلٍ اشْتَرى طَعاماً فكَبسَهُ أربَعينَ صَباحاً يُريدُ بِهِ غَلاءَ المُسلِمينَ ، ثُمَّ باعَهُ فتَصدّقَ بثَمنِهِ لَم يَكُنْ كَفّارَةً لِما صَنَعَ.

16- The Prophet (S) said, ‘Any man who buys food and hoards it for forty days waiting for its demand to rise among the Muslims and then sells it, even if he were to donate its value in charity, it would not atone for what he did.’[Amali al-Tusi, p. 676, no. 1427]

17- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : المُحْتَكِرُ مَحرومٌ نِعْمَتَهُ . .

17- Imam Ali (a.s.) said, ‘The hoarder is deprived of his bounty.’[Ghurar al-Hikam, no. 465]

18- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : المُحتَكِرُ البَخيلُ جامعٌ لمَن لا يَشْكُرُهُ ، وقادِمٌ على مَنْ لا يَعْذِرُهُ . . عنه

18- Imam Ali (a.s.) said, ‘The miserly hoarder gathers for those who will not thank him, and will come to Him who will not excuse him.’[Ghurar al-Hikam, no. 1842]

Honor

Honor الْعِزَّةُ

The Explanation of Honor

تَفسيرُ العِزّ

1- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): العَزيزُ بِغَيرِ اللّهِ ذَليلٌ ..

1- Imam Ali (a.s.) said, ‘Anyone honored by other than Allah is actually disgraced.’[Bihar al-Anwar, v. 78, p. 10, no. 67]

2ـ الإمامُ عليٌ (عَلَيهِ السّلامُ): اِعلَمْ أ نَّهُ لا عِزَّ لِمَن لا يَتَذَلَّلُ للّهِ ، ولا رِفعَةَ لِمَن لا يَتَواضَعُ للّهِ

2– Imam Ali (a.s.) said, ‘Know that the one who does not abase himself in front of Allah has no honor, and that the one who does not humble himself before Allah has no elevation.’[Tuhaf al–’Uqul, no. 366]

3ـ الإمامُ عليٌ (عَلَيهِ السّلامُ): ولا عِزَّ كَالحِلمِ

3– Imam Ali (a.s.) said, ‘There is no honor like clemency.’[Nahjul Balaghah, Saying 113]

4ـ . . الإمامُ زينَ العابدينُ (عَلَيهِ السّلامُ): طاعَةُ وُلاةِ الأمرِ تَمامُ العِزِّ

4– Imam Zayn al–Abidin (a.s.) said, ‘Obedience to the [divinely appointed] authorities of command is a completion of one’s Honor.’[Tuhaf al–’Uqul, no. 283]

5ـ . . الإمامُ الصّادقُ (عَلَيهِ السّلامُ): العِزُّ أن تَذِلَّ لِلحَقِّ إذا لَزِمَكَ

5– Imam al–Sadiq (a.s.) said, ‘Honor is to submit oneself to the truth when it comes to you.’[Bihar al–Anwar, v. 78, p. 228, no. 105]

Factors that Elicit Honor

موجِباتُ العِزِّ

6ـ أوحَى اللّهُ تَعالى إلى داوودَ (عَلَيهِ السّلامُ): يا داوودُ ، إنّي ... وَضَعتُ العِزَّ في طاعَتي ، وهُم يَطلُبونَهُ في خِدمَةِ السُّلطانِ فلا يَجِدونَهُ.

6– It is narrated in Bihar al–Anwar: Allah, most High, revealed to Prophet David (a.s.) said, ‘O David, verily ... I have placed Honor in My obedience whilst they seek it in servitude to the ruler and do not find it therefore.’[Bihar al–Anwar, v. 78, p. 453, no. 21]

7ـ لقمانُ (عَلَيهِ السّلامُ) ـ لِابنِه وهُوَ يَعِظُهُ ـ: إن أردتَ أن تَجمَعَ عِزَّ الدّنيا فَاقطَعْ طَمَعَكَ مِمّا في أيدي النّاسِ؛ فإنَّما بَلَغَ الأنبياءُ والصِّدّيقونَ ما بَلَغوا بِقَطعِ طَمَعِهِم.

7– Luqman (a.s.) said to his son, exhorting him, ‘If you want to attract Honor in this world, then cut off your greed of drawing advantage from what other people have in their possession; for verily the prophets

and the veracious ones achieved what they did by cutting off their greed.'[Qasas al-Anbiya', p. 195, p. 244]

8ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): لا عِزَّ أعَزُّ مِنَ التَّقوى

8– Imam Ali (a.s.) said, 'There is no Honor higher than piety.'[Nahjul Balaghah, Saying 371]

9ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ) ـ في المُناجاةِ ـ: إلهي كَفى لي عِزّاً أن أكونَ لَكَ عَبداً، وكَفى بي فَخراً أن تَكونَ لي رَبّاً

9– Imam Ali (a.s.) said in his intimate supplication, 'My God, it is Honor enough for me that I am Your servant, and it is a source of pride for me that You are my Lord.'[al-Khisal, p. 420, no. 14]

10ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): ألا إنَّهُ مَن يُنصِفُ النّاسَ مِن نَفسِهِ لَم يَزِدْهُ اللّهُ إلّا عِزّاً

10– Imam Ali (a.s.) said, 'Know that verily the one who treats people fairly in spite of himself is only increased by Allah in Honor.'[al-Kafi, v. 2, p. 144, no. 4]

11ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): اِقنَعْ تَعِزَّ . ـ .

11– Imam Ali (a.s.) said, 'Be content and you will attain Honor.'[Bihar al-Anwar, v. 78, p. 53, no. 90]

12ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): اليَأسُ مِمّا في أيدي النّاسِ عِزٌّ للمُؤمِنِ في دِينِهِ

12– Imam al-Baqir (a.s.) said, 'Giving up all hope of benefit from what people possess is an Honor for a believer in his religion.'[al-Kafi, v. 2, p. 149, no. 6]

13ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): ثَلاثٌ لا يَزيدُ اللّهُ بِهِنَّ المَرءَ المُسلِمَ إلّا عِزّاً: الصَّفحُ عَمَّن ظَلَمَهُ ، وإعطاءُ مَن حَرَمَهُ ، والصِّلَةُ لِمَن قَطَعَهُ . .

13– Imam al-Baqir (a.s.) said, 'There are three things through which Allah only increases the Muslim in Honor: his pardon of one who has wronged him, his giving one who has deprived him, and his reconciliation with one who has cut him off.'[al-Kafi, v. 2, p. 109, no. 10]

14ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مَن أرادَ عِزّاً بِلا عَشيرَةٍ ، وغِنىً بِلا مالٍ ، وهَيبَةً بِلا سُلطانٍ ، فَلْيُنقَلْ مِن ذُلِّ مَعصِيَةِ اللّهِ إلى عِزِّ طاعَتِهِ .

14– Imam al–Sadiq (a.s.) said, ‘He who wishes for Honor without noble lineage, wealth without riches and dignity without rulership should remove himself from the disgrace of Allah’s disobedience to the Honor of His obedience.’[al–Khisal, p. 169, no. 222]

15ـ ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): ما مِن عَبدٍ كَظَمَ غَيظاً إلّا زادَهُ اللّهُ عَزَّوجلَّ عِزّاً في الدّنيا والآخِرَةِ

15– Imam al–Sadiq (a.s.) said, ‘Every single servant who swallows his anger is increased in Honor by Allah, Mighty and Exalted, in this world and in the Hereafter.’[al–Kafi, v. 2, p. 110, no. 5]

16ـ ـ الإمامُ العسكريُّ (عَلَيهِ الّسَلامُ): ما تَرَكَ الحَقَّ عَزيزٌ إلّا ذَلَّ، ولا أخَذَ بِهِ ذَليلٌ إلّا عَزَّ

16– Imam al–’Aaskari (a.s.) said, ‘No sooner does an Honorable man abandon the truth than he is abased, and no sooner does a disgraced man adopt it than he is Honored.’[Bihar al–Anwar, v. 78, p. 374, no. 24]

That Which Causes Honor To Last

ما يوجِبُ بَقاءَ العِزّ

17ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): أُطلُب بَقاءَ العِزّ بإماتَةِ الطَّمَعِ

17– Imam al–Baqir (a.s.) said, ‘Seek for everlasting Honor through killing greed.’[Tuhaf al–’Uqul, no. 286]

18ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): حِشمَةُ الانقِباضِ أبقى لِلعِزّ من أُنسِ التَّلاقي

18– Imam al–Sadiq (a.s.) said, ‘The modesty in one’s reservation preserves one’s Honor longer than the intimacy of encounter [when interacting with people].’[Bihar al–Anwar, v. 74, p. 180, p. 28]

Hope

Hope الرَّجاء

Enjoinment of True Hope

الحَثُّ عَلَى الرَّجاءِ الصادِقِ

1- الإمامُ عليٌّ (عَلَيهِ السَّلامُ): كلُّ راجٍ طالِبٌ وكُلُّ خائفٍ هارِبٌ

1– Imam Ali (a.s.) said, 'Every hopeful person continues seeking, and every fearful one runs away.'[Amali al-Mufid, p. 207, no. 38]

2- الإمامُ عليٌّ (عَلَيهِ السَّلامُ) - لِرَجُلٍ سَأَلَهُ أن يَعِظَهُ -: لا تَكُن مِمَّن يَرجُو الآخِرَةَ بغَيرِ العَمَلِ ويُرَجِّي التَّوبَةَ بطُولِ الأمَلِ ، يَقولُ في الدنيا بقَولِ الزاهِدِينَ ويَعمَلُ فيها بعَمَلِ الراغِبينَ.

2– Imam Ali (a.s.) said to a man soliciting advice from him, 'Do not be of those who hope for [bliss in] the life of the Hereafter without action, and delay repentance by having high expectations [of being forgiven], and who utter words like the ascetics with regard to this world, though in practice they behave like those who covet it.'[Nahjul Balaghah, Saying 150]

3- الإمامُ الصادقُ (عَلَيهِ السَّلامُ) - لَمّا سُئِلَ عن قَومٍ يَعمَلُونَ بالمَعاصِي ويَقولونَ: نَرجُو ، فلا يَزالُونَ كذلكَ حتّى يَأتِيَهُمُ الموتُ ؟ -: هؤلاءِ قَومٌ يَتَرَجَّحُونَ في الأمانِيِّ كَذَبوا لَيسُوا بِراجِينَ ، إنّ مَن رَجا شَيئاً طَلَبَهُ ومَن خافَ مِن شيءٍ هَرَبَ مِنهُ.

3– Someone came to Imam al-Sadiq (a.s.) and told him that there was a group of people who were disobeying Allah, but at the same time they were saying that they hoped [in His mercy], and remained thus until death overtook them. Imam (a.s.) said, 'These are people who swing back and forth between their desires. They are lying and are not really hopeful, for the one who hopes for something seeks it, and the one who fears something flees from it.'[al-Kafi, v. 2, p. 68, no. 5]

Caution Against Placing One's Hopes in Anyone Other Than Allah

التَّحذيرُ مِن رَجاءِ غَيرِ اللهِ

4- الإمامُ عليٌّ (عَلَيهِ السَّلامُ): اِجعَلُوا كُلَّ رجائكُم للّهِ سبحانَهُ ولا تَرجُوا أحَدا سِواهُ ، فإنّهُ ما رَجا أحَدٌ غَيرَ اللّهِ تعالى إلّا خابَ.

4– Imam Ali (a.s.) said, 'Place all your hope in Allah, glory be to Him, and do not hope from anyone else apart from Him, for no sooner does anyone place his hope in anyone other than Allah than he fails.'[Ghurar al-Hikam, no. 2511]

Hospitality

Hospitality الضِّيافَة

Hospitality

الضِّيافَةُ

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن كانَ يُؤمِنُ بِاللّهِ واليَومِ الآخِرِ فَلْيُكرِمْ ضَيفَهُ1

1– The Prophet (S) said, 'He who has faith in Allah and the Last Day must honour his guest.'[Jami'a al-Akhbar, p. 377, no. 1053]

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الضَّيفُ يَنزِلُ برِزقِهِ، ويَرتَحِلُ بذُنوبِ أهلِ البيتِ2

2– The Prophet (S) said, 'The guest arrives bringing his own sustenance and leaves taking away the sins of his hosts.'[Bihar al-Anwar, v. 75, p. 461, no. 14]

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الرِّزقُ أسرَعُ إلى مَن يُطعِمُ الطَّعامَ مِن السِّكِّينِ في السَّنامِ3

3– The Prophet (S) said, 'Sustenance comes to those who feed others faster than a knife can cut though flesh.'[al-Mahasin, v. 2, p. 147, no. 1388]

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): كُلُّ بيتٍ لا يَدخُلُ فيهِ الضَّيفُ لا تَدخُلُهُ المَلائكةُ4

4– The Prophet (S) said, 'Any house which is not visited by guests is not visited by angels either.'

ـ . الإمامُ عليٌّ (عَلَيهِ السَّلامُ): مَن آتاهُ اللّهُ مالاً فَلْيَصِلْ بهِ القَرابَةَ، ولْيُحسِنْ مِنهُ الضِّيافَةَ5

5– Imam Ali (a.s.) said, ‘He who has been granted wealth by Allah must use it to maintain relations with his kin and to entertain guests.’[Nahjul Balaghah, Sermon 142]

6. . الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ لَمّا رُئيَ حَزينا فسُئلَ عن عِلَّتِهِ ـ: لِسَبعٍ أتَتْ لَم يَضِفْ إلَينا ضَيفٌ

6– Imam Ali (a.s.) was once seen sad and asked the reason for it, so he replied, ‘Because it has been seven days since we have had no guests.’[Bihar al–Anwar, v. 41, p. 28, no. 1]

People Who One Should Invite as Guests

مَن يَنبَغي ضِيافَتُهُ

7. رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أضِفْ بِطَعامِكَ مَن تُحِبُّ في اللّهِ

7– The Prophet (S) said, ‘Invite one whom you love in the way of Allah to partake of your food as a guest.’[Kanz al–’Ummal, no. 25881]

8. . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): يُكرَهُ إجابَةُ مَن يَشهَدُ وَلِيمَتَهُ الأغنياءُ دُونَ الفُقَراءِ

8– The Prophet (S) said, ‘It is an abominable act to accept the invitation of someone whose banquet is only attended by the rich and not the poor.’[al–Da’aawat, p. 141, no. 358]

Enjoinment of Accepting the Invitation of a Fellow Believer

الحَثُّ عَلى إجابَةِ دَعوَةِ المُؤمِنِ

9. رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أُوصِي الشاهِدَ مِن أُمَّتي والغائبَ أن يُجِيبَ دَعوَةَ المُسلِمِ ـ ولَو على خَمسَةِ أميالٍ ـ ؛ فإنّ ذلكَ مِن الدِّينِ.

9– The Prophet (S) said, ‘I advise both the present and the absent ones from my community to accept the invitation of a fellow Muslim, even if it be five miles away, for verily that is a part of religion.’[al–Mahasin, v. 2, p. 180, no. 1510]

10. رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مِن الجَفاءِ ... أن يُدعَى الرَّجُلُ إلى طَعامٍ فلا يُجِيبَ أو يُجِيبَ فلا يَأكُلَ

10– The Prophet (S) said, ‘It is loathsome that a man be invited to a meal and does not accept, or accepts but does not eat.’[Qurb al–Isnad, p. 160, no. 583]

11ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ لأبي ذَرٍّ وهُو يَعِظُهُ ـ: لا تَأكُل طَعامَ الفاسِقِينَ

11– The Prophet (S) said to Abu Dharr, exhorting him, ‘Do not partake of the food of corrupt people.’[Bihar al–Anwar, v. 77, p. 84, no. 3]

التَّكلُّفُ لِلضَّيفِ

Making a Special Effort for One’s Guest

12ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): كَفى بِالمَرءِ إثماً أن يَستَقِلَّ ما يُقَرِّبُ إلى إخوانِهِ، وكَفى بِالقَومِ إثما أن يَستَقِلُّوا ما يُقَرِّبُهُ إلَيهِم أخُوهُم.

12– The Prophet (S) said, ‘It is enough of a sin for a man to deem that which brings him close to his fellow brothers as burdensome, and it is enough of a sin for a people to deem burdensome that which draws a fellow brother close to them.’[al–Mahasin, v. 2, p. 186, no. 1533]

13ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا يَتَكَلَّفَنَّ أحَدٌ لِضَيفِهِ ما لا يَقدِرُ ـ .

13– The Prophet (S) said, ‘No one should go to troubles that they cannot afford for a guest.’[Kanz al–’Ummal, no. 25876]

14ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إذا أتاكَ أخُوك فَآتِهِ بما عِندَك، وإذا دَعَوتَهُ فَتَكَلَّفْ لَهُ ـ .

14– Imam al–Sadiq (a.s.) said, ‘If your brother comes to your house [uninvited] then offer him whatever you have in the house, and if you invite him, then make a special effort for him.’[al–Mahasin, v. 2, p. 179, no. 1506]

15ـ الإمامُ الرِّضا (عَلَيهِ الّسَلامُ): دَعا رجُلٌ أميرَ المؤمنينَ (عَلَيهِ الّسَلامُ) فقالَ لَهُ: قد أجَبتُكَ على أن تَضمَنَ لي ثلاثَ خِصالٍ . قال: وما هِيَ يا أميرَ المؤمنينَ ؟ قال: لا تُدخِلْ عَلَيَّ شيئاً مِن خارِجٍ، ولا تَدَّخِرْ عَنّي شيئاً في البيتِ، ولا تُجحِفْ بالعِيالِ . قالَ: ذاكَ لكَ يا أميرَ المؤمنينَ، فأجابَهُ عليُّ بنُ أبي طالبٍ (عَلَيهِ الّسَلامُ).

15– Imam Ar–Ridha’ (a.s.) narrated, ‘A man once invited the Commander of the Faithful, Ali (a.s.) for a

meal, so Imam said to him, ‘I will accept your invitation provided you fulfil three conditions.’ The man asked, ‘And what are they, O Commander of the Faithful?’ to which he replied, ‘Do not bring any special food from outside for me, do not preserve anything in the house especially for me, and do not impose any difficulty on your family.’ The man replied, ‘You shall have that O Commander of the Faithful’ and Ali b. Abi Talib accepted his invitation.’[‘Uyun Akhbar ar-Ridha, v. 2, p. 42, no. 138]

The Etiquette of Hospitality

أدَبُ الضيّافَةِ

16ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن أحَبَّ أن يُحِبَّهُ اللّهُ ورسولُهُ فَليَأكُلْ مَعَ ضَيفِهِ

16– The Prophet (S) said, ‘Whoever wants to be loved by Allah and His Prophet should eat with his guest.’[Tanbih al-Khawatir, v. 2, p. 116]

17ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إذا دُعِيَ أحَدُكُم إلى طَعامٍ فلا يَستَتبِعَنَّ وَلَدَهُ؛ فإنّهُ إن فَعَلَذلكَ كانَ حَراماً ودَخَلَ عاصياً.

17– The Prophet (S) said, ‘When one of you is invited for a meal, he must not bring along his son with him too, for verily it is prohibited for him to do so and he enters the house unlawfully.’[al-Mahasin, v. 2, p. 181, no. 1515]

18ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الضَّيفُ يُلطَفُ لَيلَتَينِ، فإذا كانتِ اللَّيلةُ الثالثةُ فهُو مِن أهلِ البيتِ يَأكُلُ ما أدرَكَ.

18– The Prophet (S) said, ‘A guest may expect to be honoured for two nights, then from the third night onwards he is considered to be one of the family and must eat whatever he gets.’[al-Kafi, v. 6, p. 183, no. 6]

19ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الضيّافَةُ أوَّلُ يَومٍ والثاني والثالثُ، وما بعدَ ذلكَ فإنّها صَدَقةٌ تَصَدّق بها علَيهِ

19– The Prophet (S) said, ‘Hospitality towards a guest is incumbent for the first day, the second day and the third day. After that, anything you give him is considered as charity towards him on your behalf.’[al-Kafi, v. 6, p. 183, no. 2]

20ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الوَليمَةُ أوَّلُ يومٍ حَقٌّ، والثاني مَعروفٌ، وما زادَ رياءٌ وسُمعَةٌ

20– The Prophet (S) said, ‘Hosting a banquet the first day is reasonable, the second day is an act of courtesy, and any more than that is showing-off and seeking repute.’[al-Kafi, v. 5, p. 368, no. 4]

21ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): إذا دَخَلَ أحَدُكُم على أخيهِ في رَحلِهِ فَلْيَقعُدْ حيثُ يَأمُرُ صاحِبُ الرَّحلِ؛فإنّ صاحِبَ الرَّحلِأعرَفُ بِعَورَةِ بَيتِهِ مِنالداخِلِ علَيهِ.

21– Imam al-Baqir (a.s.) said, ‘When someone enters the house of his fellow brother, he must sit wherever the host tells him to sit for the owner of the house knows the flaws of his own house better than the guest.’[Bihar al-Anwar, v. 75, p. 451, no. 2]

22ـ ابنِ أبي يَعفورٍ: رأيتُ عِند أبي عبدِ اللّهِ (عَلَيهِ السّلامُ) ضَيفاً، فقامَ يَوماً في بعضِ الحَوائج، فنَهاهُ عن ذلكَ، وقامَ بنفسِهِ إلى تلك الحاجَةِ، وقالَ (عَلَيهِ السّلامُ): نَهى رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) عَن أن يُستَخدَمَ الضَّيفُ.

22– Ibn Abi Ya’afur narrated, ‘I saw a guest once at Abi ‘Aabdillah’s [i.e. Imam al-Sadiq (a.s.)] house, who stood up to get something he needed, so Imam refused for him to do so, and stood up to get it himself, saying, ‘The Prophet of Allah (S) prohibited that a guest be allowed to do work.’[al-Kafi, v. 6, p. 283, no. 1]

Housing

Housing المَسكَن

Spacious Housing

سَعَةُ المَسكَنِ وَضِيقُهُ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مِن سَعادَةِ المَرءِ المُسلمِ المَسكَنُ الواسِعُ

1– The Prophet (S) said, 'Part of a Muslim's prosperity is living in spacious housing.’[al-Kafi, v. 6, p. 526, no. 7]

2ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): مِن شَقاءِ العَيشِ ضِيقُ المَنزِلِ

2– Imam al-Baqir (a.s.) said, 'A misfortunate way of life entails living in a cramped house.'[al-Kafi, no. 6]

Caution Against Building More Housing Than Necessary for One's Living

التَّحذيرُ مِنَ البِناءِ فَوقَ الكَفافِ

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مِنَ العَناءِ أنَّ المَرءَ يَجمَعُ ما لا يَأكُلُ ويَبنِي ما لا يَسكُنُ ، ثُمّ يَخرُجُ إلى اللّهِ تعالى لا مالاً حَمَلَ ، ولا بِناءً نَقَلَ.

3– Imam Ali (a.s.) said, 'It is a distressful situation that man amasses what he does not eat and builds wherein he does not live, then he goes to Allah, most High, neither carrying the wealth with him, nor shifting the building!'[Nahjul Balaghah, Sermon 114]

4ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): كُلُّ بِناءٍ ليسَ بِكَفافٍ فهُو وبالٌ على صاحِبِهِ يَومَ القِيامَةِ

4– Imam al-Sadiq (a.s.) said, 'Every building exceeding the bounds of sufficiency will be a dire curse on its owner on the Day of Resurrection.'[al-Kafi, v. 6, p. 531, no. 7]

5ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مَن بَنى فَوقَ مَسكَنِهِ كُلِّفَ حَملَهُ يَومَ القِيامَةِ . .

5– Imam al-Sadiq (a.s.) said, 'He who builds in addition to his own house [unnecessarily] will be made to bear its burden on the Day of Resurrection.'[al-Mahasin, v. 2, p. 446, no. 2531]

Selling a House

بَيعُ الدّارِ

6ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن باعَ داراً ثُمّ لم يَجعَلْ ثَمَنَها في مِثلِها لَم يُبارَكْ لَهُ فيها . .

6– The Prophet (S) said, 'Whoever sells a house and does not invest the money in something of similar value will not be blessed in it [his money].'[Kanz al-'Ummal, no. 5440]

7ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن باعَ مِنكم داراً أو عَقاراً ، فَلْيَعلَمْ أ نَّهُ مالٌ قَمَنٌ أن لا يُبارَكَ لَهُ فيهِ إلّا أن يَجعَلَهُ في مِثلِهِ.

7– The Prophet (S) said, 'Whoever from among you sells a house or some real estate, then let him bear in mind that the money acquired is not worthy of being blessed unless he invests it in something of similar value.'[Kanz al–'Ummal, no. 5441]

Humility

Humility الخُشوع

Humility

الخُشوع

1ـ إرشاد القلوب : في حديثِ المِعراجِ : ما عَرَفَني عَبدٌ وخَشَعَ لي إلّا خَشَعَ لَهُ كُلُّ شيءٍ

1– In the tradition recounting the Prophet's Ascension, Allah says, 'No sooner does a servant come to know Me and humble himself before Me than everything is humbled before him.'[Irshad al–Qulub, p. 203]

2ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : نِعْمَ عَونُ الدُّعاءِ الخُشوعُ

2– Imam Ali (a.s.) said, 'The best aid for supplication is humility.'[Ghurar al–Hikam, no. 9945]

3ـ الإمامُ زينُ العابدينَ (عَلَيهِ الّسَلامُ) ـ في الدُّعاءِ ـ : وأَعوذُ بكَ مِن نَفْسٍ لا تَقْنَعُ وبَطْنٍ لا يَشْبَعُ ، وقَلبٍ لا يَخْشَعُ ـ .

3– Imam Zayn al–Abidin (a.s.) said in his supplication, 'I seek refuge in you from a soul which is never content, a stomach which is not satisfied and a heart which has no humility.'[Iqbal al–A'amal, p. 20]

The Characteristics of the Humble

صِفاتُ الخاشِعينَ

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : أمّا عَلامَةُ الخاشِعِ فأربَعةٌ : مُراقَبَةُ اللّهِ في السِرّ والعَلانِيَةِ ، ورُكوبُ الجَميلِ ، والتَّفَكُّرُ لِيَومِ القِيامَةِ ، والمُناجاةُ للّهِ .

4– The Prophet (S) said, ‘There are four distinguishing marks of the humble ones: they pay constant attention to Allah in private and in public, they carry out good works, they contemplate about the Day of Resurrection, and they engage in intimate supplication with Allah.’[Tuhaf al–’Uqul, no. 20]

5ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : مَن خَشَعَ قَلبُهُ خَشَعَتْ جَوارِحُهُ

5–Imam Ali (a.s.) said, ‘One whose heart is humble, his limbs also humble themselves.’[Ghurar al–Hikam, no. 8172]

Idleness

Idleness الفَراغُ

Idleness

الفَراغُ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أشَدُّ الناسِ حِساباً يَومَ القِيامَةِ المَكفِيُّ الفارِغُ، إن كانَ الشُغلُ مَجهَدَةً فالفَراغُ مَفسَدَةٌ.

1– The Prophet (S) said, ‘The one to be the most harshly judged on the Day of Resurrection will be the capable yet idle [people]. If work is endeavor, idleness is corruptive.’[Tanbih al–Khawatir, v. 1, p. 60]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ اللّهَ يُبغِضُ الصَّحيحَ الفارِغَ، لا في شُغلِ الدنيا ولا في شُغلِ الآخِرَةِ

2– The Prophet (S) said, ‘Verily Allah hates the healthy–bodied idle person, who is neither concerned with his worldly life, nor the Hereafter.’[Sharh Nahjul Balaghah li B. Abi al–Hadid, v. 17, p. 146]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): خَلَّتانِ كثيرٌ مِن الناسِ فيهِما مَفتونٌ: الصِحَّةُ والفَراغُ

3– The Prophet (S) said, ‘There are two things most people are tested with: health and idleness.’[al-Kafi, v. 8, p. 152, no. 136]

4 ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مِن الفَراغِ تكونُ الصَّبوَةُ. .

4– Imam Ali (a.s.) said, ‘From idleness comes desire.’[Ghurar al-Hikam, no. 9251]

5 ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): اِعلَمْ أنَّ الدنيا دارُ بَلِيَّةٍ لم يَفرُغْ صاحِبُها فيها قَطُّ ساعَةً إلّا كانَت فَرغَتُهُ علَيهِ حَسرَةً يَومَ القِيامَةِ .

5– Imam Ali (a.s.) said, ‘Know that the world is a place of trial wherein there is no time a person can afford to be idle, for that time will be a source of regret for him on the Day of Resurrection.’[Nahjul Balaghah, Letter 59]

6ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ما أحَقَّ الإنسانَ أن تكونَ لَهُ ساعَةٌ لا يَشغَلُهُ عَنها شاغِلٌ!

6– Imam Ali (a.s.) said, ‘How deserving man is of having an hour where no one disturbs him!’[Ghurar al-Hikam, no. 9684]

7 ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنْ يَكُنِ الشُّغلُ مَجهَدَةً فاتِّصالُ الفَراغِ مَفسَدَةٌ ..

7– Imam Ali (a.s.) said, ‘If work is endeavor, then continuous idleness is corruptive.’[Bihar al-Anwar, v. 77, p. 419, no. 40]

8 ـ الإمامُ زينُ العابدينَ (عَلَيهِ الّسَلامُ) ـ في دعائهِ ـ: وَاشغَلْ قُلوبَنا بِذِكرِكَ عن كُلِّ ذِكرٍ، وألسِنَتَنا بشُكرِكَ عن كُلِّ شُكرٍ، وجَوارِحَنا بطاعَتِكَ عن كُلِّ طاعَةٍ، فإن قَدَّرتَ لنا فَراغاً مِن شُغلٍ فاجعَلْهُ فَراغَ سلامَةٍ، لاتُدرِكُنا فيهِ تَبِعَةٌ، ولاتَلحَقُنا فيهِ سَأمَةٌ، حتّى يَنصَرِفَ عنّا كُتّابُ السَّيِّئاتِ بصَحيفَةٍ خالِيَةٍ مِن ذِكرِ سَيِّئاتِنا، ويَتَوَلّى كُتّابُ الحَسَناتِ عنّا مَسرورِينَ.

8– Imam Zayn al-Abidin (a.s.) said in his supplication, '…and divert our hearts from every other act of remembrance through Your remembrance, our tongues from every other act of thanksgiving through [being preoccupied with] thanking You, our limbs from every other act of obedience through [being preoccupied with] obedience to You! If You have ordained for us idleness in an occupation, make it an idleness of safety, wherein no ill consequence visits us nor weariness overtakes us as a result! Then the writers of evil deeds may depart from us with a page empty of the mention of our evil deeds, and the writers of good deeds may leave us happy with the good deeds of ours which they have written.'[al-

Sahifa al-Sajjadiyya, Supplication 11]

9ـ الإمامُ زينُ العابدينَ (عَلَيهِ الّسَلامُ) ـ مِن دعائهِ في مكارمِ الأخلاقِ ـ: اللّهُمَّ صَلِّ على محمّدٍ وآلِهِ، واكفِني ما يَشغَلُنِي الاهتِمامُ بهِ، واستَعمِلْني بما تَسألُنِي غَدا عَنهُ، واستَفرِغْ أيّامِي فيما خَلَقتَنِي لَهُ.

9- Imam Zayn al-Abidin (a.s.) said in his supplication, 'O Allah, bless Muhammad and his Household, and spare me the concerns which distract me, employ me in that which You will ask me about tomorrow, and let me pass my days [engaged] in that for which You have created me!'[al-Sahifa al-Sajjadiyya, supplication 20]

10ـ الإمامُ زينُ العابدينَ (عَلَيهِ الّسَلامُ) ـ أيضا ـ: وارزُقْنِي صِحَّةً في عِبادَةٍ، وفَراغاً في زَهادَةٍ ..

10- Imam Zayn al-Abidin (a.s.), in his supplication said, '...and grant me health for the sake of worshipping [You], and idleness for the sake of reclusion.'[al-Sahifa al-Sajjadiyya, supplication 20]

11ـ الإمامُ زينُ العابدينَ (عَلَيهِ الّسَلامُ) ـ مِن دعائهِ في يومِ عَرَفَةَ ـ: وأذِقْني طَعمَ الفَراغِ لِما تُحِبُّ بِسَعَةٍ مِن سَعَتِكَ، والاجتِهادِ فيما يُزلِفُ لَدَيكَ وعِندَك، وأتحِفْني بتُحفَةٍ من تُحَفاتِكَ، واجعَلْ تِجارَتِي رابِحَةً، وكَرَّتي غيرَ خاسِرَةٍ، وأخِفنِي مَقامَكَ، وشَوِّقْني لِقاءَكَ.

11- Imam Zayn al-Abidin (a.s.) said in his supplication on the day of ‘Aarafa, 'Let me taste, through some of Your boundless plenty, the flavour of being free for what You love, and striving in what brings about proximity with You and to You, and give me a gift from among Your gifts! Make my commerce profitable and my return without loss, fill me with fear of Your station, and make me yearn for the meeting with You.'[al-Sahifa al-Sajjadiyya, supplication 47]

12ـ الإمامُ الكاظمُ (عَلَيهِ الّسَلامُ): إنّ اللّهَ تعالى لَيُبغِضُ العَبدَ النَّوّامَ، إنّ اللّهَ تعالى لَيُبغِضُ العَبدَ الفارِغَ . .

12- Imam al-Kazim (a.s.) said, 'Verily Allah, most High, hates the servant who sleeps much; verily Allah, most High, hates the idle servant.' [al-Faqih, v. 3, p. 169, no. 3635]

Ignorance

Ignorance الجَهل

Ignorance

الجَهلِ

1ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : الجَهلُ أدْوَأُ الدّاءِ

1– Imam Ali (a.s.) said, ‘Ignorance is the worst affliction.’[Ghurar al–Hikam, no. 820]

2ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : الجَهلُ مُميتُ الأحْياءِ ومُخَلِّدُ الشَّقاءِ

2– Imam Ali (a.s.) said, ‘Ignorance is death for the living and perpetuates wretchedness.’[Ibid. no. 1464]

3ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : الجَهلُ فَسادُ كُلِّ أمْرٍ

3– Imam Ali (a.s.) said, ‘Ignorance is the ruination of every affair.’[Ibid. no. 930]

4ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : الجَهلُ أصْلُ كُلِّ شَرٍّ

4– Imam Ali (a.s.) said, ‘Ignorance is the root of every evil.’[Ibid. no. 819]

5ـ . الإمامُ عليٌّ (عَلَيهِ السّلامُ) : الحِرْصُ والشَّرَهُ والبُخْلُ نَتيجَةُ الجَهلِ

5– Imam Ali (a.s.) said, ‘Greed, voracity, and stinginess are a result of ignorance.’[Ibid. no. 1694]

6ـ . الإمامُ العسكريُّ (عَلَيهِ السّلامُ) : الجَهلُ خَصْمٌ

6– Imam al–’Askari (a.s.) said, ‘Ignorance is an enemy.’[al–Durra al–B?hira, no. 44]

The Ignorant

الجاهِلِ

7ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إنَّ الجاهِلَ مَن عَصى اللّهَ وإنْ كانَ جَميلَ المَنظَرِ عَظيمَ الخَطَرِ

7- The Prophet (S) said, 'The ignorant is one who disobeys Allah, even if he is beautiful to look at and of great importance.'[Bihar al-Anwar, v. 1, p. 160, no. 39]

8ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : صِفةُ الجاهِلِ : أنْ يَظلِمَ مَن خالَطَهُ ، ويَتَعدّى على منَ هُو دُونَهُ ، ويَتطاوَلَ على مَن هُو فَوقَهُ ، كلامُهُ بغَيرِ تَدَبُّرٍ....

8- The Prophet (S) said, 'The characteristic of an ignorant person is that he oppresses whoever he associates with, acts unjustly towards his subordinates, flatters his superiors, and his speech is without deliberation.'[Tuhaf al-'Uqul, no. 29]

9ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الجاهِلُ لا يَعْرِفُ تَقْصيرَهُ ولا يَقبلُ مِن النَّصيحِ لَهُ

9- Imam Ali (a.s.) said, 'An ignorant person does not see his own shortcomings and is not willing to accept any advice concerning them.'[Ghurar al-Hikam, no. 1809]

10ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الجاهِلُ مَيِّتٌ وإنْ كانَ حَيّاً

10- Imam Ali (a.s.) said, 'An ignorant person is dead, even though he is living.'[Ibid. no. 1125]

11ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الجاهِلُ مَنِ انْخَدَعَ لِهَواهُ وغُرورِهِ

11- Imam Ali (a.s.) said, 'The ignorant is one who has allowed himself to be deceived by his desires and whims.'[Ghurar al-Hikam, no. 1285]

12ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : لا تَرى الجاهِلَ إلّا مُفْرِطاً أو مُفَرِّطاً . .

12- Imam Ali (a.s.) said, 'You will not see an ignorant person except that he is either committing excess in what he does or falling short of what he ought to do.'[Nahjul Balaghah, Saying 70]

13ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : إنَّما الجاهِلُ مَنِ اسْتَعْبَدتْهُ المَطالِبُ . .

13- Imam Ali (a.s.) said, 'The ignorant is one whose desires have enslaved him.'[Ghurar al-Hikam, no. 3864]

14ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الجاهِلُ عَبدُ شَهْوتِه . .

14– Imam Ali (a.s.) said, ‘The ignorant is a slave of his desires.’[Ibid. no. 449]

15ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : عَملُ الجاهِلِ وبَالٌ ، وعِلمُهُ ضلالٌ.

15– Imam Ali (a.s.) said, ‘The deeds of the ignorant are doomed and his knowledge is error.’[Ibid. no. 6327]

16ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : إنَّ الجاهِلَ مَن عَدّ نَفسَهُ بما جَهِلَ مِن مَعرفَةِ العِلمِ ـ عالِماً ، وبِرَأيِهِ مُكْتَفياً ، فمَا يَزالُ للعُلماءِ مُباعِداً وعَلَيهِم زارِياً ، ولِمَن خَالفَهُ مُخَطِّئاً ، ولِمَا لَم يَعْرِفْ مِن الأُمورِ مُضَلِّلاً ، فإذا وَرِدَ علَيهِ مِن الأُمورِ ما لَم يَعْرِفْهُ أنْكَرَهُ وكَذّبَ بِهِ وقالَ بجَهالَتِهِ : ما أعْرِفُ هذا! وما أراهُ كانَ! وما أظُنُّ أنْ يَكونَ! وأنّى كانَ؟! وذلكَ لِثِقَتِهِ بِرَأْيِه وقِلَّةِ مَعْرِفَتِهِ بجَهالَتِهِ! فمَا يَنْفَكُّ بما يَرى مِمّا يَلْتَبِسُ علَيهِ رأيُهُ مِمّا لا يَعْرِفُ للجَهلِ مُسْتَفيداً، وللحقّ مُنكِراً، وفي الجَهالَةِ مُتَحيّراً، وعن طَلَبِ العِلمِ مُسْتَكبِراً.

16– Imam Ali (a.s.) said, ‘The ignorant is one who considers himself knowledgeable about what he is [in actual fact] ignorant of, and he is content with his own opinion. His attachment to scholars only increases his estrangement [from knowledge] since he is constantly finding fault with them. He deems invalid the views of those who oppose him, and that which he does not understand he sees as fallacious. If he comes across something that he does not know, he denies it and falsifies it saying, ‘I have never heard of this!’ or ‘I do not see it as possible! or ‘How can it be!’ or ‘Where is this from?’ This is due to his confidence in his own opinion and the paucity of his awareness of his own ignorance.

For this reason he is attached to what he sees as beneficial from his own mistaken opinion, and as a consequence, denies the truth, remains confused in his own ignorance and too proud to seek knowledge.’[Tuhaf al–’Uqul, no. 73]

17ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): مِن أخلاقِ الجاهِلِ الإجابَةُ قَبلَ أنْ يَسمَعَ، والمُعارَضَةُ قَبلَ أنْ يَفْهَمَ، والحُكْمُ بما لا يَعْلَمُ.

17– Imam al–Sadiq (a.s.) said, ‘The attributes of the ignorant are that: he answers before listening, objects before understanding, and passes judgment on that which he does not know.’[A’alam al–Din, no. 303]

18ـ الإمامُ الهاديُّ (عَلَيهِ السّلامُ) : الجاهِلُ أسِيرُ لِسانِهِ.

18– Imam al–Hadi (a.s.) said, ‘The ignorant is a prisoner of his tongue.’[al–Durra al–Bahira, no. 41]

The Most Ignorant of People

أجهَلُ النّاسِ

19- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : أجْهلُ النّاسِ المُغتَرُّ بقَولِ مادِحٍ مُتَملِّقٍ ، يُحسِّنُ لَهُ القَبيحَ ويُبغِّضُ إلَيهِ النَّصيحَ19

19– Imam Ali (a.s.) said, 'The most ignorant of people is one who is deluded by the praise of a flatterer who beautifies evil to him and renders a sincere advice detestable.'[Ghurar al-Hikam, no. 3262]

20- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : غايةُ الجَهلِ تَبَجُّحُ المَرءِ بِجَهْلِهِ20

20– Imam Ali (a.s.) said, 'The utter extremity of ignorance is for one to glorify his own ignorance.'[Ghurar al-Hikam, no. 6371]

21- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : أعظَمُ الجَهلِ جَهلُ الإنسانِ أمرَ نَفْسِهِ21

21– Imam Ali (a.s.) said, 'The greatest form of ignorance is for a person to be ignorant of the condition of his own self.'[Ibid. no. 2936]

What is Sufficient to be Considered Ignorant

كَفى بِذلِكَ جَهلاً

22- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : كَفى بالمرءِ جَهلاً أنْ يَرتَكِبَ ما نَهى عَنهُ22 . .

22– Imam Ali (a.s.) said, 'It suffices for one to be considered ignorant if he commits that which is forbidden.'[MaO?lib al-Sa'Ul, no. 55]

23- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : حَسْبكَ مِن الجَهلِ أنْ تُعجَبَ بعِلْمِكَ23 . .

23– Imam Ali (a.s.) said, 'Self-admiration in one's knowledge is sufficient to be considered ignorance.' [Amali al-Tusi, p. 56, no. 78]

24- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : كفى بالمرءِ جَهلاً أنْ يَجْهَلَ قَدْرَهُ. .

24– Imam Ali (a.s.) said, ‘It suffices as ignorance to be unaware of one’s status.’[Ghurar al-Hikam, no. 7050]

25- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : لا تَتَكلّمْ بكُلِّ ما تَعلَمُ فكَفى بذلكَ جَهلاً. .

25– Imam Ali (a.s.) said, ‘Do not utter all that you know since that is enough to be considered ignorance.’[Ibid. no. 10187]

26- الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : كفى بخَشيَةِ اللّهِ عِلْما ، وكفى بالاغْتِرارِ باللّهِ جَهْلاً. .

26– Imam al-Sadiq (a.s.) said, ‘[Possessing] fear of Allah suffices as knowledge, and being conceited towards Him suffices as ignorance.’[Bih?r al-Anw?r, v. 70, p. 379, no. 26]

The Interpretation of Ignorance

تَفسيرُ الجَهلِ

27- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مِن الجَهل أنْ تُظهِرَ كلَّ ماعَلِمْتَ.

27– The Prophet (S) said, ‘Ignorance is to display all that you know.’[Tanbih al-Khawatir, v. 2, p. 122]

28- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : الرُّكونُ إلى الدُّنيا مَع ما تُعايِنُ مِنها جَهلٌ.

28– Imam Ali (a.s.) said, ‘Relying on this world in spite of all that you face therein is ignorance.’[Nahjul Balaghah, Saying 384]

29- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : رَغْبَتُكَ في المُستَحيلِ جَهلٌ.

29– Imam Ali (a.s.) said, ‘Your desire for the impossible is ignorance.’[Ghurar al-Hikam, no. 5384]

30- الإمامُ الحسنُ (عَلَيهِ السّلامُ) - لمّا سألَهُ أبوه عن تفسيرِ الجَهلِ - : سُرعةُ الوُثوبِ علَى الفُرْصةِ قبلَ الاسْتِمْكانِ مِنها ، والامْتِناعُ عنِ الجَوابِ.

30- Imam al-Hasan (a.s.), when his father asked him the meaning of ignorance, said, 'It is hastening to snatch up an opportunity before having made oneself capable [of fulfilling it], and it is to refuse to answer.'[Ma'ani al-Akhbar, p. 401, no. 62]

31- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : الجَهلُ في ثلاثٍ : في تَبدُّلِ الإخْوانِ ، والمُنابَذَةِ بغَيرِ بَيانٍ ، والتَّجَسُّسِ عمّا لا يَعنِي.

31- Imam al-Sadiq (a.s.) said, 'Ignorance lies in three things: in compromising one's brothers, declaring war without the command to do so, and spying into affairs that do not concern one.'[Tuhaf al-'Uqul, no. 317]

32- الإمامُ العسكريُّ (عَلَيهِ الّسَلامُ) : مِن الجَهلِ الضّحكُ من غيرِ عَجَبٍ . .

32- Imam al-'Askari (a.s.) said, 'Ignorance is to laugh without any reason.'[Ibid. no. 487]

Man is Averse To What He is Ignorant of

الإنسانُ عَدُوٌّ لِما يَجهَلُ

33- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : النّاسُ أعْداءُ ما جَهِلوهُ . .

33- Imam Ali (a.s.) said, 'People are antagonists of what they are ignorant of.'[MaO?lib al-Sa'Ul, no. 57]

34- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : مَن جَهِلَ شيئا عابَهُ . .

34- Imam Ali (a.s.) said, 'He who is ignorant of something finds fault with it.'[Kashf al-Ghamma, v. 3, p. 137]

35- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : قلتُ أرْبَعاً أنزلَ اللّهُ تعالى تَصديقي بها في كِتابِهِ...قُلتُ : مَن جَهِلَ شيئا عادَاهُ، فأنْزلَ اللّهُ: «بَلْ كَذَّبوا بِما لَم يُحيطوا بِعِلْمِهِ».

35- Imam Ali (a.s.) said, 'I have said four things which Allah has verified with verses He has revealed in His Book ... ***I said: 'He who is ignorant of something will oppose it', and He revealed: "Rather, they deny that whose knowledge they do not comprehend".*** [***Qur'an 10:39***]

36ـ . الإمامُ عليٌّ (عَلَيهِ السّلامُ) : لا تُعادوا ما تَجهَلونَ ؛ فإنَّ أكثرَ العِلمِ فيما لا تَعْرِفونَ

36– Imam Ali (a.s.) said, ‘Do not oppose that which you are ignorant of; for most knowledge lies in that which you cannot fathom.’[Bihar al-Anwar, no. 10246]

Imprisonment

Imprisonment الحَبْس

Those Who May Be Imprisoned

مَن يَجوزُ حَبسُهُ

1ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : يَجِبُ على الإمامِ أنْ يَحْبِسَ الفُسّاقَ مِن العُلَماءِ ، والجُهّالَ مِن الأطِبّاءِ ، والمَفالِيسَ مِن الأكْرِياءِ.

1– Imam Ali (a.s.) said, ‘It is incumbent upon the Imam to imprison the reckless from among the scholars, the ignorant from among the physicians, and the bankrupt from among the lease-holders.’[al-Faqih, v. 3, p. 31, no. 3266]

2ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : إذا ارْتَدَّتِ المَرأةُ عنِ الإسلامِ لَم تُقْتَلْ ، ولكنْ تُحْبَسُ أبداً

2– Imam Ali (a.s.) said, ‘If a Muslim woman becomes an apostate, abandoning Islam, she is not killed but is imprisoned for life.’[Tahdhib al-Ahkam, v. 10, p. 142, no. 569]

3ـ الكافي : إنّ أميرَ المؤمنينَ (عَلَيهِ السّلامُ) كانَ لا يَرى الحَبْسَ إلّا في ثلاثٍ : رجُلٌ أكلَ مالَ اليَتيمِ، أو غَصَبَهُ ، أو رجُلٌ اؤتُمِنَ على أمانَةٍ فَذَهبَ بِها.

3– It is narrated in al-Kafi: Verily the Commander of the Faithful (a.s.) restricted imprisonment to only three cases: a man consuming the property of an orphan unlawfully, or usurping it, or a man who takes off with what he has been entrusted with.[al-Kafi, v. 7, p. 263, no. 21]

Jailing the Warrantor until the Return of the Warranted

حَبسُ الكَفيلِ إلى حينِ حُضورِ المَكفولِ

4- الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : أُتيَ أميرُ المؤمنينَ (عَلَيهِ السّلامُ) برجُلٍ قد تَكفَّلَ بنَفْسِ رجُلٍ، فحَبسَهُ وقالَ: اطلُبْ صاحِبَكَ.

4– Imam al-Sadiq (a.s.) said, 'A man was brought to the Commander of the Faithful (a.s.), who had bailed the life of another man. He imprisoned him, saying, 'Ask for your companion now.'[Wasa'il al-Shi'ah, v. 13, p. 156, no. 1]

The One Imprisoned for Life

مَن يُخَلَّدُ فِي السِّجنِ

5- الإمامُ الباقرُ (عَلَيهِ السّلامُ) - في رجُلٍ أمَرَ رجُلاً بقَتلِ رجُلٍ فقَتلَهُ - : يُقْتَلُ بِهِ الّذي قَتَلَهُ ، ويُحْبَسُ الآمِرُ بقَتْلِهِ في السِّجْنِ حتّى يَموتَ.

5– Imam al-Baqir (a.s.) said, about a man who had ordered another man to kill someone, which he had done – 'He who killed him must be killed, and he who ordered the killing must be imprisoned until he dies.'[al-Kafi, v. 7, p. 285, no. 1]

6- الإمامُ الصّادق (عَلَيهِ السّلامُ) : قَضى عَلِيٌّ (عَلَيهِ السّلامُ) في رَجُلَينِ أمسَكَ أحَدُهُما وقَتَلَ الآخَرُ فَقالَ : يُقتَلُ القاتِلُ ويُحبَسُ الآخَرُ حَتّى يَموتَ غَمّاً كَما حَبَسَهُ عَلَيهِ حَتّى ماتَ غَمّاً.

6– Imam al-Sadiq (a.s.) said, 'Only three types of people are imprisoned for life: he who holds another hostage to prevent himself from being killed, the woman who becomes an apostate, and the one who steals even after having had his hand and foot cut [as corporal punishment for previous thefts].'[al-Faqih, v. 3, p. 31, no. 3264]

Imprisonment after Punishment and Acknowledgment of the Truth

الحَبسُ بَعدَ إقامَةِ الحَدِّ ومَعرِفَةِ الحَقِّ

7ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : حَبْسُ الإمامِ بعدَ الحَدِّ ظُلْمٌ

7– Imam Ali (a.s.) said, ‘It is unjust for the Imam to imprison the culprit after punishment.’[Tahdhib al-Ahkam, v. 6, p. 314, no. 870]

8ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : الحَبسُ بَعدَمعرِفَةِ الحقِّ ظُلْمٌ

8– Imam Ali (a.s.) said, ‘Imprisonment after acknowledgment of the truth is injustice.’[Mustadrak al-Wasa’il, v. 17, p. 403, no. 21672]

The Rights of the Prisoner

حُقوقُ المَحبوسِ

9ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : أنَّهُ [عَلِيّا] كانَ يَعْرِضُ السّجونَ في كُلِّ يَومِ جُمُعةٍ؛ فمَن كانَ علَيهِ حَدٌّ أقامَهُ، ومَن لَم يَكُن علَيهِ حَدٌّ خلّى سَبيلَهُ.

9– Imam Ali (a.s.) used to inspect the prisons every Friday; he punished the convicts and released those who had no charge against them.’[Mustadrak al-Wasa’il, v. 18, p. 36, no. 21943]

10ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : على الإمامِ أنْ يُخرِجَ المَحْبوسينَ في الدَّينِ يَومَ الجُمُعةِ إلى الجُمُعةِ ، ويَومَ العِيدِ إلى العِيدِ ، فيُرسِلَ مَعهُم ، فإذا قَضَوُا الصَّلاةَ والعِيدَ رَدّهُم إلى السِّجنِ .

10– Imam al-Sadiq (a.s.) said, ‘It is the duty of the Imam to release the prisoners on financial charges on Fridays and ‘Ayd [religious festivals] to observe the congregational prayer. He may send them guarded, and when they complete the prayers and the feast, he should return them to the prison.’[al-Faqih, v. 3, p. 31, no. 3265]

Infallibility

Infallibility العِصمَةُ

Infallibility

تَفسِيرُ المَعصُومِ

1- الإمامُ عليٌّ عليه‌السلام : من أُلهِمَ العِصمَةَ أمِنَ الزَّلَلَ .

1– Imam Ali (a.s.) said, 'He who is divinely granted infallibility is safe from error.'[Ghurar al-Hikam, no. 8469]

2- معاني الأخبار عن الإمامِ الكاظم عن آبائه عن الإمامِ زينِ العابدينَ: الإمامُ مِنّا لا يَكونُ إلّا مَعصوماً، ولَيسَتِ العِصمَةُ في ظاهِرِ الخِلقَةِ فيُعرَفَ بِها ، ولِذلكَ لا يَكونُ إلّا مَنصوصاً. فقيلَ لَهُ: يَابنَ رَسولِ اللّهِ ، فَما مَعنَى المَعصومِ؟ فقالَ: هُوَ المُعتَصِمُ بِحَبلِ اللّهِ ، وحَبلُ اللّهِ هُوَ القُرآنُ، لا يَفتَرِقانِ إلى يَومِ القِيامَةِ، والإمامُ يَهدي إلَى القُرآنِ، والقُرآنُ يَهدي إلَى الإمامِ ، وذلكَ قَولُ اللّهِ عزَّوجلَّ: «إنَّ هذا القُرآنَ يَهْدي لِلَّتي هِيَ أقْوَمُ».

2– Imam Zayn al-Abidin (a.s.) said, 'An Imam from among us can only be infallible. Infallibility is not an outward physical feature that can be noticed which is why it must be documented [in the Qur'an or traditions].' He was then asked, 'O son of the Prophet, and what does infallible mean' to which he replied, 'It refers to one who clings fast to the rope of Allah, and the rope of Allah is the Qur'an. They do not separate from each other until the Day of Resurrection, and the Imam guides to the Qur'an and the Qur'an guides to the Imam, which is the purport of Allah's saying [in the Qur'an] ***"Verily this Qur'an guides to what is most upright"*[*Qur'an 17:9*].**' [Ma'ani al-Akhbar, p. 132, no. 1]

3- الإمامُ الصّادقُ (عَلَيهِ السَّلامُ) ـ لَمّا سَأَلَهُ هِشامٌ عَن مَعنَى المَعصومِ ـ: المَعصومُ هُوَ المُمتَنِعُ بِاللّهِ مِن جَميعِ مَحارِمِ اللّهِ ، وقالَ اللّهُ تَبارَكَ وتَعالى: «ومَن يَعتَصِمْ بِاللّهِ فقَد هُدِيَ إلى صِراطٍ مُستَقيمٍ»

3– Imam al-Sadiq (a.s.), in reply to Hisham's question about the meaning of infallible, said, 'The infallible [Imam] is prevented by Allah from all acts which Allah has prohibited, and Allah, Blessed and most High, says ***"And whoever takes recourse in Allah is certainly guided to a straight path"*[*Qur'an 3:101*].**[Ibid. no. 2]

Factors that Bring About Sinlessness

مُوجِباتُ العِصمَةِ

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ اللّهَ عزَّ ذِكرُهُ يَعصِمُ مَن أطاعَهُ، ولا يَعتَصِمُ بِهِ مَن عَصاهُ

4– The Prophet (S) said, ‘Verily Allah, Exalted be His remembrance, protects [from sin] whoever obeys Him, and whoever disobeys Him does not benefit from His protection.’ [al-Kafi, v. 8, p. 82, no. 39]

5ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): الاعِتبارُ يُثمِرُ العِصمَةَ. .

5– Imam Ali (a.s.) said, ‘Drawing lessons [from past experiences] gives rise to sinlessness.’[Ghurar al-Hikam, no. 879]

6ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): إنَّ التَّقوى عِصمَةٌ لَكَ في حَياتِكَ ، وزُلفى لَكَ بَعدَ مَماتِكَ

6– Imam Ali (a.s.) said, ‘Verily Godwariness is a protection [against sin] for you in your life, and a great profit for you after your death.’[Ghurar al-Hikam, no. 3466]

7ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): بِالتَّقوى قُرِنَتِ العِصمَةُ

7– Imam Ali (a.s.) said, ‘Sinlessness is fastened with Godwariness.’[Ghurar al-Hikam, no. 4316]

8ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): الحِكمَةُ عِصمَةٌ ، العِصمَةُ نِعمَةٌ

8– Imam Ali (a.s.) said, ‘Wisdom is sinlessness, and sinlessness is a bounty.’[Ghurar al-Hikam, no. 12]

9ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ) ـ في مُناجاتِهِ ـ: إلهي ، لا سَبيلَ إلى الاحتِراسِ مِنَ الذَّنبِ إلّا بِعِصمَتِكَ ، ولا وُصولَ إلى عَمَلِ الخَيراتِ إلّا بِمَشِيئَتِكَ ، فكَيفَ لي بِإفادَةِ ما أسلَفتَني فيهِ مَشيئَتَكَ ؟! وكَيفَ لي بِالاحتِراسِ مِنَ الذَّنبِ ما إن لَم تُدرِكْني فيهِ عِصمَتُكَ؟!

9– Imam Ali (a.s.) said in his intimate supplication, ‘My God, I have no way to guard myself from sin except through Your protection, and no way to attain good deeds except by Your will. So how can I ever benefit from that which You have preceded with Your will! And how can I ever guard myself from sins as long as Your protection does not cover me therein!’[al-Balad al-Amin, p. 315]

10ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): إذا عَلِمَ اللّهُ تَعالى حُسنَ نِيَّةٍ مِن أحَدٍ اكتَنَفَهُ بِالعِصمَةِ. .

10– Imam al-Baqir (a.s.) said, ‘When Allah, most High, knows the good intention of a person, He

encompasses him with His protection from all sides.’[Bihar al-Anwar, v. 78, p. 188, no. 41]

The Infallibility of the Imam

عِصمَةُ الإمامِ

The Infallibility of the Imam[1]

11ـ . . الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) ـ في صِفَةِ الإمامِ ـ: مَعصوماً مِنَ الزَّلّاتِ ، مَصوناً عَنِ الفَواحِشِ كُلِّها

11– Imam al-Sadiq (a.s.) said, describing the Imam, ‘He is immune from committing all errors, well-protected from all acts of indecency.’[al-Kafi, v. 1, p. 204, no. 2]

12ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): نَحنُ تَراجِمَةُ أمرِ اللّهِ ، نَحنُ قَومٌ مَعصُومونَ

12– Imam al-Sadiq (a.s.) said, ‘We are the interpreters of Allah’s command, we are the infallible people.’[al-Kafi, v. 1, p. 269, no. 6]

13ـ الإمامُ الرِّضا (عَلَيهِ الّسَلامُ): الإمامُ: المُطَهَّرُ مِنَ الذُّنوبِ ، والمُبَرَّأُ عَنِ العُيوبِ

13– Imam Ar-Ridha’ (a.s.) said, ‘An Imam is purified from sins, immune from all flaws.’[al-Kafi, v. 1, p. 200, no. 1]

14ـ الإمامُ الرِّضا (عَلَيهِ الّسَلامُ): . . . فهُوَ مَعصومٌ مُؤَيَّدٌ مُوَفَّقٌ مُسَدَّدٌ ، قَد أمِنَ مِنَ الخَطايا والزَّلَلِ والعِثارِ ، يَخُصُّهُ اللّهُ بِذلكَ لِيَكونَ حُجَّتَهُ عَلى عِبادِهِ وشاهِدَهُ عَلى خَلقِهِ .

14– Imam Ar-Ridha’ (a.s.) said, ‘He [i.e. the Imam] is therefore infallible, divinely supported, aided, and shielded; being immune from all mistakes, errors and lapses. Allah has endowed him that in order to make Him His proof on the servants and His witness over creation.’[al-Kafi, v. 1, p. 203, no. 1]

1. The word ‘Imam’ in this sub-section refers specifically to the Im?ms from the Prophet’s household, from the progeny of Imam ALI (a.s.) (ed.)

Infatuation

Infatuation العِشقُ

The Reprehensibility of Infatuation

ذَمُّ العِشقِ

1ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الهِجرانُ عُقوبَةُ العِشقِ

1– Imam Ali (a.s.) said, ‘Separation from one’s beloved is the penalty for infatuation.’ [Bihar al–Anwar, v. 78, p. 11, no. 70]

2ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ومَن عَشِقَ شَيئاً أعشى (أعمى) بَصَرَهُ وأمرَضَ قَلبَهُ ، فَهُوَ يَنظُرُ بِعَينٍ غَيرِ صَحيحَةٍ ، ويَسمَعُ بِأُذُنٍ غَيرِ سَميعَةٍ ، قَد خَرَقَتِ الشَّهَواتُ عَقلَهُ ، وأماتَتِ الدّنيا قَلبَهُ.

2– Imam Ali (a.s.) said, ‘The one who is infatuated with something, his eyes become blind and his heart becomes sick, such that he sees with unsound eyes and hears with deaf ears, his base desires having torn apart his reason and [love of] the world having killed his heart.’ [Nahjul Balaghah, Sermon 109]

3ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) ـ لَمّا سُئلَ عَنِ العِشقِ ـ: قُلوبٌ خَلَت من ذِكرِاللّهِ فأذاقَها اللّهُ حُبَّ غَيرِهِ

3– Imam al–Sadiq (a.s.), when asked about infatuation, replied, ‘Hearts that are empty of the remembrance of Allah are given to taste by Allah the love of other than Him.’ [Amali al–Saduq, p. 531, no. 3]

The Reward for One Who Despite His Infatuation Restrains Himself

ثَوابُ مَن عَشِقَ وعَفَّ

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن عَشِقَ فكَتَمَ وعَفَّ فماتَ فَهُوَ شَهيدٌ

4– The Prophet (S) said, ‘Whoever loves someone passionately, then suppresses his love in order to remain chaste and dies in the process, is a martyr.’[Kanz al–’Ummal, no. 7000]

ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): ما المُجاهِدُ الشَّهيدُ في سَبيلِ اللّهِ بِأعظَمَ أجراً مِمَّن قَدَرَ فعَفَّ5

5– Imam Ali (a.s.) said, ‘The fighter who is martyred in the way of Allah has no greater reward than the one who is able to sate his lust but restrains himself.’[Nahjul Balaghah, Saying 474]

Infatuation with Allah

عِشقُ اللّهِ

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): يَقولُ اللّهُ عزَّوجلَّ: إذا كانَ الغالِبُ عَلَى العَبدِ الاشتِغالَ بي جَعَلتُ بُغيَتَهُ ولَذَّتَهُ6 في ذِكري ، فإذا جَعَلتُ بُغيَتَهُ ولَذَّتَهُ في ذِكري عَشِقَني وعَشِقتُهُ ، فإذا عَشِقَني وعَشِقتُهُ رَفَعتُ الحِجابَ فيما بَيني وبَينَهُ ، وصَيَّرتُ ذلكَ تَغالُبا عَلَيهِ ، لا يَسهو إذا سَها النّاسُ.

6– The Prophet (S) said, ‘Allah, Mighty and Exalted, says, ‘When a servant’s predominant state is preoccupation with Me then I make the object of his desire My remembrance and place his pleasure therein. And when I make My remembrance the object of his desire and place his pleasure therein, he becomes infatuated with Me and I with him. And when he becomes infatuated with Me and I with him, I remove all veils between Me and him, and make this state predominate over him where he is never again negligent even when other people are.’[Kanz al–’Ummal, no. 1872]

Inner Knowledge

Inner Knowledge1 المَعرِفَةَ

The Importance of Inner Knowledge

قيمَةُ المَعرِفَةِ

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أفضَلُكُم إيماناً أفضَلُكُم مَعرِفَةً1

1– The Prophet (S) said, ‘The ones from among you with the best faith are the ones with the best inner knowledge.’[Jami’a al-Akhbar, p. 36, no. 18]

2ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): العِلمُ أوَّلُ دَليلٍ، والمَعرِفَةُ آخِرُ نِهايَةٍ

2– Imam Ali (a.s.) said, ‘Knowledge is the first proof whereas inner knowledge is the last step in the conclusion.’[Ghurar al-Hikam, no. 2061]

3ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): المَعرِفَةُ نورُ القَلبِ

3– Imam Ali (a.s.) said, ‘Inner knowledge is the light of the heart.’[Ghurar al-Hikam, no. 538]

4ـ الإمامُ الحسينُ (عَلَيهِ السّلامُ): دِراسَةُ العِلمِ لِقاحُ المَعرِفةِ

4– Imam al-Husayn (a.s.) said, ‘The acquisition of knowledge is the seed for [the growth of] inner knowledge.’[Bihar al-Anwar, v. 78, p. 128, no. 11]

5ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): لا يَقبَلُ اللّهُ عَمَلاً إلّا بِمَعرِفَةٍ، ولا مَعرِفَةً إلّا بِعَمَلٍ ، فمَن عَرَفَ دَلَّتهُ المَعرِفَةُ عَلَى العَمَلِ ، ومَن لَم يَعمَلْ فلا مَعرِفَةَ لَهُ .

5– Imam al-Sadiq (a.s.) said, ‘Allah does not accept any act without inner knowledge [i.e. awareness of what one is doing], and inner knowledge only comes through prior action. So whoever knows intrinsically, his knowledge will lead him to action, and whoever does not act does not have any inner knowledge.’[al-Kafi, v. 1, p. 44, no. 2]

Impediments to Inner Knowledge

مَوانِعُ المَعرِفَةِ

6ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): نورُ الحِكمَةِ الجُوعُ، والتَّباعُدُ مِنَ اللّهِ الشِّبَعُ ، والقُربَةُ إلَى اللّهِ حُبُّ المَساكينِ والدُّنُوُّ مِنهُم ، لا تَشبَعوا فَيُطفَأَ نورُ المَعرِفةِ مِن قُلوبِكُم.

6– The Prophet (S) said, ‘The light of inner knowledge is brought about by hunger whereas distance from Allah is caused by satiety. Proximity to Allah is brought about by loving the poor and drawing near to them, so do not eat to your fill lest the light of inner knowledge be extinguished from your

hearts.’[Bihar al-Anwar, v. 70, p. 71, no. 20]

The Inner Knowledge of the Self

مَعرِفَةُ النَّفسِ

7ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): مَعرِفَةُ النَّفسِ أنفَعُ المَعارِفِ..

7– Imam Ali (a.s.) said, ‘The inner knowledge of the self is the most beneficial of all such knowledge.’[Ghurar al-Hikam, no. 9865]

8ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): نالَ الفَوزَ الأكبَرَ مَن ظَفِرَ بِمَعرِفَةِ النَّفسِ..

8– Imam Ali (a.s.) said, ‘The one who attains knowledge of his own self has obtained the greatest victory indeed.’[Ghurar al-Hikam, no. 9965]

9ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): كَيفَ يَعرِفُ غَيرَهُ مَن يَجهَلُ نَفسَهُ؟!

9– Imam Ali (a.s.) said, ‘How can one who is ignorant of his own self expect to know others?!’[Ghurar al-Hikam, no. 6998]

10ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): مَن عَرَفَ نَفسَهُ جاهَدَها ، مَن جَهِلَ نَفسَهُ أهمَلَها. .

10– Imam Ali (a.s.) said, ‘He who gains inner knowledge of his self combats it, and he who remains ignorant of his self, neglects it.’[Ghurar al-Hikam, nos. 7855-7856]

11ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): مَن عَرَفَ اللّهَ تَوَحَّدَ ، مَن عَرَفَ نَفسَهُ تَجَرَّدَ ، مَن عَرَفَ الدّنيا تَزَهَّدَ ، مَن عَرَفَ النّاسَ تَفَرَّدَ .

11– Imam Ali (a.s.) said, ‘He who attains inner knowledge of Allah leads a life of unity [reflecting Allah’s Divine Unity]; he who attains inner knowledge of his self strips himself [of all that hinders its progress]; he who attains inner knowledge about this world abstains from it; and he who attains inner knowledge about people prefers solitude.’[Ghurar al-Hikam, nos. 7829-7832]

12ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): أكثَرُ النّاسِ مَعرِفَةً لِنَفسِهِ أخوَفُهُم لِرَبِّهِ. .

12– Imam Ali (a.s.) said, ‘The person who knows his self the best is he who fears his Lord the most.’[Ghurar al–Hikam, no. 3126]

13ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): مَن عَرَفَ نَفسَهُ عَرَفَ رَبَّهُ. .

13– Imam Ali (a.s.) said, ‘He who attains inner knowledge of his self attains inner knowledge of his Lord.’[Ghurar al–Hikam, no. 7946]

14ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): يَنبَغي لِمَن عَلِمَ شَرَفَ نَفسِهِ أن يُنَزِّهَها عَن دَناءَةِ الدّنيا. .

14– Imam Ali (a.s.) said, ‘It befits one who knows the dignity of his own self to deem it too great for the vileness of this world.’[Ghurar al–Hikam, no. 1093]

15ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): يَنبَغي لِمَن عَرَفَ نَفسَهُ أن يَلزَمَ القَناعَةَ والعِفَّةَ..

15– Imam Ali (a.s.) said, ‘It befits one who knows the dignity of his own self to adhere to temperance and self–restraint.’[Ghurar al–Hikam, no. 10927]

16ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): يَنبَغي لِمَن عَرَفَ نَفسَهُ أن لا يُفارِقَهُ الحُزنُ والحَذَرُ..

16– Imam Ali (a.s.) said, ‘It befits one who knows the dignity of his own self to never allow a sorrowful and self–cautious state to leave him.’[Ghurar al–Hikam, no. 10937]

17ـ الإمامُ زينَ العابدينُ (عَلَيهِ الّسَلامُ) ـ في الدُّعاءِ ـ: واجعَلنا مِنَ الّذين عَرَفوا أنفُسَهُم ، وأيقَنوا بِمُستَقَرِّهِم ، فكانَت أعمارُهُم في طاعَتِكَ تَفنى.

17– Imam Zayn al–Abidin (a.s.) said in one of his supplications, ‘Make us from among those who have attained inner knowledge of their selves and are convinced of their true abode, such that they spend their whole lives in Your obedience.’[Bihar al–Anwar, v. 94, p. 128, no. 19]

18ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ) ـ في وَصِيَّتِهِ لِجابِرٍ الجُعفيّ ـ: لا مَعرِفَةَ كَمَعرِفَتِكَ بِنَفسِكَ..

18– Imam al–Baqir (a.s.) said in his advice to Jabir al–Ju’afi, ‘There is no inner knowledge like your inner knowledge of your own self.’[Tuhaf al–’Uqul, no. 286]

1. The Arabic ‘ma’arifa’ denotes inner knowledge discerned and understood by the heart, often referring to intrinsic

knowledge of higher truths, of the soul, and of Allah, which fuels one to perform good deeds and leads one closer to Allah. This is in contrast to the Arabic ‘Ailm which denotes acquired and learned knowledge in any field, which may or may not lead to action or proximity to Allah (ed.)

Inner Knowledge of Allah

Inner Knowledge Of Allah مَعرِفَةُ اللّهِ

The Virtue of Attaining Inner Knowledge of Allah

فَضلُ مَعرِفَةِ اللّهِ

1ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن عَرَفَ اللّهَ كَمُلَت مَعرِفتُهُ

1– The Prophet (S) said, ‘He who attains inner knowledge of Allah has achieved perfection in his knowledge indeed.’[Ghurar al-Hikam, no. 7999]

2ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَعرِفةُ اللّهِ سُبحانَهُ أعلى المَعارِفِ

2– Imam Ali (a.s.) said, ‘The inner knowledge of Allah, Glory be to Him, is the highest of knowable truths.’[Ghurar al-Hikam, no. 9864]

3ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): ما يَسُرُّني لَو مِتُّ طِفلاً وأُدخِلتُ الجَنَّةَ ولم أكبُرْ فأعرِفَ رَبّي عَزَّوجلَّ

3– Imam Ali (a.s.) said, ‘I would not be pleased to die as a child and be made to enter Paradise without being able to grow up and get to know my Lord, Mighty and Exalted.’[Kanz al-’Ummal, no. 36472]

4ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): ثَمَرَةُ العِلمِ مَعرِفَةُ اللّهِ

4– Imam Ali (a.s.) said, ‘The fruit of knowledge is attaining inner knowledge of Allah.’[Ghurar al-Hikam, no. 4586]

5ـ . . الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن سَكَنَ قَلبَهُ العِلمُ بِاللّهِ سَكَنَهُ الغِنى عَن خَلقِ اللّهِ

5– Imam Ali (a.s.) said, ‘He whose heart finds peace in knowing Allah, finds peace in being needless of Allah’s creatures.’[Ghurar al-Hikam, no. 8896]

6ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): لَو يَعلَمُ النّاسُ ما في فَضلِ مَعرِفةِ اللّهِ عَزَّوجلَّ ما مَدُّوا أعيُنَهُم إلى ما مَتَّعَ اللّهُ بِهِ الأعداءَ مِن زَهرَةِ الحَياةِ الدّنيا ونَعيمِها ، وكانَت دُنياهُم أقَلَّ عِندَهُم مِمّا يَطَؤونَهُ بِأرجُلِهِم، ولَنَعِموا بِمَعرِفةِ اللّهِ جَلَّ وعزَّ ، وتَلَذَّذوا بِها تَلَذُّذَ مَن لَم يَزَلْ في رَوضاتِ الجِنانِ مَعَ أولِياءِ اللّهِ . إنَّ مَعرِفةَ اللّهِ عَزَّوجلَّ أُنسٌ مِن كُلِّ وَحشَةٍ ، وصاحِبٌ مِن كُلِّ وَحدَةٍ ، ونُورٌ مِن كُلِّ ظُلمَةٍ ، وقُوَّةٌ مِن كُلِّ ضَعفٍ ، وشِفاءٌ مِن كُلِّ سُقمٍ .

6– Imam al-Sadiq (a.s.) said, ‘If people knew the virtue of knowing Allah, Mighty and Exalted, they would never extend their gaze to the splendour and bounties of the life of this world that Allah has granted to the enemies. They would then regard such people’s worldly goods to be more insignificant that the dust under their feet, and they would take great pleasure at attaining knowledge of Allah, Mighty and Exalted, and would savour it as if they were tasting the experience of being in the gardens of Paradise with the friends of Allah. Verily the inner knowledge of Allah is an intimate companion in every type of desolation, a friend in every type of loneliness, a light in every darkness, a source of strength from all weakness, and a cure for all ailments.’[al-Kafi, v. 8, p. 247, no. 347]

The Fruits of Inner Knowledge of Allah

ثَمَراتُ المَعرِفَةِ

7ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن عَرَفَ اللّهَ وعَظَّمَهُ مَنَعَ فاهُ مِنَ الكَلامِ وبَطنَهُ مِنَ الطَّعامِ ، وعَنّى نَفسَهُ بِالصِّيامِ والقِيامِ.

7– The Prophet (S) said, ‘He who attains inner knowledge of Allah and aggrandizes Him forbids his mouth from speaking [vain] and his stomach from eating, and satisfies himself through fasting and praying.’[Amali al-Saduq, p. 444, no. 6]

8ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لَو عَرَفتُمُ اللّهَ حَقَّ مَعرِفتِهِ لَمَشَيتُم عَلَى البُحورِ ، ولَزالَت بِدُعائِكُمُ الجِبالُ

8– The Prophet (S) said, ‘If you truly knew Allah as He is worthy of being known, you would be able to walk on the seas and the mountains would fall by your command.’[Kanz al-’Ummal, no. 5893]

9ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن كانَ بِاللّهِ أعرَفَ كانَ مِنَ اللّهِ أخوَفَ

9– The Prophet (S) said, ‘He who is most knowledgeable of Allah is most fearful of Allah.’[Bihar al-

Anwar, v. 70, p. 393, no. 64]

10ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): يَسيرُ المَعرِفَةِ يُوجِبُ الزُّهدَ في الدّنيا

10– Imam Ali (a.s.) said, ‘The least knowledge of Allah leads one to abstain from the vanities of this world.’[Ghurar al-Hikam, no. 10984]

11ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنَّهُ لا يَنبَغي لِمَن عَرَفَ عَظَمَةَ اللّهِ أن يَتَعَظَّمَ ؛ فإنَّ رِفعَةَ الّذينَ يَعلَمونَ ما عَظَمَتُهُ أن يَتَواضَعوا لَهُ.

11– Imam Ali (a.s.) said, ‘Verily it does not befit one who has attained inner knowledge of the grandeur of Allah to behave proudly, for verily the elevation of those who acknowledge His grandeur comes from their abasing themselves in front of Him.’[Nahjul Balaghah, Sermon 147]

12ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): غايَةُ المَعرِفَةِ الخَشيَةُ. .

12– Imam Ali (a.s.) said, ‘The peak of inner knowledge of Allah is fear [of Him].’[Ghurar al-Hikam, no. 6359]

13ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أعلَمُ النّاسِ بِاللّهِ أكثَرُهُم لَهُ مَسأَلَةً. .

13– Imam Ali (a.s.) said, ‘The person who best knows Allah asks of Him the most.’[Ghurar al-Hikam, no. 3260]

14ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): أحَقُّ خَلقِ اللّهِ أن يُسَلِّمَ لِما قَضَى اللّهُ عَزَّوجلَّ: مَن عَرَفَ اللّهَ عَزَّوجلَّ

14– Imam al-Baqir (a.s.) said, ‘The creature of Allah most eligible for submission to the decree of Allah, Mighty and Exalted, is he who knows Allah, Mighty and Exalted.’[al-Kafi, v. 2, p. 62, no. 9]

15ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مَن عَرَفَ اللّهَ خافَ اللّهَ ، ومَن خافَ اللّهَ سَخَت نَفسُهُ عَنِ الدّنيا. .

15– Imam al-Sadiq (a.s.) said, ‘He who attains inner knowledge of Allah fears Allah, and he who fears Allah restrains himself from this world.’[Tanbih al-Khawatir, v. 2, p. 185]

16ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إنَّ أعلَمَ النّاسِ بِاللّهِ أرضاهُم بِقَضاءِ اللّهِ عَزَّوجلَّ. .

16– Imam al-Sadiq (a.s.) said, ‘Verily the person who best knows Allah is the most content with the decree of Allah, Mighty and Exalted.’[Tanbih al-Khawatir, v. 2, p. 184]

The Description of the One who Knows Allah [or the Gnostic]

صِفَةُ العارِفِ

17ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): العارِفُ وَجهُهُ مُستَبشِرٌ مُتَبَسِّمٌ ، وقَلبُهُ وَجِلٌ مَحزونٌ

17– Imam Ali (a.s.) said, ‘The gnostic’s face is cheerful and smily, whereas his heart is apprehensive and sorrowful.’[Ghurar al-Hikam, no. 1985]

18ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): الشَّوقُ خُلصانُ العارِفينَ

18– Imam Ali (a.s.) said, ‘Longing [for Allah] is the sincerest friend of the gnostics.’[Ghurar al-Hikam, no. 855]

19ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): الخَوفُ جِلبابُ العارِفينَ

19– Imam Ali (a.s.) said, ‘Fear is the cloak of the gnostics.’[Ghurar al-Hikam, no. 664]

20ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): البُكاءُ مِن خِيفَةِ اللّهِ لِلبُعدِ عَنِ اللّهِ عِبادَةُ العارِفينَ

20– Imam Ali (a.s.) said, ‘Crying much due to fear of Allah for any possible distance between oneself and Allah is the regular worshipful state of the gnostics.’[Ghurar al-Hikam, no. 1791]

21ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): ثِقْ بِاللّهِ تَكُن عارِفاً

21– Imam al-Sadiq (a.s.) said, ‘Trust in Allah and you will attain inner knowledge [of Him].’[Tuhaf al-’Uqul, no. 376]

The Lowest Degree of Inner Knowledge

أدنَى مَراتِبِ المَعرِفَةِ

22- الإمامُ الكاظمُ (عَلَيهِ السّلامُ) ـ لَمّا سُئلَ عَن أدنَى المَعرفةِ ـ: الإقرارُ بأ نَّهُ لا إلهَ غَيرُهُ ، ولا شِبهَ لَهُ ولا نَظيرَ وأ نَّهُ قَديمٌ ، مُثبَتٌ ، مَوجودٌ ، غَيرُ فَقيدٍ ، وأ نَّهُ لَيسَ كَمِثلِه شَيءٌ .

22– Imam al-Kazim (a.s.), when he was asked about the lowest degree of inner knowledge, replied, 'It is to affirm that there is no god but He, and that He has no likeness or match, and that He is eternal, positively proven to exist, present and not absent, and that there is nothing like Him.'[al-Kafi, v. 1, p. 86, no. 1]

Attaining Inner Knowledge of Allah Through Allah Himself

مَعرِفَةُ اللّهِ بِاللّهِ

23- الإمامُ عليٌ (عَلَيهِ السّلامُ): اِعرِفوا اللّهَ بِاللّهِ ، والرَّسولَ بِالرِّسالَةِ ، وأُولي الأمرِ بِالأمرِ بِالمَعروفِ والعَدلِ والإحسانِ .

23– Imam Ali (a.s.) said, 'Get to know Allah through Allah, and the Prophet through the message he brought, and those vested with authority through their command to do good, their justice and righteousness.'[al-Kafi, v. 1, p. 85, no. 1]

24- الإمامُ الحسينُ (عَلَيهِ السّلامُ) ـ في الدُّعاءِ ـ: إلهي تَرَدُّدي في الآثارِ يُوجِبُ بُعدَ المَزارِ ، فاجمَعْني عَلَيكَ بِخِدمَةٍ تُوصِلُني إلَيكَ ، كَيفَ يُستَدَلُّ عَلَيكَ بِما هُوَ في وُجودِهِ مُفتَقِرٌ إلَيكَ؟! أيَكونُ لِغَيرِكَ مِنَ الظُّهورِ ما لَيسَ لَكَ حتّى يَكونَ هُوَالمُظهِرَ لَكَ ؟! متى غِبتَ حتّى تَحتاجَ إلى دَليلٍ يَدُلُّ عَلَيكَ؟! ... بِكَ أستَدِلُّ عَلَيكَ فَاهْدِني بِنورِكَ إلَيكَ.

24– Imam al-Husayn (a.s.) said in one of his supplications, 'My God! My own obscure doubts about the signs [in nature] has caused my distance from my goal, so draw me near to You through Your service that may allow me to reach You. How can something that needs You for its very existence be used to prove Your existence?! Are other things more manifest than You that they be used to point to You?! When were You ever absent that You should need anything to prove Your existence?! Through You alone do I arrive at You, so guide me with Your light to Yourself.'[Bihar al-Anwar, v. 98, p. 225]

25- الإمامِ زينِ العابدينَ (عَلَيهِ السّلامُ) ـ في الدّعاءِ ـ: بِكَ عَرَفتُكَ و أنتَ دَلَلتَني عَلَيكَ و دَعَوتَني إلَيكَ ، و لَولا أنتَ لَم أدرِ ما أنتَ.

25– Imam Zayn al-Abidin (a.s.) said in one of his supplications, 'I have attained knowledge of You through You, and You are the One Who indicated me to Yourself and called me to Yourself, and were it not for You, I would not know who You are.'[Iqbal al-A'amal, v. 1, p. 157]

Prohibition of Pondering About Allah's Essence

النَّهيُ عَنِ التَّفَكُّرِ في ذاتِ اللّهِ

26ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): تَفَكَّروا في خَلقِ اللّهِ ، ولا تَفَكَّروا في اللّهِ فتَهلِكوا

26– The Prophet (S) said, 'Ponder about the creation of Allah, but do not ponder about Allah Himself lest you be ruined.'[Kanz al–'Ummal, no. 5705]

27ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إيّاكُم والتَّفَكُّرَ في اللّهِ؛ فإنَّ التَّفَكُّرَ في اللّهِ لا يَزيدُ إلّا تِيهاً ، إنَّ اللّهَ عَزَّوجلَّ لا تُدرِكُهُ الأبصارُ ولا يُوصَفُ بِمِقدارٍ.

27– Imam al–Sadiq (a.s.) said, 'Beware of pondering about Allah, for verily pondering about Allah only increases one's bewilderment. Verily Allah, Mighty and Exalted, cannot be perceived by the sights or described by any type of criteria.'[Amali al–Saduq, p. 340, no. 3]

28ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): مَن نَظَرَ في اللّهِ كَيفَ هُوَ هَلَكَ

28– Imam al–Sadiq (a.s.) said, 'How ruined is the one who examines Allah!'[al–Mahasin, v. 1, p. 371, no. 808]

The Intellects' Incapacity to Fathom His Essence

عَجزُ العُقولِ عَن مَعرِفَةِ كُنهِهِ

29ـ الإمامُ عليٌ (عَلَيهِ السّلامُ): فلَسنا نَعلَمُ كُنهَ عَظَمَتِكَ، إلّا أنّا نَعلَمُ أنَّكَ حَيٌّ قَيّومٌ ، لا تَأخُذُكَ سِنَةٌ ولا نَومٌ ، لَم يَنتَهِ إلَيكَ نَظَرٌ ، ولَم يُدرِكْكَ بَصَرٌ .

29– Imam Ali (a.s.) said, 'We do not know the essence of Your greatness. All that we do know is that You are Ever–Living and Self–Subsisting through Whom all things subsist. Drowsiness and sleep do not overtake You, vision does not reach You and sight cannot perceive You.'[Nahjul Balaghah, Sermon 160]

30ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ في صِفَةِ المَلائكَةِ ـ: وإنَّهُم عَلى مَكانِهِم مِنكَ ، ومَنزِلَتِهِم عِندَكَ، واستِجماعِ أهوائِهِم فيكَ ، وكَثرَةِ طاعَتِهِم لَكَ ، وقِلَّةِ غَفلَتِهِم عَن أمرِكَ ، لَو عايَنوا كُنهَ ما خَفِيَ عَلَيهِم مِنكَ لَحَقَّروا أعمالَهُم ،

. ولَزَرَوا عَلى أنفُسِهِم ، ولَعَرَفوا أ نَّهُم لَم يَعبُدوكَ حَقَّ عِبادَتِكَ ، ولَم يُطيعوكَ حَقَّ طاعَتِكَ

30– Imam Ali (a.s.) said in his description of the angels, ‘They are in their own places [distinct] from You, [and yet] their positions are near You. Their desires are all concentrated on You, their worship for You is abundant, and their neglect of Your command is little. If they were to witness the essence of what is hidden about You from them, they would regard their deeds insignificant, they would reproach themselves and would realize that they have not worshipped You as You deserve to be worshipped, and have not obeyed You as You deserve to be obeyed.’[Nahjul Balaghah, Sermon 109]

31ـ الإمام زينُ العابدينَ (عَلَيهِ الّسَلامُ) ـ في الدّعاءِ ـ: عَجَزَتِ العُقولُ عَن إدراكِ كُنهِ جَمالِكَ ، وانحَسَرَتِ الأبصارُ دونَالنَّظَرِ إلى سُبُحاتِ وَجهِكَ، ولَم تَجعَلْ لِلخَلقِ طَريقا إلى مَعرِفَتِكَ إلّا بِالعَجزِ عَن مَعرِفَتِكَ .

31– Imam Zayn al–Abidin (a.s.) said in one of his supplications, ‘The intellects are incapable of fathoming the essence of Your Beauty, the sights are restricted to looking at other than the splendour of Your Countenance, and You have not set aside any means for Your creation to get to know You except through their complete incapacity of knowing You.’[Bihar al–Anwar, v. 94, p. 150, no. 21]

32ـ الإمامُ الرِّضا (عَلَيهِ الّسَلامُ): كُنهُهُ تَفريقٌ بَينَهُ وبَينَ خَلقِهِ

32– Imam Ar–Ridha’ (a.s.) said, ‘His essence is a partition between Himself and His creation.’[al–Tawhid, p. 36, no. 2]

33ـ الإمامُ الرِّضا (عَلَيهِ الّسَلامُ) ـ في صِفَةِ اللّهِ سُبحانَهُ ـ: هُوَ أجَلُّ مِن أن يُدرِكَهُ بَصَرٌ ، أو يُحيطَ بِهِ وَهمٌ ، أو يَضبِطَهُ عَقلٌ.

33– Imam Ar–Ridha’ (a.s.) said in his description of Allah, Glory be to Him, ‘He is too exalted for sight to be able to perceive Him, for imagination to be able to fathom Him, and for the intellect to be able to grasp Him.’[al–Tawhid, p. 252, no. 3]

The Extent to Which One is Allowed to Describe Allah

مَا يَجُوزُ تُوصِيفِ اللّهِ بِهِ

34ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): مَن وَصَفَهُ فَقَد حَدَّهُ ، ومَن حَدَّهُ فَقَد عَدَّهُ ، ومَن عَدَّهُ فَقَد أبطَلَ أزَلَهُ ، ومَن قالَ: «كَيفَ ؟» فقَد استَوصَفَهُ ، ومَن قالَ: «أينَ ؟» فقَد حَيَّزَهُ.

34– Imam Ali (a.s.) said, ‘He who [undertakes to] describe Him has defined Him, and he who defines Him has numbered Him, and he who numbers Him has nullified His eternity. He who asks ‘How?’ [about Allah] has indeed sought to describe Him, and he who asks ‘Where?’ has indeed confined Him.’[Nahjul Balaghah, Sermon 152]

35ـ الإمامُ عليٌ (عَلَيهِ السّلامُ): فتَبارَكَ اللّهُ الّذي لا يَبلُغُهُ بُعدُ الهِمَمِ ، ولا يَنالُهُ حَدسُ الفِطَنِ

35– Imam Ali (a.s.) said, ‘So blessed be the One Whom the highest ambitions cannot reach and Whom the conjecture of intelligent minds cannot grasp.’[Nahjul Balaghah, Sermon 94]

36ـ الإمامُ عليٌ (عَلَيهِ السّلامُ): واحِدٌ لا بِعَدَدٍ ، ودائمٌ لا بِأمَدٍ، وقائمٌ لا بِعَمَدٍ . .

36– Imam Ali (a.s.) said, ‘[He is] One, but not by enumeration. He is everlasting without extremity. He exists without any support.’[Nahjul Balaghah, Sermon 185]

37ـ الإمامِ الصّادقِ (عَلَيهِ السّلامُ): قالَ رجلٌ عندهُ: اللّهُ أكبَرُ، فقالَ: اللّهُ أكبَرُ مِن أيِّ شَيءٍ ؟ فقالَ: مِن كُلِّ شَيءٍ، فقالَ أبو عَبدِ اللّهِ (عَلَيهِ السّلامُ): حَدَّدتَهُ، فقالَ الرَّجُلُ: كَيفَ أقولُ ؟ قالَ: قُل: اللّهُ أكبَرُ مِن أن يُوصَفَ .

37– Imam al-Sadiq (a.s.) asked a man who said ‘Allah is Greater’ (Allahu Akbar), ‘Greater than what?’ So the man replied, ‘Greater than everything’, to which Imam (a.s.) retorted, ‘Then you have defined Him.’ The man then asked him, ‘So what should I say?’ Imam replied, ‘Say: Allah is too great for description.’[al-Kafi, v. 1, p. 117, no. 8]

38ـ الإمامُ الكاظمُ (عَلَيهِ السّلامُ): إنَّ اللّهَ أعلى وأجَلُّ وأعظَمُ مِن أن يُبلَغَ كُنهُ صِفَتِهِ ، فَصِفُوهُ بِما وَصَفَ بِهِ نَفسَهُ، وكُفّوا عَمّا سِوى ذلكَ .

38– Imam al-Kazim (a.s.) said, ‘Verily Allah is too High and too Exalted and too Great for the reality of His description to ever be possible, so describe Him as He Himself has described Himself, and desist from anything other than that.’[al-Kafi, v. 1, p. 102, no. 6]

39ـ الإمامُ الهاديُّ (عَلَيهِ السّلامُ): إنّ الخالِقَ لا يُوصَفُ إلّا بِما وَصَفَ بِهِ نَفسَهُ ، وأنّى يُوصَفُ الخالِقُ الّذي تَعجُزُ الحَواسُّ أن تُدرِكَهُ، والأوهامُ أن تَنالَهُ ، والخَطَراتُ أن تَحُدَّهُ ، والأبصارُ عَنِ الإحاطَةِ بِهِ؟! جلَّ عَمّا يَصِفُهُ الواصِفونَ وتَعالى عَمّا يَنعَتُهُ الناعِتونَ .

39– Imam al-Hadi (a.s.) said, ‘Verily the Creator can only be described by that which He Himself has described Himself, and how can the Creator ever be described anyway, Whom the senses are incapable

of perceiving and the imaginations unable to grasp and the ideas unable to confine and the sights unable to contain?! He is too exalted for the description of those who undertake to describe, and too high to be attributed by those who seek to attach attributes to Him.’[Kashf al-Ghamma, v. 3, p. 176]

[Faith and Inner Knowledge of] The Divine Unity of Allah (tawhid)

التَّوحيدُ

40ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): التَّوحيدُ نِصفُ الدّينِ

40– The Prophet (S) said, ‘Allah’s divine Unity is half of religion.’[‘Uyun Akhbar ar-Ridha, v. 2, p. 35, no. 75]

41ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): التَّوحيدُ حَياةُ النَّفسِ

41– Imam Ali (a.s.) said, ‘Allah’s divine Unity is the life of the soul.’[Ghurar al-Hikam, no. 540]

42ـ الإمامُ عليٌ (عَلَيهِ السّلامُ): التَّوحيدُ إلّا تَتَوَهَّمَهُ

42– Imam Ali (a.s.) said, ‘[Faith in] Allah’s divine Unity is that you do not subject Him to the limitations of your imagination.’[Nahjul Balaghah, Saying 470]

43ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ لِرَجُلٍ ـ: أمَّا التَّوحيدُ فأن لا تُجوّزَ عَلى رَبِّكَ ما جازَ عَلَيكَ ، وأمَّا العَدلُ فأن لا تَنسِبَ إلى خالِقِكَ ما لامَكَ عَلَيهِ.

43– Imam al-Sadiq (a.s.) said, ‘[Faith in] Allah’s divine Unity is that you do not deem applicable to your Lord that which applies to you, and [faith in] His divine Justice is that you do not blame Him for that which you are blameworthy.’[Ma’ani al-Akhbar, p. 11, no. 2]

44ـ الإمامُ الرِّضا (عَلَيهِ السّلامُ): أوَّلُ عِبادَةِ اللّهِ مَعرِفَتُهُ، وأصلُ مَعرِفَةِ اللّهِ جلَّ اسمُهُ تَوحيدُهُ ، ونِظامُ تَوحيدِهِ نَفيُ التَّحديدِ عَنهُ ؛ لِشَهادَةِ العُقولِ أنَّ كلَّ مَحدودٍ مَخلوقٌ .

44– Imam Ar-Ridha’ (a.s.) said, ‘The very first step to Allah’s worship is to attain inner knowledge of

Him, and the origin of attaining inner knowledge of Allah, Exalted be His Praise, is through His divine Unity. The very basis of His divine Unity is to negate any kind of limitation from Him, since the intellects are able to witness that every limited being is created.'[Amali al-Tusi, p. 22, no. 28]

The Proof of Allah's Divine Unity

دَليلُ التَّوحيدِ

45ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ فيوَصِيَّتِه لِابنِهالحَسَنِ (عَلَيهِ السّلامُ) ـ: واعلَمْ يا بُنَيَّ أ نَّهُ لَو كانَ لِرَبِّكَ شَريكٌ لَأتَتكَ رُسُلُهُ ، ولَرَأيتَ آثارَ مُلكِهِ وسُلطانِهِ ، ولَعَرَفتَأفعالَهُ وصِفاتِهِ، ولكِنَّهُ إلهٌ واحِدٌ كَما وَصَفَ نَفسَهُ ، لا يُضادُّهُ في مُلكِهِ أحَدٌ ، ولا يَزولُ أبَداً.

45– Imam Ali (a.s.) said in his will to his son, al-Hasan (a.s.), 'And know my son that if your Lord were to have a partner, his messengers would surely have come to you, and you would have seen the signs of his dominion and his power, and you would know his acts and his attributes. He, however, is One God, just as He as described Himself. He is neither opposed by anyone in His kingdom, nor will He ever cease to be.'[Nahjul Balaghah, Letter 31]

46ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ مِن مُناظَرَتِهِ زِنديقا ـ: إن قُلتَ: إنَّهُما اثنانِ لَم يَخْلُ مِن أن يَكونا مُتَّفِقَينِ مِن كُلِّ جِهَةٍ ، أو مُفتَرِقَينِ مِن كُلِّ جِهَةٍ ، فلَمّا رَأينا الخَلقَ مُنتَظِماً، والفَلَكَ جارِياً، واختلافَ اللَّيلِوالنَّهارِ، والشَّمسِ والقَمَرِ ، دَلَّ صِحَّةُ الأمرِ والتَّدبيرِ وائتِلافُ الأمرِ عَلى أنَّ المُدَبِّرَ واحِدٌ. ثُمّ يَلزَمُكَ إنِ ادَّعَيتَ اثنَينِ فلابُدَّ مِن فُرجَةٍ بَينَهُما حتّى يَكونا اثنَينِ ، فصارَتِ الفُرجَةُ ثالِثاً بَينَهُما قَديماً مَعَهُما فيَلزَمُكَ ثَلاثَةٌ، فإنِ ادَّعيتَ ثَلاثَةً لَزِمَكَ ما قُلنا في الاثنَينِ حتّى يَكونَ بَينَهُم فُرجَتانِ فيَكونَ خَمساً، ثُمّ يَتَناهى في العَدَدِ إلى ما لا نِهايَةَ في الكَثرَةِ.

46– Imam al-Sadiq (a.s.), when he was debating with an atheist, said, 'If you say that there are two gods, then they are either in complete agreement on everything or completely separate in their spheres of influence. But when we look at this orderly creation, the continuous orbits, the alternation of night and day, and the sun and the moon, the soundness of the situation and the organisation and sound management of it indicates that the Director [of all creation] is One.'

Then if you still claim that there are two gods, then there must necessarily be some kind of difference between them for them to be two [and therefore distinct from each other], and this distinguishing characteristic between them is itself eternal like them, so you are forced to accept three such beings. And if you hold that there are indeed three, then you have to admit the same thing that we said for two such that they [the three] necessarily have two distinguishing characteristics between them [to differentiate them from each other] so then there are five [such eternal beings] altogether, and thus does the multiplication continue until infinity.'[al-Tawhid, p. 243, no. 1]

47ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ لَمّا سُئلَ عَنِ الدَّليلِ عَلى أنَّ اللّهَ واحِدٌ ـ: اتِّصالُ التَّدبيرِ، وتَمامُ الصُّنعِ ، كَما قالَ اللّهُ عَزَّوجلَّ: «لَو كانَ فيهِما آلِهَةٌ إلّا اللّهُ لَفَسَدَتا»

47– Imam al-Sadiq (a.s.), when asked to give proof that Allah is One, said, 'The continuous unity of management [in the cosmos] and the perfection of creation, as Allah, Mighty and Exalted, has said, ***"Had there been gods in them*** (***i.e. the heavens and the earth***) ***other than Allah, they would surely have fallen apart"***[***Qur'an 21:22***]***.***'[al-Tawhid, p. 250, no. 2]

48ـ الإمامِ الرِّضا (عَلَيهِ السّلامُ) ـ لَمّا سألَهُ رَجُلٌ مِنَ الثَّنَوِيَّةِ: إنّي أقولُ: إنّ صانِعَ العالَمِ اثنانِ ، فما الدَّليلُ عَلى أنَّهُ واحِدٌ؟ ـ: قَولُكَ: إنَّهُ اثنانِ دَليلٌ عَلى أنَّهُ واحِدٌ ؛ لِأنَّكَ لَم تَدَّعِ الثّانِيَ إلّا بَعدَ إثباتِكَ الواحِدَ ، فالواحِدُ مُجمَعٌ عَلَيهِ ، وأكثَرُ مِن واحِدٍ مُختَلَفٌ فيهِ.

48– Imam Ar-Ridha' (a.s.) was asked the following by a man believing in dualism, 'I believe that the creator of the world are two, so what is the proof that He is One?' Im?m replied, 'Your belief that there are two is proof in itself that He is One, for verily you have only claimed the second after having affirmed the existence of the One. So the One is already a unanimous fact – it is more than one that is controversial [and remains to be proven].'[al-Tawhid, p. 270, no. 6]

49ـ تفسير القمّي: ثُمّ رَدَّ اللّهُ عَلَى الثَّنَوِيَّةِ الّذينَ قالوا بِإلهَينِ فقالَ اللّهُ تَعالى: «ما اتَّخَذَ اللّهُ مِن وَلَدٍ وما كانَ مَعَهُ مِن إلهٍ ...» قالَ: لَو كانا إلهَينِ كَما زَعَمتُم لَكانا يَختلِفان ؛ فيَخلُقُ هذا ولا يَخلُقُ هذا، ويُريدُ هذا ولا يُريدُ هذا، ويَطلبُ كلُّ واحدٍ مِنهما الغَلَبَةَ، وإذا أرادَ أحدُهُما خَلْقَ إنسانٍ أرادَ الآخرُ خَلْقَ بَهيمَةٍ، فيكونُ إنساناً وبَهيمةً في حالَةٍ واحِدَةٍ ، وهذا غيرُ مَوجودٍ، فَلَمّا بَطُلَ هذا ثَبَتَ التَّدبيرُ والصنعُ لِواحدٍ، ودَلَّ أيضا التَّدبيرُ وثباتُهُ وقِوامُ بَعضِهِ بِبَعضٍ على أنَّ الصّانِعَ واحدٌ وذلكَ قَولُهُ: «ما اتَّخَذَ اللّهُ مِن وَلَدٍ»إلى قَولِهِ: «لَعَلا بَعْضُهُمْ عَلى بَعْضٍ».

49– It is written in Tafsir al-Qummi: 'Then Allah, Mighty and Exalted, answered dualism and those who professed that there were two gods, saying: ***"Allah has not taken any offspring, neither is there any god besides Him, for then each god would take away what he created, and some of them would surely rise up against others. Clear is Allah of what they allege!"*** [***Qur'an 23:91***] If there were two gods, as you claim, each one of them would seek superiority, and if one of them desired to create a man, the other would desire to oppose him and create an animal, so their joint creation would have to be the product of both their desires, in spite of their differing wills, man and beast at the same time. And this is the most impossible thing that does not even exist.

And if this argument is invalid and there is no difference between them, then the whole duality is invalid [with no distinction left between the two] and there is only one. Therefore, this order, unity of arrangement, subsistence of some things through other things, all indicate to One Maker, and this is the purport of Allah's verse in the Qur'an: "***Allah has not taken any offspring neither is there any god besides Him..."***[***23:91***] and ***"Had there been gods in them*** (***i.e. the heavens and the earth***) ***other***

than Allah, they would surely have fallen apart. [***21:22***]"[Nur al-Thaqalayn, v. 3, p. 550, no. 107]

The Sights Cannot Apprehend Him but The Hearts Behold Him

لا تُدرِكُهُ الأبصَارُ وَتَراهُ القُلُوبُ

50- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لَمّا أُسرِيَ بي إلَى السَّماءِ بَلَغَ بي جَبرَئيلُ مَكاناً لَم يَطَأْهُ جَبرئيلُ قَطُّ ، فكُشِفَ لي فأرانِيَ اللّهُ عَزَّوجلَّ مِن نورِ عَظَمَتِهِ ما أحَبَّ.

50– The Prophet (S) said, 'When I was taken on my Night Journey to the heavens, Gabriel took me up until a place wherein he himself had never set foot. The veils were pulled away for me and Allah, Mighty and Exalted, showed me whatever He liked from the light of His Greatness.'[al-Tawhid, p. 108, no. 4]

51- لَمّا جَلَسَ عَليٌّ (عَلَيهِ السّلامُ) فِي الخِلافَةِ ... فَقامَ إلَيهِ رَجلٌ يقالُ لهُ ذعلب ... فقالَ: يا أميرَالمؤمنينَ، هَلْ رأيتَ رَبَّكَ؟ فَقالَ: وَيلَكَ يا ذَعلَبُ! لَم أكُن بِالّذي أعبُدُ رَبّاً لَم أرَهُ ! قالَ: فكَيفَ رَأيتَهُ ؟ صِفْهُ لَنا؟ قالَ: وَيلَكَ! لَم تَرَهُ العُيونُ بِمُشاهَدَةِ الأبصارِ، ولكِنْ رَأتهُ القُلوبُ بِحَقائقِ الإيمانِ.

51– Imam Ali (a.s.) said in reply to Dha'alab's question about his being able to see his Lord, 'Woe to you O Dha'alab! I do not worship a Lord Whom I cannot see!' So Dha'alab asked, 'But how do you see Him? Describe Him to us.' Imam (a.s.) replied, 'Woe betide you! Eyes do not see Him by looking with the sights; it is the hearts that behold Him with the realities of faith.'[Amali al-Saduq, p. 281, no. 1]

52- الإمامُ الرِّضا (عَلَيهِ السّلامُ) - في قولِهِ تعالى: «لا تُدرِكُهُ الأبصارُ ...» -: لا تُدرِكُهُ أوهامُ القُلوبِ ، فكَيفَ تُدرِكُهُ أبصارُ العُيونِ؟!

52– Imam Ar-Ridha' (a.s.), with regards to Allah's verse in the Qur'an: ***"The sights do not apprehend Him..."*** said, 'The hearts' fancies cannot apprehend Him so how can the eyesights apprehend Him?!'[Amali al-Saduq, p. 334, no. 2]

53- الإمامُ العسكريُّ (عَلَيهِ السّلامُ): إنَّ اللّهَ تَبارَكَ وتَعالى أرى رَسولَهُ بِقَلبِهِ مِن نورِ عَظَمَتِهِ ما أحَبَّ

53– Imam al-'Aaskari (a.s.) said, 'Verily Allah, Blessed and most High, displayed to His Prophet in his heart, whatever He liked from the light of His Greatness.'[al-Kafi, v. 1, p. 95, no. 1]

Eternal and Everlasting

أزَلِيٌّ وأبَدِيٌّ

54ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): الحَمدُ للّهِ الأوَّلِ قَبلَ كُلِّ أوَّلٍ ، والآخِرِ بَعدَ كُلِّ آخِرٍ ، وبِأوَّلِيَّتِهِ وَجَبَ أن لا أوَّلَ لَهُ ، وبآخِرِيَّتِهِ وَجَبَ أن لا آخِرَ لَهُ .

54– Imam Ali (a.s.) said, ‘Praise be to Allah, the First before every first, and the Last after every last, and His Firstness necessitates that there is no beginning to Him, and His Lastness necessitates that there is no end to Him.’[Nahjul Balaghah, Sermon 101]

55ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): لا يَزولُ أبَداً ولَم يَزَلْ، أوَّلٌ قَبلَ الأشياءِ بِلا أوَّلِيَّةٍ ، وآخِرٌ بَعدَ الأشياءِ بِلا نِهايَةٍ . .

55– Imam Ali (a.s.) said, ‘He never ceases to exist and will always be, the First before all things without a beginning, and the Last after all things without an end.’[Nahjul Balaghah, Letter 31]

56ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ) ـ وقَد سَأَلَهُ رَجُلٌ يَهودِيٌّ: مَتى كانَ رَبُّنا عَزَّوجلَّ؟ ـ: يا يَهودِيُّ ، (ما كانَ) لَم يَكُنْ رَبُّنا فكانَ ، وإنَّما يُقالُ: «مَتى كانَ» لِشَيءٍ لَم يَكُنْ فكانَ ، هُوَ كائنٌ بِلا كَينونَةِ كائنٍ لَم يَزَلْ لَيسَ لَهُ قَبلٌ ، هُوَ قَبلَ القَبلِ ، وقَبلَ الغايَةِ ، انقَطَعَتْ عَنهُ الغاياتُ ، فهُوَ غايَةُ كُلِّ غايَةٍ .

56– Imam Ali (a.s.) was once asked by a Jew, ‘When did our Lord, Mighty and Exalted, come to be?’, to which he replied, ‘O Jew, It is not that our Lord was not and then came to be, for the question ‘When did x come to be?’ is posed regarding something that is not there and then comes to be. He exists without coming into being; He is ever existing having nothing before Him. He is before ‘before’ itself, before any limit. Limits do not apply to Him for He is the ultimate limit of all limits.’[Bihar al-Anwar, v. 77, p. 331, no. 18]

57ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): إنَّ اللّهَ تَبارَكَ وتَعالى كانَ ولا شَيءَ غَيرُهُ ، نوراً لا ظَلامَ فيهِ ، وصادِقاً لا كِذبَ فيهِ ، وعالِماً لا جَهلَ فيهِ، وحَيّاً لا مَوتَ فيهِ ، وكذلِكَ هُوَ اليَومُ ، وكذلِكَ لا يَزالُ أبَداً.

57– Imam al-Baqir (a.s.) said, ‘Verily Allah, Blessed and most High, existed when nothing else did, He is light not darkness, truthful with no falsehood about Him, all-knowing with no ignorance about Him, ever-living with no death about Him, and He is such today, and thus will He remain forever.’[al-Tawhid, p. 141, no. 5]

Living (Omnipresent)

حَيٌّ

ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إنَّ اللّهَ عِلمٌ لا جَهلَ فيهِ ، حَياةٌ لا مَوتَ فيهِ ، نورٌ لا ظُلمَةَ فيهِ58

58– Imam al–Sadiq (a.s.) said, ‘Verily Allah is all knowledge with no ignorance about Him, He is all Life without any death around Him, and all Light with no darkness about Him.’[al–Tawhid, p. 137, no. 11]

ـ الإمامُ الكاظمُ (عَلَيهِ الّسَلامُ): كانَ اللّهُ حَيّاً بِلا حَياةٍ حادِثَةٍ ... بَل حَيٌّ لِنَفسِهِ59

59– Imam al–Kazim (a.s.) said, ‘Allah is Omnipresent without any external source of life … rather He lives through Himself.’[al–Tawhid, p. 142, no. 6]

All–Knowing (Omniscient)

عالِمٌ

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ولا يَعزُبُ عَنهُ عَدَدُ قَطرِ الماءِ، ولا نُجومُ السَّماءِ ، ولا سَوافِي الرِّيحِ في الهَواءِ ، ولا60 دَبيبُ النَّملِ عَلَى الصَّفا ، ولا مَقيلُ الذَّرِّ في اللّيلَةِ الظَّلماءِ ، يَعلَمُ مَساقِطَ الأوراقِ ، وخَفِيَّ طَرْفِ الأحداقِ .

60– Imam Ali (a.s.) said, ‘The number of droplets of water, or of stars in the sky, or of gusts of wind in the air are not unknown to Him, and neither is the crawling of ants on rocks, nor the settling place of tiny particles in the darkness of the night. He knows the spots where leaves fall and the subtle movement of the pupils of the eyes.’[Nahjul Balaghah, Sermon 178]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): يَعلَمُ عَجيجَ الوُحوشِ في الفَلَواتِ، ومَعاصِيَ العِبادِ في الخَلَواتِ ، واختِلافَ النِّينانِ61 في بحارِ الأنوارِ الغامِراتِ ، وتَلاطُمَ الماءِ بِالرِّياحِ العاصِفاتِ.

61– Imam Ali (a.s.) said, ‘He knows the howls of beasts in the forests, the sins of the people committed in secret, the fish’s frequenting the deep seas and the rising of the waters by tempestuous winds.’[Nahjul Balaghah, Sermon 198]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): خَرَقَ عِلمُهُ باطِنَ غَيبِ السُّتُراتِ ، وأحاطَ بِغُموضِ عَقائدِ السَّريراتِ62

62– Imam Ali (a.s.) said, ‘His knowledge pierces through the inside of unknown secrets and encompasses the innermost beliefs of the hearts.’[Nahjul Balaghah, Sermon 108]

63ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): لَم يَزَلْ عالِماً بِما يَكونُ، فعِلمُهُ بِهِ قَبلَ كَونِهِ كعِلمِهِ بِهِ بَعدَ كَونِهِ

63– Imam al–Baqir (a.s.) said, ‘He always knows what is to be, such that His knowledge of it before its coming into being is the same as His knowledge after its coming into being.’[al–Kafi, v. 1, p. 107, no. 2]

64ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) ـ لَمّا سُئلَ عَن عِلمِهِ بِالمَكانِ: أكانَ قَبلَ تَكوينِهِ أم حِينَهُ وبَعدَهُ ؟ ـ: تَعالَى اللّهُ ! بَل لَم يَزَلْ عالِماً بِالمَكانِ قَبلَ تَكوينِهِ كَعِلمِهِ بِهِ بَعدَ ما كَوَّنَهُ، وكَذلِكَ عِلمُهُ بِجَميعِ الأشياءِ كعِلمِهِ بِالمَكانِ.

64– Imam al–Sadiq (a.s.) was once asked about Allah’s knowledge of space [i.e. the concept] and whether He knows it before its coming into existence or during it or after it, to which he replied, ‘Most High is Allah! He always knows space before its conception just as He knows it after He has created it, and such is His knowledge of all things like His knowledge of space.’[al–Tawhid, p. 137, no. 9]

65ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): والعِلمُ ذاتُه ولا مَعلومَ ... فلَمَّا أحدَثَ الأشياءَ وكانَ المَعلومُ وَقَعَ العِلمُ مِنهُ عَلَى المَعلومِ.

65– Imam al–Sadiq (a.s.) said, ‘Knowledge is His very essence and not the object of knowing [or a known], such that when He created things, knowledge projected from Him onto the known things.’[Nur al–Thaqalayn, v. 5, p. 237, no. 41]

66ـ الإمامُ الكاظمُ (عَلَيهِ الّسَلامُ): عِلمُ اللّهِ لا يُوصَفُ مِنهُ بِأينَ ، ولا يُوصَفُ العِلمُ مِنَ اللّهِ بِكَيفَ، ولا يُفرَدُ العِلمُ مِنَ اللّهِ، ولا يُبانُ اللّهُ مِنهُ ، ولَيسَ بَينَ اللّهِ وبَينَ عِلمِهِ حَدٌّ .

66– Imam al–Kazim (a.s.) said, ‘The knowledge of Allah cannot be defined by where, nor can Allah’s knowledge be described by how. Allah’s knowledge cannot be separated from Him, nor can Allah be distinguished from it, and there is no barrier between Allah and His knowledge.’[al–Tawhid, p. 138, no. 16]

Just

عادِلٌ

67ـ . الإمامُ عليٌّ (عَلَيهِ السّلامُ): وأشهَدُ أ نَّهُ عَدلٌ عَدَلَ، وحَكَمٌ فَصَلَ

67– Imam Ali (a.s.) said, ‘And I bear witness that He is just and acts justly, and is an arbitrator who decides fairly.’[Nahjul Balaghah, Sermon 214]

68ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ لَمّا سُئلَ عنِ العَدلِ ـ: العَدلُ إلّا تَتَّهِمَهُ

68– Imam Ali (a.s.) when asked about faith in Allah’s divine justice, replied, ‘[Faith in] divine justice is that you do not accuse Him of anything.’[Nahjul Balaghah, Saying 470]

69ـ الإمامُ زينَ العابدينُ (عَلَيهِ السّلامُ) ـ في دُعائهِ يَومَ الأضحى والجُمعَةِ ـ: وقَد عَلِمتُ أ نَّهُ لَيسَ في حُكمِكَ ظُلمٌ، ولا في نَقمَتِكَ عَجَلَةٌ ، وإنّما يَعجَلُ مَن يَخافُ الفَوتَ، وإنَّما يَحتاجُ إلَى الظُّلمِ الضَّعيفُ ، وقَد تَعالَيتَ يا إلهي عَن ذلكَ عُلُوّاً كَبيراً.

69– Imam Zayn al–Abidin (a.s.) said in his supplication for Friday and for the ‘Aayd al–Azha, ‘But I know that there is no wrong in Your decree and no hurry in Your vengeance. He alone hurries who fears to miss, and only the weak needs to wrong. But You are exalted, my God, high indeed above all that!’[al–Sahifat al–Sajjadiyya, p. 297, Supplication 48]

70ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ وقد سُئلَ عَن أساسِ الدّينِ ـ: التَّوحيدُ والعَدلُ . . . أمّا التَّوحيدُ فأن لا تُجَوّزَ عَلى رَبِّكَ ما جازَ عَلَيكَ ، وأمّا العَدلُ فأن لا تَنسِبَ إلى خالِقِكَ ما لامَكَ عَلَيهِ.

70– Imam al–Sadiq (a.s.) was asked about the foundation of religion, to which he replied, ‘[It is faith in] Allah’s divine Unity and divine Justice ... [Faith in] Allah’s divine Unity is that you do not deem applicable to your Lord that which applies to you, and [faith in] His divine Justice is that you do not attribute to Him that of which you are blameworthy.’[al–Tawhid, p. 96, no. 1]

The Creator

خالِقٌ

71ـ دَخَلَ ابنُ أبي العَوجاءِ عَلى أبي عَبدِ اللّهِ (عَلَيهِ السّلامُ) فقالَ: أليسَ تَزعَمُ أنَّ اللّهَ خالِقُ كُلِّ شَيءٍ؟

فقالَ أبو عَبداللّهِ (عَلَيهِ السّلامُ): بَلى ، فقالَ: أنا أخلُقُ ! فقالَ (عَلَيهِ السّلامُ) لَهُ: كَيفَ تَخلُقُ ؟ ! فقالَ: أُحدِثُ في المَوضِعِ ثُمّ أَلبَثُ عَنهُ فيَصيرُ دَوابَّ فأكونُ أنا الّذي خَلَقتُها ! فقالَ أبو عَبدِ اللّهِ (عَلَيهِ السّلامُ): أليسَ خالِقُ الشَّيءِ

. يَعرِفُ كَم خَلقُهُ ؟ قالَ: بَلى ، قالَ: فتَعرِفُ الذَّكَرَ مِنها مِنَ الأُنثى ، وتَعرِفُ كَم عُمرُها ؟ فسَكَتَ

71– Marwan b. Muslim narrated: ‘Ibn Abi al–’Aawja’ once came to Abu ‘Aabdillah (a.s.) [i.e. Imam al–Sadiq], and asked, ‘Is it not true that you claim that Allah is the Creator of all things?’ to which Abu ‘Aabdillah (a.s.) replied, ‘Yes.’ So he retorted, ‘I create!’ So Imam asked him, ‘How do you create?!’ He replied, ‘I defecate in a place, then wait for it, and it becomes a creature, which I have created!’ So Abu ‘Aabdillah (a.s.) said, ‘Is it not true that the creator of something should know what he has created?’ to which he replied yes. Imam continued, ‘Well do you know the female from the male [of what you have supposedly created], and do you know its lifespan?’ to which he had no answer.’[al–Tawhid, p. 295, no. 5]

72ـ الإمامُ الرِّضا (عَلَيهِ السَّلامُ): الحَمدُ للّهِ فاطِرِ الأشياءِ إنشاءً ، ومُبتَدِعِها ابتِداءً بِقُدرَتِهِ وحِكمَتِهِ ، لا مِن شَيءٍ
. فَيَبطُلَ الاختِراعُ ، ولا لِعِلَّةٍ فلا يَصِحَّ الابتِداعُ ، خَلَقَ ما شاءَ كَيفَ شاءَ

72– Imam Ar–Ridha’ (a.s.) said, ‘The Originator of all things from their conception, and their Inventor from the very beginning with His Power and Wisdom, [He creates] not from anything otherwise the very concept of invention would be nullified, nor for any cause otherwise the very concept of origination would be inapplicable. He creates whatever He pleases however He pleases.’[al–Tawhid, p. 98, no. 5]

All–Powerful (Omnipotent)

قادِرٌ

73ـ المَسيحُ (عَلَيهِ السَّلامُ) ـ لمّا قيل لَهُ: هل يقدرُ ربُّك على أن يدخل الدنيا في بيضةٍ ـ: إنَّ اللّهَ تَبارَكَ وتَعالى لا
.يُنسَبُ إلَى العَجزِ ، والّذي سَألتَني لا يَكونُ

73– Prophet Jesus (a.s.) was once asked, ‘Can your Lord fit the world into an egg?’ to which he replied, ‘Verily Allah, Mighty and Exalted, cannot be attributed with incapacity, but that which you are asking cannot ever be.’[Mishkat al–Anwar, p. 259]

74ـ الإمامُ الصّادقُ (عَلَيهِ السَّلامُ): إنَّ إبليسَ قالَ لِعيسَى ابنِ مَريَمَ (عَلَيهِ السَّلامُ): أيَقدِرُ رَبُّكَ عَلى أن يُدخِلَ الأرضَ
بَيضَةً؛ لا يُصغِّرُ الأرضَ ولا يُكَبِّرُ البَيضَةَ ؟ فقالَ عيسى (عَلَيهِ السَّلامُ): وَيلَكَ ! إنَّ اللّهَ لا يُوصَفُ بِعَجزٍ ، ومَن أقدَرُ
!مِمَّن يُلَطِّفُ الأرضَ ويُعَظِّمُ البَيضَةَ؟

74– Imam al–Sadiq (a.s.) narrated, ‘Iblis [Satan] asked Jesus son of Mary (a.s.), ‘Is your Lord capable of fitting the earth inside an egg, without shrinking the earth or enlarging the egg?’ So Jesus (a.s.) replied,

‘Woe betide you! Verily Allah can never be ascribed with incapacity, and who is there more powerful than the One who can shrink the earth and enlarge the egg [if He so wills]?![al-Tawhid, p. 127, no. 5]

The Speaker

مُتَكَلِّمٌ

75ـ الإمامُ عليٌ (عَلَيهِ السّلامُ): يُخبِرُ لا بِلِسانٍ ولَهَواتٍ، ويَسمَعُ لا بِخُروقٍ وأدَواتٍ ، يَقولُ ولا يَلفِظُ ، ويَحفَظُ ولا يَتَحَفَّظُ ... يَقولُ لِمَن أرادَ كَونَهُ: «كُنْ» فيَكونُ ، لا بِصَوتٍ يُقرَعُ ، ولا بِنِداءٍ يُسمَعُ ، وإنَّما كَلامُه سُبحانَهُ فِعلٌ مِنهُ ، أنشَأهُ ومَثَّلَهُ ، لَم يَكُنْ مِن قَبلِ ذلكَ كائناً، ولَو كانَ قَديماً لَكانَ إلهاً ثانِياً .

75– Imam Ali (a.s.) said, ‘He expresses information but not through a tongue or voice. He listens but not with the holes and organs of hearing. He speaks but does not utter words; He remembers but does not learn... When He wishes to create something, He says to it ‘Be’ and it is, but not through a voice that can strike the ears, nor a calling that can be heard. Rather, His speech, Glory be to Him, is an act of His that He creates and incorporates, which did not exist before, for were it an ever-existing thing it would be a second god.’[Nahjul Balaghah, Sermon 186]

The One Who Wills

مُريدٌ

76ـ الإمامُ الكاظمُ (عَلَيهِ السّلامُ): إنَّما تَكونُ الأشياءُ بإرادَتِهِ ومَشيئَتِهِ ؛ مِن غَيرِ كلامٍ، ولا تَرَدُّدٍ في نَفسٍ، ولا نُطقٍ بِلِسانٍ.

76– Imam al-Kazim (a.s.) said, ‘Verily things come into being solely by His will and His wish; without the need for speech, alternation of breath or utterance with the tongue.’[al-Tawhid, p. 100, no. 8]

The Manifest and the Hidden

ظاهِرٌ وباطِنٌ

77ـ الإمامُ عليٌ (عَلَيهِ السّلامُ): الظّاهِرُ بِعَجائبِ تَدبيرِهِ لِلنّاظِرينَ ، والباطِنُ بِجَلالِ عِزَّتِهِ عَن فِكْرِ المُتَوَهِّمينَ

77– Imam Ali (a.s.) said, ‘He manifests the wonders of His management for the onlookers, but by virtue of the exaltedness of His Might He is Hidden from the imagination of the thinkers.’[Nahjul Balaghah, Sermon 213]

78ـ الإمامُ الرِّضا (عَلَيهِ السَّلامُ): ظاهِرٌ لا بِتأويلِ المُباشَرَةِ ، مُتَجَلٍّ لا بِاستِهلالِ رُؤيَةٍ ، باطِنٌ لا بِمُزايَلَةٍ .

78– Imam Ar-Ridha’ (a.s.) said, ‘He is manifest though indiscernible through direct contact; He is evident though unapprehended by vision; He is hidden though not through withdrawal.’[al-Tawhid, p. 37, no. 2]

The Master

مالِكٌ

79ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): كُلُّ مالِكٍ غَيرُهُ مَملوكٌ .

79– Imam Ali (a.s.) said, ‘Every master other than Him is a slave.’[Nahjul Balaghah, Sermon 65]

80ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ) ـ في تَفسيرِ لا حَولَ ولا قُوَّةَ إلّا بِاللّهِ ـ: إنّا لا نَملِكُ مَعَ اللّهِ شَيئاً ، ولا نَملِكُ إلّا ما مَلَّكَنا ، فمَتى مَلَّكَنا ما هُوَ أملَكُ بِهِ مِنّا كَلَّفَنا ، ومَتى أخَذَهُ مِنّا وَضَعَ تَكليفَهُ عَنّا.

80– Imam Ali (a.s.), in his explanation of the phrase ‘There is no power or strength save in Allah’, said, ‘Verily we are not masters over anything with Allah, nor are we masters over anything except what He has given us mastery over. So by making us masters over that which He is a superior Master, He has given us responsibility, and by taking away mastership from us He absolves us of our responsibilities.’[Nahjul Balaghah, Saying 404]

The All-Hearing and The All-Seeing

سَميعٌ بصيرٌ

81ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): والسَّميعُ لا بِأداةٍ .

81– Imam Ali (a.s.) said, ‘He is the All-hearing but not by means of any organ.’[Nahjul Balaghah, Sermon 152]

82ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): إنَّهُ سَميعٌ بَصيرٌ ، يَسمَعُ بِما يُبصِرُ ، ويُبصِرُ بِما يَسمَعُ

82– Imam al-Baqir (a.s.) said, ‘Verily He is all-hearing and all-seeing, such that He hears with that by means of which He sees and He sees with that by means of which He hears.’[al-Tawhid, p. 144, no. 9]

83ـ الإمامُ الرّضا (عَلَيهِ السّلامُ): لَمّا لَم يَخفَ عَلَيهِ خافِيَةٌ مِن أثَرِ الذَّرَّةِ السَّوداءِ ، عَلَى الصَّخرَةِ الصَّمّاءِ ، في اللَّيلَةِ الظَّلماءِ ، تَحتَ الثَّرى وبحار الأنوار ، قُلنا: بَصيرٌ .

83– Imam Ar-Ridha’ (a.s.) said, ‘Because of the fact that the secret trace of a black mustard seed on a massive rock in the darkness of the night, be it in the ground or in the seas, cannot remain hidden from Him, is what compels us to say that He is all-seeing.’[al-Tawhid, p. 65, no. 18]

The Subtle and The All-Aware

لَطيفٌ خَبيرٌ

84ـ الإمامُ الرّضا (عَلَيهِ السّلامُ): أمّا اللَّطيفُ فلَيسَ عَلى قِلَّةٍ وقَضافَةٍ وصِغَرٍ ، ولكِنَّ ذلِكَ عَلَى النَّفاذِ في الأشياءِ، والامتِناعِ مِن أن يُدرَكَ ، أمّا الخَبيرُ فالّذي لا يَعزُبُ عَنهُ شَيءٌ ولا يَفوتُهُ ، لَيسَ لِلتَّجرِبَةِ ولا لِلاعتِبارِ بِالأشياءِ ، فعِندَ التَّجرِبَةِ والاعتِبارِ عِلمانِ، ولَولاهُما ما عَلِمَ ؛ لأنَّ مَن كانَ كذلِكَ كانَ جاهِلاً.

84– Imam Ar-Ridha’ (a.s.) said, ‘He is subtle not in terms of lack or delicateness or smallness, rather [He is subtle] in His penetration into everything without being perceived. He is all-aware through the fact that nothing escapes His attention or evades Him, independent of experience or consideration of things, for experience and consideration in turn result in two types of knowledge, without which He would not know [if he were to be dependent on them], and would therefore be ignorant.’[al-Kafi, v. 1, p. 122, no. 2]

The All-Strong and The Almighty

قَوِيٌّ عزيزٌ

85ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): وكُلُّ قَوِيٍّ غَيرُهُ ضَعيفٌ

85– Imam Ali (a.s.) said, ‘And every strong person besides Allah is weak.’[Nahjul Balaghah, Sermon 65]

86ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): كُلُّ شَيءٍ خاشِعٌ لَهُ ، وكُلُّ شَيءٍ قائمٌ بِهِ ، غِنى كُلِّ فَقيرٍ ، وعِزُّ كُلِّ ذَليلٍ ، وقُوَّةُ كلِّ ضَعيفٍ .

86– Imam Ali (a.s.) said, ‘Everything humbles before Him, and everything subsists through Him. He is the contentment of every poor, the honour of every disgraced one, and the strength of every weak one.’[Nahjul Balaghah, Sermon 109]

87ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): كُلُّ عَزيزٍ غَيرُهُ ذَليلٌ . .

87– Imam Ali (a.s.) said, ‘Every mighty one besides Him is abased.’[Nahjul Balaghah, Sermon 65]

88ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): الحَمدُ للّهِ الّذي لَبِسَ العِزَّ والكِبرِياءَ، واختارَهُما لِنَفسِهِ دُونَ خَلقِهِ

88– Imam Ali (a.s.) said, ‘Praise be to Allah who wears the cloak of might and majesty, and has chosen them for Himself over the rest of His creation.’[Nahjul Balaghah, Sermon 192]

The All-Wise

حَكيمٌ

89ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ) ـ لَمّا سُئِلَ: وكَيفَ لا يُسألُ عَمّا يَفعَلُ؟ ـ: لِأنَّهُ لا يَفعَلُ إلّا ما كانَ حِكمَةً وصَواباً

89– Imam al-Baqir (a.s.) was once asked why it is that Allah cannot be questioned about what He does, to which he replied, ‘Because He only does what is wise and good.’[al-Tawhid, p. 397, no. 13]

The All-Embracing

صَمَدٌ

90ـ الإمامُ الحسينُ (عَلَيهِ السّلامُ): الصَّمَدُ: الّذي لا جَوفَ لَهُ ، والصَّمَدُ: الّذي قَدِ انتَهى سُؤدَدُهُ ، والصَّمَدُ الّذي لا يَأكُلُ ولا يَشرَبُ ، والصَّمَدُ: الّذي لا يَنامُ ، والصَّمَدُ: الدّائمُ الّذي لَم يَزَلْ ولا يَزالُ.

90– Imam al-Husayn (a.s.) said, ‘The All-embracing is the One Who has no lack within Him; the All-embracing is the One Whose mastership is complete; the All-embracing is the One Who neither eats

nor drinks; the All-embracing is the One Who does not sleep; the All-embracing is the Eternal One who is and will always be.'[al-Tawhid, p. 90, no. 3]

He is Everywhere

هُوَ في كُلِّ مَكانٍ

91ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ في صِفَةِ اللّهِ سُبحانَهُ ـ: وإنَّهُ لَبِكُلِّ مَكانٍ ، وفي كُلِّ حِينٍ وأوانٍ ، ومَعَ كُلِّ إنسٍ وجانٍّ.

91– Imam Ali (a.s.) said, describing Allah, Glory be to Him, 'And verily He is everywhere, each and every moment and time, and with every human and Jinn.'[Nahjul Balaghah, Sermon 195]

92ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) لَمّا سُئلَ عَن قَولِ اللّهِ عَزَّ وجلَّ: «وهُوَ اللّهُ في السَّماواتِ وفي الأرضِ» ـ: كذلِكَ هُوَ في كُلِّ مَكانٍ . قُلتُ: بِذاتِه ؟ قالَ: وَيحَكَ ! إنَّ الأماكِنَ أقدارٌ ، فإذا قُلتَ: في مَكانٍ بِذاتِهِ لَزِمَكَ أن تَقولَ: في أقدارٍ وغَيرِ ذلكَ ، ولكِنْ هُوَ بائنٌ مِن خَلقِهِ ، مُحيطٌ بِما خَلَقَ عِلماً وقُدرَةً وإحاطَةً وسُلطاناً ومُلكاً.

92– Imam al-Sadiq (a.s.) was asked by Abu Jau'afar regarding Allah's verse in the Qur'an: ***"And He is Allah in the heavens and in the earth"***, to which he replied, 'Yes, similarly He is in every place.' I [Abu Ja'afar] asked, 'In His essence?' Imam replied, 'Woe betide you! Verily places are the objects of divine decree, so by your saying that He is in a place in essence, you are in fact compelled to say that He is both in the objects of His divine decree and separate thereof. He is, however, distinct from His creation, entirely encompassing what He creates in knowledge, power, control, authority and dominion.'[al-Tawhid, p. 133, no. 15]

Attributes of His Essence and Attributes of His Action

صِفاتُ الذّاتِ وصِفاتُ الفِعلِ

93ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): رَبُّنا نورِيُّ الذّاتِ ، حَيُّ الذّاتِ، عالِمُ الذّاتِ، صَمَدِيُّ الذّاتِ

93– Imam al-Sadiq (a.s.) said, 'Our Lord is luminant in His very essence, Living in His very essence, All-knowing in His very essence, All-embracing in His very essence.'[al-Tawhid, p. 140, no. 4]

94ـ الإمامُ الرِّضا (عَلَيهِ السّلامُ): المَشيئَةُ والإرادَةُ مِن صِفاتِ الأفعالِ، فمَن زَعَمَ أنَّ اللّهَ تَعالى لَم يَزَلْ مُريداً شائياً

فلَيسَ بِمُوَحِّدٍ.

94– Imam Ar–Ridha' (a.s.) said, 'Wish and will are among the attributes of Allah's action, so whoever claims that Allah, most High, is eternally willing and wishing has not understood His divine unity.'[al–Tawhid, p. 338, no. 5]

Comprehensive Attributes

جَوامِعُ الصِفاتِ

95ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): أوَّلُ الدّينِ مَعرِفَتُهُ ، وكمالُ مَعرِفَتِهِ التَّصديقُ بِهِ ، وكمالُ التَّصديقِ بِهِ تَوحيدُهُ ، وكَمالُ تَوحيدِهِ الإخلاصُ لَهُ ، وكمالُ الإخلاصِ لَهُ نَفيُ الصِّفاتِ عَنهُ ؛ لِشَهادَةِ كُلِّ صِفَةٍ أ نَّها غَيرُ المَوصوفِ ، وشَهادَةِ كُلِّ مَوصوفٍ أ نَّهُ غَيرُ الصِّفَةِ ، فمَن وَصَفَ اللّهَ سُبحانَهُ فقَد قَرَنَهُ ، ومَن قَرَنَهُ فقَد ثَنّاهُ ، ومَن ثنّاهُ فَقَد جَزَّأَهُ ، ومَن جَزَّأَهُ فقَد جَهِلَهُ ، (ومَن جَهِلَهُ فقَد أشارَ إلَيهِ) ، ومَن أشارَ إلَيهِ فقَد حَدَّهُ ، ومَن حَدَّهُ فقَد عَدَّهُ ، ومَن قالَ: «فيمَ ؟» فقَد ضَمَّنَهُ ، ومَن قالَ: «عَلامَ ؟» فقَد أخلى مِنهُ ، كائنٌ لا عَن حَدَثٍ ، مَوجودٌ لا عَن عَدَمٍ ، مَعَ كُلِّ شَيءٍ لا بِمُقارَنَةٍ ، وغَيرُ كُلِّ شَيءٍ لا بِمُزايَلَةٍ ، فاعِلٌ لا بِمَعنَى الحَرَكاتِ والآلَةِ ، بَصيرٌ إذ لا مَنظورَ إلَيهِ مِن خَلقِهِ ، مُتَوحِّدٌ إذ لا سَكَنَ يَستَأنِسُ بِهِ ولا يَستَوحِشُ لِفَقدِهِ .

95– Imam Ali (a.s.) said, 'The very first step in religion is acknowledging Him, and the perfect way to acknowledge Him is to testify to Him, and the perfect way to testify to Him is to believe in His divine unity, and the perfect way to believe in His divine unity is to regard Him as absolutely pure, and the perfect way to regard Him as absolutely pure is to negate all attributes from Him, for every attribute is a proof of its own distinction from the thing to which it is attributed, and everything that is attached and attributed is distinct from the attribute. Thus, whoever attaches attributes to Allah, Glory be to Him, associates Him with something else, and whoever associates Him regards Him as two, and whoever regards Him as two identifies parts to Him, and whoever identifies parts to Him has indeed misunderstood Him, and whoever misunderstands Him singles Him out, and whoever singles Him out has confined Him, and whoever confines Him has enumerated Him. Whoever asks 'In what [is He]?' holds that He is contained, and whoever asks 'On what [is He]?' has excluded Him. He is [a Being] but not through any phenomenon of coming into being, He exists but not from non–existence. He is with everything but not in physical proximity, and is separate from everything but not through physical separation. He acts but without need for movements and instruments. He sees without need for an object of sight from among His creation. He is One such that He has no need for a source of comfort that may keep Him company nor any whom He may miss in his absence.'[Nahjul Balaghah, Sermon 1]

Innovation (Al-Bid'a)

Innovation (Al-Bid'a) البِدعة

Innovation

التَّحذيرُ مِنَ البِدعةِ

1- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : شَرُّ الأُمورِ مُحْدَثاتُها ، ألاَ وكُلُّ بِدعةٍ ضلالةٌ، ألاَ وكلُّ ضَلالةٍ ففي النّارِ1

1- The Prophet (S) said, 'The worst of matters are the innovations. Certainly, every innovation is a [source of] error and every error is destined for Hell.'[Amali al-Mufid, p. 188, no. 14]

2- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إيّاكَ أنْ تَسُنَّ سُنّةَ بدعةٍ ؛ فإنَّ العبدَ إذا سَنَّ سُنّةً سيّئةً لَحِقَهُ وِزْرُها ووِزْرُ مَن عَمِلَ بها.2

2- The Prophet (S) said, 'Never start a practice based on an innovation; for a man who initiates a bad practice will incur its sin and the sins of the people who imitate him.'[Bihar al-Anwar, v. 77, p. 104, no. 1]

3- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : ما أُحْدِثَتْ بِدعةٌ إلّا تُرِكَ بها سُنّةٌ ، فاتّقوا البِدعَ والْزَموا المَهْيَعَ ، إنّ عَوازِمَ الأُمورِ أفضَلُها ، وإنَّ مُحْدَثاتِها شِرارُها.3

3- Imam Ali (a.s.) said, 'No sooner is an innovation initiated than it leaves behind a common practice. So eschew innovations and adhere to the clear path. Verily the established traditions are the best, while innovated ones are the worst.'[Sharh Nahjul Balaghah li Ibn Abi al-Hadid, v. 9, p. 93]

4- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : ما هَدمَ الدّينَ مثلُ البِدعِ. .4

4- Imam Ali (a.s.) said, 'Nothing destroys religion like innovations.'[Bihar al-Anwar, v. 78, p. 92, no. 98]

The Innovators

أهلُ البِدَعِ

5ـ ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : أهلُ البِدَعِ شَرُّ الخَلقِ والخليقةِ

5– The Prophet (S) said, ‘The innovators are the worst of all of [God’s] creation.’[Kanz al–’Ummal, nos. 1095 and 1126]

6ـ ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : أهلُ البدعِ كِلابُ أهلِ النّارِ

6– The Prophet (S) said, ‘The innovators are the dogs of the inmates of Hell.’[Ibid. no. 1125]

The Meaning Of Innovation

مَعنَى البِدعَةِ

7ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : أمّا أهلُ البِدعةِ فالمُخالِفونَ لأمرِ اللّهِ ولِكتابِهِ ورسولِه ، العاملونَ بِرأيِهم وأهوائهِم وإنْ كَثُروا.

7– Imam Ali (a.s.) said, ‘The innovators are those who contradict the command of Allah, His Book and His Messenger; they are those who follow their own opinion and desires, even if they are the majority.’[Ibid. no. 44216]

8ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : مَن دعا النّاسَ إلى نفسِه وفيهِم مَن هُو أعلمُ مِنه فهُو مُبْتَدِعٌ ضالٌّ

8– Imam al–Sadiq (a.s.) said, ‘Anyone who calls people to give him their allegiance, knowing that among them is someone superior to him, is an erroneous innovator.’[Tuhaf al–’Uqul, no. 375]

Rejecting Innovators

الإعراضُ عَن صاحبِ البِدعَةِ

9ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَن أعرَضَ عن صاحِبِ بِدعةٍ ، بُغْضاً لَهُ ، مَلأ اللّهُ قلبَهُ أمْناً وإيماناً

9– The Prophet (S) said, ‘When a man rejects an innovator, out of dislike for him, Allah will fill his heart with peace and belief.’[Kanz al–’Ummal, no. 5599]

10ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَن تَبَسّمَ في وجهِ مُبتَدِعٍ فقد أعانَ على هَدمِ دِينِهِ

10– The Prophet (S) said, ‘A man who smiles at an innovator has aided the destruction of his own religion.’[Bihar al–Anwar, v. 47, p. 217, no. 4]

The Innovator And Worship

المُبتَدِعُ وَالعِبادَةُ

11ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَن عمِلَ في بِدعةٍ خَلاّهُ الشّيطانُ والعِبادةَ، وأَلْقى عليهِ الخُشوعَ والبُكاءَ

11– The Prophet (S) said, ‘When a man acts in accordance with an innovation, Satan will leave him to worship and incite tears and emotion in him [i.e. that he may continue in its performance].’[Ibid. v. 72, p. 216, no. 8]

Invalidity Of The Worship Of An Innovator

بُطلانُ عملِ المُبتَدِعِ

12ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : عَملٌ قليلٌ في سُنّةٍ خيرٌ مِن عملٍ كثيرٍ في بِدعةٍ ..

12– The Prophet (S) said, ‘Little worship following a correct [Prophetic] practice is better than a lot of worship following an innovation.’[Amali al–Tusi, p. 385, no. 838]

13ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : أَبَى اللّهُ لصاحِبِ البدعةِ بالتّوبةِ ..

13– The Prophet (S) said, ‘Allah denies the innovator a chance to repent.’[Bihar al–Anwar, v. 72, p. 216, no. 8]

A Scholar’s Duties When Faced With The Appearance of Innovations

ما يَجِبُ عَلَى العالِمِ عِندَ ظُهورِ البِدَعِ

14- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إذا ظَهَرتِ البِدعُ في أُمّتي فلْيُظهِرِ العالِمُ علمَهُ ، فمَن لَم يَفعلْ فعَلَيهِ لَعنةُ اللّهِ

14- The Prophet (S) said, 'When innovations arise in my community, the scholar must display his knowledge; and those who do not do this deserve the curse of Allah.'[al-Kafi, v. 1, p. 54, no. 2]

Insight

Insight البَصيرَة

Insight

البَصيرَةُ

1- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ليسَ الأعمى مَن يَعْمى بَصرُهُ، إنَّما الأعمى مَن تَعْمى بَصيرتُهُ

1- The Prophet (S) said, 'The blind is not someone who has lost his eyesight, but the one who has lost his insight.'[Kanz al-'Ummal, no. 1220]

2- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): نَظَرُ البَصَرِ لا يُجْدي إذا عَمِيَتِ البَصيرةُ

2- Imam Ali (a.s.) said, 'Eyesight is useless if the insight goes blind.'[Ghurar al-Hikam, no. 9972]

3- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): فإنّما البَصيرُ مَن سمِعَ فتَفَكّرَ، ونَظرَ فأبْصرَ، وانْتَفعَ بالعِبَرِ، ثُمّ سَلَكَ جَدَداً واضِحاً يَتَجنّبُ فيهِ الصَّرْعَةَ في المَهاوِي.

3- Imam Ali (a.s.) said, 'Indeed, the insightful one is he who listens and contemplates, looks and sees, derives benefit from lessons, then he takes a clear path on which he avoids the falls into abysses.'[Sharh Nahjul Balaghah li Ibn Abi al-Hadid, v. 9. p. 158]

4- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لَيستِ الرَّوِيَّةُ كَالمُعايَنَةِ مَع الإبْصارِ ؛ فقد تَكذِبُ العُيونُ أهلَها، ولا يَغُشُّ العقلُ مَنِ اسْتَنْصحَهُ .

4– Imam Ali (a.s.) said, ‘Vision is not dependent on the eyes, for the eyes may often belie their owners, yet the mind never deceives a man seeking its counsel.’[Ibid. v. 19, p. 173]

5ـ . . الإمامُ عليٌّ (عَلَيهِ السّلامُ): فَقْدُ البَصرِ أهْوَنُ مِن فِقْدانِ البَصيرةِ

5– Imam Ali (a.s.) said, ‘Losing one’s eyesight is easier than losing one’s insight.’[Ghurar al–Hikam, no. 6536]

6ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): أبْصَرُ النّاسِ مَن أبْصَرَ عُيوبَهُ وأقْلَعَ عن ذُنوبِهِ

6– Imam Ali (a.s.) said, ‘The most insightful person is he who sees his own flaws and refrains from sins as a result.’[Ibid. no. 3061]

Insulting

Insulting السَبُّ

Insulting the Believer

سِبابِ المُؤمنِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): سابُّ المُؤمِنِ كالمُشرِفِ على الهَلَكَةِ

1– The Prophet (S) said, 'The one who insults a believer is as one who is on the verge of ruin.’[Kanz al–’Ummal, no. 8093]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): سِبابُ المؤمِنِ فُسوقٌ ، وقِتالُهُ كُفرٌ ، وأكلُ لَحمِهِ مِن مَعصيَةِ اللّهِ

2– The Prophet (S) said, 'To insult a believer is a gross iniquity, to kill him is infidelity, and to backbite him is an act of disobedience of Allah.’[Bihar al–Anwar, v. 75, p. 148, no. 6]

Prohibition of Insulting

النَّهيُ عن السِّبابِ

3- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا تَسُبُّوا الرِّياحَ فإنّها مَأمُورَةٌ ، ولا تَسُبُّوا الجِبالَ ولا السّاعاتِ ولا الأيّامَ ولا اللَّيالِيَ فَتَأثَمُوا وتَرجِعَ علَيكُم .

3– The Prophet (S) said, 'Do not insult the winds for verily they are commanded [to blow], nor insult the mountains, nor time, nor the days, nor the nights, lest you transgress thereby and it comes back to you.'[‘Aellal al-Shara’i’a, p. 577, no. 1]

4- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا تَسُبُّوا الناسَ فَتَكتَسِبُوا العَداوةَ بَينَهُم . .

4– The Prophet (S) said, 'Do not insult people lest you procure animosity from them.'[al-Kafi, v. 2, p. 360, no. 3]

5- الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ لِقَنْبرٍ وقد رامَ أن يَشتِمَ شاتِمَهُ ـ: مَهْلاً يا قَنبرُ ! دَعْ شاتِمَكَ مُهاناً تُرْضِ الرَّحمنَ وتُسخِطُ الشَّيطانَ وتُعاقِبُ عَدُوَّكَ ، فَوَالذي فَلَقَ الحَبَّةَ وبَرَأَ النَّسَمَةَ ما أرضَى المؤمنُ رَبَّهُ بِمِثلِ الحِلْمِ ، ولا أسخَطَ الشَّيطانَ بِمِثلِ الصَّمتِ ، ولا عُوقِبَ الأحمَقُ بِمِثلِ السُّكوتِ عَنهُ.

5– Imam Ali (a.s.) said to Qanbar when he wished to insult a man who had insulted him, 'Careful Qanbar! Leave your insulter to his disdain and you will please the Beneficent Lord, displease Satan and punish thereby your enemy, for by the One who split the grain and created the breeze, there is no stance better than clemency with which a believer can please his Lord, and nothing like silence to offend Satan, and an idiot is best punished by ignoring him.'[Amali al-Mufid, p. 118, no. 2]

6- الإمامُ الكاظمُ (عَلَيهِ السّلامُ) ـ لَمّا رَأى رَجُلَينِ يَتَسابّانِ ـ: البادِي أظلَمُ ، ووِزرُهُ ووِزرُ صاحِبِهِ علَيهِ ما لَم يَعتَدِ المَظلومُ.

6– Imam al-Kazim (a.s.) when he saw two people insulting each other, said, 'The initiator is the more unjust and bears his own sin as well as the sin of his opponent as long as the latter does not retort.'[Tuhaf al-’Uqul, no. 412]

7- الإمامُ الكاظمُ (عَلَيهِ السّلامُ): ما تَسابَّ اثنانِ إلّا انحَطَّ الأعلى إلى مَرتَبةِ الأسفَلِ ـ

7– Imam al-Kazim (a.s.) said, 'Whenever two people insult each other, the more superior of the two sinks to the level of the more inferior one.'[A'alam al-Din, p. 305]

The Punishment of One Who Insults the Prophets and the Vicegerents

جزاءُ مَن سَبَّ الأنبياءَ والأوصياءَ

8– رسولُ اللّه صلى‌الله‌عليه‌وآله : مَن سَبَّ نَبيّا مِنَ الأنبياءِ فاقتُلُوهُ ، ومَن سَبَّ وَصِيّا فقد سَبَّ نبيّا .

8– The Prophet (S) said, 'Whoever insults any of the prophets, kill him; and he who insults a vicegerent is as one who has insulted a prophet.'[Amali al-Tusi, p. 365, no. 769]

9– الإمامُ الصّادقُ عليه‌السلام لَمّا سُئلَ عَمَّن شَتَمَ رسولَ اللّه صلى‌الله‌عليه‌وآله: يَقتُلُهُ الأدنى فَالأدنى قَبْلَ أن يَرفَعَهُ إلى الإمام .

9– Imam al-Sadiq (a.s.) when he was asked about someone who insulted the Prophet (S), replied, 'The most inferior person [in society] must kill him, and if not him, then the second most inferior, and so on until at the last resort he must be killed by the im?m [leader of the congregational prayer].'[al-Kafi, v. 7, p. 259, no. 21]

السَّبُّ المُرَخَّصُ فيهِ

Permissible Insult

10– رسولُ اللّه صلى‌الله‌عليه‌وآله : إذا شَتَمَ أحَدُكُم أخاهُ فلا يَشتِمْ عَشِيرَتَهُ ، ولا أباهُ ، ولا أُمَّهُ ، ولكنْ لِيَقُلْ إن كانَ يَعلَمُ ذلك : إنّكَ لَبَخِيلٌ ، وإنّكَ لَجَبانٌ ، وإنّكَ لَكَذُوبٌ ، إن كانَ يَعلَمُ ذلكَ مِنهُ.

10– The Prophet (S) said, 'If any of you ever insults his fellow brother, he must not insult his family or his father or mother. He can only say – if he knows these flaws for certain – 'You are indeed a miser, or you are indeed a coward, or you are indeed a liar' only if he is certain of the existence of these traits.[Kanz al-'Ummal, no. 8134]

The Intellect

The Intellect[1] **العَقلُ**

The Intellect

قِيمَةُ العَقلِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): قِوامُ المَرءِ عَقلُهُ ، ولا دِينَ لِمَن لا عَقلَ لَهُ

1– The Prophet (S) said, ‘The very basis of man is his intellect, and the man devoid of intellect has no religion.’ [Rawdhat al-Wa’aizin, p. 9]

2ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): ما استَودَعَ اللّهُ امرَأً عَقلاً إلّا استَنقَذَهُ بِهِ يَوماً ما

2– Imam Ali (a.s.) said, ‘Allah has only assigned man with an intellect so that it may one day deliver him.’[Nahjul Balaghah, Saying 407]

3ـ . ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): العَقلُ أقوى أساسٍ

3– Imam Ali (a.s.) said, ‘The intellect is the strongest foundation.’[Ghurar al-Hikam, no. 475]

4ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): العَقلُ مُنَزّهٌ عَنِ المُنكَرِ آمِرٌ بِالمَعروفِ

4– Imam Ali (a.s.) said, ‘The intellect is immune from wrong and commands good-doing.’[Ghurar al-Hikam, no. 1250]

5ـ . ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): العَقلُ مُصلِحُ كُلّ أمرٍ

5– Imam Ali (a.s.) said, ‘The intellect sets right all matters.’[Ghurar al-Hikam, no. 404]

6ـ . ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): العَقلُ رُقِيٌّ إلى عِلّيّينَ

6– Imam Ali (a.s.) said, ‘The intellect is a ladder upwards towards the ‘Aellliyyin [the loftiest heavens].’[Ghurar al-Hikam, no. 1325]

7ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): العَقلُ رَسولُ الحَقّ

7– Imam Ali (a.s.) said, ‘The intellect is the messenger of the truth.’[Ghurar al-Hikam, no. 272]

8ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): إنَّ أغنَى الغِنَى العَقلُ

8– Imam Ali (a.s.) said, ‘Verily the most sufficient of riches is the intellect.’[Nahjul Balaghah, Saying 38]

9ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): العَقلُ خَليلُ المَرءِ

9– Imam Ali (a.s.) said, ‘The intellect is the friend of the believer.’[Tuhaf al-’Uqul, no. 203]

10ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): لا مُصيبَةَ كَعَدَمِ العَقلِ

10– Imam al-Baqir (a.s.) said, ‘There is no affliction worse than a lack of intellect.’[Tuhaf al-’Uqul, no. 286]

11ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إنَّ اللّهَ جلَّ ثَناؤهُ خَلَقَ العَقلَ، وهُوَ أوَّلُ خَلقٍ خَلَقَهُ مِنَ الرُّوحانيّينَ عَن يَمينِ العَرشِ مِن نورِهِ.

11– Imam al-Sadiq (a.s.) said, ‘Verily Allah, exalted be His praise, created the intellect, and it is the very first thing He created amongst all the spiritual beings from the right hand side of His Throne out of His Light.’[al-Khisal, p. 589, no. 13]

12ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): خَلَقَ اللّهُ تَعالى العَقلَ مِن أربَعَةِ أشياءَ: مِنَ العِلمِ ، والقُدرَةِ ، والنّورِ ، والمَشيئَةِ بِالأمرِ ، فجَعَلَهُ قائماً بِالعِلمِ ، دائماً في المَلَكوتِ .

12– Imam al-Sadiq (a.s.) said, ‘Allah created the intellect out of four things from knowledge, power, light and volition. Then He caused it to subsist through knowledge and be eternal in the divine Dominion.’[al-Ikhtisas, p. 244]

13ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): لا غِنى أخصَبُ مِنَ العَقلِ ، ولا فَقرَ أحَطُّ مِنَ الحُمقِ .

13– Imam al-Sadiq (a.s.) said, ‘There is no wealth more productive than the intellect and no poverty lower than stupidity.’[al-Kafi, v. 1, p. 29, no. 34]

14ـ . ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): لا مالَ أعوَدُ مِنَ العَقلِ

14– Imam al-Sadiq (a.s.) said, ‘There is no wealth more profiting than the intellect.’[al-Ikhtisas, no. 244]

15ـ . ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): العَقلُ دَليلُ المُؤمِنِ

15– Imam al-Sadiq (a.s.) said, ‘The intellect is the authoritative proof of the believer.’[al-Kafi, v. 1, p. 25, no. 24]

16؛ ـ الإمامُ الكاظمُ (عَلَيهِ الّسَلامُ) ـ في وَصِيَّتِهِ لِهِشامِ ابنِ الحَكَمِ ـ: يا هِشامُ ، ما قُسِّمَ بَينَ العِبادِ أفضَلُ مِنَ العَقلِ نَومُ العاقِلِ أفضَلُ مِن سَهَرِ الجاهِلِ ، وما بَعَثَ اللّهُ نَبِيّاً إلّا عاقِلاً حَتّى يَكونَ عَقلُهُ أفضَلَ مِن جَميعِ جَهدِ المُجتَهِدينَ ، وما أدَّى العَبدُ فَريضَةً مِن فَرائضِ اللّهِ حَتّى عَقَلَ عَنهُ .

16– Imam al-Kazim (a.s.), in his advice to Hisham b. al-?akam, said, ‘O Hisham, nothing has been bestowed upon the servants better than the intellect. The sleep of a man of intellect is better than the night vigil of an ignorant man. Every single prophet that Allah has sent down has been a man of intellect, whose intellect supercedes the labour of all diligent workers. The servant is not considered as having fulfilled an obligatory act from among the acts made incumbent by Allah until he understands it.’[Tuhaf al-’Uqul, no. 397]

17ـ . ـ الإمامُ الرِّضا (عَلَيهِ الّسَلامُ): صَديقُ كُلِّ امرِئٍ عَقلُهُ وعَدُوُّهُ جَهلُهُ

17– Imam Ar-Ridha’ (a.s.) said, ‘The friend of every man is his intellect and his enemy is his ignorance.’[al-Kafi, v. 1, p. 11, no. 4]

The Role of the Intellect in Chastisement and Reward

دَورُ العَقلِ فِي العِقابِ وَالثَّوابِ

18ـ مجمع البيان: أثنى قومٌ على رجُلٍ عندَ رَسولِ اللّه (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) فقالَ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَآلِهِ): كَيفَ عَقلُ الرَّجُلِ ؟ قالوا: يا رَسولَاللّه، نُخبِرُكَ عَن اجتِهادِهِ في العِبادَةِ وأصنافِ الخَيرِ ، وتَسأَلُنا عَن عَقلِهِ ؟ ! فقالَ: إنَّ الأحمَقَ يُصيبُ بِحُمقِهِ أعظَمَ مِن فُجورِ الفاجِرِ، وإنَّما يَرتَفِعُ العِبادُ غَداً في الدَّرَجاتِ ويَنالونَ الزُّلفى مِن

رَبِّهِم عَلى قَدرِ عُقولِهِم.

18– The Prophet (S) asked a group of people who were praising a man, ‘How is the man’s intellect’ to which they replied, ‘O Prophet of Allah, we are telling you about his endeavours at worship and other good acts, and you are asking us about his intellect!’ So he replied, ‘Verily the stupid person suffers as a result of his stupidity worse than the licentiousness of an immoral person. The servants will rise up in rank in the Hereafter and will receive great rewards from their Lord in proportion to their intellects.’[Majma’a al-Bayan, v. 1, p. 487]

19ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّما يُدرَكُ الخَيرُ كُلُّهُ بِالعَقلِ ، ولا دِينَ لِمَن لا عَقلَ لَهُ

19– The Prophet (S) said, ‘Verily all good is grasped through the intellect, and the man devoid of intellect has no religion.’[Tuhaf al-’Uqul, no. 54]

20ـ الإمامُ الحسنُ (عَلَيهِ الّسَلامُ): بِالعَقلِ تُدرَكُ الدّارانِ جَميعاً، ومَن حُرِمَ مِنَ العَقلِ حُرِمَهُما جَميعاً

20– Imam al-Hasan (a.s.) said, ‘Both the abodes [of the world and the Hereafter] are grasped by the intellect, and whoever is deprived of the intellect is deprived of them both.’[Kashf al-Ghamma, v. 3, p. 197]

21ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): لَمّا خَلَقَ اللّهُ العَقلَ قالَ لَهُ: أقبِلْ فَأقبَلَ ، ثُمَّ قالَ لَهُ: أدبِرْ فَأدبَرَ ، فقالَ: وعِزَّتي وجَلالي ما خَلَقتُ خَلقا أحسَنَ مِنكَ، إيّاكَ آمُرُ وإيّاكَ أنهى ، وإيّاكَ أُثيبُ وإيّاكَ أُعاقِبُ .

21– Imam al-Baqir (a.s.) said, ‘When Allah created the intellect He said to it, ‘Come forward’ so it came forward, then commanded it, ‘Go back’ and it went back. Then He said to it, ‘By my Honour and Exaltedness, I have not created anything better than you. It is you that I command, and you that I prohibit from things, and you that I punish and you that I reward.’[al-Kafi, v. 1, p. 26, no. 26]

22ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ) ـ مِمّا أُوحِيَ إلى موسى (عَلَيهِ الّسَلامُ) ـ: أنا أُؤاخِذُ عِبادي عَلى قَدرِ ما أعطَيتُهُم مِنَ العَقلِ .

22– Imam al-Baqir (a.s.) narrated, ‘Among what was revealed to Moses (a.s.) was, ‘I take My servants to account according to the level of intellect that I have given them.’[al-Mahasin, v. 1, p. 308, no. 608]

23ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): وَجَدتُ في الكِتابِ [يَعني كِتاباً لِعَلِيٍّ (عَلَيهِ الّسَلامُ)] أنَّ قيمَةَ كُلِّ امرِئٍ وقَدرَهُ مَعرِفَتُهُ ، إنَّ اللّهَ تَبارَكَ وتَعالى يُحاسِبُ النّاسَ عَلى قَدرِ ما آتاهُم مِنَ العُقولِ في دارِ الدّنيا .

23– Imam al-Baqir (a.s.) said, ‘I found written in the Book [i.e. the Book ascribed to Imam Ali (a.s.)] that the worth and value of every man is his knowledge. Verily Allah, Blessed and most High, will take people to account according to the intellects that He has given them in this world’s life.’[Ma’ani al-Akhbar, p. 1, no. 2]

24ـ الإمامُ الكاظمُ (عَلَيهِ السّلامُ): مَن أرادَ الغِنى بِلا مالٍ ، وراحَةَ القَلبِ مِنَ الحَسَدِ ، والسَّلامَةَ في الدّينِ ، فَلْيَتَضَرَّعْ إلَى اللّهِ عَزَّوجلَّ في مَسألَتِهِ بِأن يُكمِلَ عَقلَهُ .

24– Imam al-Kazim (a.s.) said, ‘He who wants wealth without the need for riches, and comfort of the heart free from jealousy, and security in his faith should implore Allah, Mighty and Exalted, in his plea for Him to perfect his intellect.’[al-Kafi, v. 1, p. 18, no. 12]

The Authoritativeness of the Intellect

حُجّيَّةُ العَقلِ

25ـ الإمامُ الكاظمُ (عَلَيهِ السّلامُ): إنَّ للّهِ عَلَى النّاسِ حُجَّتَينِ: حُجَّةً ظاهِرَةً ، وحُجَّةً باطِنَةً ، فأمّا الظّاهِرَةُ فَالرُّسُلُ والأنبِياءُ والأئمَّةُ ^ ، وأمّا الباطِنَةُ فَالعُقولُ.

25– Imam al-Kazim (a.s.) said, ‘Verily Allah has two authoritative proofs over people a manifest proof and an inward proof. The manifest proof is represented by the prophets and messengers and Imams (a.s.), and the inward proof is represented by the intellects.’ [al-Kafi, v. 1, p. 16, no. 12]

26ـ الإمامُ الكاظمُ (عَلَيهِ السّلامُ) ـ في وَصِيَّتِهِ لِهِشامِ بنِ الحَكَمِ ـ: ما بَعَثَ اللّهُ أنبِياءَهُ ورُسُلَهُ إلى عِبادِهِ إلّا لِيَعقِلوا عَنِ اللّهِ ، فأحسَنُهُمُ استِجابَةً أحسَنُهُم مَعرِفَةً ، وأعلَمُهُم بِأمرِ اللّهِ أحسَنُهُم عَقلاً ، وأكمَلُهُم عَقلاً أرفَعُهُم دَرَجَةً في الدّنيا والآخِرَةِ.

26– Imam al-Kazim (a.s.) in his advice to Hisham b. al-Hakam, said, ‘Allah has only sent His prophets and messengers to His servants in order that they may come to an understanding of Allah, so the ones who best heed their call are those who have the best inner knowledge, and the ones who know Allah’s command the best are those that have the best intellects, and those that have the most perfect intellects will be the ones with the highest status in this world and in the Hereafter.’[al-Kafi, v. 1, p. 16, no. 12]

The Explanation of Intellect

تَفسيرُ العَقلِ

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ العَقلَ عِقالٌ مِنَالجَهلِ، والنَّفسَ مِثلُ أخبَثِ الدَّوابِّ ، فإن لَم تُعقَلْ حارَت27

27– The Prophet (S) said, 'Verily the intellect is a lasso used to restrain ignorance, and the carnal soul is like the vilest of beasts which if left unrestrained will go wild.'[Tuhaf al–'Uqul, no. 15]

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): العَقلُ نورٌ خَلَقَهُ اللّهُ لِلإنسانِ ، وجَعَلَهُ يُضيءُ عَلَى القَلبِ ؛ لِيَعرِفَ بِهِ الفَرقَ28
.بَينَ المُشاهَداتِ مِنَ المُغَيَّباتِ

28– The Prophet (S) said, 'The intellect is a light that Allah has created for mankind and which He has ordained to illuminate the heart, in order that with it, he may know the difference between the visually manifest things and the unseen things.'['Aawali al–La' ali, v. 1, p. 248, no. 4]

. ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): العَقلُ أن تَقولَ ما تَعرِفُ ، وتَعمَلَ بِما تَنطِقُ بِهِ29

29– Imam Ali (a.s.) said, '[To be a man of] intellect is that you say only that which you know and act upon what you say.'[Ghurar al–Hikam, no. 2141]

. ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): العَقلُ حِفظُ التَّجارِبِ ، وخَيرُ ما جَرَّبتَ ما وَعَظَكَ30

30– Imam Ali (a.s.) said, '[To be a man of] intellect is to preserve your experiences, and the best of all that you have experienced is that which has taught you a lesson.'[Nahjul Balaghah, Letter 31]

. ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): العَقلُ عَقلانِ: عَقلُ الطَّبعِ وعَقلُ التَّجرِبَةِ ، وكِلاهُما يُؤَدّي المَنفَعَةَ31

31– Imam Ali (a.s.) said, 'There are two divisions of intellect the natural intellect and the intellect of experience, and both of them produce benefit.'[Masalib al–Sa' ul, p. 49]

. ـ الإمامُ الحسنُ (عَلَيهِ الّسَلامُ) ـ لَمّا سُئِلَ عَنِ العَقلِ ـ: التَّجَرُّعُ لِلغُصَّةِ حَتّى تَنالَ الفُرصَةَ32

32– Imam al–Hasan (a.s.) when asked about the intellect, said, 'To suppress one's annoyance until the opportunity arises.'[Ma'ani al–Akhbar, p. 240, no. 1]

. ـ الإمامُ الحسنُ (عَلَيهِ الّسَلامُ) ـ لَمّا سَأَلَهُ أبوهُ (عَلَيهِ الّسَلامُ) عَنِ العَقلِ ـ: حِفظُ قَلبِكَ ما استَودَعتَهُ33

33– Imam al–Hasan (a.s.), when his father asked him regarding the intellect, said, 'It is for the heart to

safeguard what you have deposited therein.’[Ma’ani al-Akhbar, p. 401, no. 62]

The Attributes of a Man of Intellect

صِفاتُ العاقِلِ

34ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): صِفَةُ العاقِلِ أن يَحلُمَ عَمَّن جَهِلَ عَلَيهِ ، ويَتَجاوَزَ عَمَّن ظَلَمَهُ ، ويَتَواضَعَ لِمَن هُوَ دونَهُ ، ويُسابِقَ مَن فَوقَهُ في طَلَبِ البِرِّ ، وإذا أرادَ أن يَتَكَلَّمَ تَدَبَّرَ ؛ فإنْ كانَ خَيراً تَكَلَّمَ فغَنِمَ ، وإن كانَ شَرّاً سَكَتَ فسَلِمَ ، وإذا عَرَضَت لَهُ فِتنَةٌ استَعصَمَ بِاللّهِ وأمسَكَ يَدَهُ ولِسانَهُ ، وإذا رَأى فَضيلَةً انتَهَزَ بِها ، لا يُفارِقُه الحَياءُ ، ولا يَبدو مِنهُ الحِرصُ ، فتِلكَ عَشرُ خِصالٍ يُعرَفُ بِها العاقِلُ.

34– The Prophet (S) said, ‘The attribute of a man of intellect is that he is clement towards one who behaves rashly with him, overlooks the fault of one who wrongs him, is humble even towards one who is lower than him in rank, tries to get ahead of those above him in his quest for good. Whenever he wishes to speak, he contemplates if what he wants to say is good, he says it and benefits as a result, and if it is bad, then he keeps quiet and remains safe as a result. When a temptation arises before him, he holds fast to Allah and guards his hand and his tongue if he sees virtue in it, he seizes it, neither losing his modesty thereat nor displaying any greed. These are ten qualities by which a man of intellect may be known.’[Tuhaf al-’Uqul, no. 28]

35ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أعقَلُ النّاسِ أشَدُّهُم مُداراةً لِلنّاسِ.

35– The Prophet (S) said, ‘The most intelligent of people is he who is best at dealing with people.’[Amali al-Saduq, p. 28, no. 4]

36ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): صَدرُ العاقِلِ صُندوقُ سِرِّهِ.

36– Imam Ali (a.s.) said, ‘The chest of a man of intellect is the strongbox of his secret.’[Nahjul Balaghah, Saying 6]

37ـ نهج البلاغة: قيل له [الإمامُ عليٌّ (عَلَيهِ الّسَلامُ)]: صِف لنا العاقل ، فقال: هُوَ الّذي يَضَعُ الشَّيءَ مَواضِعَهُ . فقيلَ: فَصِفْ لَنا الجاهِلَ ، فقالَ: قَد فَعَلتُ.

37– Imam Ali (a.s.) was asked to describe a man of intellect, to which he replied, ‘He is the one who puts things in their place.’ The he was asked, ‘So describe to us the ignorant man’, to which he replied, ‘I have already done so.’[Nahjul Balaghah, Saying 245]

38- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): لا يُلسَعُ العاقِلُ مِن جُحرٍ مَرَّتَينِ. .

38– Imam al-Sadiq (a.s.) said, ‘The man of intellect is never stung twice from the same hive.’[al-Ikhtisas, p. 245]

39- الكافي عن بَعضِ أصحابِنا رَفَعَهُ إلَى الإمامِ الصّادقِ (عَلَيهِ السّلامُ): قلتُ لهُ: مَا العقلُ؟ قالَ: ما عُبِدَ بِهِ الرَّحمنُ وَاكتُسِبَ بِهِ الجِنانُ . قالَ: قُلتُ: فَالّذي كانَ في مُعاوِيَةَ ؟ فقالَ: تِلكَ النَّكراءُ ، تِلكَ الشَّيطَنَةُ ، وهِيَ شَبيهَةٌ بِالعَقلِ ولَيسَت بِالعَقلِ .

39– Imam al-Sadiq (a.s.) was asked what the intellect was, to which he replied, ‘It is that with which The Beneficent God is worshipped and with which Paradise is attained.’ So the man asked, ‘So what about that which even Muawiya possessed’ He replied, ‘That is a vicious thing, that is devilry, and resembles intellect, though it is not intellect.’[al-Kafi, v. 1, p. 11, no. 3]

40- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): عَلَى العاقِلِ أن يَكونَ عارِفا بِزَمانِهِ ، مُقبِلاً عَلى شَأنِهِ ، حافِظا لِلِسانِهِ.

40– Imam al-Sadiq (a.s.) said, ‘The man of intellect must be well aware of the times he lives in, attentive of his affairs and guarding of his tongue.’[al-Kafi, v. 2, p. 116, no. 20]

41- الإمامُ الكاظمُ (عَلَيهِ السّلامُ): إنَّ العاقِلَ لا يُحَدِّثُ مَن يَخافُ تَكذيبَهُ ، ولا يَسألُ مَن يَخافُ مَنعَهُ ، ولا يَعِدُ ما لا يَقدِرُ عَلَيهِ ، ولا يَرجو ما يُعَنِّفُ بِرَجائِهِ ، ولا يَتَقَدَّمُ عَلى ما يَخافُ العَجزَ عَنهُ .

41– Imam al-Kazim (a.s.) said, ‘Verily the man of intellect never talks to one whom he fears will belie him, nor asks of one whom he fears will deny him, nor promises that which he is not able to fulfil, nor hopes for that which will dash his hopes, nor attempts to advance towards that which he fears he will be incapable of reaching.’[Tuhaf al-’Uqul, no. 390]

42- الإمامُ الكاظمُ (عَلَيهِ السّلامُ): إنَّ العاقِلَ رَضِيَ بِالدُّونِ مِنَ الدّنيا مَعَ الحِكمَةِ ، ولَم يَرضَ بِالدُّونِ مِنَ الحِكمَةِ مَعَ الدّنيا ؛ فَلِذلكَ رَبِحَت تِجارَتُهُم.

42– Imam al-Kazim (a.s.) said, ‘Verily the man of intellect contents himself with less worldly things when accompanied with wisdom, and does not content himself with less wisdom and more worldly things, and this is why their trade [of the transient for the permanent] profits them.’[al-Kafi, v. 1, p. 17, no. 12]

That Which Increases the Intellect

ما يَزيدُ العَقلَ

43ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): العَقلُ غَريزَةٌ تَزيدُ بِالعِلمِ والتَّجارِبِ

43– Imam Ali (a.s.) said, ‘The intellect is an intrinsic thing that increases with knowledge and experiences.’[Ghurar al-Hikam, no. 1717]

44ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): بِتَركِ ما لا يَعنيكَ يَتِمُّ لَكَ العَقلُ

44– Imam Ali (a.s.) said, ‘By abandoning that which does not concern you, your intellect will be completed.’[Ghurar al-Hikam, no. 4291]

45ـ الإمامُ الحسينُ (عَلَيهِ السّلامُ) ـ لَمّا تَذاكَروا العَقلَ عِندَ مُعاوِيَةَ ـ: لا يَكمُلُ العَقلُ إلّا بِاتِّباعِ الحَقِّ ، فقالَ مُعاوِيَةُ: ما في صُدورِكُم إلّا شَيءٌ واحِدٌ.

45– Imam al-Husayn (a.s.), when he reminded Muawiya of [the use of] his intellect, said, ‘The intellect is only perfected through following the truth’, to which Muawiya replied, ‘There is only one thing in your chests [i.e. you attribute everything to the truth].’[A’alam al-Din, p. 298]

46ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): كَثرَةُ النَّظَرِ في العِلمِ يَفتَحُ العَقلَ . .

46– Imam al-Sadiq (a.s.) said, ‘Frequent study of matters of knowledge opens the intellect.’[al-Da’aawat, p. 221, no. 603]

47ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): كَثرَةُ النَّظَرِ في الحِكمَةِ تَلقَحُ العَقلَ . .

47– Imam al-Sadiq (a.s.) said, ‘Frequent study of matters of wisdom fertilizes the intellect.’[Tuhaf al-’Uqul, no. 364]

48ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): كَمالُ العَقلِ في ثَلاثَةٍ: التَّواضُعِ للّهِ، وحُسنِ اليَقينِ، والصَّمتِ إلّا مِن خَيرٍ

48– Imam al-Sadiq (a.s.) said, ‘The perfection of the intellect lies in three things humility before Allah,

strong conviction, and silence except when speaking good.’[al-Ikhtisas, p. 244]

What is regarded as Intellect

ما يُعتَبَرُ بِهِ العَقلُ

49- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ألا وإنَّ مِن عَلاماتِ العَقلِ التَّجافي عَن دارِ الغُرورِ ، والإنابَةُ إلى دارِ الخُلودِ ، والتَّزَوُّدُ لِسُكنَى القُبورِ ، والتَّأهُّبُ لِيَومِ النُّشورِ .

49– The Prophet (S) said, ‘Indeed among the signs of intellect are withdrawal from the Abode of Delusion [i.e. this worldly life] and frequenting instead the Abode of Eternity, making provisions for the sojourn in the graves and preparation for the Day of Resurrection.’[A’alam al-Din, p. 333]

50- الإمامُ عليٌ (عَلَيهِ السَّلامُ): يُستَدَلُّ عَلى عَقلِ كُلِّ امرِئٍ بِما يَجري عَلى لِسانِهِ .

50– Imam Ali (a.s.) said, ‘The intellect of every man can be determined by the words that flow on his tongue.’[Ghurar al-Hikam, no. 10957]

51- الإمامُ عليٌ (عَلَيهِ السَّلامُ): رَسولُكَ تَرجُمانُ عَقلِكَ ، وكِتابُكَ أبلَغُ ما يَنطِقُ عَنكَ .

51– Imam Ali (a.s.) said, ‘Your messenger is the interpreter of your intellect, and your letter is more eloquent at expressing your true self.’[Nahjul Balaghah, Saying 301]

52- الإمامُ عليٌ (عَلَيهِ السَّلامُ): سِتَّةٌ تُختَبَرُ بِها عُقولُ النَّاسِ: الحِلمُ عِندَ الغَضَبِ ، والصَّبرُ عِندَ الرَّهَبِ ، والقَصدُ عِندَ الرَّغَبِ ، وتَقوى اللّهِ في كُلِّ حالٍ ، وحُسنُ المُداراةِ ، وقِلَّةُ المُماراةِ.

52– Imam Ali (a.s.) said, ‘There are six things by which people’s intellects may be tested clemency at the time of anger, patience at the time of fear, calculation when faced with a desire, Godwariness at all times, amicableness, and minimal engagement in disputation.’[Ghurar al-Hikam, no. 5608]

53- الإمامُ عليٌ (عَلَيهِ السَّلامُ): سِتَّةٌ تُختَبَرُ بِها عُقولُ الرِّجالِ: المُصاحَبَةُ ، والمُعامَلَةُ ، والوِلايَةُ ، والعَزلُ ، والغِنى ، والفَقرُ.

53– Imam Ali (a.s.) said, ‘There are six things by which men’s intellects may be tested the company they keep, their dealings, where their allegiance lies, their disassociation from people, their wealth and their

poverty.’[Ghurar al-Hikam, no. 5600]

54ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): عِندَ بَديهَةِالمَقالِ تُختَبَرُ عُقولُ الرِّجالِ

54– Imam Ali (a.s.) said, ‘People’s intellects can be tested when they speak impulsively.’[Ghurar al-Hikam, no. 6221]

55ـ . . الإمامُ عليٌ (عَلَيهِ الّسَلامُ): رَأيُ الرَّجُلِ ميزانُ عَقلِهِ

55– Imam Ali (a.s.) said, ‘A man’s opinion is the measure of his intellect.’[Ghurar al-Hikam, no. 5422]

56ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): كَثرَةُ الصَّوابِ تُنبِئُ عَن وُفورِ العَقلِ

56– Imam Ali (a.s.) said, ‘The abundance of reason is an indication of flourishing intellect.’[Ghurar al-Hikam, no. 7091]

57ـ . . الإمامُ عليٌ (عَلَيهِ الّسَلامُ): إذا تَمَّ العَقلُ نَقَصَ الكَلامُ

57– Imam Ali (a.s.) said, ‘When intellect is complete speech decreases.’[Nahjul Balaghah, Saying 71]

58ـ . . الإمامُ عليٌ (عَلَيهِ الّسَلامُ): مَن كَمُلَ عَقلُهُ استَهانَ بِالشَّهَواتِ

58– Imam Ali (a.s.) said, ‘He whose intellect is perfected regards carnal desires with disdain.’[Ghurar al-Hikam, no. 8226]

That Which Weakens the Intellect

ما يُضعِفُ العَقلَ

59ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ذَهابُ العَقلِ بَينَ الهَوى والشَّهوَةِ

59– Imam Ali (a.s.) said, ‘The intellect disappears between the whims and the carnal desires.’[Ghurar al-Hikam, no. 5180]

60ـ الإمامُ عليٌ (عَلَيهِ السّلامُ): ضَياعُ العُقولِ في طَلَبِ الفُضولِ. .

60– Imam Ali (a.s.) said, ‘The loss of the intellect occurs in the quest for all that is superfluous.’[Ghurar al-Hikam, no. 5901]

61ـ الإمامُ عليٌ (عَلَيهِ السّلامُ): إعجابُ المَرءِ بِنَفسِهِ دَليلٌ عَلى ضَعفِ عَقلِهِ ..

61– Imam Ali (a.s.) said, ‘Man’s admiration and satisfaction with himself is a proof of his weak intellect.’[Kanz al-Fawa’ id li al-Karajiki, v. 1, p. 200]

62ـ الإمامُ عليٌ (عَلَيهِ السّلامُ): مَن صَحِبَ جاهِلاً نَقَصَ مِن عَقلِهِ ..

62– Imam Ali (a.s.) said, ‘Whoever keeps the company of an ignorant man incurs a loss in his intellect.’[Kanz al-Fawa’ id li al-Karajiki, v. 1, p. 199]

63ـ الإمامُ عليٌ (عَلَيهِ السّلامُ): ما مَزَحَ امرُؤٌ مَزحَةً إلّا مَجَّ مِنَ عَقلِه مَجَّةً ..

63– Imam Ali (a.s.) said, ‘Whenever a man cracks a joke, a part of his intellect trickles away.’[Nahjul Balaghah, Saying 450]

64ـ الإمامُ عليٌ (عَلَيهِ السّلامُ): مَن تَرَكَ الاستِماعَ مِن ذَوي العُقولِ ماتَ عَقلُهُ ..

64– Imam Ali (a.s.) said, ‘He who abandons listening to intellectual people, his own intellect dies.’[Kanz al-Fawa’ id li al-Karajiki, v. 1, p. 199]

65ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): ما دَخَلَ قَلبَ امرِئٍ شَيءٌ مِنَ الكِبرِ إلّا نَقَصَ مِن عَقلِهِ. .

65– Imam al-Baqir (a.s.) said, ‘No sooner does an iota of pride enter a man’s heart than he incurs a loss in his intellect.’[Bihar al-Anwar, v. 768, p. 186, no. 16]

Evidence of Weak Intellect

ما يَدُلُّ عَلى ضَعفِ العَقلِ

66ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إذا قَلَّتِ العُقولُ كَثُرَ الفُضـولُ

66– Imam Ali (a.s.) said, ‘When intellect is little, superfluity thrives.’[Ghurar al-Hikam, no. 4043]

67ـ . . الإمامُ عليٌ (عَلَيهِ الّسَلامُ): مَن قَلَّ عَقلُهُ ساءَ خِطابُهُ

67– Imam Ali (a.s.) said, ‘He whose intellect is weak has bad oratory.’[Ghurar al-Hikam, no. 7985]

68ـ . . الإمامُ عليٌ (عَلَيهِ الّسَلامُ): مِن عَدَمِ العَقلِ مُصاحَبَةُ ذَوي الجَهلِ

68– Imam Ali (a.s.) said, ‘Evidence of lack of intellect is keeping company with ignorant people.’[Ghurar al-Hikam, no. 9299]

69ـ . . الإمامُ عليٌ (عَلَيهِ الّسَلامُ): كَثرَةُ الأماني مِن فَسادِ العَقلِ

69– Imam Ali (a.s.) said, ‘Overly high aspirations are a result of a corrupt intellect.’[Ghurar al-Hikam, no. 7093]

The Fruit of the Intellect

ثَمَرَةُ العَقلِ

70ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ثَمَرَةُ العَقلِ الاستِقامَةُ

70– Imam Ali (a.s.) said, ‘The fruit of the intellect is steadfastness.’[Ghurar al-Hikam, no. 4589]

71ـ .. الإمامُ عليٌ (عَلَيهِ الّسَلامُ): ثَمَرَةُ العَقلِ لُزومُ الحَقّ

71– Imam Ali (a.s.) said, ‘The fruit of the intellect is adherence to the truth.’[Ghurar al-Hikam, no. 4602]

72ـ .. الإمامُ عليٌ (عَلَيهِ الّسَلامُ): ثَمَرَةُ العَقلِ مَقتُ الدّنيا ، وقَمعُ الهَوى

72– Imam Ali (a.s.) said, ‘The fruit of the intellect is contempt for this worldly life and repression of one’s whims.’[Ghurar al-Hikam, no. 4654]

73ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): العَقلُ شَجَرَةٌ ، ثَمَرُها السَّخاءُ والحَياءُ

73– Imam Ali (a.s.) said, ‘The intellect is a tree the fruit of which is generosity and modesty.’[Ghurar al-Hikam, no. 1254]

The Intellect’s Adversary

عَدُوُّ العَقلِ

74ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الهَوى عَدُوُّ العَقلِ

74– Imam Ali (a.s.) said, ‘The caprice is the intellect’s adversary.’[Masalib al-Sa’ ul, p. 56]

75ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): كَم مِن عَقلٍ أسيرٍ تَحتَ هَوى أميرٍ!

75– Imam Ali (a.s.) said, ‘Many a slavish mind is subservient to an overpowering caprice!’[Nahjul Balaghah, no. 211]

76ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): فَرَضَ اللّهُ... تَركَ شُربِ الخَمرِ تَحصيناً لِلعَقلِ . .

76– Imam Ali (a.s.) said, ‘Allah has imposed ... the abandonment of drinking alcohol in order to safeguard the intellect.’[Nahjul Balaghah, Saying 252]

77ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): اِعلَموا أنَّ الأمَلَ يُسهِي العَقلَ ، ويُنسي الذِّكرَ . .

77– Imam Ali (a.s.) said, ‘Know that entertaining high hopes distracts the intellect and causes one to forget their remembrance [of Allah].’[Nahjul Balaghah, Sermon 86]

78ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): الهَوى يَقظانٌ والعَقلُ نائمٌ

78– Imam al-Sadiq (a.s.) said, ‘The caprice is awake while the intellect is asleep.’[al-Durra al-Bahira, p. 31]

1. In this chapter the Arabic word ‘aql has been translated as ‘intellect’ to denote one’s mental ability to think, reason and understand (ed.)

Intercession

Intercession الشَّفاعَة

Intercession in the Life of this World

الشَّفاعَةُ فِي الدُّنيا

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): اِشفَعُوا تُؤجَرُوا

1– The Prophet (S) said, 'Intercede for someone and you will be rewarded.'[Kanz al–'Ummal, no. 6489]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن شَفَعَ شَفاعَةً يَدفَعُ بها مَغرَماً أو يُحيِي بها مَغنَماً، ثَبَّتَ اللّهُ تعالى قَدَمَيهِ حِينَ تَدحَضُ الأقدامُ.

2– The Prophet (S) said, 'Whoever intercedes for someone settling thereby a financial liability or procuring someone's due profit, Allah will give him a firm footing on the day that feet will stumble.'[Kanz al–'Ummal, no. 6496]

3ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): الشَّفاعَةُ زَكاةُ الجاهِ

3– Imam al–Sadiq (a.s.) said, 'Intercession is the zakat of high rank.'[Tuhaf al–'Uqul, no. 381]

Intercession in the Hereafter

الشَّفاعَةُ فِي الآخِرَةِ

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): شَفاعَتي لِأُمَّتي مَن أحَبَّ أهلَ بَيتي

4– The Prophet (S) said, 'My intercession will avail those people from my community who love my household.'[Kanz al–'Ummal, no. 39057]

5ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لَأشفَعَنَّ يَومَ القِيامَةِ لِمَن كانَ في قَلبِهِ جَناحُ بَعوضَةٍ إيمانٌ. .

5– The Prophet (S) said, 'On the Day of Resurrection, I will surely intercede for anyone who harbours even a fly's wing's worth of faith in his heart.'[Kanz al–'Ummal, no. 39043]

6 ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إذا قُمتُ المَقامَ المَحمودَ تَشَفَّعتُ في أصحابِ الكبائرِ مِن أُمَّتي، فَيُشَفِّعُني اللّهُ فِيهِم ، واللّهِ لا تَشَفَّعتُ فِيمَن آذى ذُرِّيَّتي .

6– The Prophet (S) said, 'When I stand at the Glorious Station, I will intercede on behalf of those of my community who have perpetrated grave sins, and Allah will accept my intercession for them. By Allah, I will not intercede for anyone who hurts my progeny.'[Amali al–Saduq, p. 242, no. 3]

7 ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لِكُلِّ نَبِيٍّ دَعوَةٌ قد دَعا بِها وقد سَألَ سُؤلاً، وقد خَبَأتُ دَعوَتي لِشَفاعَتِي لِأُمَّتي يَومَ القِيامَةِ .

7– The Prophet (S) said, 'Every prophet was given the right to a special request which they asked [from Allah], but I suppressed my request in return for the permission to intercede for my community on the Day of Resurrection.'[al–Khisal, p. 29, no. 103]

8 ـ الإمامُ الباقرُ (عَلَيهِ السَّلامُ) ـ في قولِهِ تعالى: «ولَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضى» ـ: الشَّفاعَةُ ، واللّهِ الشَّفاعَةُ ، واللّهِ الشَّفاعَةُ.

8– Imam al–Baqir (a.s.) said with regards to Allah's verse in the Qur'an [addressing the Prophet (S)]: ***"Soon your Lord will give you*** [***that with which***] ***you will be pleased"***[***Qur'an 93:5***]**,** '(This is) intercession, by Allah it is intercession, by Allah it is intercession.'[Bihar al–Anwar, v. 8, p. 57, no. 72]

9 ـ الإمامُ الصّادقُ (عَلَيهِ السَّلامُ) ـ في قولِهِ تعالى: « لا يَمْلِكُونَ الشَّفاعَةَ إلّا مَنِ اتَّخَذَ عِندَ الرَّحمنِ عَهْدا» ـ: إلّا مَن أُذِنَ لَهُ بِوَلايَةِ أميرِ المؤمنينَ والأئمَّةِ مِن بَعدِهِ فهُو العَهدُ عندَ اللّهِ.

9– Imam al–Sadiq (a.s.) said with regards to Allah's verse in the Qur'an: ***"No one will have the power to intercede*** [***with Allah***]***, except for him who has taken a covenant with the All–beneficent"***[***19:87***], '[This means] except for him who has been allowed intercession through his acceptance of the guardianship of the Commander of the Faithful, Ali (a.s.) and the Imams after him, as this is the covenant with Allah.'[Bihar al–Anwar, p. 36, no. 9]

Those Who Will Be Deprived of Intercession

المَحرومُونَ مِنَ الشَّفاعَةِ

10- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): رَجُلانِ لا تَنالُهُما شَفاعَتي: صاحِبُ سُلطانٍ عَسُوفٌ غَشُومٌ ، وغالٍ في الدّينِ مارِقٌ.

10– The Prophet (S) said, 'Two types of people will not be included in my intercession: the tyrannical and iniquitous ruler and the heretical extremist in matters of religion.'[al-Khisal, p. 63, no. 93]

11- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أمّا شَفاعَتِي ففي أصحابِ الكبائرِ ما خَلا أهلَ الشِّركِ والظُّلمِ ..

11– The Prophet (S) said, 'My intercession is intended for those who have committed grave sins [from among the Muslims], except for those guilty of polytheism and injustice to others.'[al-Khisal, p. 355, no. 36]

12- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا يَنالُ شَفاعَتي مَنِ استَخَفَّ بِصلاتِهِ ، ولا يَرِدُ عَلَيَّ الحَوضَ لا واللّهِ ..

12– The Prophet (S) said, 'He who does not take his daily prayers seriously will neither benefit from my intercession nor meet me at the Heavenly Pool [of Kawthar], no by Allah.'[al-Mahasin, v. 1, p. 159, no. 323]

13- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن لم يُؤمِنْ بِشَفاعَتِي فلا أنالَهُ اللّهُ شَفاعَتِي . .

13– The Prophet (S) said, 'My intercession on behalf of one who does not believe in my intercession will not be accepted by Allah.'['Uyun Akhbar ar-Ridha, v. 1, p. 136, no. 35]

14- الإمامُ الصّادقُ (عَلَيهِ السّلامُ) - لَمّا أمَرَ بِاجتِماعِ قَرابَتِهِ حَولَهُ وقد حَضَرَتهُ الوَفاةُ -: إنَّ شَفاعَتَنا لَن تَنالَ مُستَخِفّاً بِالصَّلاةِ.

14– Imam al-Sadiq (a.s.), when he asked for his relatives to be gathered around him as his death approached, said to them, 'Verily our intercession will not avail one who takes his prayer lightly.'[al-Mahasin, v. 1, p. 159, no. 225]

15- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): لَو أنَّ المَلائكَةَ المُقَرَّبِينَ والأنبياءَ المُرسَلِينَ شَفَعُوا في ناصِبٍ ما شُفِّعُوا . .

15– Imam al-Sadiq (a.s.) said, 'Even if the most favoured angels and all the prophets were to intercede for a Nasibi1, their intercession would not be accepted.'[al-Mahasin, p. 294, no. 587]

People's Need for Intercession From the First to the Last

حاجَةُ الأوَّلينَ وَالآخِرينَ إلَى الشَّفاعَةِ

16- الإمام الباقرِ (عَلَيهِ السّلامُ) ـ وقد قالَ لَهُ أبو أيمنَ: ياأباجعفرٍ، تَغُرُّونَ الناسَ وتَقولونَ: شَفاعَةُ محمّدٍ، شَفاعَةُ محمّدٍ! فَغَضِبَ (عَلَيهِ السّلامُ) حتّى تَرَبَّدَ وَجهُهُ ـ: وَيحَكَ يا أبا أيمَنَ ! أغَرَّكَ إن عَفَّ بَطْنُكَ وفَرجُكَ ؟! أما لَو قد رَأيتَ أفزاعَ القِيامَةِ لقدِ احتَجتَ إلى شَفاعَةِ محمّدٍ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ، وَيلَكَ فَهل يَشفَعُ إلّا لِمَن وَجَبَت لَهُ النارُ ؟! ثُمَّ قالَ: ما مِن أحَدٍ مِنَ الأوَّلِينَ والآخِرِينَ إلّا وهُو مُحتاجٌ إلى شَفاعَةِ محمّدٍ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) يَومَ القِيامَةِ .

16– A man called Abu Ayman once came to Imam al-Baqir (a.s.) saying, 'O Abu Ja'afar, you delude people by saying, 'Muhammad's intercession [will help you], Muhammad's intercession!' At this, the Imam (a.s.) got so angry that his face was glowering, and said, 'Woe betide you Abu Ayman! If your belly and your private parts keep you away from sin, does that mean they delude you? You would only have to see the atrocities of the Day of Resurrection to need Muhammad (S)'s intercession. Woe unto you! In any case, do you think that he will only intercede for those whose punishment in the Fire is obligatory?!' Then he continued, saying, 'Every single person, from the first to the last, will need the intercession of Muhammad (S) on the Day of Resurrection.'[Bihar al-Anwar, v. 8, p. 38, no. 16]

The Intercessors

الشُّفَعاءِ

17- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ثلاثةٌ يَشفَعُونَ إلى اللّهِ عَزَّوجلَّ فَيُشَفَّعُونَ: الأنبياءُ ، ثُمّ العُلَماءُ ، ثُمّ الشُّهَداءُ

17– The Prophet (S) said, 'Three types of people have the right to intercede with Allah, and their intercession will be accepted: the prophets, then the scholars, and then the martyrs.'[al-Khisal, p. 156, no. 197]

18- الإمامُ الصّادقُ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الشَّفاعَةُ لِلأنْبياءِ والأوصِياءِ والمُؤمِنِينَ والمَلائكةِ

18– The Prophet (S) said, '[The right of] Intercession belongs to the prophets, their vicegerents, the believers and the angels.'[Bihar al-Anwar, v. 8, p. 58, no. 75]

19- الإمامُ الصّادقُ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الشُّفَعاءُ خَمسَةٌ: القُرآنُ ، والرَّحِمُ ، والأمانَةُ ، ونَبِيُّكُم ، وأهلُ بَيتِ نَبِيّكُم

19– The Prophet (S) said, ‘There are five intercessors: the Qur’an, consanguinity, immunity, your Prophet, and your Prophet’s household.’[Bihar al-Anwar, p. 43, no. 39]

20ـ الإمامُ الصّادقُ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا شَفيعَ أنجَحُ مِنَ التَّوبَةِ

20– The Prophet (S) said, ‘There is no intercessor more effective than repentance.’[Bihar al-Anwar, p. 58, no. 75]

21ـ . الإمامُ عليٌّ (عَلَيهِ السّلامُ): شافِعُ الخَلقِ العَمَلُ بِالحَقِّ ولُزومُ الصِّدقِ

21– Imam Ali (a.s.) said, ‘The intercessor for all of creation is action according to what is right and adherence to the truth.’[Ghurar al-Hikam, no. 5789]

Mediation

الوَسيلةُ

22– رسولُ اللّه (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): سَلُوا اللّهَ لي الوَسيلَةَ ... فَمَن سَألَ لي الوَسيلَةَ حَلَّتْ لَهُ الشَّفاعَةُ .

22– The Prophet (S) said, ‘Ask Allah through my mediation ... for whoever asks through my mediation is then allowed my intercession.’[Sahih Muslim, no. 384]

23– رسولُ اللّه (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الأئمّةُ مِن وُلْدِ الحُسينِ عليه‌السلام ، مَن أطاعَهُم فَقَد أطاعَ اللّهَ، ومَن عَصاهُم فقد عَصَى اللّهَ عز و جل ، هُم العُروَةُ الوُثقى ، وهُمُ الوَسيلَةُ إلى اللّه عز و جل .

23– The Prophet (S) said, ‘The Imams from the progeny of al-Husayn (a.s.) are such that whoever obeys them has obeyed Allah, and whoever disobeys them has disobeyed Allah. They are the Firm Rope [to Allah], and they are the means of recourse to Allah.’[‘Uyun Akhbar ar-Ridha, v. 2, p. 58, no. 217]

The People Most Deserving of Intercession

أحَقُّ النّاسِ بِالشَّفاعَةِ

24- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ أقرَبَكُم مِنّي غَداً وأوجَبَكُم عَلَيَّ شَفاعَةً: أصدَقُكُم لِساناً ، وأدّاكُم لِلأمانَةِ، وأحسَنُكُم خُلُقاً ، وأقرَبُكُم مِنَ الناسِ .

24– The Prophet (S) said, 'Verily the closest from among you to me tomorrow [in the Hereafter], and the most eligible of you for my intercession are those who are the most truthful from amongst you, the most conscientious at returning a trust placed in their care, the most good-natured, and the ones who have close ties with people.'[Amali al-Saduq, p. 411, no. 5]

A Believer's Right to Intercession Depends on the Extent of His Deeds

شَفاعَةُ المُؤمِنِ عَلى قَدرِ عَمَلِهِ

25- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): في المؤمنينَ مَن يَشفَعُ مِثلَ رَبيعَةَ ومُضَرَ ، وأقَلُّ المُؤمنينَ شَفاعَةً مَن يَشفَعُ لِثَلاثِينَ إنساناً .

25– The Prophet (S) said, 'There are people from among the believers who have the right to intercession like Rabi'aa and Musar. A believer has the right to intercede on behalf of at least thirty people.'[Bihar al-Anwar, v. 8, p. 58, no. 75]

26- الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): يَشفَعُ الرَّجُلُ في القَبيلَةِ ، ويَشفَعُ الرَّجُلُ لِاءهلِ البَيتِ ، ويَشفَعُ الرجُلُ لِلرَّجُلَينِ على قَدرِ عَمَلِهِ ، فذلكَ المَقامُ المَحمودُ.

26– Imam al-Baqir (a.s.) said, 'A man may intercede on behalf of his tribe, or for his family, or even just for two other people, depending on the extent of his deeds, for that is the Glorious Station.'[Bihar al-Anwar, p. 43, no. 41]

1. Nasibi (f. Nasibiyya): one who declares enmity towards the ahl al-bayt and their followers (ed.)

Intimacy

Intimacy الأُنس

Intimacy

الأُنسِ

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : لا يُؤنِسَنّكَ إلّا الحقُّ ، ولا يُوحِشَنّكَ إلّا الباطلُ1

1– Imam Ali (a.s.) said, ‘Only the truth will ever afford you company [as an intimate friend], and only falsehood will desert you.’[Ghurar al–Hikam, no. 10303]

ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : الأُنسُ في ثلاثٍ : في الزَّوجةِ المُوافِقَةِ، والوَلَدِ البارِّ ، والصَّديقِ المُصافي2

2– Imam al–Sadiq (a.s.) said, ‘Intimacy is found in three: a compatible wife, a kind child, and a loyal friend.’[Bihar al–Anwar, v. 78, p. 231, no. 25]

ـ . الإمامُ الرِّضا (عَلَيهِ الّسَلامُ) : الاسْتِرسالُ بالأُنسِ يُذهِبُ المَهابةَ3

3– Imam al–Ridha (a.s.) said, ‘Being overindulgent in one’s intimacy [with people] drives one’s dignity away.’[A’alam al–Din, p. 307]

Intimacy With Allah

الأُنسَ بِاللّهِ

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَن خَرجَ مِن ذُلّ المعصيةِ إلى عِزِّ الطّاعةِ آنسَهُ اللّهُ عزّ وجلّ بغَيرِ أنيسٍ، وأعانَهُ بغيرِ مالٍ.4

4– The Prophet (S) said, ‘When a man comes out of the humiliation of disobedience to the dignity of obedience, Allah will grant him intimacy without need for a close friend and elevate him without wealth.’[Bihar al–Anwar, v. 75, p. 359, no. 74]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : مَنِ انْفَردَ عنِ النّاسِ أنِسَ باللّهِ سبحانَهُ5

5– Imam Ali (a.s.) said, ‘A man who isolates himself away from people will find intimacy with Allah, glory be to Him.’[Ghurar al–Hikam, no. 8644]

6ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : ما مِن مؤمنٍ إلّا وقد جَعلَ اللّهُ لَهُ مِن إيمانِهِ أُنْساً يَسكُنُ إليهِ ، حتّى لو كانَ علىقُلّةِ جَبلٍ لَم يَسْتَوحِشْ.

6– Imam al-Sadiq (a.s.) said, 'Allah makes the faith of every single believer his own [source of] intimacy, so that he will never feel lonely even if he were to be on the top of a mountain.'[Bihar al-Anwar, v. 70, p. 111, no. 14]

7ـ . الإمامُ العسكريُّ (عَلَيهِ السّلامُ) : مَن أنِسَ باللّهِ اسْتَوحَشَ مِن النّاسِ

7– Imam al-'Askari (a.s.) said, 'A man who finds intimacy with Allah feels lonely among people.'[al-Durrah al-Bahirah, p. 43]

Intoxication

Intoxication الّسُكر

Every Intoxicant is Prohibited

كُلُّ مُسكِرٍ حَرامٌ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): احذَرُوا كُلَّ مُسكِرٍ ، فإنَّ كُلَّ مُسكِرٍ حَرامٌ

1– The Prophet (S) said, 'Every intoxicant is prohibited.'[al-Kafi, v. 6, p. 409, no. 9]

2ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): ما أسكَرَ كَثيرُهُ فَقَليلُهُ حَرامٌ

2– Imam al-Baqir (a.s.) said, 'Whatever substance intoxicates when consumed in large amounts is prohibited even in small amounts.'[Bihar al-Anwar, v. 79, p. 131, no. 20]

Types of Intoxication

أنواعُ المُسكِراتِ

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ لعبد اللّه بن‌مسعود ـ: يابنَ مسعودٍ، اِحذَر سُكرَ الخَطيئةِ ؛ فإنَّ لِلخَطيئةِ سُكراً كَسُكرِ الشَّرابِ ، بل هِي أشَدُّ سُكراً مِنهُ ، يقولُ اللّهُ تعالى: «صُمٌّ بُكْمٌ عُمْيٌ فهُم لايَرْجِعُونَ».

3– The Prophet (S) said, 'O Ibn Mas'aud, be wary of the intoxication brought about by sin, for verily the sin intoxicates just as much as alcohol if not more. Allah, most High, says, ***"Deaf, dumb and blind, they do not apply reason"*** [***Qur'an 2:171***]. [Makarim al-Akhlaq, v. 2, p. 352, no. 266]

4ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): السُّكرُ أربَعُ سَكراتٍ: سُكرُ الشَّرابِ ، وسُكرُ المالِ ، وسُكرُ النَّومِ ، وسُكرُ المُلكِ . .

4– Imam Ali (a.s.) said, 'There are four types of intoxication: the intoxication induced by drink, the intoxication induced by wealth, the intoxication of sleep, and the intoxication induced by power.' [Bihar al-Anwar, v. 10, p. 114, no. 1]

5ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): يَنبَغِي للعاقِلِ أن يَحتَرِسَ مِن سُكرِ المالِ ، وسُكرِ القُدرَةِ ، وسُكرِ العِلمِ ، وسُكرِ المَدحِ ، وسُكرِ الشَّبابِ ، فإنَّ لِكُلِّ ذلكَ رِياحاً خَبيثةً تَسلُبُ العَقلَ وتَستَخِفُّ الوَقارَ .

5– Imam Ali (a.s.) said, 'The man of reason must be on his guard against the intoxication of wealth, of power, of knowledge, of praise and of youth, for all of these have offensive vapours about them that strip away one's reason and carry away one's dignity.' [Ghurar al-Hikam, no. 10948]

6ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): سُكرُ الغَفلَةِ والغُرورِ أبعَدُ إفاقَةً مِن سُكرِ الخُمُورِ . .

6– Imam Ali (a.s.) said, 'The intoxication of heedlessness and arrogance take longer to regain consciousness from than the intoxication of wines.' [Ghurar al-Hikam, no. 5651]

Invoking Blessings on the Prophet

Invoking Blessings on the Prophet (S) الصَّلاةِ عَلَى النَّبِيّ وآله

Invoking Blessings on the Prophet (S)

فَضلُ‌الصَّلاةِ عَلَى النَّبِيّ وآله

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): حَيثُما كُنتُم فَصَلُّوا عَلَيَّ، فإنَّ صلاتَكُم تَبلُغُني

1– The Prophet (S) said, ‘Wherever you may be, invoke blessings on me for verily your blessing reaches me.’[Kanz al–’Ummal, no. 2147]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الصَّلاةُ عَلَيَّ نورٌ على الصِّراطِ

3– The Prophet (S) said, ‘Whoever invokes blessings on me, writing it on paper, the angels continue to seek forgiveness on his behalf as long as my name remains written on the paper.’[Ibid. no. 2243]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن صَلّى عَلَيَّ في كتابٍ لَم تَزَلِ الملائكَةُ تَستَغفِرُ لَهُ مادَامَ اسمِي في ذلكَ الكتابِ.

4– The Prophet (S) said, ‘Verily the most miserly of people is he who hears my name mentioned and does not invoke blessings on me.’[Ibid. no. 2144]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): كُلُّ دُعاءٍ مَحجُوبٌ حتّى يُصَلَّى على النبيّ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) .

5– Imam Ali (a.s.) said, ‘Every supplication remains veiled until blessings are invoked on the Prophet (S).’[Ibid. no. 2153]

5ـ الإمامُ الباقرُ أو الإمامُ الصّادقُ (عَلَيهِم الّسَلامُ): أثقَلُ ما يُوضَعُ في المِيزانِ يَومَ القِيامَةِ الصَّلاةُ على محمّدٍ وعَلى أهلِ بَيتِهِ .

6– Imam al–Baqir and Imam al–Sadiq (a.s.) said, ‘The heaviest thing to be placed on the scales on the Day of Resurrection is the invocation of blessings on Muhammad and his household (a.s.).’[Bihar al–Anwar, v. 94, p. 49, no. 9]

The Method of Invoking Blessings on the Prophet (S)

كَيفِيَّةُ الصَّلاةِ عَلَى النَّبِيّ وآله

6ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ لَمّا سُئلَ عن كَيفِيَّةِ الصَّلاةِ علَيهِ ـ: قُولُوا: اللَّهُمَّ صَلِّ على محمّدٍ وعلى آلِ محمَّدٍ، كما صَلَّيتَ على إبراهيمَ وعلى آلِ إبراهيمَ إنّكَ حَميدٌ مَجيدٌ، وبارِكْ على محمدٍ وعلى آلِ محمّدٍ، كَما بارَكتَ على إبراهيمَ وعلى آلِ إبراهيمَ إنّكَ حَميدٌ مَجيدٌ.

7– The Prophet (S) when he was asked how to send blessings on him, replied, ‘Say: O Allah, bless Muhammad and the family of Muhammad, just as you blessed Abraham and the family of Abraham, verily you are Praiseworthy and Glorious. And send Your benediction on Muhammad and on the family of Muhammad, just as you sent Your benediction on Abraham and on the family of Abraham, verily you are Praiseworthy and Glorious.’[Kanz al-’Ummal, 3993]

Islam

Islam الإسلام

Islam

الإسلام

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الإسلامُ يَعلُو ولا يُعلى علَيهِ

1– The Prophet (S) said, 'Islam excels and cannot be surpassed by anything else.’[al-Faqih, v. 4, p. 334, no. 5719]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن أحسَنَ في الإسلامِ لَم يُؤاخَذْ بما عَمِلَ في الجاهليَّةِ ، ومَن أساءَ في الإسلامِ أُخِذَ بِالأوَّلِ والآخِرِ.

2– The Prophet (S) said, 'He who performs good acts after having embraced Islam will not be punished for anything that he did in his pre-Islamic state, whilst he who continues to commit bad after having embraced Islam will be taken to account for everything from beginning to end.’[al-Kafi, v. 2, p. 461, no. 2]

3ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): لا شَرَفَ أعلى مِنَ الإسلامِ . .

3– Imam Ali (a.s.) said, 'There is no distinction higher than Islam.’[Nahjul Balaghah, Saying 371]

4ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): إنّ هذا الإسلامَ دينُ اللّهِ الذي اصطَفاهُ لِنفسِهِ ، واصطَنَعَهُ على عَينِهِ ، وأصفاهُ خِيَرَةَ خَلقِهِ ، وأقامَ دَعائمَهُ على مَحَبَّتِهِ ، أذَلَّ الأديانَ بِعِزَّتِهِ ، ووَضَعَ المِلَلَ بِرَفعِهِ .

4– Imam Ali (a.s.) said, 'Verily this Islam is the religion of Allah, which He has chosen for Himself, which He has developed before His eyes, which He has preferred for the best of all His creatures, and whose pillars he has founded upon His love. He has abased other religions by honouring it and humiliated other creeds before its sublimity.'[Nahjul Balaghah, Sermon 198]

5، ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ في وَصفِ الإسلامِ ـ: فهُو أبلَجُ المَناهِجِ ، وأوضَحُ (واضِحُ) الوَلائجِ، مُشرِفُ المَنارِ ، مُشرِقُ الجَوادّ ، مُضِيءُ المَصابِيحِ.

5– Imam Ali (a.s.), in his description of Islam, said, 'It is the brightest of all paths, the clearest of all passages, with towering minarets, brightly lit highways and illuminating lamps.'[Nahjul Balaghah, Sermon 106]

Who is a Muslim?

مَن هُوَ المُسلِمِ؟

6ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): المُسلمُ أخُو المُسلِمِ ، لا يَظلِمُهُ ولا يَشتُمُهُ ـ .

6– The Prophet (S) said, 'A Muslim is the brother of a fellow Muslim – he neither wrongs him nor insults him.'[Kanz al–'Ummal, no. 745]

7ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): المُسلمُ أخُو المُسلمِ ، لا يَخُونُهُ ولا يَكذِبُهُ ولا يَخذُلُهُ ـ .

7– The Prophet (S) said, 'A Muslim is the brother of a fellow Muslim – he neither betrays him nor lies to him nor deceives him.'[Kanz al–'Ummal, no. 747]

8ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): المُسلمُ مِرآةُ المُسلمِ ـ .

8– The Prophet (S) said, 'The Muslim is the mirror of a fellow Muslim.'[Kanz al–'Ummal, no. 742]

9ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): المُسلمُ مَن سَلِمَ الناسُ مِن يَدِهِ ولِسانِهِ ، والمُؤمِنُ مَنِ ائتَمَنَهُ الناسُ على أموالِهِم وأنفُسِهِم.

9– Imam al–Sadiq (a.s.) said, 'A Muslim is he whose hand and tongue people feel safe from, whilst a believer (mu'min) is he whom people trust with their belongings and their lives.'[Ma'ani al–Akhbar, p.

239, no. 1]

Fundamentals of Islam

قَواعِدُ الإسلامِ

10، ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الإسلامُ عُريانٌ ؛ فَلِباسُهُ الحَياءُ ، وزِينَتُهُ الوَفاءُ ، ومُرُوءَتُهُ العَمَلُ الصالِحُ ، وعِمادُهُ الوَرَعُ ، ولِكُلِّ شَيءٍ أساسٌ وأساسُ الإسلامِ حُبُّنا أهلَ البَيتِ.

10– The Prophet (S) said, 'Islam is naked, and its clothing is modesty, its adornment loyalty, its valour good deeds, and its pillars piety. Everything has a foundation, and the foundation of Islam is the love for us, the ahl al-bayt (the household of the Prophet).'[al-Mahasin, v. 1, p. 445, no. 1031]

11ـ ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أساسُ الإسلامِ حُبّي وحُبُّ أهلِ بَيتِي. .

11– The Prophet (S) said, 'The foundation of Islam is love for me and love for my household.'[Kanz al-'Ummal, no. 37631]

12ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): قَواعِدُ الإسلامِ سَبعَةٌ: فَأَوَّلُها العَقلُ وعلَيهِ بُنِيَ الصَّبرُ ، والثاني: صَونُ العِرضِ وصِدقُ اللَّهجَةِ ، والثالِثَةُ: تِلاوَةُ القُرآنِ على جِهَتِهِ ، والرابِعَةُ: الحُبُّ في اللّهِ والبُغضُ في اللّهِ ، والخامِسةُ: حَقُّ آلِ محمّدٍ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ومَعرِفَةُ وَلايَتِهِم ، والسادِسَةُ: حَقُّ الإخوانِ والمُحاماةُ علَيهِم ، والسّابِعَةُ: مُجاوَرَةُ الناسِ بالحُسنى .

12– Imam Ali (a.s.) said, 'Islam has seven fundamentals: the first is reason, on which perseverance is founded. The second is maintenance of one's honour and honest speech. The third is proper recitation of the Qur'an. The fourth is to love for the sake of Allah and to hate for the sake of Allah. The fifth is the right due to the household of the Prophet (S) and their guardianship. The sixth is the right of one's fellow brothers and their protection. The seventh is close contact with people through fair means.'[Tuhaf al-'Uqul, no. 196]

13ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): بُنِيَ الإسلامُ على خَمسَةِ دَعائمَ: إقامِ الصَّلاةِ ، وإيتاءِ الزَّكاةِ ، وصَومِ شَهرِ رَمَضانَ ، وحَجِّ البَيتِ الحَرامِ ، والوَلايَةِ لَنا أهلَ البَيتِ .

13– Imam al-Baqir (a.s.) said, 'Islam has been founded on five pillars: the establishment of prayer, the giving of the alms-tax, the fast of the month of Ramadhan, the pilgrimage to the Sanctified House, and [the acknowledgment of] our guardianship, the ahl al-bayt.'[Amali al-Mufid, p. 353, no. 4]

14ـ . الإمامُ الرِّضا (عَلَيهِ السّلامُ): إنَّ الإمامَةَ أُسُ‌الإسلامِ النامي، وفَرعُهُ السامي

14– Imam Ar-Ridha' (a.s.) said, 'Verily Imama (divinely appointed leadership of the twelve Imams) is the ever-growing root of Islam as well as its lofty branch.'[al-Kafi, v. 1, p. 200,no. 1]

The Meaning of Islam

مَعنَى الإسلامِ

15ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الإسلامُ أن تُسلِمَ قَلبَكَ ويَسلَمَ المُسلمونَ مِن لِسانِكَ ويَدِكَ

15– The Prophet (S) said, 'Islam is that you submit your heart [to Allah], and that all Muslims feels safe from your tongue and your hand.'[Kanz al-'Ummal, no. 17]

16ـ . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن أصبَحَ لا يَهتَمُّ بِأُمورِ المُسلمينَ فلَيسَ بمُسلمٍ

16– The Prophet (S) said, 'He who wakes up in the morning unconcerned about the situations of fellow Muslims is not a Muslim.'[al-Kafi, v. 2, p. 163, no. 1]

17ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): الإسلامُ هُو التسليمُ ، والتسليمُ هُو اليَقينُ ، واليَقينُ هُو التصديقُ ، والتصديقُ هُو الإقرارُ، والإقرارُ هُو الأداءُ ، والأداءُ هُو العَملُ .

17– Imam Ali (a.s.) said, 'Verily Islam is submission, and submission is conviction, and conviction is certification of something, and certification is attestation, and attestation of something is fulfilment of it, and fulfilment is the performance of required acts.'[Nahjul Balaghah, Saying 125]

18ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): جانِبُوا الخِيانةَ ، فإنّها مُجانَبَةُ الإسلامِ

18– Imam Ali (a.s.) said, 'Repel treachery, for verily it repels Islam.'[Ghurar al-Hikam, no. 4742]

19ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن أعانَ على مُسلمٍ فقد بَرِئَ مِنَ الإسلامِ

19– Imam Ali (a.s.) said, 'Whoever aids and abets wrongdoing towards a fellow Muslim is not a Muslim.'[Ghurar al-Hikam, no. 922]

20ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) لرجُلٍ شاميٍّ سَأَلَهُ عن مَسائلَ ، فلَمّا أجابَهُ قالَ : أسلَمتُ للّهِ الساعَةَ : بَل آمَنتَ بِاللّه الساعَةَ ، إنَّ الإسلامَ قبلَ الإيمانِ وعلَيهِ يَتوارَثُونَ ويَتَناكَحُونَ ، والإيمانُ علَيهِ يُثابُونَ .

20– Imam al-Sadiq (a.s.) answered some questions that a Syrian man had come to ask him, after which the latter said, 'I am a Muslim right now.' Imam said, 'No, rather you have faith right now, for Islam comes before faith [i.e. you were already a Muslim], and is the means by which people inherit each other and marry each other, whereas faith is the means by which they are rewarded.'[al-Kafi, v. 1, p. 173, no. 4]

21- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الإسلامُ يُحقَنُ بِهِ الدَّمُ وتُؤَدّى بِهِ الأمانَةُ ، وتُستَحَلُّ به الفُروجُ ، والثَّوابُ على الإيمانِ .

21– Imam al-Sadiq (a.s.) said, 'Islam is that through which life is spared, goods are entrusted, and women become lawful [through marriage], whereas faith is that which incurs reward.'[al-Kafi, v. 2, p. 25, no. 6]

Jealousy

Jealousy الحَسَد

Jealousy

مَضارُّ الحَسَدِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : قالَ اللّهُ عزّوجلّ لموسى بنِ عِمرانَ : إنَّ الحاسِدَ ساخِطٌ لِنِعَمي ، صادٌّ لِقِسْمي الّذي قَسَمْتُ بينَ عِبادي.

1– The Prophet (S) said, 'Allah, Mighty and Exalted, said to Moses son of Amran (a.s.) [known in the Arabic tradition as 'Aimran], 'Verily the jealous is discontented with My bounties, and wards off the shares I have apportioned to My servants.'[al-Kafi, v. 2, p. 307, no. 6]

2ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الحَسدُ حَبْسُ الرُّوحِ

2– Imam Ali (a.s.) said, 'Jealousy is the spirit's imprisonment.'[Ghurar al-Hikam, no. 372]

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الحَسدُ شَرُّ الأمْراضِ

3- Imam Ali (a.s.) said, 'Jealousy is the worst disease.'[Ghurar al-Hikam, no. 332]

4ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : رأسُ الرَّذائلِ الحَسدُ

4- Imam Ali (a.s.) said, 'The chief of vices is jealousy.'[Ghurar al-Hikam, no. 5242]

5ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : للّهِ دَرُّ الحَسدِ ما أعْدَلَهُ ! بَدأَ بصاحِبِهِ فقَتلَهُ

5- Imam Ali (a.s.) said, 'How capable jealousy is! And how just it is, that it starts off with its perpetrator and ends up killing him!'[Sharh Nahjul Balaghah li Ibn Abi al-Hadid, v. 1, p. 316]

6ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : ثَمرَةُ الحَسدِ شَقاءُ الدُّنيا والآخِرَةِ

6- Imam Ali (a.s.) said, 'The fruit of jealousy is the misery of this world and the Hereafter.'[Ghurar al-Hikam, no. 4632]

7ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الحاسِدُ يَرى أنَّ زَوالَ النِّعمَةِ عَمَّن يَحسُدُهُ نِعْمَةٌ علَيهِ

7- Imam Ali (a.s.) said, 'The jealous one sees a loss for the one he is jealous of as a gain for himself.'[Ghurar al-Hikam, no. 1832]

8ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : ما رَأيتُ ظالِما أشْبَهَ بمَظلومٍ مِن الحاسِدِ : نَفَسٌ دائمٌ ، وقَلبٌ هائمٌ ، وحُزنٌ لازمٌ

8- Imam Ali (a.s.) said, 'I have not seen a wrong-doer resemble a wronged person more than the jealous one: he has an exhausted spirit, a wandering heart, and an inherent sorrow.'[Bihar al-Anwar, v. 76, p. 256, no. 29]

9ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : حَسْبُ الحاسِدِ ما يَلْقى

9- Imam Ali (a.s.) said, 'That which he suffers is [torment] enough for the jealous one.'[Mustadrak al-Wasa'il, v. 12, p. 17, no. 13388]

10ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الحَسودُ كثيرُ الحَسَراتِ ، مُتضَاعَفُ السَّيّئاتِ

10- Imam Ali (a.s.) said, 'The jealous one has many regrets, and his vices are manifold.'[Ghurar al-Hikam, no. 1520]

11. الإمامُ عليٌّ (عَلَيهِ السَّلامُ) : الحَسودُ لا يَسودُ . .

11- Imam Ali (a.s.) said, 'The jealous one can never rule.'[Ghurar al-Hikam, no. 1017]

Every Prosperous Person is Envied

كُلُّ ذي نِعمَةٍ مَحسودٌ

12. رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : اسْتَعينوا على قَضاءِ حَوائجِكُم بالكِتْمانِ ، فإنَّ كُلَّ ذي نِعمَةٍ مَحسودٌ . .

12- The Prophet (S) said, 'Seek the assistance of secrecy in fulfilling your needs, for every prosperous person is envied.'[Sharh Nahjul Balaghah li Ibn Abi al-Hadid, v. 1, p. 316]

Jealousy and Faith

الحسدُ والإيمانُ

13. الإمامُ الباقرُ (عَلَيهِ السَّلامُ) : إنَّ الحَسَدَ لَيَأكُلُ الإيمانَ كما تَأكُلُ النّارُ الحَطَبَ . .

13- Imam al-Baqir (a.s.) said, 'Jealousy consumes faith like fire consumes dry wood.'[al-Kafi, v. 2, p. 306, no. 1]

14. الإمامُ الصّادقُ (عَلَيهِ السَّلامُ) : إيّاكُم أنْ يَحْسُدَ بَعضُكُم بَعْضا ؛ فإنَّ الكُفْرَ أصلُهُ الحَسدُ . .

14- Imam al-Sadiq (a.s.) said, 'Beware of being jealous of one another, for the origin of disbelief is jealousy.'[al-Kafi, v. 8, p. 8, no. 1]

The Signs of the Jealous Person

عَلامَةُ الحاسِدِ

15، ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : قالَ لُقمانُ لابنِهِ : للحاسِدِ ثَلاثُ عَلاماتٍ : يَغْتابُ إذا غابَ ، ويَتَملّقُ إذا شَهِدَ ويَشْمَتُ بالمُصيبَةِ.

15– Imam al-Sadiq (a.s.) said, 'Luqman told his son, 'There are three signs of the jealous person: he backbites someone in his absence, flatters him in his presence, and rejoices at the misery of others.'[al-Khisal, p. 121, no. 113]

Jihad

Jihad الجِهاد

Striving To Obey Allah

الاجتِهادِ في طاعَةِ اللّهِ

1ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : علَيكُم بالجِدِّ والاجْتِهادِ ،والتّأهُّبِ والاسْتِعدادِ

1– Imam Ali (a.s.) said, 'You must adopt earnestsness, diligence, preparedness and willingness.'[Nahjul Balaghah, Sermon 230]

2ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : طاعَةُ اللّهِ سبحانَهُ لا يَحُوزُها إلّامَن بَذَلَ الجِدَّ ، واسْتَفْرَغَ الجُهْدَ

2– Imam Ali (a.s.) said, 'Obedience to Allah cannot be attained except by one who possesses earnestness and exerts himself to the utmost.'[Ghurar al-Hikam, no. 6009]

3ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : اعْلَموا أنَّهُ لَيس بينَ اللّهِ وبينَ أحَدٍ مِن خَلْقِهِ مَلَكٌ مُقَرَّبٌ ولا نَبِيٌّ مُرْسَلٌ ولا مَن دونَ ذلكَ مِن خَلْقِهِ كُلِّهِم إلّا طاعَتُهُم لَهُ، فاجْتَهِدوا في طاعةِ اللّهِ.

3– Imam al-Sadiq (a.s.) said 'Know that between Allah and His creation there is no proximal angel, nor prophet, nor anything else [to intervene], except for their obedience to Him. So strive to obey Allah!'[al-Kafi, v. 8 p. 7, no. 11]

The Most Diligent of People

أشَدُّ النّاسِ اجتِهاداً

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : أشَدُّ النّاسِ اجْتِهاداً مَنتَرَكَ الذُّنوبَ

4– The Prophet (S) said, ‘The most diligent of people is he who abandons sins.’[Amali al-Saduq, p. 28, no. 4]

5ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : أفْضَلُ الجِهادِ مَن أصْبَحَ لا يَهُمُّ بظُلْمِ أحدٍ

5– The Prophet (S) said, ‘The best jihad is performed by one who awakes in the morning with no intention to wrong anyone.’[al-Mahasin, v. 1, p. 456, no. 1053]

6ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ) ـ لمّا قالَ لَهُ رجُلٌ : إنّي ضَعيفُ العَملِ قَليلُ الصّلاةِ قليلُ الصَّومِ ، ولكنْ أرْجو أنْ لا آكُلَ إلّا حَلالاً، ولا أنْكِحَ إلّا حَلالاً ـ : وأيُّ جِهادٍ أفْضَلُ مِن عِفَّةِ بَطْنٍ وفَرْجٍ ؟!

6– When someone addressed Imam al-Baqir (a.s.), saying, ‘I am weak in my worship, praying and fasting but a little, though I strive to eat only that which is permissible, and be sexually intimate with only those whom it is permissible’, the Imam replied, ‘What jihad is there better than restraint of the stomach and the private parts?!’[Ibid. v. 1, p. 455, no. 1052]

Jurisprudence

Jurisprudence الفِقهُ

Learnedness in Religion

التَّفَقُّهِ فِي الدّينِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إذا أرادَ اللّهُ بعَبدٍ خَيراً فَقَّهَهُ في الدّينِ، وألهَمَهُ رُشدَهُ

1– The Prophet (S) said, ‘When Allah wants good for a servant, He educates him in religion and inspires him to its complete path.’[Kanz al–’Ummal, no. 28690]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أفضَلُ العِبادَةِ الفِقهُ

2– The Prophet (S) said, ‘The best of worship is the study of religion.’[al–Targhib wa al–Tarhib, v. 1, p. 93, no. 3]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ لِكُلِّ شيءٍ دِعامَةً، ودِعامَةُ هذا الدّينِ الفِقهُ

3– The Prophet (S) said, ‘There is a support for everything, and the support for this religion is education.’[Kanz al–’Ummal, no. 28768]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): تَعَلَّموا القرآنَ ؛ فإنّهُ أحسَنُ الحَديثِ، وتَفَقَّهُوا فيهِ فإنَّهُ رَبيعُ القُلوبِ. .

4– Imam Ali (a.s.) said, ‘Learn the Quran for it is the best of speeches, and study it for it is the spring of the hearts.’[Nahjul Balaghah, Sermon 110]

5ـ الإمامُ الكاظمُ (عَلَيهِ الّسَلامُ): تَفقَّهُوا في دِينِ اللّهِ، فإنَّ الفِقهَ مِفتاحُ البَصيرَةِ، وتَمامُ العِبادَةِ، والسَّببُ إلَى المَنازِلِ الرَّفيعَةِ والرُّتَبِ الجَليلَةِ في الدّينِ والدنيا، وفَضلُ الفَقيهِ علَى العابِدِ كَفَضلِ الشَّمسِ علَى الكواكِبِ، ومَن لم يَتَفَقَّهْ في دِينِهِ لم يَرضَ اللّهُ لَهُ عَمَلاً

5– Imam al–Kazim (a.s.) said, ‘The superiority of a learned person over a worshipper is as the superiority of the sun over the planets, and whoever does not educate themselves in their religion, Allah will not accept a single deed from them.’[Bihar al–Anwar, v. 78, p. 321, no. 19]

Who is the Scholar (faqih)?

مَن هُوَ الفَقيهُ؟

Who is the Scholar (faqih[1])?

6ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) في وصيَّتِهِ لأبي ذرٍّ: لا يَفقَهُ الرجُلُ كُلَّ الفِقهِ حتَّى يَرَى الناسَ أمثالَ الأباعِرِ، فلا يَحفِلَ بِوُجودِهِم، ولا يُغَيِّرَهُ ذلكَ كما لا يُغَيِّرُهُ وُجودُ بَعيرٍ عندَهُ، ثُمّ يَرجِعَ هُو إلى نفسِهِ فيَكونَ أعظَمَ حاقِرٍ لها.

6– The Prophet (S) said in his will to Abu Dharr, ‘A person will not be totally educated until he sees people like camels, so he should not be amused by their presence and it should not change him, just as the presence of a [real] camel does not change him. Then he must return to his self and become the greatest humiliator of his self.’[Bihar al–Anwar, v. 72, p. 304, p. 51]

7ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): ألا أُخبِرُكُم بالفَقيهِ حَقّ الفَقيهِ؟ مَن لم يُرَخِّصِ الناسَ في مَعاصِي اللّهِ، ولم يُقَنِّطْهُم مِن رَحمَةِ اللّهِ، ولم يُؤمِنْهُم مِن مَكرِ اللّهِ، ولم يَدَعِ القرآنَ رَغبَةً عَنهُ إلى ما سِواهُ.

7– Imam Ali (a.s.) said, ‘Shall I inform you of a true learned person? He who does not allow people to commit acts of disobedience to Allah, does not let them lose hope in the mercy of Allah, does not assure them against the devices of Allah, and does not leave the Quran in his desire for something other than it.’[Tuhaf al–’Uqul, p. 204]

8ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ) ـ وقد سَأَلَهُ رجُلٌ فأجابَهُ، فقالَ الرجُلُ: إنّ الفُقَهاءَ لا يَقولونَ هذا ! ـ: يا وَيحَكَ ! وهَل رَأيتَ فَقيهاً قَطُّ ؟ ! إنَّ الفَقيهَ حَقَّ الفَقيهِ: الزاهِدُ في الدنيا، الراغِبُ في الآخِرَةِ، المُتَمسّكُ بسُنَّةِ النبيّ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ)

8– Imam al–Baqir (a.s.) was once asked a question by a man, to which he duly replied, and to which the man then retorted, ‘The jurists do not say this!’ The Imam said, ‘Woe unto you! Have you ever seen a jurist?! A real jurist is a person who is ascetic from this world, who craves for the Hereafter, and strongly holds onto the tradition of the Prophet (S).’[al–Kafi, v. 1, p. 70, no. 8]

9ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): لا يكونُ الرجُلُ مِنكُم فَقيها حتّى يَعرِفَ مَعاريضَ كلامِنا.

9– Imam al–Sadiq (a.s.) said, ‘There is no man from among you who will become a jurist until they understand the intents of our speech.’[Ma’ani al–Akhbar, v. 2, p. 3]

10ـ الإمامُ الرِّضا (عَلَيهِ السّلامُ): مِن علاماتِ الفِقهِ الحِلمُ والعِلمُ والصَّمتُ. .

10– Imam Ar–Ridha’ (a.s.) said, ‘Among the signs of a jurist are clemency, knowledge, and silence.’[al–Ikhtisas, p. 232]

The Power of the Jurist over Satan

شِدَّةُ الفَقيهِ عَلى إبليسَ

11ـ . . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): فَقيهٌ واحِدٌ أشَدُّ على إبليسَ مِن ألفِ عابِدٍ

11– The Prophet (S) said, ‘One jurist is more powerful over Satan than one thousand worshippers.’[Bihar al–Anwar, v. 1, p. 177, no. 48]

12ـ . . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ما مِن شيءٍ أقطَعَ لِظَهرِ إبليسَ مِن عالِمٍ يَخرُجُ في قَبيلَةٍ

12 – The Prophet (S) said, ‘There is nothing more difficult [lit. backbreaking] for Satan than a scholar emerging from a tribe.’[Kanz al–’Ummal, no. 28755]

13ـ . . الإمامُ زينُ العابدينَ أو الإمامُ الباقرُ ’: مُتَفَقِّهٌ في الدّينِ أشَدُّ على الشيطانِ مِن عِبادَةِ ألفِ عابِدٍ

13 – Imam Zayn al–Abidin (a.s.) or Imam al–Baqir (a.s.) said, ‘A person educated in religion is more difficult for Satan to bear than the worship of one thousand worshippers.’[Bihar al–Anwar, v. 1, p. 213, no. 10]

The Death of a Jurist

مَوتُ الفَقيهِ

14ـ .. الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إذا ماتَ المؤمنُ الفَقيهُ ثُلِمَ في الإسلامِ ثُلمَةٌ لا يَسُدُّها شيءٌ

14 – Imam al–Sadiq (a.s.) said, ‘When a jurist believer dies a void is left in Islam that nothing can ever again fill.’[al–Kafi, v. 1, p. 38, no. 2]

15ـ .. الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مامِن أحَدٍ يَموتُ مِن المؤمنينَ أحَبَّ إلى إبليسَ مِن مَوتِ فَقيهٍ

15 – Imam al–Sadiq (a.s.) said, ‘No believer’s death makes Satan happier more than the death of a jurist.’[al–Kafi, v. 1, p. 38, no. 1]

1. The original meaning of faqih is ‘learned man’ or ‘scholar’, but it has acquired a more specific meaning in Islamic terminology, which is a ‘jurist’ or ‘a religious scholar well–versed in Islamic law and jurisprudence (fiqh)’ (ed.)

Justice

Justice العَدلُ

The Importance of Justice

قيمَةُ العَدلِ

1ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): العَدلُ أساسٌ بِه قِوامُ العالَمِ

1– Imam Ali (a.s.) said, ‘Justice is the base that supports the whole world.’[Matalib al-Sa’ul, p. 61]

2ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): جَعَلَ اللّهُ سُبحانَهُ العَدلَ قِواماً لِلأنامِ، وتَنزيهاً مِنَ المَظالِمِ والآثامِ، وتَسنِيَةً لِلإسلامِ

2– Imam Ali (a.s.) said, ‘Allah, Glory be to Him, made justice a support for mankind, an eliminator of wrongs and sins, and an elevator of Islam.’[Ghurar al-Hikam, no. 4789]

3ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): العَدلُ قِوامُ الرَّعِيَّةِ وجَمالُ الوُلاةِ

3– Imam Ali (a.s.) said, ‘Justice is the support of the masses and the beauty [adorning] the governors.’[Ghurar al-Hikam, no. 1954]

4ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): العَدلُ جُنَّةُ الدُّوَلِ

4– Imam Ali (a.s.) said, ‘Justice is the shield of the nations.’[Ghurar al-Hikam, no. 1873]

5ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): بِالعَدلِ تَصلُحُ الرَّعِيَّةُ . .

5– Imam Ali (a.s.) said, ‘The masses behave righteously through justice.’[Ghurar al-Hikam, no. 4215]

6ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): بِالعَدلِ تَتَضاعَفُ البَرَكاتُ . .

6– Imam Ali (a.s.) said, ‘Blessings are multiplied through justice.’[Ghurar al-Hikam, no. 4211]

7ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): العَدلُ نِظامُ الإمرَةِ. .

7– Imam Ali (a.s.) said, ‘Justice is the regulatory system of authority.’[Ghurar al–Hikam, no. 774]

8ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ما عُمِّرَتِ البُلدانُ بِمِثلِ العَدلِ. .

8– Imam Ali (a.s.) said, ‘Nothing can cause nations to flourish like justice.’[Ghurar al–Hikam, no. 9534]

9ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ لَمّا سُئلَ عَن أفضَلِيّةِ العَدلِ أو الجُودِ ـ: العَدلُ يَضَعُ الأُمورَ مَواضِعَها، والجُودُ يُخرِجُها مِن جِهَتِها، والعَدلُ سائسٌ عامٌّ، والجُودُ عارِضٌ خاصٌّ، فالعَدلُ أشرَفُهُما وأفضَلُهُما.

9– Imam Ali (a.s.) was once asked which was better, justice or generosity, to which he replied, ‘Justice puts things in their rightful place, whereas generosity takes them away from their course. Justice is a general predominant state, whereas generosity is a transient characteristic. Justice is therefore the nobler and better of the two.’[Nahjul Balaghah, Saying 437]

10ـ فاطمةُ الزَّهراءُ (عَلَيهَا الّسَلامُ): فَرَضَ ... العَدلَ تَسكيناً لِلقُلوبِ

10– Fatima al–Zahra’ (a.s.) said, ‘Allah has made justice incumbent as a source of tranquility for the hearts.’[‘Aellal al–Shara’i’a, p. 247, no. 2]

11ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): العَدلُ أحلى مِنَ الماءِ يُصيبُهُ الظَّمآنُ

11– Imam al–Sadiq (a.s.) said, ‘Justice is sweeter than water to a thirsty man.’[al–Kafi, v. 2, p. 146, no. 11]

12ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): العَدلُ أحلى مِنَ الشَّهدِ، وأليَنُ مِنَ الزُّبدِ، وأطيَبُ ريحاً مِنَ المِسكِ

12– Imam al–Sadiq (a.s.) said, ‘Justice is sweeter than honey, softer than butter and smells more fragrant than musk.’[Ghurar al–Hikam, p. 147, no. 15]

Qualities of a Just Person

صِفاتُ العادِلِ

13- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن عامَلَ النّاسَ فلَم يَظلِمْهُم، وَحَدَّثَهُم فلَم يَكذِبْهُم، ووَعَدَهُم فلَم يُخلِفْهُم، فَهُوَ مِمَّن كَمُلَت مُروءَتُهُ، وظَهَرَت عَدالَتُهُ، ووَجَبَت أُخُوَّتُهُ، وحَرُمَت غِيبَتُهُ .

13– The Prophet (S) said, 'He who treats people in such a way that he never wrongs them, and speaks to them and never lies to them, and when he makes a promise to them he never breaks it, such a person is perfect in his valorous qualities, his justice is manifest, and it becomes obligatory to consider him as one's brother and prohibited to backbite him.'[al-Khisal, p. 208, no. 28]

14- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن صاحَبَ النّاسَ بِالَّذي يُحِبُّ أن يُصاحِبوهُ كانَ عَدلاً . .

14– The Prophet (S) said, 'He who associates with people as he himself would like others to associate with him is indeed just.'[Kanz al-Fawa'id, v. 2, p. 162]

Advice to Be Just and Fair with One's Enemy and When Struck with Anger

الوَصِيَّةُ بِالعَدلِ عَلَى العَدُوِّ وَ فِي الغَضَبِ

15- الإمامُ عليٌّ (عَلَيهِ السَّلامُ) - في وَصِيَّتِهِ لِابنِهِ الحُسَينِ (عَلَيهِ السَّلامُ) -: أُوصيكَ بِتَقوَى اللّهِ في الغِنى والفَقرِ ...وبِالعَدلِ عَلَى الصَّديقِ والعَدُوِّ.

15– Imam Ali (a.s.) said in his will to his son al-Husayn (a.s.), 'I advise you to be wary of your duty to Allah in wealth and poverty ... and [I advise you] of being just towards both friend and foe.'[Tuhaf al-'Uqul, no. 88]

أعدَلُ النّاسِ

The Most Just of People

16- الإمامُ عليٌّ (عَلَيهِ السَّلامُ): أعدَلُ النّاسِ مَن أنصَفَ عَن قُوَّةٍ ـ

16– Imam Ali (a.s.) said, 'The most just person is he who uses his strength even-handedly.'[Ghurar al-Hikam, no. 3242]

17- الإمامُ عليٌّ (عَلَيهِ السّلامُ): أعدَلُ الخَلقِ أقضاهُم بالحَقّ

17– Imam Ali (a.s.) said, ‘The most just from all creation is he who fulfils rights most indiscriminately.’[Ghurar al-Hikam, no. 3014]

18- الإمامُ عليٌّ (عَلَيهِ السّلامُ): غايَةُ العَدلِ أن يَعدِلَ المَرءُ في نَفسِهِ

18– Imam Ali (a.s.) said, ‘The peak of justice is that a man be just towards his own self.’[Ghurar al-Hikam, no. 6368]

Knowledge

Knowledge العِلمُ

The Virtue of Knowledge

فَضلُ العِلمِ

1- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ذَنبُ العالِمِ واحِدٌ ، وذَنبُ الجاهِلِ ذَنبانِ

1– The Prophet (S) said, ‘When committing a sin, the knowledgeable man is guilty of the one sin whereas the ignorant man is guilty of two [i.e. the sin itself and the sin of ignorance].’[Kanz al-’Ummal, no. 28784]

2- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): العِلمُ رَأسُ الخَيرِ كُلِّهِ ، والجَهلُ رَأسُ الشَّرِّ كُلِّهِ

2– The Prophet (S) said, ‘Knowledge is the root of all good whereas ignorance is the root of all evil.’[Bihar al-Anwar, v. 77, p. 175, no. 9]

3- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): طَلَبُ العِلمِ فَريضَةٌ عَلى كُلِّ مُسلِمٍ... بِهِ يُطاعُ الرَّبُّ ويُعبَدُ ، وبِهِ تُوصَلُ الأرحامُ ، ويُعرَفُ الحَلالُ مِنَ الحَرامِ ، العِلمُ إمامُ العَمَلِ والعَمَلُ تابِعُهُ ، يُلهَمُ بِهِ السُعَداءُ ، ويُحرَمُهُ الأشقِياءُ .

3– The Prophet (S) said, ‘The quest for knowledge is incumbent upon every Muslim... by virtue of it the Lord is obeyed and worshipped, consanguinal relations are maintained, and the lawful is distinguished from the prohibited. Knowledge leads to action and action follows it. The fortunate ones are inspired by it whereas the wretched ones are deprived of it.’[Amali al-Tusi, p. 488, no. 1069]

4- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أكثَرُ النّاسِ قيمَةً أكثَرُهُم عِلما ، وأقَلُّ النّاسِ قيمَةً أقَلُّهُم عِلما . .

4– The Prophet (S) said, ‘The worthiest of people are those who have the most knowledge, and the least of them in worth are those with the least knowledge.’[Amali al-Saduq, p. 27, no. 4]

5- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أقرَبُ النّاسِ مِن دَرَجَةِ النُّبُوَّةِ أهلُ الجِهادِ وأهلُ العِلمِ . .

5– The Prophet (S) said, ‘The people who are closest to the rank of prophethood are the people of knowledge and striving.’[al-Mahajjat al-Baydha, v. 1, p. 14]

6- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): يُوزَنُ يَومَ القِيامَةِ مِدادُ العُلَماءِ ودِماءُ الشُّهَداءِ فيَرجَحُ مِدادُ العُلَماءِ عَلى دِماءِ الشُّهَداءِ.

6– The Prophet (S) said, ‘On the Day of Resurrection, the ink of the scholars will be weighed up against the blood of the martyrs, and the ink of the scholars will preponderate over the blood of the martyrs.’[Tafsir al-Durr al-Manthur, v. 3, no. 423]

7- الإمامُ عليٌّ (عَلَيهِ السَّلامُ): رَأسُ الفَضائلِ العِلمُ ، غايَةُ الفَضائلِ العِلمُ

7– Imam Ali (a.s.) said, ‘The fountainhead of all virtues is knowledge and the peak of all virtues is knowledge.’[Ghurar al-Hikam, no. 5234]

8- الإمامُ عليٌّ (عَلَيهِ السَّلامُ): العِلمُ قائدٌ ، والعَمَلُ سائقٌ ، والنَّفسُ حَرونٌ

8– Imam Ali (a.s.) said, ‘Knowledge commands, action drives, and the carnal soul is the obstinate mount.’[Tuhaf al-’Uqul, no. 208]

9- الإمامُ عليٌّ (عَلَيهِ السَّلامُ): العِلمُ مِصباحُ العَقلِ . .

9– Imam Ali (a.s.) said, ‘Knowledge is the lamp of the intellect.’[Ghurar al-Hikam, no. 536]

10ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): العِلمُ نِعمَ الدَليلُ

10– Imam Ali (a.s.) said, ‘Knowledge is indeed a good guide.’[Ghurar al-Hikam, no. 837]

11ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): العِلمُ أشرَفُ الأحسابِ

11– Imam Ali (a.s.) said, ‘Knowledge is the noblest source of repute.’[Kanz al-Fawa’ id li al-Karajiki, v. 1, p. 319]

12ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): العِلمُ ضالَّةُ المُؤمِنِ

12– Imam Ali (a.s.) said, ‘Knowledge is the lost property of the believer.’[‘Uyun Akhbar ar-Ridha, v. 2, p. 66, no. 295]

13ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): كَفى بِالعِلمِ شَرَفاً أن يَدَّعِيَهُ مَن لا يُحسِنُهُ ، ويَفرَحَ بِهِ إذا نُسِبَ إلَيهِ ، وكَفى بِالجَهلِ ذَمّاً . يَبرَأُ مِنهُ مَن هُوَ فيهِ

13– Imam Ali (a.s.) said, ‘Knowledge is such a dignified thing that he who is not proficient at it claims to be so, and one is pleased for it to be attributed to him. And ignorance is such a rebuked thing that even the one who possesses it claims to be free of it.’[Munyat al-Murid, p. 110]

14ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لا كَنزَ أنفَعُ مِنَ العِلمِ

14– Imam Ali (a.s.) said, ‘There is no treasure more profitable than knowledge.’[al-Kafi, v. 8, p. 19, no. 4]

15ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لا شَرَفَ كَالعِلمِ

15– Imam Ali (a.s.) said, ‘There is no source of dignity like knowledge.’[Nahjul Balaghah, Saying 113]

16ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): كُلُّ وِعاءٍ يَضيقُ بِما جُعِلَ فيهِ إلّا وِعاءَ العِلمِ ؛ فإنَّهُ يَتَّسِعُ بِهِ

16– Imam Ali (a.s.) said, ‘Every container becomes cramped by what is placed therein, except the container that holds knowledge, for verily it expands because of it.’[Nahjul Balaghah, Saying 205]

17ـ . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إذا أرذَلَ اللّهُ عَبداً حَظَرَ عَلَيهِ العِلمَ.

17– Imam Ali (a.s.) said, ‘When Allah wishes to repudiate someone, he deprives him of knowledge.’[Nahjul Balaghah, Saying 288]

18ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): العِلمُ حَياةٌ.

18– Imam Ali (a.s.) said, ‘Knowledge is life.’[Ghurar al–Hikam, no. 185]

19ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنَّ العِلمَ حَياةُ القُلوبِ ، ونورُ الأبصارِ مِنَ العَمى ، وقُوَّةُ الأبدانِ مِنَ الضَّعفِ.

19– Imam Ali (a.s.) said, ‘Verily knowledge is the life of the hearts, the light of the eyes from blindness and the strength of the bodies against weakness.’[Amali al–Saduq, p. 493, no. 1]

20ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ لِكُمَيلٍ لَمّا أخَذَ بِيَدِهِ وأخرَجَهُ إلَى الجَبّانِ فلَمّا أصحَرَ تَنَفَّسَ الصُّعَداءَ وقالَ ـ: يا كُمَيلُ ، العِلمُ خَيرٌ مِنَ المالِ ، العِلمُ يَحرُسُكَ وأنتَ تَحرُسُ المالَ ، والمالُ تَنقُصُهُ النَّفَقَةُ ، والعِلمُ يَزكو عَلَى الإنفاقِ ، وصَنيعُ المالِ يَزولُ بِزَوالِهِ.

20– Imam Ali (a.s.) once took Kumayl out to the desert, and when they reached the desert, he let out a deep sigh and said, ‘O Kumayl, knowledge is better than wealth for wealth is reduced by spending whereas knowledge causes your spendings to flourish, and any good product of wealth ceases when it ceases to exist.’[Nahjul Balaghah, Saying 147]

21ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): هَلَكَ خُزّانُ الأموالِ وهُم أحياءٌ ، والعُلَماءُ باقونَ ما بَقِيَ الدَّهرُ ، أعيانُهُم مَفقودَةٌ ، وأمثالُهُم فِي القُلوبِ مَوجودَةٌ .

21– Imam Ali (a.s.) said, ‘The treasurers of wealth perish during their own lifetimes, whereas the knowledgeable ones remain alive for all time, their individual selves may pass away, but the likes of them continue to remain in the hearts.’[Nahjul Balaghah, Saying 113]

22ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): العالِمُ حَيٌّ وإن كانَ مَيِّتاً ، الجاهِلُ مَيِّتٌ وإن كانَ حَيّاً.

22– Imam Ali (a.s.) said, ‘The scholar is alive even when he is dead, whereas the ignorant man is dead even though he may be alive.’[Ghurar al–Hikam, no. 1124–1125]

24ـ . الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إنَّ العُلَماءَ وَرَثَةُ الأنبياءِ

23– Imam al–Sadiq (a.s.) said, ‘Verily the scholars are the heirs of the prophets.’[al–Kafi, v. 1, p. 32, no. 2]

The Superiority of Knowledge to Acts of Worship

فَضلُ العِلمِ عَلَى العِبادَةِ

24ـ . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): قَليلُ العِلمِ خَيرٌ مِن كَثيرِ العِبادَةِ

24– The Prophet (S) said, ‘A little knowledge is better than a lot of worship.’[al–Mahajjat al–Baydha, v. 1, p. 22]

25ـ . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): نَومٌ مَعَ عِلمٍ خَيرٌ مِن صَلاةٍ عَلى جَهلٍ

25– The Prophet (S) said, ‘To sleep having knowledge is better than to pray in ignorance.’[Munyat al–Murid, p. 104]

26ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ فَضلَ العالِمِ عَلى العابِدِ كفَضلِ الشَّمسِ عَلى الكَواكِبِ ، وفَضلُ العابِدِ عَلى غَيرِ العابِدِ كفَضلِ القَمَرِ عَلى الكَواكِبِ.

26– The Prophet (S) said, ‘Verily the knowledgeable man is superior to the [mere] worshipper as the sun is to the stars, and the worshipper is superior to the one who does not worship as the superiority of the moon to the stars.’[Bihar al–Anwar, v. 2, p. 19, no. 49]

27ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ساعَةٌ مِن عالِمٍ يَتَّكِئُ عَلى فِراشِهِ يَنظُرُ في عَمَلِهِ ، خَيرٌ مِن عِبادَةِ العابِدِ سَبعينَ عاماً.

27– The Prophet (S) said, ‘An hour spent by a knowledgeable man lying on his bed thinking about his deeds is better than seventy years spent by the worshipper performing acts of worship.’[Rawdhat al–Wa’aizin, no. 16]

28ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): فَضلُ العالِمِ عَلى العابِدِ بِسَبعينَ دَرَجَةً ، بَينَ كُلِّ دَرَجَتَينِ حُضْرُ الفَرَسِ سَبعينَ عاماً ؛ وذلكَ أنَّ الشَّيطانَ يَضَعُ البِدعَةَ لِلنّاسِ فيُبصِرُها العالِمُ فيَنهى عَنها ، والعابِدُ مُقبِلٌ عَلى عِبادَتِهِ لا

يَتَوَجَّهُ لَها ولا يَعرِفُها.

28– The Prophet (S) said, ‘The knowledgeable man is superior to the [mere] worshipper by seventy degrees, the distance between two degrees spanning the gallop of a horse for seventy years; and this is because Satan plants an innovation amongst people which the knowledgeable man notices and prohibits, whilst the worshipper attends to his worship neither taking any notice of it nor recognising it.’[Rawdhat al-Wa’aizin, no. 17]

29- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): وَالّذي نَفسُ مُحَمَّدٍ بِيَدِهِ ! لَعالِمٌ واحِدٌ أشَدُّ عَلى إبليسَ مِن ألفِ عابِدٍ ؛ لأنَّ العابِدَ لِنَفسِهِ والعالِمَ لِغَيرِهِ.

29– The Prophet (S) said, ‘By the One Who holds Muhammad’s soul in His Grasp! Verily one knowledgeable man is more difficult for Satan to bear than seventy worshippers, for the worshipper serves himself whilst the knowledgeable man serves others.’[Kanz al-’Ummal, no. 28908]

30- الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): تَذاكُرُ العِلمِ ساعَةً خَيرٌ مِن قِيامِ لَيلَةٍ. .

30– Imam al-Baqir (a.s.) said, ‘Revising knowledge for an hour is better than staying up the whole night in worship.’[al-Ikhtisas, p. 245]

31- الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): عالِمٌ يُنتَفِعُ بِعِلمِه ، أفضَلُ مِن سَبعينَ ألفِ عابِدٍ.

31– Imam al-Baqir (a.s.) said, ‘The knowledgeable man who is beneficial [to others] as a result of his knowledge is better than seventy thousand worshippers.’[al-Da’aawat, p. 62, no. 153]

The Death of a Scholar

مَوتُ العالِمِ

32- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَوتُ العالِمِ مُصيبَةٌ لا تُجبَرُ وثُلمَةٌ لا تُسَدُّ، وهُوَ نَجمٌ طُمِسَ ، ومَوتُ قَبيلَةٍ أيسَرُ مِن مَوتِ عالِمٍ .

32– The Prophet (S) said, ‘The death of a scholar is an affliction that cannot be compensated and a void that cannot be filled, for he is a star that has been obliterated. The death of a whole tribe is easier to bear than the death of a scholar.’[Kanz al-’Ummal, no. 28858]

النَّظَرُ إلى وَجهِ العالِمِ عِبادَةٌ

Looking at the Face of a Scholar is an Act of Worship

33ـ . ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): النَّظَرُ في وَجهِ العالِمِ حُبّاً لَهُ عِبادَةٌ

33– The Prophet (S) said, ‘Looking at the face of a scholar out of love for him is an act of worship.’[Nawadir al–Rawandi, p. 11]

34:ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) ـ لَمّا سُئلَ عَنقَولِ النَّبِيّ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): النَّظَرُ في وُجوهِ العُلَماءِ عِبادَةٌ هُوَ العالِمُ الّذي إذا نَظَرتَ إلَيهِ ذَكَّرَكَ الآخِرَةَ ، ومَن كانَ خِلافَ ذلكَ فَالنَّظَرُ إلَيهِ فِتنَةٌ.

34– Imam al–Sadiq (a.s.) was once asked regarding the Prophet (S)’s saying, ‘Looking at the faces of scholars is an act of worship’, to which he replied, ‘It refers to the scholar whom looking at reminds you of the Hereafter, and whoever is not thus, then looking at him is a trial.’[Tanbih al–Khawatir, v. 1, p. 84]

Enjoinment of Seeking Knowledge

الحَثُّ عَلى طَلَبِ العِلمِ

35ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أُطلُبوا العِلمَ ولَو بِالصّينِ؛ فإنَّ طَلَبَ العِلمِ فَريضَةٌ عَلى كُلِّ مُسلِمٍ

35– The Prophet (S) said, ‘Seek knowledge even in China, for verily to seek knowledge is an obligation on every Muslim.’[Kanz al–’Ummal, no. 28697]

36ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): طَلَبُ العِلمِ فَريضَةٌ عَلى كُلِّ مُسلِمٍ ، ألا إنَّ اللّهَ يُحِبُّ بُغاةَ العِلمِ

36– The Prophet (S) said, ‘Seeking knowledge is an obligation on every Muslim. Indeed how Allah loves those who strive in their quest for knowledge.’[al–Kafi, v. 1, p. 30, no. 1]

37ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن لَم يَصبِر عَلى ذُلِّ التَّعَلُّمِ ساعَةً بَقِيَ في ذُلِّ الجَهلِ أبَداً

37– The Prophet (S) said, ‘He who cannot endure the submissiveness entailed in learning for an hour will remain submissive to ignorance forever.’[‘Aawali al–La’ ‘ali, v. 1, p. 285, no. 135]

38- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَنهومانِ لايَشبَعُ طالِبُهُما: طالِبُ العِلمِ وطالِبُ الدّنيا. .

38– The Prophet (S) said, ‘There are two insatiable types of people who are never satisfied by their quest the seeker of knowledge and the seeker after this world.’[Kanz al-’Ummal, no. 28726]

39- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): لَو عَلِمَ النّاسُ ما في طَلَبِ العِلمِ لَطَلَبوهُ ولَو بِسَفكِ المُهَجِ وخَوضِ اللُّجَجِ.

39– Imam al-Sadiq (a.s.) said, ‘If people knew [the benefits] of seeking knowledge, they would seek it in spite of having to shed blood or dive into the deepest seas.’[al-Targhib wa al-Tarhib, v. 1, p. 97, no. 16]

The Seeker of Knowledge

طالِبُ العِلمِ

40- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): طالِبُ العِلمِ بَينَ الجُهّالِ كَالحَيّ بَينَ الأمواتِ.

40– The Prophet (S) said, ‘The seeker of knowledge among ignorant people is as the living one among the dead.’[Kanz al-’Ummal, no. 28726]

41- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إذا جاءَ المَوتُ لِطالِبِ العِلمِ وهُوَ عَلى هذهِ الحالَةِ ماتَ وهُوَ شَهيدٌ. .

41– The Prophet (S) said, ‘When death comes to the seeker of knowledge whilst he is in that state [of seeking knowledge], he dies as a martyr.’[al-Targhib wa al-Tarhib, v. 1, p. 97, no. 16]

42- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن طَلَبَ العِلمَ فهُوَ في سَبيلِ اللّهِ حَتّى يَرجِعَ. .

42– The Prophet (S) said, ‘He who goes out to seek knowledge is indeed on the path of Allah until he returns.’[Kanz al-’Ummal, no. 28702]

43- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن طَلَبَ العِلمَ فهُوَ كالصّائمِ نَهارَهُ ، القائمِ لَيلَهُ ، وإنَّ باباً مِنَ العِلمِ يَتَعَلَّمُهُ الرَّجُلُ خَيرٌ لَهُ مِن أن يَكونَ أبو قُبَيسٍ ذَهَباً فأنفَقَهُ في سَبيلِ اللّهِ .

43– The Prophet (S) said, ‘He who seeks knowledge is as one who spends his day fasting and his night praying. Verily a chapter of knowledge that a man learns is better for him than for him to have as much gold as a mountain and give it all away in the way of Allah.’[Munyat al-Murid, p. 100]

44ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن طَلَبَ العِلمَ تَكَفَّلَ اللّهُ لَهُ بِرِزقِهِ

44– The Prophet (S) said, ‘He who goes out to seek knowledge, Allah guarantees his sustenance for him.’[Kanz al–’Ummal, no. 28701]

45ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): طالِبُ العِلمِ طالِبُ الرَّحمَةِ ، طالِبُ العِلمِ رُكنُ الإسلامِ ، ويُعطى أجرَهُ مَعَ النَّبِيّينَ.

45– The Prophet (S) said, ‘The seeker of knowledge is the seeker of mercy; the seeker of knowledge is the pillar of Islam and is given his recompense with the prophets.’[Kanz al–’Ummal, no. 28729]

46ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ طالِبَ العِلمِ تَبسُطُ لَهُ المَلائكَةُ أجنِحَتَها وتَستَغفِرُ لَهُ

46– The Prophet (S) said, ‘Verily the angels spread their wings over the seeker of knowledge and seek forgiveness on his behalf.’[Kanz al–’Ummal, no. 28745]

47ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن سَلَكَ طَريقاً يَطلُبُ فيهِ عِلماً، سَلَكَ اللّهُ بِهِ طَريقاً إلَى الجَنَّةِ

47– The Prophet (S) said, ‘He who traverses a path in order to gain knowledge thereupon, Allah makes him traverse the path to Paradise.’[Amali al–Saduq, p. 58, no. 9]

48ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن كانَ في طَلَبِ العِلمِ كانَتِ الجَنَّةُ في طَلَبِهِ . .

48– The Prophet (S) said, ‘He who goes out to seek knowledge is himself sought after by Paradise.’[Kanz al–’Ummal, no. 28842]

49ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ طالِبَ العِلمِ لَيَستَغفِرُ لَهُ كُلُّ شَيءٍ ؛ حَتّى حِيتانُ البَحرِ ، وهَوامُّ الأرضِ ، وسِباعُ البَرِّ وأنعامُهُ.

49– The Prophet (S) said, ‘Verily everything seeks forgiveness for the seeker of knowledge, including the fishes in the sea, the reptiles on the land, and the predators and livestock of the earth.’[Amali al–Mufid, p. 29, no. 1]

50ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن جاءَتهُ مَنِيَّتُهُ وهُوَ يَطلُبُ العِلمَ فبَينَهُ وبَينَ الأنبياءِ دَرَجَةٌ

50– Imam Ali (a.s.) said, ‘He who is overtaken by death whilst he is seeking knowledge, there remains but a difference of one level between him and the Prophets.’[Majma’a al-Bayan, v. 9, p. 380]

Teaching

التَّعليمُ

51ـ عيسى (عَلَيهِ الّسَلامُ): مَن عَلِمَ ، وعَمِلَ ، وعَلَّمَ ، عُدَّ فِي المَلَكوتِ الأعظمِ عَظيماً

51– Prophet Jesus (a.s.) said, ‘He who has knowledge, acts upon what he knows and teaches it to others is regarded as great in the greatest Kingdom [of the heavens].’[Tanbih al-Khawatir, v. 1, p. 82]

52ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أفضَلُ الصَّدَقَةِ أن يَعلَمَ المَرءُ عِلماً ثُمَّ يُعَلِّمَهُ أخاهُ . .

52– The Prophet (S) said, ‘The best form of charity is for a man to gain knowledge and then teach it to his fellow brother.’[Munyat al-Murid, p. 105]

53ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أيُّما رَجُلٍ آتاهُ اللّهُ عِلما فكَتَمَهُ وهُوَ يَعلَمُهُ ، لَقِيَ اللّهَ عَزَّوجلَّ يَومَ القِيامَةِ مُلجَماً بِلِجامٍ مِن نارٍ.

53– The Prophet (S) said, ‘Any man who has been granted knowledge by Allah but who suppresses it, in spite of knowing it, will meet Allah, Mighty and Exalted, on the Day of Resurrection bridled with a rein of fire.’[Amali al-Tusi, p. 377, no. 808]

54ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ما أخَذَ اللّهُ عَلى أهلِ الجَهلِ أن يَتَعَلَّموا حَتّى أخَذَ عَلى أهلِ العِلمِ أن يُعَلِّموا

54– Imam Ali (a.s.) said, ‘Allah does not obligate the ignorant to learn until He has obligated the knowledgeable to teach.’[Nahjul Balaghah, Saying 478]

55ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): كلُّ شَيءٍ يَنقُصُ عَلَى الإنفاقِ إلّا العِلمَ

55– Imam Ali (a.s.) said, ‘Everything decreases with giving away except knowledge.’[Ghurar al-Hikam, no. 6888]

56ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): مَن عَلَّمَ بابَ هُدىً فلَهُ مِثلُ أجرِ مَن عَمِلَ بِهِ ، ولا يُنقَصُ أُولئكَ مِن أُجورِهِم شَيئاً

56– Imam al–Baqir (a.s.) said, ‘He who teaches someone a matter of guidance receives the same reward as he who practices it, without any decrease in the latter’s reward thereof.’[Tuhaf al–’Uqul, no. 297]

57ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إنَّ لِكُلِّ شَيءٍ زَكاةً ، وزَكاةُ العِلمِ أن يُعَلِّمَهُ أهلَهُ. .

57– Imam al–Sadiq (a.s.) said, ‘Verily upon everything is its zakat, and the zakat of knowledge is to teach it to those who are worthy of it.’[Tuhaf al–’Uqul, no. 364]

The Virtue of the Teacher

فَضلُ المُعَلِّمِ

58ـ أوحَى اللّهُ تَعالى إلى موسى: يا موسى ، تَعَلَّمِ الخَيرَ وعَلِّمْهُ النّاسَ ؛ فإنّي مُنَوِّرٌ لِمُعَلِّمي الخَيرِ ومُتَعَلِّميهِ قُبورَهُم ؛ حَتّى لا يَستَوحِشوا بِمَكانِهِم.

58– It is narrated in Tanbih al–Khawatir Allah, most High, revealed to Prophet Moses (a.s.) saying, ‘O Moses, learn good and teach it to people, for verily I enlighten the graves of the teachers and the learners of good, so that they never feel afraid in their resting place.’[Tanbih al–Khawatir, v. 2, p. 212]

59ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ألا أُخبِرُكُم عَنِ الأجوَدِ الأجوَدِ ؟ اللّهُ الأجوَدُ الأجوَدُ ، وأنا أجوَدُ وُلدِ آدَمَ ، وأجوَدُكُم مِن بَعدي رَجُلٌ عُلِّمَ عِلما فنَشَرَ عِلمَهُ ، يُبعَثُ يَومَ القِيامَةِ أُمَّةً وَحدَهُ ، ورَجُلٌ جادَ بِنَفسِهِ لِلّهِ عَزَّوجلَّ حَتّى يُقتَلَ .

59– The Prophet (S) said, ‘Shall I inform you who the absolutely most generous one is Allah is the Absolutely Most Generous One, and I am the most generous of Adam’s offspring, and the most generous from amongst you all after me is the man who has been taught knowledge and subsequently spreads his knowledge to others. He will be raised on the Day of Resurrection as a community in himself, and after him is the man who is generous in giving up his life for Allah, Mighty and Exalted, and is killed for Him.’[al–Targhib wa al–Tarhiib, v. 1, p. 119, no. 5]

60ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): مُعَلِّمُ الخَيرِ يَستَغفِرُ لَهُ دَوابُّ الأرضِ ، وحِيتانُ البُحورِ ، وكُلُّ صَغيرَةٍ وكَبيرَةٍ في أرضِ اللّهِ وسَمائِهِ.

60– Imam al–Baqir (a.s.) said, ‘For the teacher of good, all the animals on the land and the fish in the sea seek forgiveness on his behalf, as do all creatures great and small in Allah’s earth and sky.’[Thawab

al-A'amal, p. 159, no. 1]

Gaining Knowledge for Allah and for Other than Allah

التَعَلُّمُ للّهِ ولِغَيرِ اللّهِ

61ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن طَلَبَ العِلمَ للّهِ لَم يُصِبْ مِنهُ باباً إلّا ازدادَ بِهِ في نَفسِهِ ذُلاً ، وفِي النّاسِ تَواضُعاً، وللّهِ خَوفاً ، وفِي الدّينِ اجتِهاداً، وذلكَ الّذي يَنتَفِعُ بِالعِلمِ فَليَتَعَلَّمْهُ، ومَن طَلَبَ العِلمَ لِلدّنيا والمَنزِلَةِ عِندَ النّاسِ والحَظوَةِ عِندَ السُّلطانِ لَم يُصِبْ مِنهُ باباً إلّا ازدادَ في نَفسِهِ عَظَمَةً ، وعَلى النّاسِ استِطالَةً ، وبِاللّهِ اغتِراراً، ومِنَ الدّينِ جَفاءً ، فذلكَ الّذي لا يَنتَفِعُ بِالعِلمِ ، فَلْيَكُفَّ وَلْيُمسِكْ عَنِ الحُجَّةِ عَلى نَفسِهِ ، والنَّدامَةِ والخِزيِ يَومَ القِيامَةِ.

61– The Prophet (S) said, 'He who seeks knowledge for Allah, no sooner does he learn even a chapter of it than it increases him in humility within himself, in humbleness in front of people, it increases his fear of Allah and his striving in religion, and that is the one who benefits from the knowledge that he gains. And he who seeks knowledge for this world and for status amongst people and for a favoured position with the ruler, no sooner does he learn even a chapter of it than it only increases his arrogance within himself, his presumptuousness with people, his self-delusion about Allah and his estrangement from religion. That is the one who does not benefit from his knowledge, and must subsequently refrain from it and stop furnishing proof for the case against himself in order not to feel regret and shame on the Day of Resurrection.'[Rawzat al-Wa'aiuin, p. 16]

62ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَنِ ابتَغى العِلمَ لِيَخدَعَ بِهِ النّاسَ لَم يَجِدْ رِيحَ الجَنَّةِ

62– The Prophet (S) said, 'He who desires knowledge in order that he may beguile people will never even smell the fragrance of Paradise.'[Makarim al-Akhlaq, v. 2, p. 364, no. 2661]

63ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن تَعَلَّمَ العِلمَ لِغَيرِ اللّهِ تَعالى فَلْيَتَبَوَّأْ مَقعَدَهُ مِن نارٍ

63– The Prophet (S) said, 'Whoever gains knowledge for the sake of anything other than Allah, most High, should take himself a seat in the Fire.'[Kanz al-'Ummal, no. 29035]

64ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): خُذوا مِنَ العِلمِ ما بَدا لَكُم ، وإيّاكُم أن تَطلُبوهُ لِخِصالٍ أربَعٍ: لِتُباهوا بِهِ العُلَماءَ ، أو تُماروا بِهِ السُّفَهاءَ ، أو تُراؤوا بِهِ فِي المَجالِسِ ، أوتَصرِفوا وُجوهَ النّاسِ إلَيكُم لِلتَّرَؤّسِ.

64– Imam Ali (a.s.) said, 'Take of knowledge whatever seems good to you, but beware of seeking knowledge for four reasons in order that you may contend with the scholars, or in order to wrangle with

foolish people, or that you may show off with it in gatherings, or in order that people may look up to you to lead them.'[al-Irshad, v. 1, p. 230]

65ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مَن تَعَلَّمَ للّهِ وعَمِلَ للّهِ وعَلَّمَ للّهِ دُعِيَ في مَلَكوتِ السَّماواتِ عَظيماً ، فقيلَ: تَعَلَّمَ للّهِ ، وعَمِلَ للّهِ ، وعَلَّمَ للهِ!

65– Imam al-Sadiq (a.s.) said, 'He who gains knowledge for the sake of Allah, acts upon it for the sake of Allah and teaches it for the sake of Allah is called great in the kingdom of the heavens, and it is exclaimed about him 'Indeed he gains knowledge for Allah, acts for Allah and teaches for Allah!'[Amali al-Tusi, p. 167, no. 280]

Choosing a Teacher

اختِيارُ المُعَلِّمِ

66ـ عيسى (عَلَيهِ الّسَلامُ): خُذوا الحَقَّ مِن أهلِ الباطِلِ ، ولا تأخُذوا الباطِلَ مِن أهلِ الحَقِّ ، كونوا نُقّادَ الكَلامِ.

66– Prophet Jesus (a.s.) said, 'Take the truth even if it be from wrongdoers, but do not take falsehood even if it be from the righteous – be critics of speech.'[al-Mahasin, v. 1, p. 359, no. 769]

67ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): العِلمُ دِينٌ ، الصَّلاةُ دِينٌ ، فَانظُروا عَمَّن تَأخُذونَ هذا العِلمَ.

67– The Prophet (S) said, 'Knowledge is a part of religion [just as] prayer is a part of religion, so be careful who you take this knowledge from.'[Kan z al-'Ummal, no. 28666]

68ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): خُذِ الحِكمَةَ مِمَّن أتاكَ بِها ، وَانظُرْ إلى ما قالَ ، ولا تَنظُرْ إلى مَن قالَ.

68– Imam Ali (a.s.) said, 'Take wisdom from whoever brings it to you, and look at that which is being said and do not look at who is saying it.'[Ghurar al-Hikam, no. 5048]

69ـ الإمامُ الكاظمُ (عَلَيهِ الّسَلامُ): لا عِلمَ إلّا مِن عالِمٍ رَبّانِيٍّ ، ومَعرِفَةُ العالِمِ بِالعَقلِ.

69– Imam al-Kazim (a.s.) said, 'Knowledge can only be gained from a divine scholar, and recognition of that scholar is through the intellect.'[Mustadrak al-Wasa'il, v. 11, p. 258, no. 12926]

The Rights of the Student to be Observed by the Teacher

حُقوقُ المُتَعَلِّمِ عَلَى المُعَلِّمِ

70ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لِينُوا لِمَن تُعلِّمونَ ، ولِمَن تَتَعَلَّمونَ مِنهُ

70– The Prophet (S) said, ‘Be gentle towards those whom you teach as well to those whom you learn from.’[Munyat al-Murid, p. 193]

71ـ الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ): أمّا حَقُّ رَعِيَّتِكَ بِالعِلمِ: فأن تَعلَمَ أنَّ اللّهَ عَزَّوجلَّ إنَّما جَعَلَكَ قَيِّماً لَهُم فيما آتاكَ مِنَ العِلمِ ، وفَتَحَ لَكَ مِن خَزائنِهِ ، فإذا أحسَنتَ في تَعليمِ النّاسِ ولَم تَخرُقْ بِهِم ولَم تَضجَرْ عَلَيهِم زادَكَ اللّهُ مِن فَضلِهِ ، وإن أنتَ مَنَعتَ النّاسَ عِلمَكَ أو خَرَقتَ بِهِم عِندَ طَلَبِهِمِ العِلمَ كانَ حَقّا عَلَى اللّهِ عَزَّوجلَّ أن يَسلُبَكَ العِلمَ وبَهاءَهُ ، ويُسقِطَ مِنَ القُلوبِ مَحَلَّكَ.

71– Imam Zayn al-Abidin (a.s.) said, ‘The right of your subjects through the knowledge you possess is to know that Allah has made you a custodian over them on account of the knowledge He has bestowed on you and the storehouses [of wisdom] which He has opened up for you. If you teach people well, and do not mistreat them, nor treat them harshly, then Allah will increase His grace upon you. But if you withhold your knowledge from people or treat them harshly when they seek knowledge from you, then it will be Allah’s right to deprive you of knowledge and its magnificence, and to make you fall from your place in the people’s hearts.’[‘Aawali al-La’ ‘Ali, v. 4, p. 74, no. 54]

72ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ في قولِهِ تعالى: «وَلا تُصَعِّرْ خَدَّكَ لِلنّاسِ» ـ: لِيَكُنِ النّاسُ عِندَكَ فِي العِلمِ سَواءً ـ .

72– Imam al-Sadiq (a.s.) with regards to Allah’s verse in the Qur’an ***“Do not turn your cheek disdainfully from the people”***, said, ‘That people should be equal in your eyes when it comes to [sharing] knowledge.’[Munyat al-Murid, p. 185]

The Rights of the Teacher to be observed by the Student

حُقوقُ المُعَلِّمِ عَلَى المُتَعَلِّمِ

73ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ثَلاثَةٌ لا يَستَخِفُّ بِحَقِّهِم إلّا مُنافِقٌ: ذو شَيبَةٍ فِي الإسلامِ ، وإمامٌ مُقسِطٌ ، ومُعَلِّمُ الخَيرِ .

73– The Prophet (S) said, ‘There are three types of people whose right none will deem lightly apart from the hypocrite who manifests his hypocrisy the old person in Islam, the just leader, and the teacher of good.’ [Kanz al–’Ummal, no. 43811]

74ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مِن حَقّ العالِمِ عَلَيكَ أن تُسَلِّمَ عَلَى القَومِ عامَّةً وتَخُصَّهُ دونَهُم بِالتَّحِيَّةِ ، وأن تَجلِسَ أمامَهُ ، ولا تُشيرَنَّ عِندَهُ بِيَدِكَ ، ولا تَغمِزَنَّ بِعَينَيكَ ، ولا تَقولَنَّ: «قالَ فُلانٌ» خِلافا لِقَولِهِ ، ولا تَغتابَنَّ عِندَهُ أحَداً، ولا تُسارَّ في مَجلِسِهِ ، ولا تَأخُذَ بِثَوبِهِ ، ولا تَلِجَّ عَلَيهِ إذا مَلَّ ، ولا تُعرِضَ مِن طُولِ صُحبَتِهِ ، فإنَّما هِيَ بِمَنزِلَةِ النَّخلَةِ تَنتَظِرُ مَتى يَسقُطُ عَلَيكَ مِنها شَيءٌ .

74– Imam Ali (a.s.) said, ‘It is a scholar’s right upon you that you greet people in general as a whole but single him out with your greeting, that you sit in front of him, that you do not point to him with your hand, nor make hints against him with your eyes, nor say, ‘but x said’ in opposition to his statements, nor backbite anyone in his presence, nor whisper secrets to others in his gathering, nor pull on his robe, nor insist for him to continue if he is tired, nor show disinclination at the length of his speech, for verily it [i.e. his speech] is as a palm tree from which you [should] anxiously wait for something to fall from it for you.’[Kanz al–’Ummal, no. 29363]

75ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لَيسَ مِن أخلاقِ المُؤمِنِ التَّمَلُّقُ وَلا الحَسَدُ إلّا في طَلَبِ العِلمِ..

75– Imam Ali (a.s.) said, ‘It is not part of the moral virtues of a believer that he should flatter or be jealous except in the quest for knowledge.’[Kanz al–’Ummal, no. 29364]

76ـ الإمامُ زينُ العابدينَ (عَلَيهِ الّسَلامُ): حَقُّ سائِسِكَ بِالعِلمِ: التَّعظيمُ لَهُ ، والتَّوقيرُ لِمَجلِسِهِ ، وحُسنُ الاستِماعِ إلَيهِ ، والإقبالُ عَلَيهِ ، وأن لا تَرفَعَ عَلَيهِ صَوتَكَ، وأن لا تُجيبَ أحَداً يَسأَلُهُ عَن شَيءٍ حَتّى يَكونَ هُوَ الّذي يُجيبُ ، ولا تُحَدِّثَ في مَجلِسِهِ أحَداً ، ولا تَغتابَ عِندَهُ أحَداً، وأن تَدفَعَ عَنهُ إذا ذُكِرَ عِندَكَ بِسُوءٍ، وأن تَستُرَ عُيوبَهُ ، وتُظهِرَ مَناقِبَهُ ، ولا تُجالِسَ لَهُ عَدُوّاً، ولا تُعادِيَ لَهُ وَلِيّاً، فإذا فَعَلتَ ذلكَ شَهِدَ لَكَ مَلائكَةُ اللّهِ بِأنَّكَ قَصَدتَهُ وتَعَلَّمتَ عِلْمَهُ للّهِ جَلَّ اسمُهُ لا لِلنّاسِ.

76– Imam Zayn al–Abidin (a.s.) said, ‘The right of the one who trains you in knowledge is to magnify him, to frequent his sessions, to listen to him attentively, and to attend to him with devotion. You should not raise your voice to him, nor answer a question that someone has asked him about something, so that he may be the one to answer. You should not address anyone else in his session, nor backbite anyone in his presence. You must defend him if anyone ever speaks ill of him in your presence, conceal his faults and publicise his virtues. You should not sit in the company of his enemy, nor be hostile towards his friend. If you fulfil this right, Allah’s angels bear witness that you frequented him and learned from his knowledge for the sake of Allah, exalted be His Name, and not for the sake of people.’[al–Khisal, p. 567, no. 1]

Honouring the Scholar

تَكريمُ العالِمِ

77ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَنِ استَقبَلَ العُلَماءَ فقَدِ استَقبَلَني ، ومَن زارَ العُلَماءَ فقَد زارَني ، ومَن جالَسَ العُلَماءَ فقَد جالَسَني ، ومَن جالَسَني فَكأنَّما جالَسَ رَبّي.

77– The Prophet (S) said, ‘He who goes forth to meet the scholars has indeed come forth to meet me, and he who visits the scholars has indeed visited me, and he who sits in the company of the scholars has indeed sat in my company, and whoever sits in my company is as if he has sat in the company of my Lord.’[Kanz al–’Ummal, no. 28883]

78ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إذا رَأيتَ عالِما فَكُن لَهُ خادِماً

78– Imam Ali (a.s.) said, ‘When you see a scholar, be a servant to him.’[Ghurar al–Hikam, no. 4044]

79ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن وَقَّرَ عالِماً فقَد وَقَّرَ رَبَّهُ.

79– Imam Ali (a.s.) said, ‘He who shows reverence to a scholar has revered his Lord.’ [Ghurar al–Hikam, no. 8704]

Duties Incumbent on the Student

ما يَنبَغي عَلَى المُتَعَلِّمِ

80ـ الخِضرُ (عَلَيهِ الّسَلامُ) ـ لِموسى (عَلَيهِ الّسَلامُ) ـ: يا موسى ، تَفَرَّغْ لِلعِلمِ إن كُنتَ تُريدُهُ، فإنَّ العِلمَ لِمَن تَفَرَّغَ.

80– al–Khizr (a.s.) said to Prophet Moses (a.s.), ‘O Moses, devote yourself exclusively to knowledge if you want it, for verily knowledge is for the one who devotes himself exclusively to it.’[Kanz al–’Ummal, no. 44176]

81ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا يَتِمُّ عَقلُ المَرءِ حَتّى يَتِمَّ فيهِ عَشرُ خِلالٍ ... لا يَسأمُ مِن طَلَبِ العِلمِ طُولَ عُمرِهِ.

81– The Prophet (S) said, ‘Man’s intellect is incomplete until ten qualities come together in him … that he must never tire of seeking knowledge his whole life.’[Tanbih al–Khawatir, v. 2, p. 112]

82ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): عَلى المُتَعَلِّمِ أن يُدئبَ نَفسَهُ في طَلَبِ العِلمِ ، ولا يَمَلَّ مِن تَعَلُّمِهِ ، ولا يَستَكثِرَ ما عَلِمَ

82– Imam Ali (a.s.) said, ‘The student must discipline himself in his quest for knowledge, and not become bored of learning, nor overestimate what he already knows.’[Ghurar al–Hikam, no. 6197]

83ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): لا يُحرِزُ العِلمَ إلّا مَن يُطيلُ دَرسَهُ

83– Imam Ali (a.s.) said, ‘Only he who lengthens his study attains knowledge.’[Ghurar al–Hikam, no. 758]

84ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن أكثَرَ الفِكرَ فيما تَعَلَّمَ أتقَنَ عِلمَهُ ، وفَهِمَ ما لَم يَكُن يَفهَمُ

84– Imam Ali (a.s.) said, ‘He who gives a great deal of thought to what he learns masters his knowledge, and comes to understand that which he could not understand before.’[Ghurar al–Hikam, no. 8917]

The Virtue of the Scholars

فَضلُ العُلَماءِ

85ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): العُلَماءُ أُمَناءُ اللّهِ عَلى خَلقِهِ

85– The Prophet (S) said, ‘The scholars are Allah’s trustees over His creation.’[Kanz al–’Ummal, no. 28675]

86ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): فَضلُ العالِمِ عَلى غَيرِهِ كَفَضلِ النَّبِيِّ عَلى أُمَّتِهِ . .

86– The Prophet (S) said, ‘The superiority of the scholar over others is as the superiority of the prophet over his community.’[Kanz al–’Ummal, no. 28798]

87ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن قالَ: أنا عالِمٌ فَهُوَ جاهِلٌ . .

87– The Prophet (S) said, ‘Whoever says ‘I am a knowledgeable man’ is indeed ignorant.’[Munyat al–Murid, no. 137]

88ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): العُلَماءُ حُكّامٌ عَلَى النّاسِ. .

88– Imam Ali (a.s.) said, ‘The scholars are the governors over people.’[Ghurar al–Hikam, no. 507]

89ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): العالِمُ مَن لا يَشبَعُ مِنَ العِلمِ ، ولا يَتَشبَّعُ بِهِ. .

89– Imam Ali (a.s.) said, ‘The scholar is the one who is never satiated with knowledge, and never becomes full of it.’[Ghurar al–Hikam, no. 1740]

90ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): العالِمُ الّذي لايَمَلُّ مِن تَعَلُّمِ العِلمِ. .

90– Imam Ali (a.s.) said, ‘The scholar is the one who never gets bored of gaining knowledge.’[Ghurar al–Hikam, no. 1303]

91ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): عُلَماءُ شيعَتِنا مُرابِطونَ فِي الثَّغرِ الّذي يَلي إبليسَ وعَفاريتَهُ ، يَمنَعونَهُم عَنِ الخُروجِ عَلى ضُعَفاءِ شيعَتِنا ، وعَن أن يَتَسَلَّطَ عَلَيهِم إبليسُ وشيعَتُهُ.

91– Imam al–Sadiq (a.s.) said, ‘The scholars from among our shi’aa are stationed at the opening next to where Satan and his demons are, preventing them from coming out to the weak shi’aa and from letting Satan and his followers gain mastery over them.’[al–Ihtijaj, v. 1, p. 13, no. 7]

The Fruit of Knowledge

ثَمَرَةُ العِلمِ

92ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ثَمَرَةُ العِلمِ العَمَلُ بِهِ.

92– Imam Ali (a.s.) said, ‘The fruit of knowledge is action in accordance with it.’ [Ghurar al–Hikam, no. 4624]

93ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ثَمَرَةُ العِلمِ العِبادَةُ.

93– Imam Ali (a.s.) said, ‘The fruit of knowledge is worship.’[Ghurar al-Hikam, no. 4600]

94ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ثَمَرَةُ العِلمِ إخلاصُ العَمَلِ

94– Imam Ali (a.s.) said, ‘The fruit of knowledge is sincerity of action.’[Ghurar al-Hikam, no. 4642]

95ـ مصباح الشريعة ـ فيما نسبه إلى الإمامِ الصّادقِ (عَلَيهِ الّسَلامُ) ـ: الخَشيَةُ مِيراثُ العِلمِ ، والعِلمُ شُعاعُ المَعرِفَةِ وقَلبُ الإيمانِ ، ومَن حُرِمَ الخَشيَةَ لا يَكونُ عالِماً وإن شَقَّ الشَّعرَ بِمُتَشابِهاتِ العِلمِ ، قالَ اللّهُ تَعالى: «إنَّما يَخْشَى اللّهَ مِن عِبادِهِ العُلَماءُ»

95– It is narrated in Misbah al-Shari’aa (The Lantern of the Path) that Imam al-Sadiq (a.s.) said, ‘Fear [of Allah] is the legacy of knowledge, and knowledge is the ray of inner understanding and the heart of faith. So he who is devoid of fear cannot be knowledgeable, even if he is able to split hairs with obscure sciences.’ Allah, most High, has said, “Only those of Allah’s servants having knowledge fear Him.”[Misbah al-Shari’aa, p. 365]

The Duties Incumbent upon a Knowledgeable Man

ما يَنبَغي عَلَى العالِمِ

96ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن عَمِلَ عَلى غَيرِ عِلمٍ كانَ ما يُفسِدُ أكثَرَ مِمّا يُصلِحُ ـ .

96– The Prophet (S) said, ‘He who acts contrary to what he knows, his immoral acts supercede his righteous acts.’ [al-Mahasin, v. 1, p. 314, no. 621]

97ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): المُتَعبِّدُ بِغَيرِ فِقهٍ كالحِمارِ في الطّاحونِ ـ .

97– The Prophet (S) said, ‘The one who worships without any knowledge [of his actions] is as a donkey in a windmill.’[Kanz al-’Ummal, no. 28709]

98ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن نَصَبَ نَفسَهُ لِلنّاسِ إماماً فعَلَيهِ أن يَبدَأ بِتَعليمِ نَفسِهِ قَبلَ تَعليمِ غَيرِهِ ، وَليَكُن تَأديبُهُ بِسيرَتِهِ قَبلَ تَأديبِهِ بِلِسانِهِ ، ومُعَلِّمُ نَفسِهِ ومُؤَدِّبُها أحَقُّ بِالإجلالِ مِن مُعَلِّمِ النّاسِ ومُؤَدِّبِهِم .

98– Imam Ali (a.s.) said, ‘He who appoints himself a leader of people must begin by teaching himself before teaching others. And his discipline of them must be through his own example rather than through

his words. The one who teaches and disciplines himself is more worthy of esteem than the one who teaches and disciplines people.’[Bihar al-Anwar, v. 2, p. 56, no. 33]

99ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): عَلَى العالِمِ أن يَعمَلَ بِما عَلِمَ ، ثُمَّ يَطلُبَ تَعَلُّمَ ما لَم يَعلَمْ

99– Imam Ali (a.s.) said, ‘It is incumbent upon the knowledgeable man to act upon what he knows, and then to seek to learn that which he does not know.’[Ghurar al-Hikam, no. 6196]

100ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): العِلمُ مَقرونٌ بِالعَمَلِ ، فمَن عَلِمَ عَمِلَ، والعِلمُ يَهتِفُ بِالعَمَلِ، فإن أجابَهُ وإلّا ارتَحَلَ عَنهُ.

100– Imam Ali (a.s.) said, ‘Knowledge is linked to action, so he who knows acts. And knowledge calls for action, so if one answers [the call] it remains, and if not it departs from him.’ [Nahj a-Balagha, Saying 366]

101ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): عَلَى العالِمِ إذا عَلَّمَ أن لا يَعنُفَ ، وإذا عُلِّمَ أن لا يَأنَفَ

101– Imam al-Sadiq (a.s.) said, ‘The knowledgeable man must not be harsh when he teaches, and must not be disdainful when he learns.’ [Tanbih al-Khawatir, v. 1, p. 85]

102ـ الإمامُ الصادقُ (عَلَيهِ السّلامُ): العامِلُ عَلى غَيرِ بَصيرَةٍ كَالسّائرِ عَلى غَيرِ الطَّريقِ ، ولا يَزيدُهُ سُرعَةُ السَّيرِ مِنَ الطَّريقِ إلّا بُعداً.

102– Imam al-Sadiq (a.s.) said, ‘The man who acts without any insight is as the one who travels off the path, whom walking faster only avails to take him further away from the path.’ [Amali al-Saduq, p. 343, no. 18]

Enjoinment of Acting upon One’s Knowledge

الحَثُّ عَلَي العَمَلِ بالعِلمِ

103ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): تَناصَحوا فِي العِلمِ ؛ فإنَّ خِيانَةَ أحَدِكُم في عِلمِهِ أشَدُّ مِن خِيانَتِهِ في مالِهِ، وإنَّ اللّهَ سائلُكُم يَومَ القِيامَةِ.

103– The Prophet (S) said, ‘Advise each other with knowledge, for verily your betrayal of someone in

their knowledge is worse than your betraying him in their wealth, and very Allah will question you on the Day of Resurrection.' [Amali al-Tusi, p. 126, no. 198]

104ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): هِمَّةُ العُلَماءِ الوِعايَةُ ، وهِمَّةُ السُّفَهاءِ الرِّوايَةُ

104– The Prophet (S) said, 'The ambition of knowledgeable people is greater awareness, whereas the ambition of fools is telling stories.' [Kanz al-'Ummal, no. 29337]

105ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): يَطَّلِعُ قَومٌ مِن أهلِ الجَنَّةِ عَلى قَومٍ مِن أهلِ النّارِ فيَقولونَ: ما أدخَلَكُمُ النّارَ وقَد دَخَلنا الجَنَّةَ لِفَضلِ تَأديبِكُم وتَعليمِكُم؟! فيَقولونَ: إنّا كُنّا نَأمُرُ بِالخَيرِ ولا نَفعَلُهُ.

105– The Prophet (S) said, 'A group from among the dwellers of Paradise will look down upon a group from among the inmates of Hell, saying, 'What brought you into the Fire when we ourselves entered Paradise by virtue of your education and instruction!' upon which they will reply, 'Verily we used to enjoin good but did not act upon it.' [Makarim al-Akhlaq, v. 2, p. 364, no. 2661]

106ـ . ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): إنَّما زَهَّدَ النّاسَ في طَلَبِ العِلمِ كَثرَةُ ما يَرَونَ مِن قِلَّةِ مَن عَمِلَ بِما عَلِمَ

106– Imam Ali (a.s.) said, 'Verily people abstain from gaining knowledge because of the numerous instances they witness of the people's lack of action in accordance with what they know.' [Ghurar al-Hikam, no. 3895]

107ـ . ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): الدّنيا كُلُّها جَهلٌ إلّا مَواضِعَ العِلمِ ، وَالعِلمُ كُلُّه حُجَّةٌ إلّا ما عُمِلَ بِهِ

107– Imam Ali (a.s.) said, 'The whole world is ignorance apart from the areas of knowledge, and all of knowledge will be held punishable apart from that which is acted upon.' [Bihar al-Anwar, v. 2, p. 29, no. 9]

108ـ . ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): العِلمُ بِلا عَمَلٍ وَبالٌ ، العَمَلُ بِلا عِلمٍ ضَلالٌ

108– Imam Ali (a.s.) said, 'Knowledge without action is a curse, and action without knowledge is straying in error.' [Ghurar al-Hikam, no. 1587]

109ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): قَصَمَ ظَهري عالِمٌ مُتَهَتِّكٌ، وجاهِلٌ مُتَنَسِّكٌ ، فالجاهِلُ يَغُشُّ النّاسَ بِتَنَسُّكِهِ ، والعالِمُ يُنَفِّرُهُم بِتَهَتُّكِهِ .

109– Imam Ali (a.s.) said, '[To see] An impudent yet knowledgeable man and a religious but ignorant man is a mortal blow to me, for the ignorant man dupes people with his religiosity whilst the knowledgeable man drives them away through his impudence.' [Munyat al-Murid, p. 181]

110ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): اعقِلوا الخَبَرَ إذا سَمِعتُموهُ عَقلَ رِعايَةٍ لا عَقلَ رِوايَةٍ ؛ فإنَّ رُواةَ العِلمِ كَثيرٌ ورُعاتَهُ قَليلٌ .

110– Imam Ali (a.s.) said, 'When you hear a report, scrutinize it with the reasoning of careful attention and not the reasoning of the report itself, for verily the reporters of knowledge are many but those who attend to it are few.' [Nahjul Balaghah, Saying 98]

The Severity of the Chastisement of the Knowledgeable Man

تَشديدُ العُقوبَةِ عَلَى العالِمِ

111ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ أهلَ النّارِ لَيَتَأذَّونَ مِن ريحِ العالِمِ التّارِكِ لِعِلمِهِ

111– The Prophet (S) said, 'Verily the inmates of the Fire will be tormented by the stench of the knowledgeable man who had abandoned his knowledge.' [Bihar al-Anwar, v. 2, p. 34, no. 30]

112ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لا يَستَوي عِندَ اللّهِ في العُقوبَةِ الّذينَ يَعلَمونَ والّذينَ لا يَعلَمونَ ، نَفَعَنا اللّهُ وإيّاكُم بِما عَلِمنا ، وجَعَلَهُ لِوَجهِهِ خالِصاً، إنَّهُ سَميعٌ مُجيبٌ.

112– Imam Ali (a.s.) said, 'Those who know and those who do not know are not equal in the sight of Allah with regards to their chastisement. Allah has caused us and you to benefit from the knowledge we have and has made it to be reserved solely for His pleasure; verily He is all-hearing, responsive.'[al-Irshad, v. 1, p. 230]

113ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): زَلَّةُ العالِمِ كانكِسارِ السَّفينَةِ تَغرَقُ، وتُغرِقُ. .

113– Imam Ali (a.s.) said, 'A knowledgeable man's blunder is as the destruction of a boat which itself sinks and drowns [those aboard it].' [Bihar al-Anwar, v. 2, p. 58, no. 39]

114ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إنَّهُ يُغفَرُ لِلجاهِلِ سَبعونَ ذَنباً قَبلَ أن يُغفَرَ لِلعالِمِ ذَنبٌ واحِدٌ. .

114– Imam al-Sadiq (a.s.) said, ‘Verily the ignorant man is forgiven seventy sins before the knowledgeable man is forgiven a single one.’ [Tafsir al-Qummi, v. 2, p. 146]

115ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): أشَدُّ النّاسِ عَذاباً عالِمٌ لا يُنتَفَعُ مِن عِلمِهِ بِشَيءٍ .

115– Imam al-Sadiq (a.s.) said, ‘The one amongst people to be the most severely punished will be the knowledgeable man who has not benefited from his knowledge one bit.’ [Bihar al-Anwar, v. 2, p. 37, no. 53]

116ـ أوحى اللّهُ تبارك وتعالى إلى داوُودَ (عَلَيهِ السّلامُ): إنَّ أهوَنَ ما أنا صانِعٌ بِعالِمٍ غَيرِ عامِلٍ بِعِلمِهِ أشَدُّ مِن سَبعينَ عُقوبَةً ؛ أن أُخرِجَ مِن قَلبِهِ حَلاوَةَ ذِكري .

116– It is narrated in Misbah al-Shari’aa (The Lantern of the Path) Allah revealed to Prophet David (a.s.) saying, ‘Verily the least of what I will do to a knowledgeable man who does not act upon his knowledge, which is worse than seventy internal punishments, is that I remove the sweetness of My remembrance from his heart.’ [Misbah al-Shari’aa, p. 345]

The Scholars of Evil

عُلَماءُ السُّوءِ

117ـ عيسى (عَلَيهِ السّلامُ): كَيفَ يَكونُ مِن أهلِ العِلمِ مَن دُنياهُ عِندَهُ آثَرُ مِن آخِرَتِهِ وهُوَ مُقبِلٌ عَلى دُنياهُ ، وما يَضُرُّهُ أحَبُّ إلَيهِ مِمّا يَنفَعُهُ؟!

117– Prophet Jesus (a.s.) said, ‘How can one whose worldly life is dearer to him than his Hereafter be considered among the people of knowledge, whilst he pursues his worldly life and considers that which harms him more beloved than that which benefits him!’ [Munyat al-Murid, p. 141]

118ـ عيسى (عَلَيهِ السّلامُ): الدِّينارُ داءُ الدِّينِ ، والعالِمُ طَبيبُ الدِّينِ ، فإذا رَأيتُمُ الطَّبيبَ يَجُرُّ الدّاءَ إلى نَفسِهِ فَاتَّهِموهُ، وَاعلَموا أ نَّهُ غَيرُ ناصِحٍ لِغَيرِهِ.

118– Prophet Jesus (a.s.) said, ‘The dinar [i.e. wealth] is religion’s affliction, and the knowledgeable man is religion’s doctor. So when you see the doctor drawing the affliction upon himself, be suspicious of him and know that he does not advise others well.’ [al-Khisal, p. 113, no. 91]

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ألا إنَّ شَرَّ الشّرِّ شِرارُ العُلَماءِ ، وإنَّ خَيرَ الخَيرِ خِيارُ العُلَماءِ119

119– The Prophet (S) said, ‘Verily the worst of all evil are the evil scholars, and verily the best of all good are the good scholars.’ [Munyat al–Murid, p. 137]

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَنِ ازدادَ عِلما ولَم يَزدَدْ هُدىً ، لَم يَزدَدْ مِنَ اللّهِ إلّا بُعدا120

120– The Prophet (S) said, ‘He who does not increase in guidance in spite of an increase in his knowledge only gets further away from Allah.’ [Tanbih al–Khawatir, v. 2, p. 21]

ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مَلعونٌ مَلعونٌ عالِمٌ يَؤُمُّ سُلطاناً جائراً ، مُعيناً لَهُ عَلى جَورِهِ121

121– Imam al–Sadiq (a.s.) said, ‘Cursed, cursed indeed is the knowledgeable man who frequents an unjust ruler, aiding him in his injustice.’ [Bihar al–Anwar, v. 75, p. 381, no. 45]

ـ الإمامُ العسكريُّ (عَلَيهِ الّسَلامُ) ـ في صِفَةِ عُلَماءِ السُّوءِ ـ: وهُم أضَرُّ عَلى ضُعَفاءِ شيعَتِنا مِن جَيشِ يَزيدَ عَلى122 الحُسَينِ بنِ عَلِيٍّ ’ وأصحابِهِ ، فإنَّهُم يَسلُبونَهُمُ الأرواحَ والأموالَ ، وهؤلاءِ عُلَماءُ السُّوءِ ... يُدخِلونَ الشَّكَّ والشُّبهَةَ عَلى ضُعَفاءِ شيعَتِنا فيُضِلّونَهُم .

122– Imam al–’Aaskari (a.s.), in his description of evil scholars, said, ‘They cause more harm to the weak ones from among our shi’aa than the army of Yazid did to Husayn b. Ali (a.s.) and his companions, for they snatched away their lives and their property, whereas these evil scholars ... enter doubt and obscurity into the weak ones from among our shi’aa and lead them astray.’ [al–Ihtijaj, v. 2, p. 512, no. 337]

The True Meaning of Knowledge

تَفسيرُ العِلمِ

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّما العِلمُ ثَلاثَةٌ: آيَةٌ مُحكَمَةٌ أو فَريضَةٌ عادِلَةٌ، أو سُنَّةٌ قائمَةٌ ، وما خَلاهُنَّ123 فهُوَ فَضلٌ.

123– The Prophet (S) said, ‘Verily knowledge is but three things a decisive verse [of the Qur’ an], an upright obligatory act, or an established recommended act, and anything else apart from these is a virtue.’ [al–Kafi, v. 1, p. 32, no. 1]

124- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): لَيسَ العِلمُ بِالتَّعَلُّمِ ، إنَّما هُوَ نورٌ يَقَعُ في قَلبِ مَن يُريدُ اللّهُ تَبارَكَ وتَعالى أن يَهدِيَهُ ، فإن أرَدتَ العِلمَ فَاطلُب أوَّلاً في نَفسِكَ حَقيقَةَ العُبودِيَّةِ ، وَاطلُبِ العِلمَ بِاستِعمالِهِ ، وَاستَفهِمِ اللّهَ يُفهِمْكَ.

124– Imam al-Sadiq (a.s.) said, 'Knowledge is not acquired through learning. Rather it is a light that illuminates in the heart of one who wants Allah, Blessed and most High, to guide him. So if you want knowledge, first seek out within yourself true servitude [to Allah], and seek knowledge according to its use, and ask Allah to make you understand, and He will make you understand.' [Bihar al-Anwar, v. 1, p. 225, no. 17]

125- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): جاءَ رَجُلٌ إلى رَسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) فقالَ: يا رسولَ اللّهِ ، ما العِلمُ ؟ قالَ: الإنصاتُ ، قالَ: ثُمَّ مَه ؟ قالَ: الاستِماعُ ، قالَ: ثُمَّ مَه ؟ قالَ: الحِفظُ ، قالَ: ثُمَّ مَه ؟ قالَ: العَمَلُ بِهِ ، قالَ: ثُمَّ مَه يارَسولَ اللّهِ ؟ قالَ: نَشرُهُ .

125– Imam al-Sadiq (a.s.) narrated, 'A man once came to the Prophet (S) asking, 'O Prophet of Allah, what is knowledge' to which he replied, 'Paying attention.' The man asked, 'Then what' He replied, 'Listening.' He asked, 'Then what' The Prophet replied, 'Learning.' The man asked, 'Then what' He replied, 'Acting upon it.' He asked, 'Then what O Prophet of Allah', to which he replied, 'Spreading it.' [al-Kafi, v. 1, p. 48, no. 4]

The Reprehensibility of Knowledge That is of No Use

لمٍ لا يَنفَعُ

126- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ كانَ يَقولُ ـ: اللّهُمَّ إنّي أعوذُ بِكَ مِن عِلمٍ لا يَنفَعُ ، ومِن قَلبٍ لا يَخشَعُ ، ومِن نَفسٍ لا تَشبَعُ ، ومِن دَعوَةٍ لا يُستَجابُ لَها .

126– The Prophet (S) used to say, 'O Allah, I seek refuge in You from knowledge that does not benefit, from a heart that is not fearful, from a supplication that is unheard, and from a soul that is never sated.' [Kanz al-'Ummal, no. 3609]

127- الإمامُ عليٌّ (عَلَيهِ السّلامُ): وَاعلَم أ نَّهُ لا خَيرَ في عِلمٍ لا يَنفَعُ ، ولا يُنتَفَعُ بِعِلمٍ لا يَحُقُّ تَعَلُّمُهُ

127– Imam Ali (a.s.) said, 'And know that there is no good in knowledge that is of no use, and that one cannot benefit from knowledge that is not worthy of being learnt.' [Nahjul Balaghah, Letter 31]

128- الإمامُ الكاظمُ (عَلَيهِ السّلامُ): دَخَلَ رَسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) المَسجِدَ فإذا جَماعَةٌ قَد أطافوا بِرَجُلٍ ،

فقالَ: ما هذا ؟ فقيلَ: عَلاّمَةٌ ، قالَ: وما العَلاّمَةُ ؟ قالوا: أعلَمُ النّاسِ بِأنسابِ العَرَبِ ووَقائِعِها ، وأيّامِ الجاهِلِيَّةِ ، وبِالأشعارِ والعَرَبِيَّةِ ، فقالَ النَّبِيُّ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ذاكَ عِلمٌ لا يَضُرُّ مَن جَهِلَهُ ، ولا يَنفَعُ مَن عَلِمَهُ.

128– Imam al-Kazim (a.s.) narrated, 'The Prophet (S) once entered the mosque to find a large group of people gathered around a man, so he asked, 'Who is this' to which they replied, 'A most learned scholar ('allama).' He then asked, 'And what is a most learned scholar' to which they replied, '[He is] the most knowledgeable of all people about Arab ancestry and events, and pre-Islamic history, and Arab poetry.' So the Prophet said, 'That is knowledge which neither harms one who remains ignorant of it nor avails one who knows it.' [Amali al-Saduq, p. 220, no. 13]

The Various Types of Knowledge

أنواعُ العُلومِ

129- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): العِلمُ عِلمانِ: عِلمُ الأديانِ، وعِلمُ الأبدانِ.

129– The Prophet (S) said, 'There are two types of knowledge the knowledge of ideologies, and the knowledge of physical bodies.' [Bihar al-Anwar, v. 1, p. 220, no. 52]

130- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): العِلمُ أكثَرُ مِن أن يُحصى ، فَخُذْ مِن كُلِّ شَيءٍ أحسَنَهُ

130– The Prophet (S) saying, 'Knowledge is too great to be encompassed, so take the best from each thing.' [Kanz al-Fawa' id, v. 2, p. 31]

131- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): خَيرُ العِلمِ ما نَفَعَ

131– The Prophet (S) said, 'The best type of knowledge is that which benefits.' [Amali al-Saduq, p. 394, no. 1]

132- الإمامُ عليٌّ (عَلَيهِ السَّلامُ): العُلومُ أربَعَةٌ: الفِقهُ لِلأديانِ ، والطِّبُّ لِلأبدانِ ، والنَّحوُ لِلّسانِ ، والنُّجومُ لِمَعرِفَةِ الأزمانِ .

132– Imam Ali (a.s.) said, 'There are four categories of sciences juristic science for religions, medicine for physical bodies, grammar for language, and astronomy for knowledge of the ages.' [Bihar al-Anwar, v. 1, p. 218, no. 42]

133ـ . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): خَيرُ العُلومِ ما أصلَحَكَ

133– Imam Ali (a.s.) said, ‘The best type of knowledge is that which improves you.’ [Ghurar al-Hikam, no. 4962]

134ـ . الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): اِعلَمْ أنَّهُ لا عِلمَ كطَلَبِ السَّلامَةِ ، ولا سَلامَةَ كسَلامَةِ القَلبِ

134– Imam al-Baqir (a.s.) said, ‘Know that there is no knowledge like the quest for integrity, and there is no integrity better than the integrity of the heart [i.e. the soul].’ [Tuhaf al-’Uqul, no. 286]

135ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): لَيتَ السِّياطَ عَلى رُؤوسِ أصحابي حَتّى يَتَفَقَّهوا فِي الحَلالِ والحَرامِ

135– Imam al-Sadiq (a.s.) said, ‘If only there were whips over my companions’ heads that they may gain an understanding of the difference between the lawful and the unlawful.’ [al-Mahasin, v. 1, p. 358, no. 765]

Mystic Knowledge

العِلمُ اللّدُنّيُّ

136ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): عِلمُ الباطِنِ سِرٌّ مِن أسرارِ اللّهِ عَزَّوجلَّ ، وحُكمٌ مِن حُكمِ اللّهِ ، يَقذِفُه في قُلوبِ مَن شاءَ مِن عِبادِهِ.

136– The Prophet (S) said, ‘The knowledge of the hidden is one of the secrets of Allah, Mighty and Exalted, and one of Allah’s commands which He divulges into the hearts of whom He wills from among His servants.’ [Kanz al-’Ummal, no. 28820]

137ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لَو خِفتُمُ اللّهَ حَقَّ خِيفَتِهِ لَعُلِّمتُمُ العِلمَ الّذي لا جَهلَ مَعَهُ

137– The Prophet (S) said, ‘If you feared Allah with the fear that He is worthy of, you would be taught the knowledge after which no ignorance ever remains.’ [Kanz al-’Ummal, no. 5881]

138ـ . الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): مَن عَمِلَ بِما يَعلَمُ عَلَّمَهُ اللّهُ ما لا يَعلَمُ

138– Imam al-Baqir (a.s.) said, ‘He who acts upon what he knows is taught by Allah that which he does

not know.’ [A’alam al-Din, p. 301]

The Most Knowledgeable of People

أعلَمُ النّاسِ

139- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أعلَمُ النّاسِ مَن جَمَعَ عِلمَ النّاسِ إلى عِلمِهِ. .

139– The Prophet (S) said, ‘The most knowledgeable of people is he who adds other people’s knowledge to his own.’ [Amali al-Saduq, p. 27, no. 4]

140- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ لَمّا قيلَ لَهُ: أُحِبُّ أن أكونَ أعلَمَ النّاسِ ـ: اِتَّقِ اللّهَ تَكُن أعلَمَ النّاسِ. .

140– The Prophet (S) was once asked, ‘I would love to be the most knowledgeable of all people’, to which he replied, ‘Be wary of your duty to Allah and you will be the most knowledgeable of people.’ [Kanz al-’Ummal, no. 44154]

141- الإمامُ عليٌّ (عَلَيهِ السَّلامُ): أعلَمُ النّاسِ المُستَهتَرُ بِالعِلمِ ..

141– Imam Ali (a.s.) said, ‘The most knowledgeable of people is he who is infatuated with knowledge.’ [Ghurar al-Hikam, no. 3079]

Exclusive Confinement of True Knowledge to the Household of the Prophet (ahl al-bayt)

انحِصارُ العِلمِ الصَّحيحِ بِأهلِ البَيتِ (عَليهِمُ السَّلامُ)

142- الإمامُ عليٌّ (عَلَيهِ السَّلامُ): لَو اقتَبَستُمُ العِلمَ مِن مَعدِنِهِ ، وشَرِبتُمُ الماءَ بِعُذوبَتِهِ ، وَادَّخَرتُمُ الخَيرَ مِن مَوضِعِهِ ، وأخَذتُمُ الطَّريقَ مِن واضِحِهِ ، وسَلَكتُم مِنَ الحَقِّ نَهجَهُ ، لَنَهَجَت بِكُمُ السُّبُلُ ، وبَدَت لَكُمُ الأعلامُ.

142– Imam Ali (a.s.) said, ‘If you were to acquire knowledge from its source, and drink water at its freshest, and amass good at its origin, and adopt a path at its clearest point, and adopt the path of truth at its most proper, the paths would open themselves to you indeed and the signs would become manifest to you.’ [al-Kafi, v. 8, p. 32, no. 5]

143- الإمامُ الباقرُ (عَلَيهِ السّلامُ) ـ لسَلَمَةَ بنِ كُهَيلٍ والحَكَمِ ابنِ عُتَيبَةَ ـ: شَرّقا وغَرّبا لَن تَجِدا عِلماً صَحيحا إلّا شَيئاً يَخرُجُ مِن عِندِنا أهلَ البَيتِ.

143– Imam al-Baqir (a.s.) said to Salama b. Kuhayl and al-Hakam b. 'Autayba, 'Go to the east and go to the west but you will never find true knowledge except for what comes from us, the household of the Prophet.' [Bihar al-Anwar, v. 2, p. 92, no. 20]

Laughter

Laughter الضِحك

Laughing and Smiling

الضِحكُ وَ التَّبسُّمُ

1- الإمامُ عليٌّ (عَلَيهِ السّلامُ): كانَ ضِحكُ النبيّ صلى الله عليه وآله التبسُّم . .

1– Imam Ali (a.s.) said, 'The Prophet (S)'s laughter was a smile.'[Amali al-Tusi, p. 522, no. 1156]

2- الإمامُ الباقرُ (عَلَيهِ السّلامُ): إذا قَهْقَهتَ فقُلْ حينَ تَفرُغُ: اللّهُمّ لا تَمقُتْني .

2– Imam al-Baqir (a.s.) said, 'When you laugh boisterously, say, 'O Allah do not despise me' when you have finished.'[al-Kafi, v. 2, p. 664, no. 13]

3- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): القَهقَهَةُ مِن الشَّيطانِ

3– Imam al-Sadiq (a.s.) said, 'Loud boisterous laughter is from Satan.'[al-Kafi, v. 2, p. 664, no. 10]

4- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): ضِحكُ المؤمِنِ تَبَسُّم .

4– Imam al-Sadiq (a.s.) said, 'The laughter of a believer is a smile.'[al-Kafi, v. 2, p. 664, no. 5]

5- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مَن تَبَسَّم في وَجهِأخيهِ كانَت لَهُ حَسَنَةٌ .

5– Imam al-Sadiq (a.s.) said, ‘He who smiles at his brother gets the reward of a good deed.’[al-Kafi, v. 2, p. 206, no. 1]

The Censure of Laughing Too Much

ذَمُّ كَثرَةِ الضِّحكِ

6- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إيّاكَ وكَثرَةَ الضِّحكِ؛ فإنّهُ يُمِيتُ القَلبَ .

6– The Prophet (S) said, ‘Beware of laughing too much for verily it kills the heart.’[Ma’ani al-Akhbar, p. 335, no. 1]

7- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لو تَعلَمُونَ ما أعلَمُ لَضَحِكتُم قليلاً وَلَبَكَيتُم كثيرا .

7– The Prophet (S) said, ‘If you knew what I know, you would laugh but a little and you would cry much.’[Nur al-Thaqalayn, v. 2, p. 249, no. 261]

8- في حديث المِعراجِ: عَجِبتُ مِن عَبدٍ لايَدري أنّي راضٍ عَنهُ أو ساخِطٌ علَيهِ وهُو يَضحَك !

8– It is narrated within the tradition about the Prophet (S)’s ascension that Allah said, ‘How I wonder at the servant who laughs while he does not know whether I am pleased or displeased with him!’[Irshad al-Qulub, p. 200]

9- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن كَثُرَ ضِحكُه ذَهَبَت هَيبَتُهُ .

9– Imam Ali (a.s.) said, ‘The earnestness of one who laughs too much deteriorates.’[Tuhaf al-’Uqul, p. 96]

10- الإمامُ العسكريُّ (عَلَيهِ الّسَلامُ): مِنَ الجَهلِ الضَّحكُ مِن غَيرِ عَجَبٍ .

10– Imam al-’Aaskari (a.s.) said, ‘Laughing without cause stems from ignorance.’[Bihar al-Anwar, v. 76, p. 59, no. 10]

The Lawful (Halal)

The Lawful (Halal) الحَلال

The Lawful

الحَلالُ

ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : علَيكَ بلُزومِ الحَلالِ ، وحُسنِ البِرِّ بالعِيالِ ، وذِكرِ اللّهِ في كُلِّ حالٍ1

1– Imam Ali (a.s.) said, ‘It is incumbent upon you to be bound to the lawful, and excel in goodness to your family, and be in remembrance of Allah at all times.’[Ghurar al-Hikam, no. 6131]

The Difficulty in Seeking the Lawful

صُعوبَةُ طَلَبِ الحَلالِ

ـ . الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : مُجادَلَةٌ4 السُّيوفِ أهْوَنُ من طَلَبِ الحَلالِ2

2– Imam al-Sadiq (a.s.) said, ‘Sword-combat is easier than seeking the lawful.’[al-Kafi, v. 5, p. 161, no. 1]

The Property of the Believer is Unlawful (Haram) to Use Except with his Consent

لا يَحِلُّ مالُ المُؤمِنِ إلّا بِطيبِ نَفسِهِ

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : لا يَحِلُّ لامرئٍ مِن مالِ أخيهِ شيءٌ إلّا بطِيبِ نَفْسٍ مِنهُ3

3– The Prophet (S) said, ‘It is unlawful for anyone to use the property of his brother except by his consent.’[Kanz al-’Ummal, no. 30345]

Leadership (Imama)

Leadership (Imama) الإمامَة

Divinely Appointed Leadership

أهَمِّيَّةُ الإمامَةِ

1ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الإمامةُ نِظامُ الأُمّةِ..

1– Imam Ali (a.s.) said, ‘Imama is the [structural] system of the [Muslim] community.’ [Ghurar al-Hikam, no. 1095]

2ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): بُنِيَ الإسلامُ على خَمْسٍ: عَلى الصَّلاةِ، والزَّكاةِ، والصَّومِ، و الحَجِّ، والوَلايةِ، ولَمْ يُنادَ بِشَيْءٍ كَما نُودِيَ بالوَلايةِ.

2– Imam al-Baqir (a.s.) said, ‘Islam is based on five: prayer, alms, fasting, the obligatory pilgrimage (Hajj), and the divine guardianship [of the Imams from the household of the Prophet]. And no other issue has been called for as much as divine guardianship.’[al-Kafi, v. 3, p. 18, no. 2]

3– الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): لا يَقْبَلُ اللّهُ مِنَ العِبادِ الأعمالَ الصّالحةَ الّتي يَعْمَلونَها إذا تَوَلَّوا الإمامَ الجائرَ الّذي ليسَ مِنَ اللّه تعالى .

3– Imam al-Sadiq (a.s.) said, ‘Allah will not accept the good deeds performed by the servants if they accept the custodianship of a tyrant leader who has not been appointed by Allah, most High.’[Nur al-Thaqalayn, v. 4, p. 104, no. 130]

4ـ الإمامُ الكاظمُ (عَلَيهِ الّسَلامُ): الإمامةُ هِيَ النُّورُ، وذلكَ قولُهُعزّوجلّ: «آمِنُوا باللّهِ وَرَسُولِهِ والنُّورِ الّذي أنْزَلْنا»4،قالَ: النُّورُ هُوَ الإمامُ .

4– Imam al-Kazim (a.s.) said, ‘Imama is the light, and that is the purport of His saying [in the Qur’an]: ***“So have faith in Allah and His Apostle and the light which We have sent down”***. He (a.s.) said, ‘The light is the Imam.’[Ibid. v. 5, p. 341, no. 16]

4ـ الإمامُ الرِّضا (عَلَيهِ السَّلامُ): وأنْزَلَ في حِجَّةِ الوَداعِ وَهِيَ آخِرُ عُمْرِهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) «اليَومَ أكْمَلْتُ لَكُمْ دِينَكُمْ»وأمرُ الإمامةِ مِنْ تَمامِ الدِّينِ.

5– Imam al-Ridha (a.s.) said, 'And it was revealed in the Prophet's farewell pilgrimage, during the end of his life: "Today I have perfected your religion for you..." and the issue of Imama is the completion of the religion.'[Ibid. v. 1, p. 589, no. 33]

5ـ . ـ الإمامُ الرِّضا (عَلَيهِ السَّلامُ): إنَّ الإمامةَ أُسُّ الإسلامِ النّامي، وفَرْعُهُ السّامي

6– Imam al-Ridha (a.s.) said, 'Verily Imama is the growing basis of Islam, as well as its lofty branches.'[al-Kafi, v. 1, p. 200, no. 1]

6ـ الإمامُ الرِّضا (عَلَيهِ السَّلامُ): إنّ الإمامةَ زِمامُ الدِّينِ، ونِظامُ المُسلِمينَ، وصَلاحُ الدُّنيا، وعِزُّالمُؤمِنينَ

7– Imam al-Ridha (a.s.) said, 'Verily Imama is the reins of religion, the ruling system of the Muslims, the prosperity for the world and an honour for the believers.'[Ibid.]

The Superiority of Imama over Prophethood

فَضلُ الإمامَةِ عَلى النُّبُوّةِ

8ـ الإمامُ الصّادقُ (عَلَيهِ السَّلامُ): إنَّ اللّهَ تبارَكَ وتعالى اتَّخَذَ إبراهيمَ عَبْداً قَبْلَ أنْ يَتَّخِذَهُ نَبيّاً، وإنَّ اللّهَ اتَّخَذَهُ نَبيّاً قَبْلَ أنْ يَتَّخِذَهُ رَسُولاً، وإنَّ اللّهَ اتَّخَذَهُ رَسُولاً قَبْلَ أنْ يَتَّخِذَهُ خَليلاً، وإنَّ اللّهَ اتَّخَذَهُ خَليلاً قَبْلَ أنْ يَجْعَلَهُ إماماً، فَلَمّا جَمَعَ لَهُ الأشياءَ قالَ: إنّي جاعِلُكَ لِلنّاسِ إماماً.

8– Imam al-Sadiq (a.s.) said, 'Verily Allah, Blessed and most High, took Abraham [Prophet Abraham (a.s.) is known in the Arabic tradition as Abraham (ed.)] as a slave before He took him as a prophet, and verily Allah took him as a prophet before He took him as an apostle, And verily Allah took him as an apostle before He took him as a friend. And verily Allah took him as a friend before He made him an Imam. And when all these ranks came together in him, He said, "I am making you the Imam of mankind."'[al-Kafi, v. 1, p. 175, no. 2]

The Essential Need for an Authority

الاضطِرارُ إلَى الإمامِ

9ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): لَو أنّ الإمامَ رُفِعَ مِنَ الأرضِ ساعةً لَماجَتْ بأهْلِها كَما يَمُوجُ البَحْرُ بأهلِهِ

9– Imam al-Baqir (a.s.) or Imam al-Sadiq (a.s.) said, 'Certainly Allah has not left the earth without a knowledgeable authority, for if it were not such, the truth would never be distinguished from falsehood.'[Ibid. p. 178, no. 5]

10ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إنَّ الأرضَ لا تَخْلُو إلّا وَفِيها إمامٌ، كَيْما إنْ زادَ المُؤمنونَ شَيْئا رَدَّهُمْ، وإنْ نَقَصُوا شَيْئا أتَمَّهُ لَهُم.

10– Imam al-Sadiq (a.s.) said, 'The earth – ever since its existence – has never been without a knowledgeable authority, who revives all that people destroy of the truth.' Then he recited this verse: "They desire to put out the light of Allah with their mouths, but Allah shall perfect His light, though the faithless be averse."[Bihar al-Anwar, v. 23, p. 37, no. 65]

The Authority is a Known Imam

الحُجَّةُ إمامٌ يُعرَفُ

11ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إنَّ الحُجَّةَ لا تَقُومُ للّهِ عزّ وجلّ على خَلْقِهِ إلّا بإمامٍ حتّى يُعْرَفَ

11– Imam al-Sadiq (a.s.) said, 'Verily Allah's proof [authority] over His creation will not be established except by an Imam in order that He [Allah] be known.'[al-Kafi, v. 1, p. 177, no. 2]

The Authority May be Fearful [of His Life] and Hence, Undistinguishable

قَد يَكونُ الإمامُ خائِفاً مَغموراً

12ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): اللّهُمَّ بَلى، لا تَخْلو الأرضُ مِنْ قائِمٍ للّهِ بِحُجَجِهِ، إمّا ظاهِراً مَشْهُوراً، أو خائفاً مَغْموراً لئلاّ تَبْطُلَ حُجَجُ اللّهِ وبَيِّناتُهُ.

12– Imam Ali (a.s.) said, 'O Allah, indeed the earth will not be devoid of one who upholds the proofs for the sake of Allah – either a manifest and well-known authority, or one who fears [for his life] and is hence, undistinguishable – so that His proofs and arguments may never be invalid.'[Bihar al-Anwar, v.

23, p. 46, no. 91]

13ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): لا تَبْقَى الأرضُ بغيرِ إمامٍ ظاهرٍ أو باطنٍ

13– Imam al-Baqir (a.s.) said, ‘The earth will never remain without an Imam, be he apparent or hidden.’[Ibid. v. 23, p. 23, no. 26]

Were It Not For The Imam, The Earth Would Have Perished

لَولاَ الإمامُ لَساخَتِ الأرضُ

14ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): لَو بَقِيَتِ الأرضُ بِغَيْرِ إمامٍ لَسَاختْ

14– Imam al-Sadiq (a.s.) said, ‘If the earth were to remain without an Imam, it would perish.’[al-Kafi, v. 1, p. 179, no. 10]

15ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إنّ الأرضَ لا تكونُ إلّا وفيها حُجَّةٌ، إنَّهُ لا يُصْلِحُ النّاسَ إلّا ذلكَ، ولا يُصْلِحُ الأرضَ إلّا ذاكَ .

15– Imam al-Sadiq (a.s.) said, ‘Certainly the earth cannot exist without an authority [of Allah’s] therein. In fact, mankind can only prosper through him, and the earth can only prosper through that.’[Bihar al-Anwar, v. 23, p. 51, no. 101]

The Summoning of Every Nation With Their Imam

دَعوَةُ كُلِّ أُمَّةٍ بِإمامِها

16ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إذا كانَ يومُ القِيامةِ ... يَأتي النِّداءُ مِنْ عِنْدِ اللّهِ جلَّ جلالُهُ: ألاَ مَن ائْتَمَّ بإمامٍ في دارِ الدُّنيا فَلْيَتَّبِعْهُ إلى حَيْثُ يَذْهَبُ بِهِ، فَحِينَئذٍ «تَبَرَّأَ الَّذينَ اتُّبِعُوا مِنَالّذينَ اتَّبَعُوا...»

16– Imam al-Sadiq (a.s.) said, ‘When the Day of Judgment comes... an address will come from Allah, the Exalted, saying, ‘Lo! whosoever accepts the leadership of an Imam in the worldly abode should follow him wherever he takes him, hence ‘those who were followed will disown the followers...’[Bihar al-Anwar, v. 8, p. 10, no. 3]

Knowing the Imam

أهَمِّيَّةُ مَعرِفَةِ الإمامِ

17- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن ماتَ وَهُوَ لا يَعرفُ إمامَهُ ماتَ مِيتةً جاهليّةً

17– The Prophet (S) said, 'Whoever dies without knowing his Imam has died a pagan [pre-Islamic] death.'[Ibid. v. 23, p. 76, no. 1]

18- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن ماتَ بغيرِ إمامٍ ماتَ مِيتةً جاهليّةً

18– The Prophet (S) said, 'Whoever dies without having an Imam has died a pagan [pre-Islamic] death.'[Kanz al-'Ummal, no. 464]

19- الإمامُ الحسينُ (عَلَيهِ السّلامُ) ـ لَمّا سُئل عَن مَعرفةِ اللّهِ ـ: مَعرفةُ أهلِ كُلِّ زمانٍ إمامَهُمُ الّذي يَجِبُ عَلَيهِمْ طاعَتُهُ

19– Imam Husayn (a.s.), when asked how to attain knowledge of Allah, replied, 'It is for the people of every time to know their Imam, obedience to whom is mandatory.'[Bihar al-Anwar, v. 23, p. 83, no. 22]

20- الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ في قولِهِ تعالى: «وَ منْ يُؤْتَ الحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا»ـ: طاعةُ اللّهِ ومعرفةُ الإمامِ .

20– Imam al-Sadiq (a.s.), regarding Allah's verse: "and he who is given wisdom…", said, '[It is] obedience to Allah and knowing one's Imam.'[al-Kafi, v. 1, p. 185, no. 11]

21- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): الإمامُ عَلَمٌ بَيْنَ اللّهِ عزّ وجلّ وبَيْنَ خَلْقِهِ، فَمَنْ عَرَفَهُ كانَ مُؤمنا، ومَنْ أنْكَرَهُ كانَ كافراً .

21– Imam al-Sadiq (a.s.) said, 'The Imam is a guide between Allah and His creation, therefore whoever acknowledges him is a believer, and whoever rejects him is a disbeliever.'[Bihar al-Anwar, v. 23, p. 88, no. 32]

22- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): مَن لَم يَعرِفْنا ولَم يُنْكِرْنا كانَ ضالّا حتّى يَرْجِعَ إلَى الهُدَى الّذي افْتَرَضَ اللّهُ عَلَيْهِ مِنْ طاعَتِنا الواجِبةِ، فإن يَمُتْ على ضَلالَتِهِ يَفْعَلِ اللّهُ بِهِ ما يَشاءُ .

22– Imam al-Sadiq (a.s.) said, ‘He who neither knows us nor rejects us is astray, until he returns to the guidance that Allah has made incumbent upon him – that is the obligatory obedience to us. And if he dies in this deviation of his, Allah will do with him as He pleases.’[al-Kafi, v. 1, p. 187, no. 11]

Conditions of Imama and Qualities of the Imam

شَرائِطُ الإمامَةِ وخَصائِصُ الإمامِ

23ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): لا يَحمِلُ هذا الأمْرَ إلّا أهلُ الصَّبْرِ والبَصَرِ والعِلْمِ بِمَواقِعِ الأمرِ..

23– Imam Ali (a.s.) said, ‘None can bear this responsibility [Imama] except those who are patient, and have insight and knowledge of the circumstances of this issue.’[Sharh Nahjul Balaghah li Ibn Abi al-Hadid, v. 7, p. 36]

24ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): يَحتاجُ الإمامُ إلى قلبٍ عَقُولٍ، ولسانٍ قَؤولٍ، وجَنانٍ على إقامةِ الحَقِّ صَؤولٍ..

24– Imam Ali (a.s.) said, ‘The Imam needs a wise heart, an expressive tongue and a staunch soul [i.e. authority] in establishing the truth.’[Ghurar al-Hikam, no. 11010]

25ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن نَصَبَ نَفْسَهُ للنّاسِ إماماً فَلْيَبدأ بتعليمِ نَفْسِهِ قَبْلَ تعليمِ غيرِهِ، ولْيَكُنْ تأديبُهُ بسِيرَتِهِ، قبلَ تأديبِهِ بِلِسانِهِ.

25– Imam Ali (a.s.) said, ‘One who appoints himself as a leader of the people must first begin by educating himself before educating others; he must discipline through his own behaviour, before disciplining with his tongue.’[Nahjul Balaghah, Saying 110]

26ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): لا يُقيمُ أمْرَ اللّهِ سُبحانَهُ إلّا مَنْ لا يُصانِعُ ولا يُضارِعُ ولا يَتَّبِعُ المَطامِعَ..

26– Imam Ali said, ‘None can uphold the command of Allah, Glory be to Him, save one who is neither neglectful [in carrying out his duties], nor runs after his personal gains, nor follows coveted desires.’[Sharh Nahjul Balaghah li Ibn Abi al-Hadid, v. 18, p. 22 and p. 274]

27ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): كِبارُ حُدودِ وَلايةِ الإمامِ المَفْروضِ الطّاعةِ أنْ يُعْلَمَ أنَّهُ مَعْصومٌ مِنَ الخطأِ والزَّلَلِ والعَمْدِ، ومِنَ الذُّنوبِ كُلِّها صغيرِها وكبيرِها، لا يَزِلُّ، ولا يُخْطِئُ، ولا يَلْهو بِشَيْءٍ مِنَ الأُمورِ المُوبِقَةِ للدّينِ، ولا بِشَيْءٍ مِنَ المَلاهي، وأنَّهُ أعْلَمُ النّاسِ بِحَلالِ اللّهِ وحَرامِهِ، وفَرائضِهِ وسُنَنِهِ وأحْكامِهِ، مُسْتَغْنٍ عَنْ جَميعِ العالَمِ، وغَيْرُهُ

. مُحتاجٌ إلَيْهِ، وأنَّهُ أسْخَى النّاسِ وأشْجَعُ النّاسِ

27– Imam Ali (a.s.) said, ‘Among the definitions of the custodianship of an Imam whose obedience is obligatory is to know that he is immune from committing mistakes, errors, intentional wrongs, and from all sins, petty and grave. He never makes mistakes or sin, and neither is he ever diverted from the issues that endanger the religion by any sort of diversion. He is the most knowledgeable of all people about what Allah has made lawful and unlawful, His obligations, recommendations and rulings. He stands needless of the entire world whilst they all need him. And he is the most generous and courageous of men.’[Bihar al–Anwar, v. 68, p. 389, no. 39]

28ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): وقَدْ عَلِمْتُمْ أنَّهُ لايَنبغي أنْ يَكونَ علَى الفُروجِ والدِّماءِ والمَغانِمِ والأحْكامِ وإمامةِ المُسلِمينَ: البَخيلُ فَتَكُونَ في أموالهِمْ نُهْمَتُهُ، ولا الجاهلُ فَيُضِلَّهُمْ بِجَهْلِهِ، ولا الجافي فَيَقْطَعَهُمْ بِجَفائهِ، ولا الحائفُ (الجائف) للدُّولِ فَيَتَّخِذَ قوماً دُونَ قومٍ، ولا المُرْتَشي في الحُكْمِ فَيَذْهَبَ بالحُقوقِ ويَقِفَ بها دُونَ المَقاطِعِ، ولا المُعَطِّلُ للسُّنّةِ فَيُهْلِكَ الأُمَّةَ .

28– Imam Ali (a.s.) said, ‘You certainly know that he who is in charge of the honor, the lives, the booty [enforcement of], the commandments and the leadership of the Muslims must not be: a miser, as he would avidly crave their wealth, nor an ignorant man as he would then mislead them with his ignorance, nor crude in his manner for he would estrange them with his crudeness, nor one who deals unjustly with different places thus preferring one group over another, nor one to accept bribes in his ruling lest he forfeit people’s rights and pass judgments without them, nor one to abolish recommended practices whereby he would ruin the community.’[Nahjul Balaghah, Sermon 131]

29ـ الإمامُ الحسينُ (عَلَيهِ الّسَلامُ) ـ في كتابهِ إلى أهلِ الكوفةِ ـ: فَلَعَمْري، ما الإمامُ إلّا الحاكمُ بالكِتابِ، القائمُ بالقِسْطِ، الدّائنُ بِدينِ الحَقِّ، الحابِسُ نَفْسَهُ على ذاتِ اللّهِ.

29– Imam al–?asan (a.s.), in his letter to the inhabitants of Kufa said, ‘By my life, an Imam is only one who rules by the Book, a maintainer of justice, bound to the right religion, who controls himself for the sake of Allah.’[al–Irshad, v. 2, p. 39]

30ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ) ـ في تَبْيينِ عَلاَمةِ الإمامِ ـ: طَهارَةُ الوِلادَةِ وحُسْنُ المَنْشأ، ولا يَلْهو ولا يَلْعبُ.

30– Imam al–Baqir (a.s.), explaining the characteristics of an Imam, said, ‘[He must be] of legitimate birth and well–bred, he neither gets distracted and nor does he play.’[al–Kafi, v. 1, p. 375, no. 4]

31ـ الإمامُ الرِّضا (عَلَيهِ الّسَلامُ) ـ في صِفَةِ الإمامِ ـ: مُضْطَلِعٌ بالإمامةِ، عالِمٌ بالسِّياسَةِ

31– Imam al–Ridha (a.s.), describing an Imam, said, ‘Thoroughly proficient with leadership and well–versed in politics.’[al–Kafi, v. 1, p. 202, no. 1]

That Which is Mandatory on Just Leaders

ما فُرِضَ عَلى أئِمَّةِ العَدلِ

32ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنَّ اللّهَ جَعَلَني إماما لِخَلْقِهِ، فَفَرَضَ عَلَيَّ التَّقْديرَ في نَفْسي ومَطْعَمي ومَشْرَبي ومَلْبَسي كَضُعَفاءِ النّاسِ، كَيْيَقْتَديَ الفقيرُ بِفَقْري، ولا يُطْغِيَ الغَنِيَّ غِناهُ.

32– Imam Ali (a.s.) said, ‘Certainly Allah has made me an Imam for His creation, so He has made it mandatory upon me to take into consideration myself, my food, my drink, and my clothing like that of the weak people [of the community], so that the poor may follow me in my poverty and the wealth of the rich does not embolden them to intimidation.’[Bihar al–Anwar, v. 40, p. 336, no. 17]

33ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنَّهُ لَيسَ علَى الإمامِ إلّا ما حُمِّلَ مِنْ أمرِ رَبِّهِ: الإبلاغُ في المَوعِظةِ، والاجتهادُ في النَّصيحةِ، والإحْياءُ للسُّنّةِ، وإقامةُ الحُدودِ على مَسْتَحِقّيها، وإصدارُ السُّهْمانِ على أهْلِها .

33– Imam Ali (a.s.) said, ‘Verily there is no obligation on the Imam except that which has been devolved on him by Allah, namely to convey exhortations, to strive to give good counsel, to keep the prophetic practice alive, to enforce penalties on those liable to them and to issue shares [of taxes and charity] to those who deserve them.’[Sharh Nahjul Balaghah li Ibn Abi al–Hadid, v. 7, p. 167]

The Reciprocal Duties and Rights Between the Imam and the Community

الحُقوقُ المُتَبادَلَةُ بَينَ الإمامِ وَالأُمَّةِ

34ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): حَقٌّ على الإمامِ أنْ يَحْكُمَ بما أنْزَلَ اللّهُ وأنْ يُؤدّيَ الأمانةَ، فإذا فَعَلَ فَحَقٌّ علَى النّاسِ أنْ يَسْمَعوا لَهُ وأنْ يُطيعوا وأنْ يُجيبوا إذا دُعوا .

34– Imam Ali (a.s.) said, ‘It is the duty of an Imam to rule in accordance with what Allah has revealed, and that he delivers what he has been entrusted with. If he does that, then it is the duty of the people to listen to him and to obey him and to hearken [to his call] when they are called.’[Kanz al–’Ummal, no. 14313]

35ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): أمّا بَعْدُ، فإنَّ حَقّا عَلَى الوالي إلّا يُغَيّرَهُ على رَعِيَّتِهِ فَضْلٌ نالَهُ، ولا طَوْلٌ خُصَّ بِهِ، وأنْ يَزيدَهُ ما قَسَمَ اللّهُ لَهُ مِنْ نِعَمِهِ دُنُوّاً مِنْ عِبادِهِ، وعَطْفاً على إخْوانِهِ.

ألاَ وإنَّ لَكُمْ عِندي ألّا أحْتَجِزَ دُونَكُمْ سِرّا إلّا في حَرْبٍ، ولا أطْوِيَ دُونَكُمْ أمْراً إلّا في حُكْمٍ، ولا أُؤخِّرَ لَكُمْ حَقّاً عَنْ مَحِلِّهِ، ولا أقِفَ بِهِ دُونَ مَقْطَعِهِ، وأنْ تَكونوا عِندي في الحَقِّ سَواءً، فإذا فَعَلْتُ ذلكَ وَجَبَتْ للّهِ عَلَيْكُمُ النِّعْمَةُ ولي عَلَيْكُمُ الطّاعةُ.

35– Imam Ali (a.s.) said, ‘Now it is obligatory upon a ruler that the distinction he achieves, or the wealth with which he has been exclusively endowed, should not make him change his behavior towards those under him. Rather the bounties that Allah has bestowed on him should increase him in nearness to his people and in kindness towards his brethren.

Beware then that it is my duty towards you that I should not keep anything secret from you except during war, nor should I decide any matter without consulting you except with regards to the commands of religion, nor should I postpone the fulfillment of any of your rights nor desist until I discharge it fully. And that all of you are equal to me in your rights. When I have done all this, it becomes obligatory upon you to thank Allah for this bounty and to obey me.’[Sharh Nahjul Balaghah li Ibn Abi al-Hadid, v. 17, p. 16]

Your Imams Are Your Representatives

أئِمَّتُكُمْ وَفدُكُم

36ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ أئمّتَكُمْ وَفْدُكُمْ إلَى اللّهِ، فانْظُروا مَنْ تُوفِدونَ في دِينِكُمْ وصَلاتِكُمْ

36– The Prophet (S) said, ‘Verily your Imams are your representatives before Allah, therefore be careful whom you follow in your religion and your prayers.’[Bihar al-Anwar, v. 23, p. 30, p. 46]

37ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ أئمّتَكُمْ قادَتُكمْ إلَى اللّهِ، فانْظُروا بِمَنْ تَقْتَدونَ في دِينِكُمْ وصَلاتِكُمْ

37– The Prophet (S) said, ’Your Imams are your leaders before Allah, therefore be careful whom you follow in your religion and your prayers.’[Ibid.]

One Who Accepts The Leadership Of An Unrightful Leader

مَنِ ائتَمَّ بِغَيرِ إمامِ الحَقِّ

38 ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): قالَ اللّهُ تبارَكَ وتعالى: لأُعَذِّبَنَّ كُلَّ رَعِيَّةٍ في الإسلامِ دَانَتْ بِولايةِ كُلِّ إمامٍ جائرٍ ليسَ مِنَ اللّهِ.

38– Imam al-Baqir (a.s.) said, 'Allah, Blessed and most High said, 'I will certainly punish every Muslim community who accepted the leadership of a tyrant leader who is not chosen by Allah.'[al-Kafi, v. 1, p. 376, no. 4]

39 ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مَنْ أشْرَكَ مَعَ إمامٍ إمامتُهُ مِنْ عِنْدِ اللّهِ مَنْ لَيسَتْ إمامَتُهُ مِنَ اللّهِ كانَ مُشْرِكاً بِاللّهِ.

39– Imam al-Sadiq (a.s.) said, 'Whoever associates with an Imam chosen by Allah a leader whose leadership is not endorsed by Allah, [is tantamount to having] ascribed a partner to Allah.'[Ibid. p. 373, no. 6]

Leaders to the Fire

أئِمَّةُ النّارِ

40 ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنّ شَرَّ النّاسِ عِنْدَ اللّهِ إمامٌ جائرٌ ضَلَّ وضُلَّ بِهِ، فأماتَ سُنَّةً مأخُوذَةً وأحيا بِدْعةً مَتْروكَةً، وإنّي سَمِعْتُ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) يقولُ: يُؤتى يومَ القِيامَةِ بالإمامِ الجائرِ ولَيسَ مَعَهُ نَصيرٌ ولا عاذِرٌ، فيُلقى في نارِ جَهَنَّمَ، فَيَدُورُ فيها كما تَدورُ الرَّحى، ثُمَّ يُرْتَبَطُ في قَعْرِها.

40– Imam Ali (a.s.) said, 'Certainly the worst of people before Allah is the oppressive leader who himself has gone astray and misleads others. He destroys the prophetic practice and revives abandoned innovations. I have heard the Messenger of Allah (S) saying, 'On the Day of Resurrection the oppressive leader will be brought without any helper or anyone to advance excuses on his behalf, and then he will be thrown into the Fire of Hell, where he will turn as the hand-mill turns, then he will be confined to its depth.'[Sharh Nahjul Balaghah li Ibn Abi al-Hadid, v. 9, p. 261]

The Claimants of Imama For Themselves

مُدَّعِي الإمامَةِ كاذِباً

41 ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ) ـ في قولِهِ تعالى: «وَيَوْمَ القِيامَةِ تَرَى الّذِينَ كَذَبُوا عَلَى اللّهِ وُجُوهُهُمْ مُسْوَدَّةٌ» ـ: مَنْ قالَ: إنّي إمامٌ، وليسَ بإمامٍ.

41– Imam al-Baqir (a.s.), regarding Allah's verse in the Qur'an: ***"On the Day of Resurrection you will see those who attributed lies to Allah with their faces blackened",*** said, '[It refers to] whoever says: I am an Imam, whereas he is not an Imam.'[al-Kafi, v. 1, p. 372, no. 1]

42ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): مَنِ ادّعى الإمامةَ ولَيسَ مِنْ أهلِها فَهُوَ كافِرٌ

42– Imam al-Sadiq (a.s.) said, 'One who claims the Imama unrightfully is an infidel.'[Bihar al-Anwar, v. 25, p. 112, no. 7]

No Obedience Is Due To One Who Disobeys Allah

لا طاعَةَ لِمَن لَم يُطِعِ اللّهَ

43ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا طاعةَ لِمَنْ لَمْ يُطِعِ اللّهَ . .

43– The Prophet (S) said, 'There is no obedience due to one who disobeys Allah.'[Kanz al-'Ummal, no. 14872]

44ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): يا عليُّ، أربعةٌ مِنْ قَواصِمِ الظَّهْرِ: إمامٌ يَعصي اللّهَ ويُطاعُ أمْرُهُ ... .

44– The Prophet (S) said, 'O Ali, four things are truly back-breaking: a leader who disobeys Allah whilst his command is obeyed…'[al-Khisal, p. 206, no. 24]

45ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): بَعَثَ النَّبيُّ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) جَيْشا وأمَّرَ عَلَيْهِمْ رَجُلاً وأمَرَهُمْ أنْ يَسْتَمِعوا لَهُ ويُطيعوا، فأجَّجَ نارا وأمَرَهُمْ أنْ يَقْتَحِموا فيها، فأبى قومٌ أنْ يَدْخُلوها وقالوا: إنّا فَرَرْنا مِنَ النّار. وأرادَ قومٌ أنْ يَدْخُلوها، فَبَلَغَ ذلكَ النّبيَّ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) فقالَ: لو دَخَلوها لَم يَزالوا فيها، وقالَ: لا طاعةَ في مَعْصيةِ اللّه، إنّما الطّاعةُ في المَعْروفِ.

45– Imam Ali (a.s.) said, 'The Prophet (S) dispatched an army, over whom he appointed a commander and ordered them to listen to him and to obey him. He [the commander] set ablaze a fire and ordered them to jump in it. Some people refused to enter it, saying, 'Verily we flee from the fire', whilst others intended to enter it. The Prophet (S) was informed of this, about which he (S) said, 'Had they entered it, they would have remained therein forever [i.e. the Hellfire].' And he said, 'There is no obedience due to [one who calls to] Allah's disobedience. Rather obedience is due [when calling] for the good.'[Tanbih al-Khawatir, v. 1, p. 5]

Obligation of Revolting Against Tyrant Leaders

وُجوبُ الخُروجِ عَلى أئِمَّةِ الجَورِ

46ـ رسولُ اللّه (صلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ: إنّ رَحَى الإسلامِ سَتَدورُ، فحَيْثُ ما دارَ القرآنُ فدوروا بِهِ، يُوشِكُ السُّلطانُ والقرآنُ أنْ يَقْتَتِلا ويَتَفَرَّقا، إنَّهُ سَيَكونُ عَلَيْكُمْ مُلوكٌ يَحْكُمونَ لَكُمْ بِحُكْمٍ، ولَهُمْ بِغَيْرِهِ، فإنْ أطَعْتُموهُمْ أضَلُّوكُمْ، وإنْ عَصَيْتُموهُمْ قَتَلوكُمْ. قالوا: يا رسولَ اللّهِ، فكَيْفَ بنا إن أدْرَكْنا ذلكَ؟ قالَ: تَكونون كأصْحابِ عيسى: نُشِروا بالمَناشِيرِ ورُفِعوا علَى الخَشَبِ . مَوتٌ في طاعةٍ خَيْرٌ مِنْ حياةٍ في مَعْصيةٍ.

46– The Prophet (S) said, ‘Verily the grinding stone of Islam will turn, so turn alongside the Qur’an wherever it turns. Soon the ruler and the Qur’an will combat each other and separate from each other. In fact there will be kings who will rule over you with one ruling and adhere to a different ruling for themselves. If you obey them, they will lead you astray. And if you disobey them, they will kill you.’ They asked, ‘O Messenger of Allah, what should we do if we witness such times?’ He said, ‘You must be like the companions of Jesus, who were cut into pieces with saws and were raised up on crosses. Dying in obedience [of Allah] is better than a life in disobedience.’[al-Durr al-Manthur, v. 3, p. 125]

Circumstances Where Desisting [From Revolting Against Tyrant Leaders] Is Allowed

ما يُجَوِّزُ القُعودَ

47ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): إذا اجْتمَعَ للإمامِ عِدَّةُ أهلِ بَدْرٍ «ثَلاثُمائةٍ وثَلاثَةَ عَشَرَ» وَجَبَ عَلَيْهِ القِيامُ والتَّغْيِيرُ

47– Imam al-Baqir (a.s.) said, ‘If three hundred and thirteen people, the number of fighters at Badr get together in support of an Imam, it is obligatory upon him to rise up [against the unrightful leader] and bring about a change.’[Bihar al-Anwar, v. 100, p. 49, no. 18]

48ـ قالَ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) لسدير ـ: واللّهِ يا سَديرُ، لَو كانَ لي شيعةٌ بِعَدَدِ هذهِ الجِداءِ ما وَسِعَني القُعودُ. [قال سدير:] نَزَلْنا وصَلَّيْنا، فلَمّا فَرَغْنامِنَالصَّلاةِ عَطَفْتُ علَى الجِداءِ، فعَدَدْتُها فإذا هِيَ سَبْعَةَ عَشَرَ.

48– Imam al-Sadiq (a.s.) said, ‘O Sadir! By Allah, were I to have followers as many as these goats, it would not be permissible for me to desist [from revolt].’ Sadar narrated, ‘We disembarked and prayed, and when we finished the prayer, I looked at the goats and counted them, and there were only

seventeen!’[al-Kafi, v. 2, p. 243, no. 4]

Electing An Imam

اختِيارُ الإمامِ

49- عَن سَعْدِ بنِ عبدِ اللّهِ القُمّيّ ـ لمّا سَأَلَهُ (الإمام المهدى (عَلَيهِ السّلامُ)) عَنِ العِلّةِ الّتي تَمْنَعُ القومَ من اختيارِ إمامٍ لأنفسِهِم ـ قال: مُصْلِحٌ أو مُفْسِدٌ؟، قلتُ: مُصْلحٌ، قالَ: فَهَلْ يَجوزُ أنْ تَقَعَ خِيَرَتُهُمْ علَى المُفْسِدِ بَعْدَ أنْ لا يَعلمَ أحدٌ ما يَخْطِرُ بِبالِ غيرِهِ مِن صَلاحٍ أو فسادٍ ؟ قلتُ: بلى، قالَ: فَهِيَ العِلَّةُ.

49- Imam Mahdi (a.s.), when Sa’d b. ‘Abdillah al-Qummi asked him the reason why people cannot elect an Imam for themselves, replied, ‘Would he be a righteous man or a corrupt man?’ I said, ‘Righteous.’ He said, ‘Is it possible that the selected individual be actually corrupt, for no one really knows what passes through another’s mind, in terms of their righteousness or corruption?’ I said, ‘Yes’. He said, ‘That is the reason why.’[Nur al-Thaqalayn, v. 2, p. 76, no. 283]

The Tradition Of The Two Weighty Things (al-thaqalayn)

حَديثُ الثّقَلَينِ

50- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّي قَد تَرَكْتُ فِيكُمُ الثّقَلَيْنِ، ما إنْ تَمَسَّكْتُمْ بِهما لَن تَضِلّوا بَعْدي، وأحَدُهُما أكْبَرُ مِنَ الآخَرِ: كِتابُ اللّهِ حَبْلٌ مَمْدودٌ مِنَ السَّماءِ إلَى الأرضِ، وعِتْرَتي أهلُ بَيْتي، ألاَ وإنَّهُما لَن يَفْتَرِقا حتّى يَرِدا علَيَّ الحَوضَ.

50- The Prophet (S) said, ‘Verily I leave behind among you the two weighty things, which as long as you continue to adhere to, you will never go astray after me, and one of which is greater than the other. The Book of Allah is the rope stretched from the heavens to the earth, and my progeny, my household. Behold, verily they will never separate from each other until they meet me at the Heavenly Waters.’[Bihar al-Anwar, v. 23, p. 106, no. 7]

The Obligation Of Clinging On To The Household of the Prophet

وُجوبُ مُلازَمةِ أهلِ البَيتِ (عَلَيهِمُ السّلامُ)

51ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّما مَثَلُ أهلِ بيتي فِيكُمْ كَمَثَلِ سَفينةِ نُوحٍ ؛ مَنْ رَكِبَها نَجا، ومَنْ تَخَلَّفَ عَنها غَرِقَ.

51– The Prophet (S) said, 'Indeed the example of my household among you is like that of Noah's Arc; whosoever embarked it was saved and whosoever chose to remain behind it was drowned.'[Ibid. p. 105, no. 3]

52ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): انْظُروا أهلَ بيتِ نبيّكُمْ، فالْزَموا سَمْتَهُمْ، واتَّبِعوا أثَرَهُمْ، فلَنْ يُخْرِجُوكُمْ مِن هُدىً، ولَنْ يُعيدوكُمْ في رَدىً، فإن لَبَدوا فالْبُدوا، وإن نَهَضوا فانْهَضوا.

52– Imam Ali (a.s.) said, 'Look at the people of the Prophet's household. Adhere to their direction, follow their footsteps, because they will never remove you from guidance, and will never throw you into destruction. If they sit down [i.e. desist from revolting], you sit down, and if they rise up, you rise up.'[Sharh Nahjul Balaghah li Ibn Abi al-Hadid, v. 7, p. 76]

53ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ألاَ إنّ مَثَلَ آلِ مُحمّدٍ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) كَمَثَلِ نُجومِ السَّماءِ ؛ إذا خَوى نَجْمٌ طَلَعَ نَجْمٌ، فكَأنَّكُمْ قَد تَكامَلَتْ مِنَ اللّهِ فيكُمُ الصَّنائعُ، وأراكُمْ ما كُنْتُمْ تَأملونَ .

53– Imam Ali (a.s.) said, 'Lo! Verily the example of the family of Muhammad (S) is like that of the stars in the sky. When one star sets, another one rises. So you are in a position that Allah's blessings on you have been perfected and he has shown you what you have wished for.'[Ibid. p. 84]

54ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): نَحْنُ شَجَرَةُ النُّبُوّةِ، ومَحَطُّ الرِّسالةِ، ومُخْتَلَفُ المَلائكةِ، ومَعادِنُ العِلْمِ، ويَنابيعُ الحُكْمِ.

54– Imam Ali (a.s.) said, 'We are the tree of prophethood, the settling place of the divine message, the place frequented by angels, the mines of knowledge and the springs of wisdom.'[Ibid. p. 218]

55ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنّما الأئمّةُ قُوّامُ اللّهِ على خَلْقِهِ، وعُرَفاؤهُ على عِبادِهِ، ولا يَدْخُلُ الجنّةَ إلّا مَنْ عَرَفَهُمْ وعَرَفُوهُ، ولا يَدْخُلُ النّارَ إلّا مَنْ أنْكَرَهُمْ وأنْكَروهُ.

55– Imam Ali (a.s.) said, 'Verily the Imams are the vicegerents of Allah over His creation, and they make the creatures know Allah. None will enter Paradise except he who acknowledges them and who himself is acknowledged by them, and none will enter Hell except he who denies them and is himself denied by them.'[Ibid. v. 9, p. 152]

56ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): نَحْنُ النُّمْرُقَةُ الوُسْطى، بها يَلْحَقُ التّالي وإلَيْها يَرْجِعُ الغالي

56– Imam Ali (a.s.) said, ‘We [the Prophet’s household] are like the saddle-cushion in the middle. He who slides behind has to come forward to it, while he who has slid too far forward has to return back to it.’[Ibid. v. 18, p. 273]

57- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) ـ في ذِكْرِ حالِ الأئمّةِ وصِفاتِهِم ـ: جَعَلَهُمُ اللّهُ حياةً للأنامِ، ومَصابيحَ للظَّلامِ، ومَفاتيحَ للكلامِ، ودَعائمَ للإسلامِ.

57– Imam al-Sadiq (a.s.), mentioning the status and qualities of the Imams said, ‘Allah has made them the [source of] life for mankind, the lamps in the darkness, the keys to expression and the pillars of Islam.’[al-Kafi, v. 1, p. 204, no. 2]

The Reason For The Oppression Against The Household (a.s.)

(عِلَّةُ الاستِبدادِ عَلى أهلِ البَيتِ (عَلَيهِمُ الّسَلامُ

58- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أمّا الاستِبدادُ علَينا بهذا المَقامِ ـ ونحنُ الأعْلَونَ نَسَبا والأشَدُّونَ برسولِاللّه (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) نَوْطا ـ فإنّها كانتْ أثَرةً، شَحَّتْ علَيها نفوسُ قومٍ وسَخَتْ عنها نفوسُ آخَرِينَ، والحَكَمُ اللّهُ.

58– Imam Ali (a.s.) said, ‘As regards the oppression against us in this matter – in spite of being the foremost in descent and bearing the strongest relationship to the Messenger of Allah (S) – it was [a result of] selfishness. The hearts of some people coveted it [the leadership] whereas the hearts of others did not care for it. And the Arbiter is Allah.’[Nahjul Balaghah, Sermon 162]

The Philosophy Of Leadership In The Viewpoint Of The Household (a.s.)

(فَلسَفَةُ الحُكمِ عِندَ أهلِ البَيتِ (عَلَيهِمُ الّسَلامُ

59- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): اللّهُمَّ إنّكَ تَعلَمُ أنَّهُ لم يَكُنِ الّذي كانَ مِنّا مُنافَسةً في سُلطانٍ، ولا الْتِماسَ شَيءٍ مِن فُضولِ الحُطامِ، ولكن لِنَرُدَّ المَعالِمَ مِن دِينِكَ، ونُظهِرَ الإصْلاحَ في بلادِكَ، فيأمَنَ المظلومونَ مِن عبادِكَ، وتُقامَ المُعَطَّلةُ مِن حُدودِكَ.

59– Imam Ali (a.s.) said, ‘O Allah! You know that what we did was neither to compete for power nor to acquire anything from the vanities of the world. Rather we only wanted to restore the original characteristics of Your religion and to usher prosperity into Your lands, so that the oppressed from

among Your servants may be safe and that Your abolished commands may be re-established.'[Ibid. Sermon 131]

Were It Not For Fear Of Dissention

لَولا مَخافَةُ الفُرقَةِ

60ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): وايمُ اللّهِ، لولا مَخافةُ الفُرقَةِ بَيْنَ المسلمينَ، وأن يَعودوا إلَى الكفرِ ويَعْوَرَّ الدّينُ، لَكُنّا قد غَيّرْنا ذلكَ ما استَطَعْنا .

60- Imam Ali (a.s.) said, 'By Allah, were it not for fear of dissention among the Muslims, that they would return to disbelief and that the religion would be damaged, we would indeed have changed the situation [of leadership] as much as possible.'[Amali al-Mufid, p. 155, no. 6]

The Twelve Imams

الأئِمَّةُ الإثنا عَشَرَ

61ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا يَزالُ أمرُ النّاسِ ماضيا ما وَلِيَهُم اثنا عَشرَ رجُلاً ... كلّهُم مِن قريشٍ

61- The Prophet (S) said, 'The affairs of the people will continue to progress as long as the twelve men govern them ... all of them will be from [the tribe of] Quraysh.'[Sahih Muslim, no. 1821]

62ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ عِدّةَ الخُلَفاءِ بَعدي عِدَّةُ نُقَباءِ موسى

62- The Prophet (S) said, 'Verily the number of successors after me is as the number of chiefs of Moses.'[Kanz al-'Ummal, no. 14971]

The Knowledge Of The Imam

عِلمُ الإمامِ

63ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إنّ عليّا كانَ عالِما والعلمُ يُتوارَثُ، ولَن يَهْلِكَ عالِمٌ إلّا بَقِيَ مِن بَعدِهِ مَن يَعلَمُ عِلمَهُ أو ما شاءَ اللّهُ.

63– Imam al-Sadiq (a.s.) said, ‘Verily Ali was knowledgeable and knowledge is something that is inherited. In fact, no sooner does a knowledgeable man die than there remains after him one who knows his knowledge or whatever Allah wishes.’[al-Kafi, v. 1, p. 221, no. 1]

64ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): واللّه، إنّي لأعلَمُ كتابَ اللّهِ مِن أوّلِهِ إلى آخِرِهِ كأنّهُ في كَفّي، فيهِ خَبَرُ السّماءِ وخَبَرُ الأرضِ، وخَبَرُ ما كانَ وخَبَرُ ما هو كائنٌ، قالَ اللّهُ عزّ وجلّ: فيهِ تِبيانُ كلّ شيءٍ .

64– Imam al-Sadiq (a.s.) said, ‘By Allah, certainly I know the Book of Allah from its beginning to its end, as if it is in my palm. In it is contained the information about the heavens and the earth, about all that existed and all that is to be. Allah, Mighty and Exalted, has said: “In it is clarification of all things”[al-Kafi, v. 1, p. 229, no. 4]

65ـ الإمامُ الرِّضا (عَلَيهِ السّلامُ): إنّ العبدَ إذا اختارَهُ اللّهُ عزّ وجلّ لأُمورِ عبادِهِ شَرَحَ صَدرَهُ لذلكَ، وأودَعَ قلبَهُ يَنابيعَ الحِكمةِ، وألْهَمَهُ العِلمَ إلهاما، فلَم يَعْيَ بعدَهُ بجوابٍ ولا يَحيرُ فيهِ عنِ الصّوابِ .

65– Imam al-Ridha (a.s.) said, ‘Whenever Allah selects a person to manage the affairs of His creation, He opens his breast for that purpose, and he makes springs of wisdom flow in his heart, and bestows knowledge to him by way of inspiration, after which he never again lacks the capacity to answer, nor is confused from finding the right way out.’[Ibid. p. 202, no. 1]

Legal Punishments

Legal Punishments[1] **الحُدود**

Everything Has a Bound

لِكُلّ شَيءٍ حَدٌّ

1ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ) : إنّ اللّهَ تبارَكَ وتعالى ... جَعلَ لكُلّ شيءٍ حَدّا ، و جَعلَ علَيهِ دَليلاً يَدُلُّ علَيهِ ، وجَعلَ على مَن تَعدّى ذلك الحَدَّ حَدّاً.

1– Imam al-Baqir (a.s.) said, ‘Truly Allah, Blessed and most High ... has set a bound for everything, and has made for each one a sign indicating to it, and He has designated a punishment for whoever

transgresses that bound.’[al-Kafi, v. 1, p. 59, no. 2]

Averting the Punishments

دَرءُ الحُدودِ

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : ادْرَؤوا الحُدودَ عنِ المسلِمينَ ما اسْتَطَعْتُم ، فإنْ وَجَدتُم للمسلِمِ مَخْرَجاً فَخَلّوا سبيلَهُ ؛ فإنَّ الإمامَ لَأنْ يُخْطِئَ في العَفوِ خَيرٌ مِن أنْ يُخطئَ في العُقوبَةِ.

2– The Prophet (S) said, ‘Avert the punishments from the Muslims as much as you can, and if you can find a way out for a Muslim, then make way for him, for it is better for the Imam to err in reprieving than in punishment.’[Kanz al-’Ummal, no. 12971]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : ادْرَؤوا الحُدودَ بالشُّبُهاتِ..

3– The Prophet (S) said, ‘Avert the punishments through uncertainties.’[al-Faqih, v. 4, p. 74, no. 5146, Kanz al-’Ummal, no. 12972]

Upholding the Penal Laws

إقامَةُ الحُدودِ

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إقامَةُ حَدٍّ مِن حُدودِ اللّه ِخَيرٌ مِن مَطَرِ أربَعينَ لَيلَةً في بِلادِ اللّه

4– The Prophet (S) said, ‘Upholding one of the penal laws of Allah is superior to forty nights of rain on Allah’s land.’[Kanz al-’Ummal, no. 14599, al-Kafi, v. 7, p. 174, no. 1]

5ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : حَدٌّ يُقامُ في الأرضِ أزْكى مِن عِبادَةِ سِتّينَ سَنَةً . .

5– The Prophet (S) said, ‘A penal law that is exercised on earth is purer than sixty years of worship.’[Mustadrak al-Wasa’il, v. 18, p. 9, no. 21843]

6ـ الإمامُ الصّادقُ عن آبائه ^: إنّ رسولَاللّه (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) أُتيَ بامْرأةٍ لَها شَرَفٌ في قَومِها قَد سَرَقَتْ ، فأمَرَ بقَطْعِها ، فاجْتَمعَ إلى رسولِ اللّه (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ناسٌ مِن قُرَيشٍ وقالوا : يا رسولَ اللّه، تُقْطَعُ امْرأةٌ شَريفةٌ

مثلُ فُلانَةَ في خَطَرٍ يَسيرٍ؟!

قالَ : نَعَم ، إنّما هَلكَ مَن كانَ قَبْلَكُم بمِثْلِ هذا، كانوا يُقيمونَ الحُدودَ على ضُعَفائهِم ويَتْرُكونَ أقْوِياءهُم وأشْرافَهُم فهَلَكوا.

6– Imam al-Sadiq (a.s.) said, 'A woman who was honoured amongst her people was once brought to the Prophet (S) charged with theft. He ordered her [hand] to be cut. A group from the tribe of Quraysh came to the Prophet (S) and said, 'O Messenger of Allah! Must [the hand of] a noble lady such as her be cut like that of so and so for such a small mistake?!' He replied, 'Yes! Indeed those before you perished because of such a deed. People used to uphold the punishments for the weak ones among them and exempt the strong and the noble ones of them, and therefore they perished.'[Mustadrak al-Wasa'il, p. 7, no. 21834]

No Intercession, Bail or Oath in a Legal Punishment

لا شَفاعَةَ وَ لا كَفالَةَ وَ لا يَمِينَ في حَدٍّ

7ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : أيُّما رجُلٍ حالَتْ شَفاعَتُهُ دُونَ حَدٍّ مِن حُدودِ اللّهِ ، لَم يَزَلْ في سَخَطِ اللّهِ حتّى يَنْزِعَ.

7– The Prophet (S) said, 'Every man who stops the exercise of one of Allah's punishments on himself by intercession [of someone influential], will continue to be exposed to Allah's anger until he ceases.'[Kanz al-'Ummal, no. 43837]

8ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : لا شَفاعَةَ ولا كفالَةَ ولايَمينَ في حَدٍّ.

8– The Prophet (S) said, 'There is no intercession, bail, or oath in a legal punishment.'[al-Faqih, v. 4, p. 74, no. 5146]

9ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : لا كَفالَةَ في حَدٍّ مِن الحُدودِ.

9– Imam Ali (a.s.) said, 'There is no bail for any of Allah's punishments.'[Mustadrak al-Wasa'il, v. 13, p. 439, no. 15846]

10ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) عن أبيهِ عن آبائهِ (عَلَيهِم السّلام) عن رسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : أنَّهُ نَهى

عنِ الشَّفاعَةِ في الحُدودِ، وقالَ : مَن شَفَعَ في حَدٍّ مِن حُدودِ اللّهِ لِيُبْطِلَهُ وسَعى في إبْطالِ حُدودِهِ عَذَّبَهُ اللّهُ تَعالى يَومَ القِيامَةِ .

10- Imam al-Sadiq (a.s.) said, narrating on the authority of his father, from his forefathers, from the Prophet (S) – 'He prohibited the use of intercession against the punishments and that he (S) said, 'He who intercedes against one of Allah's punishments in order to annul it, and tries to abolish His punishments will be chastised by Allah, most High, on the Day of Resurrection.'[Mustadrak al-Wasa'il, v. 18, p. 24, no. 21901]

Prohibition of Postponement of Legal Punishments

النَّهيُ عَنِ النَّظِرَةِ فِي الحُدودِ

11- الإمامُ الباقرُ (عَلَيهِ السَّلامُ) : في ثلاثةٍ شَهِدوا على رجُلٍ بالزِّنى، فقالَ أميرُ المؤمنينَ (عَلَيهِ السَّلامُ) : أينَ الرّابِعُ ؟ فقالوا : الآنَ يَجيءُ ، فقالَ أميرُالمؤمنينَ (عَلَيهِ السَّلامُ) : حُدُّوهُم ، فليسَ في الحُدودِ نَظِرَةُ ساعَةٍ .

11- Imam al-Baqir (a.s.) narrated, saying, 'Three people gave witness against a man for committing adultery. Then the Commander of the Faithful (a.s.) asked, 'Where is the fourth [witness]?' They said, 'He is arriving just now.' The Commander of the Faithful said, 'Punish them, for there is not even one hour of respite to be given in punishments.'[al-Kafi, v. 7, p. 210, no. 4]

Prohibition of Transgressing the Bounds

النَّهيُ عَن تَعَدّي الحُدودِ

12- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : يُؤتى بوالٍ نَقَصَ مِن الحَدِّ سَوطاً فيقولُ : ربِّ رَحمَةً لِعِبادِكَ ، فيقالُ لَهُ : أنتَ أرحَمُ بهِم مِنّي؟! فيُؤمَرُ بِهِ إلى النّارِ ، ويُؤتى بمَن زادَ سَوطاً فيقولُ : لِيَنْتَهوا عَن مَعاصيكَ! فيُؤمَرُ بِهِ إلى النّارِ.

12- The Prophet (S) said, 'On the Day of Resurrection a ruler will be brought forth who had inflicted one lash less than the punishment prescribed. He will plead, 'O my Lord! I did it out of mercy for Your servants.' He will be told, 'Are you [trying to be] more merciful to them than Me?' Then he will be ordered into the Fire. Another man who had added one lash [to the punishment] will be brought forth, and he will plead, '[O Allah! I did it] to make them stop committing acts of disobedience to You.' Then he too will be ordered into the Fire.'[Mustadrak al-Wasa'il, v. 18, p. 37, no. 21948]

13ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ) : إنّ أميرَ المؤمنينَ (عَلَيهِ الّسَلامُ) أمرَ قَنْبراً أنْ يَضرِبَ رجُلاً حَدّاً، فغَلُظَ قَنبرٌ فَزادَهُ ثلاثةَ أسْواطٍ، فأقادَهُ عليٌّ (عَلَيهِ الّسَلامُ) مِن قَنبرٍ ثلاثةَ أسْواطٍ.

13– Imam al-Baqir (a.s.) said, 'The Commander of the Faithful (a.s.) had ordered Qanbar to execute a man's punishment. Qanbar was rough and beat him three more lashes. So Ali (a.s.) forfeited on his behalf by beating Qanbar three lashes.'[al-Kafi, v. 7, p. 260, no. 1]

The Role of Implementing the Penal Law in Atonement for the Sin

دَورُ إقامَةِ الحَدِّ في تَكفيرِ الذَّنبِ

14ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَن أذْنَبَ ذَنباً فأُقيمَ علَيهِ حَدُّ ذلكَ الذَّنبِ فهُو كَفّارَتُهُ. .

14– The Prophet (S) said, 'Whoever commits a sin and then bears the punishment meted out for that particular sin, then that shall be his atonement.'[Kanz al-'Ummal, nos. 12964, 12966, 13366, 13367]

15ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : ما عاقَبَ اللّهُ عَبداً مؤمناً في هذه الدُّنيا إلّا كانَ أجْوَدَ وأمْجَدَ مِن أنْ يَعودَ في عِقابِهِ يَومَ القِيامَةِ .

15– Imam Ali (a.s.) said, 'When Allah punishes a faithful servant in this world, He is too Bountiful and too Glorious to re-punish him [for the same sin] on the Day of Resurrection.'[Tuhaf al-'Uqul, no. 12966]

Prohibition of Insulting the One Being Punished

النَّهيُ عَن إهانَةِ المَحدودِ

16ـ لمّا رَجمَ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) الرّجُلَ في الزّنا قالَ رجُلٌ لصاحِبِهِ : هذا قَعَصَ كَما يَقْعصُ الكَلبُ، فمَرَّ النّبيُّ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) معَهُما بجِيفَةٍ فقالَ : انْهَشا مِنها ، قالا: يا رسولَ اللّهِ صلّى اللّهُ عليكَ نَنْهَشُ جِيفَةً؟! قالَ : ما أصَبْتُما مِن أخيكُما أنْتَنُ مِن هذهِ.

16– When the Prophet (S) stoned a man for adultery, a man said to his friend, 'He died on the spot like a dog.' So when the Prophet (S) was passing with them by the carcass of a dead animal he told them to take a bite out of it. They said, 'O Messenger of Allah! May Allah bless you. How can we bite a

carcass?!' He replied, 'What you have bitten from your brother is fouler than that.'[Tanbih al-Khawatir, v. 1, p. 116]

17ـ عن عبد الرحمن بن أبي ليلى : إنّ عليّاً أقامَ على رجُلٍ حَدّاً فجَعلَ النّاسُ يَسُبّونَهُ ويَلْعَنونَهُ ، فقالَ عليٌّ : أمّا عَن ذَنبِهِ هذا فلا يُسْألُ.

17– 'Abd al-Rahman b. Abi Layla narrated: 'Once Ali punished a man who people then began abusing and cursing. So Ali said, 'Now this man will not even be questioned with regard to his sin [i.e. your abuse has expiated him of it].'[Kanz al-'Ummal, no. 14002]

1. The Arabic word 'Hadd (pl. Hudud) is a word referring specifically to the punishments prescribed in Islamic law for various crimes. Lexically the word means 'limit, boundary, border', and refers to any such boundary. In Islamic law therefore, the same word applies to both the cause and the effect, where the transgression of Allah's boundaries and overstepping of His limits (Hudud) necessitates the meting out of due legal punishments (Hudud) set out in the Islamic penal law. In this chapter therefore, both legal punishment and boundary or limit have been used to translate the same word depending on the individual context (ed.)

Leniency

Leniency الرِّفق

The Virtue of Leniency

فَضلُ الرِّفقِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ الرِّفقَ لَم يُوضَعْ على شيءٍ إلّا زانَهُ ، ولا نُزِعَ مِن شَيءٍ إلّا شانَهُ

1– The Prophet (S) said, 'No sooner is leniency added to something than it adorns it, and no sooner is it taken away from something than it spoils it.'[al-Kafi, v. 2, p. 119, no. 6]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ما اصطَحَبَ اثنانِ إلّا كانَ أعظَمُهُما أجراً وأحَبُّهُما إلى اللّهِ عزّوجلّ أرفَقُهُما بصاحِبِهِ.

2– The Prophet (S) said, 'When two people become friends or accompany each other, the one with the greater reward and the most beloved in Allah's eyes is the one who is the most gentle towards his

companion.’[al-Kafi, p. 120, no. 15]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إذا أرادَ اللّهُ بأهلِ بيتٍ خَيرا أدخَلَ علَيهِم بابَ رِفقٍ

3– The Prophet (S) said, 'When Allah wishes to bestow good on a household, he introduces leniency into it.’[Sharh Nahjul Balaghah li Ibn Abi al-Hadid, v. 6, p. 339]

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أعقَلُ الناسِ أشَدُّهُم مُداراةً للناسِ

4– The Prophet (S) said, 'The most intelligent person is he who is the most obliging towards people.’[Amali al-Saduq, p. 28, no. 4]

5ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ اللّهَ عزّوجلّ رَفيقٌ يُحِبُّ الرِّفقَ في الأمرِ كُلِّهِ ..

5– The Prophet (S) said, 'Verily Allah, Mighty and Exalted, is lenient and loves leniency in all matters.’[Kanz al-’Ummal, no. 537]

6ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): الرِّفقُ مِفتاحُ النَّجاحِ ..

6– Imam Ali (a.s.) said, 'Moderation is the key to success.’[Ghurar al-Hikam, no. 294]

7ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): إنَّ لِكُلِّ شَيءٍ قُفْلاً وقُفلُ الإيمانِ الرِّفقُ ..

7– Imam al-Baqir (a.s.) said, ‘Everything has a lock, and the lock of faith is moderation.’[al-Kafi, v. 2, p. 118, no. 1]

8ـ الإمامُ الكاظمُ (عَلَيهِ السّلامُ): الرِّفقُ نِصفُ العَيشِ ..

8– Imam al-Kazim (a.s.) said, 'Moderation is worth half of one’s livelihood.’[al-Kafi, p. 120, no. 11]

Moderation in Worship

الرِّفقُ فِي العِبادَةِ

9- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ هذا الدّينَ مَتِينٌ فَأوغِلُوا فيهِ برِفقٍ ، ولا تُكرِهُوا عِبادَةَ اللّهِ إلى عِبادِ اللّهِ فتكونوا كالراكِبِ المُنْبَتِّ الذي لا سَفَراً قَطَعَ ولا ظَهْراً أبقى.

9– The Prophet (S) said, 'Verily this religion is firm so penetrate into it gently, and do not arouse aversion for Allah's worship in His servants that they may become like shattered riders who have neither gotten further in their travel nor have any drive left to continue.'[al-Kafi, p. 86, no. 1]

10- الإمامُ عليٌّ (عَلَيهِ السّلامُ): خادِعْ نفسَكَ في العِبادَةِ ، وارفُقْ بها ولا تَقهَرْها ، وخُذْ عَفوَها ونَشاطَها ، إلّا ما كانَ مَكتوباً علَيكَ مِن الفَريضَةِ ، فإنّهُ لابُدَّ مِن قضائها وتَعاهُدِها عندَ مَحَلِّها.

10– Imam Ali (a.s.) said, 'Cajole your soul tactfully to worship, and be gentle with it and do not force it. Make allowances for both its weariness and its activity, except for the daily obligations that are incumbent upon it, for it must fulfil them and undertake them at their prescribed times.'[Nahjul Balaghah, Letter 69]

The Benefits of Leniency

ثَمَراتُ الرِّفقِ

11- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ في الرِّفقِ الزِّيادَةَ والبَرَكَةَ ، ومَن يُحرَمِ الرِّفقَ يُحرَمِ الخَيرَ

11– The Prophet (S) said, 'Verily in leniency is to be found abundance and benediction, so whoever is divested of leniency is deprived of good.'[al-Kafi, v. 2, p. 119, no. 7]

12- الإمامُ عليٌّ (عَلَيهِ السّلامُ): الرِّفقُ يُيَسِّرُ الصِّعابَ ، ويُسَهِّلُ شَديدَ الأسبابِ

12– Imam Ali (a.s.) said, 'Leniency eases hardships and facilitates difficult situations.'[Ghurar al-Hikam, no. 1778]

13- الإمامُ الحسينُ (عَلَيهِ السّلامُ): مَن أُحْجِمَ عن الرَّأيِ وعَيِيَتْ بِهِ الحِيَلُ ، كانَ الرِّفقُ مِفتاحَهُ . .

13– Imam al-Husayn (a.s.) said, 'For him who is rendered helpless in making a decision and who is at a loss of what to do, moderation is the key.'[Bihar al-Anwar, v. 78, p. 128, no. 11]

14- الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ): كانَ آخِرُ ما أوصى بِهِ الخضرُ موسى بنَ عِمرانَ(: . . . ما رَفَقَ أحَدٌ بأحَدٍ

في الدنيا إلّا رَفَقَ اللّهُ عزّوجلّ بهِ يَومَ القِيامَةِ .

14– Imam Zayn al–Abidin (a.s.) said, 'The last piece of advice that al–Khiar[1] gave to Prophet Moses (a.s.) was: 'When a person is lenient towards someone in this world, Allah will be lenient with him on the Day of Resurrection.'[Bihar al–Anwar, v. 73, p. 386, no. 6]

15ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إن شِئتَ أن تُكرَمَ فَلِنْ ، وإن شِئتَ أن تُهانَ فاخشُنْ

15– Imam al–Sadiq (a.s.) said, 'One who is lenient and moderate in his affairs will obtain whatever he wants from people.'[al–Kafi, v. 2, p. 120, no. 16]

16ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): مَن كانَ رفيقاً في أمرِهِ نالَ ما يُريدُ مِنَ الناسِ

16– Imam al–Sadiq (a.s.) said, 'If you wish to be honoured [by people] be lenient [towards them], and if you wish to be humiliated then be rough.'[Bihar al–Anwar, v. 78, p. 269, no. 109] Translator's Note: The word rifq in Arabic has no exact English equivalent, and can be translated with two or three English words depending on the context it is used in. It denotes 'leniency', 'gentleness' or 'friendliness' when used to depict a trait or virtue, when used to describe one's attitude towards people or when used to describe Allah's leniency towards His creatures, or it can mean 'moderation' when used in an economic or practical context. In the text it has been translated differently in its different contexts in order to best convey the meaning of the traditions, though the title has been kept as 'leniency' because of its most general implication.

1. Khiar: [ic prophet whose equivalent in the biblical tradition in not known (ed.)

Lesser Jihad

Lesser Jihad[1] **الجِهادُ الأصغر**

Jihad

الجِهاد

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَن ماتَ ولَم يَغْزُ ، ولَم يُحدِّثْ بهِ نَفسَهُ ، ماتَ على شُعْبَةٍ مِن نِفاقٍ

1– The Prophet (S) said, ‘Whoever dies, having neither waged a campaign nor having intended to do so, dies on a branch of hypocrisy [in his heart].’[Sahih Muslim, v. 3, p. 1517, no. 1910]

2: ـ أنَّ رجُلاً أتى جَبَلاً لِيَعْبُدَ اللّهَ فيهِ ، فجاءَ بِهِ أهلُهُ إلى رَسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) فنَهاهُ عَن ذلكَ ، وقالَ له إنَّ صَبرَ المسلمِ في بعضِ مَواطِنِ الجِهادِ يَوما واحدا خَيرٌ لَهُ مِن عِبادَةِ أربعينَ سنةً.

2– A man went to a mountain to worship Allah, so his family came to the Prophet (S) concerning it. The Prophet forbade him from it, saying, ‘It is better for a Muslim to bear patiently certain instances of jihad even for a single day than to worship for forty years.’[Mustadrak al-Wasa’il, v. 11, p. 21, no. 12324]

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : إنّ الجِهادَ بابٌ مِن أبْوابِالجَنّةِ فَتَحَهُ اللّهُ لِخاصَّةِ أوْليائِهِ ، وهُو لِباسُ التَّقوى، ودِرْعُ اللّهِ الحَصينَةُ، وجُنَّتُهُ الوَثيقَةُ.

3– Imam Ali (a.s.) said, ‘Indeed jihad is one of the gates of Paradise that Allah will open for his exceptional friends. It is the garment of piety, Allah’s fortified defense and a solid shield.’[Nahjul Balaghah, Sermon 27]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الجِهادُ عِمادُ الدّينِ ، ومِنْهاجُالسُّعَداءِ . .

4– Imam Ali (a.s.) said, ‘Jihad is the pillar of religion and the path of the felicitous.’[Ghurar al-Hikam, no. 1346]

5ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : إنّ اللّهَ فَرضَ الجِهادَ وعَظَّمَهُ وجَعلَهُ نَصْرَهُ وناصِرَهُ. واللّهِ ، ما صَلُحتْ دُنيا ولا دِينٌ إلّا بِهِ.

5– Imam Ali (a.s.) said, ‘Verily Allah has made jihad obligatory and has magnified it and made it a [source of] triumph and a helper. By Allah, neither one’s worldly affairs nor one’s religion are set aright except through it.’[Wasa’il al-Shi’ah, v. 11, p. 9, no. 15]

6ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : إنَّ الجِهادَ أشْرَفُ الأعمالِ بعدَ الإسلامِ ، وهُو قِوامُ الدّينِ ، والأجْرُ فيهِ عَظيمٌ مَع العِزّةِ والمَنَعةِ ، وهُو الكَرّهُ، فيهِ الحَسَناتُ والبُشْرى بالجنّةِ بَعد الشَّهادَةِ.

6– Imam Ali (a.s.) said, ‘Certainly jihad is the noblest of deeds after [acceptance of] Islam, and it is the pillar of religion. The reward for it is great, while at the same time, consistently maintaining one’s honour and strength. There are rewards and good tidings of Paradise after martyrdom.’[Nur al-Thaqalayn, v. 1, p. 408, no. 429]

7ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : الجِهادُ أفضَلُ الأشياءِ بَعدَ الفَرائضِ

7– Imam al–Sadiq (a.s.) said, ‘Jihad is the greatest deed after fulfilling the obligatory ones.’[Mishkat al–Anwar, no. 154]

The One Who Wages Jihad

المُجاهِدُ

8ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : ما أعْمالُ العِبادِ كُلِّهِم عِندالمُجاهِدينَ في سبيلِ اللّهِ إلّا كَمِثْلِ خُطّافٍ أخَذَ بمِنْقارِهِ مِن ماءِ البَحرِ .

8– The Prophet (S) said, ‘The deeds of all the worshippers when compared to those who wage jihad in the way of Allah is as a gulp of sea–water that a swallow takes into his beak.’[Kanz al–’Ummal, no. 1068]

9ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : السُّيوفُ مَفاتِيحُ الجَنّةِ . .

9– The Prophet (S) said, ‘Swords are the keys to Paradise.’[Mustadrak al–Wasa’il, v. 11, p. 13, no. 12293]

10ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : المُجاهِدونَ تُفْتَحُ لَهُمأبْوابُ السَّماءِ . .

10– Imam Ali (a.s.) said, ‘The doors of the heavens are opened for those who wage jihad.’[Ghurar al–Hikam, no. 1347]

Aiding Those Who Wage Jihad and Censure of Those Who Harm Them

إعانَةُ المُجاهِدينَ وذَمُّ إيذائِهِم

11ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَن جَهّزَ غازيا بسِلْكٍ أو إبْرَةٍ غَفَرَ اللّهُ لَهُ ما تَقدَّمَ من ذَنبِهِ وما تَأخّرَ

11– The Prophet (S) said, ‘Whoever equips a warrior, even with a needle and thread, Allah forgives his

past and future sins.’[Mustadrak al-Wasa’il, v. 11, p. 24, no. 12333]

12- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَن بَلّغَ رسالةَ غازٍ كانَ كَمَنْ أعْتقَرَقَبةً، وهُو شَريكُهُ في بابِ «ثواب» غَزْوَتِهِ.

12- The Prophet (S) said, ‘Whoever carries a message on behalf of a fighter during war is like one who frees a slave, and he partakes in the reward of the one who actually fought.’[Wasa’il al-Shi’ah, v. 11. p. 14, no. 2]

13- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : اتَّقوا أذَى المُجاهِدينَ في سبيلِاللّه ، فإنَّ اللّهَ يَغْضَبُ لَهُم كَما يَغْضَبُ للرُّسُلِ ، ويَسْتَجيبُ لَهُم كَما يَسْتَجيبُ لَهُم.

13- The Prophet (S) said, ‘Be wary of harming those who fight in the way of Allah, for Allah is angered for their sake just as He is for the sake of the Prophet (S), and He answers their prayers just as He answers the prayers of the Prophet (S).’[Kanz al-’Ummal, no. 10664]

The Command To Wage Jihad With One’s Hands, Tongue, and Heart

الأمرُ بِالجِهادِ بِالأيدي وَالألسُنِ وَالقُلوبِ

14- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : صَلاةُ الرّجُلِ مُتَقَلِّداً بسَيفِهِ تَفْضُلُ علىْ صَلاتِهِ غَيرَ مُتَقَلِّدٍ بسَبعِمائةِ ضِعْفٍ.

14- The Prophet (S) said, ‘The prayer of one carrying his sword is seven hundred times better than praying without it.’[Ibid. no. 10791]

15- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : جاهِدوا في سبيلِ اللّهِ بأيْديكُم، فإنْ لَم تَقْدِروا فجاهِدوا بألسِنَتِكُم ، فإنْ لَم تَقْدِروا فجاهِدوا بقُلوبِكُم .

15- Imam Ali (a.s.) said, ‘Fight in the way of Allah with your hands; and if you are not able to do so then fight with your tongues; and if you are still not able to then fight with your hearts.’[Bihar al-Anwar, v. 100, p. 49, no. 23]

16- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : اللّهَ اللّهَ في الجِهادِ بأمْوالِكُم وأنْفُسِكُم وألْسِنَتِكُم في سبيلِ اللّهِ . .

16- Imam Ali (a.s.) said, 'By Allah! By Allah! Wage jihad with your wealth, your selves and your tongues for the sake of Allah.'[Nahjul Balaghah, Letter 47]

Abandoning Jihad

تَركُ الجِهادِ

17. رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : فمَن تَركَ الجِهادَ أَلْبسَهُ اللّهُ ذُلاً في نفسِهِ، وفَقْرا في مَعيشَتِهِ، ومَحْقا في دِينِهِ. إنَّ اللّهَ تبارَكَ وتعالى أعَزَّ أُمّتي بسَنابِكِ خَيْلِها ومَراكِزِ رِماحِها .

17- The Prophet (S) said, 'Allah covers with disgrace the one who abandons jihad, and subjects him to poverty, and deprivation in his religion. Verily Allah, blessed and most High, has honoured my community by the solid hooves of its cavalry, and the tips of its lances.'[Amali al-Saduq, p. 462, no. 8]

Branches of Jihad

شُعَبُ الجِهادِ

18. الإمامُ عليٌّ (عَلَيهِ السّلامُ) : الجِهادُ على أرْبَعِ شُعَبٍ : على الأمرِ بالمَعروفِ والنَّهيِ عنِ المُنكَرِ والصِّدْقِ في المَواطِنِ وشَنَآنِ الفاسِقينَ.

18- Imam Ali (a.s.) said, 'Jihad has four branches: enjoining the good, forbidding the wrong, fortitude in the battlefield, and detesting the wicked.'[al-Khisal, p. 232, no. 74]

Keeping Posts

المُرابطَةُ

19. رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : رِباطُ يَومٍ في سبيلِ اللّهِ خَيرٌ مِن الدُّنيا وما عَلَيها ..

19- The Prophet (S) said, 'Keeping your posts for a single day is better than the whole world and all that it contains.'[Kanz al-'Ummal, no. 10508]

20. رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : كُلُّ عَملٍ مُنْقَطِعٌ عَن صاحبِهِ إذا ماتَ إلّا المُرابِطَ في سبيلِ اللّهِ ، فإنَّهُ يُنْمى

لَهُ عَملُهُ ويُجْرى علَيهِ رِزْقُهُ إلى يَومِ القِيامَةِ .

20– The Prophet (S) said, ‘Every action will be separated from its owner upon death, except the one who maintained his post for the sake of Allah, since it will be increased and rewarded to him until the Day of Resurrection.’[Ibid. no. 10611]

The Merit of Standing Guard

فَضلُ الحِراسَةِ

21 ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : حَرَسُ لَيلةٍ في سبيلِاللّهِ عزّوجلّ أفْضَلُ مِن ألفِ لَيلةٍ يُقامُ لَيلُها ويُصامُ نَهارُها .

21– The Prophet (S) said, ‘Standing guard for a single night for the sake of Allah is better than a thousand nights spent in worship followed by fasting during the day.’[Ibid. no. 10730]

22 ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : عَيْنانِ لا تَمَسُّهُما النّارُ : عَينٌ بَكَتْ مِن خَشْيَةِ اللّهِ ، وعَينٌ باتَتْ تَحْرُسُ في سبيلِ اللّهِ .

22– The Prophet (S) said, ‘The eyes of two categories of people will never touch the fire: the one who cried out of fear of Allah, and the one who spent the night awake standing guard for the sake of Allah.’[Sunan al–Tirmidhi, no. 1639]

1. The Arabic word jihad lexically means struggle, fight, or combat, but has adopted a very specific meaning in Islamic terminology. When used in its general sense or as ‘the lesser jihad’, it refers to physical combat or ‘holy war’ against infidels, disbelievers or hypocrites who wage war against Islam and Muslims. When used in the sense of ‘the greater jihad’– (jihad al–nafs) – coined by the Prophet (S) in his famous tradition (see Ch.78: JIHAD (2): The Greater Jihad), it refers to one’s combat against one’s own base self. In this chapter, due to want of an exact English equivalent, the word jihad will be left as it is (ed.)

Life

Life الحَياة

Life

الحَياةِ

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : اعلَموا أنّهُ لَيس مِن شيءٍ إلّا ويَكادُ صاحِبُهُ يَشبَعُ مِنهُ ويَمَلُّه إلّا الحياةَ ؛ فإنّهُ لا يَجِدُ في1 المَوتِ راحةً.

1– Imam Ali (a.s.) said, ‘Know that man gets satiated and wearied with everything except life, because he does not find any comfort in death.’[Nahjul Balaghah, Sermon 133]

Water and Life

الماءُ وَالحَياةُ

ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : طَعْمُ الماءِ الحياةُ2

2– Imam al–Sadiq (a.s.) said, ‘The flavour of water is life.’[Tuhaf al–’Uqul, no. 370]

What is Better than Life

ما هُوَ خَيرٌ مِنَ الحَياةِ

ـ الإمامُ العسكريُّ (عَلَيهِ الّسَلامُ) : خَيرٌ مِن الحياةِ ما إذا فَقَدْتَهُ أبْغَضْتَ الحياةَ ، وشَرٌّ مِن المَوتِ ما إذا نَزَلَ بِكَ3 أحْبَبتَ المَوتَ.

3– Imam al–’Askari (a.s.) said, ‘Better than life is that thing which if you lose it you become disgusted with life, and worse than death is that thing which if it comes to you makes you love death.’[Tuhaf al–’Uqul, no. 489]

The Real Life

الحَياةُ الحَقيقِيَّةُ

4ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : لا حياةَ إلّا بالدِّينِ ، ولا مَوتَ إلّا بجُحودِ اليَقين

4– Imam Ali (a.s.) said, ‘There is no life except through religion, and there is no death except through denial of the certain truth.’[al-Irshad, v. 1, p. 297]

5ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : التّوحيدُ حياةُ النّفْسِ

5– Imam Ali (a.s.) said, ‘Monotheism is the life of the soul.’[Ghurar al-Hikam, no. 540]

Lifespan

Lifespan العُمُرُ

Lifespan

العُمُرُ

1ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): إنَّ عُمرَكَ عَدَدُ أنفاسِكَ ، وعَلَيها رَقيبٌ يُحصيها

1– Imam Ali (a.s.) said, ‘Verily your lifespan is the total number of your breaths, and there is a watcher over them counting them.’[Ghurar al-Hikam, no. 3434]

2ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): إنَّهُ لَن يَستَقبِلَ أحَدُكُم يَوما مِن عُمرِهِ إلّا بِفِراقِ آخَرَ مِن أجَلِهِ

2– Imam Ali (a.s.) said, ‘Verily nobody will receive a single extra day to his lifespan except that another day will be taken from him from his end.’[Tanbih al-Khawatir, v. 2, p. 218]

Making the Most of One’s Life

الحَثُّ عَلى اغتِنامِ العُمُرِ

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): كُنْ عَلى عُمرِكَ أشَحَّ مِنكَ عَلى دِرهَمِكَ ودينارِكَ

3– The Prophet (S) said, ‘Be even more niggardly with your life than with your dirham and your dinar [i.e. your money].’[Makarim al–Akhlaq, v. 2, p. 364, no. 2661]

4ـ . الإمامُ عليٌّ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ العُمرَ مَحدودٌ لَن يَتَجاوَزَ أحَدٌ ماقُدِّرَ لَهُ، فبادِروا قَبلَ نَفادِ الأجَلِ

4– The Prophet (S) said, ‘Verily lifespan is fixed and no one will surpass that which has been allotted to him, so rush to make the most of it before time runs out.’[A’alam al–Din, p. 336, no. 12]

5ـ . الإمامُ عليٌّ (عَلَيهِ السّلامُ): ماضي يَومِكَ فائتٌ ، وآتيهِ مُتَّهَمٌ ، ووَقتُكَ مُغتَنَمٌ

5– Imam Ali (a.s.) said, ‘Your yesterday has passed on, your tomorrow is uncertain, and your today is to be taken advantage of.’[Ghurar al–Hikam, no. 9840]

6ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): ما أسرَعَ السّاعاتِ فِي اليَومِ ، وأسرَعَ الأيّامَ فِي الشَّهرِ ، وأسرَعَ الشُّهورَ فِي السَّنَةِ، وأسرَعَ السّنينَ (السَّنَةَ) فِي العُمرِ!

6– Imam Ali (a.s.) said, ‘How fast the hours in a day go by, and how fast the days in a month, and how fast the months in a year, and how fast the years in a lifetime!’[Nahjul Balaghah, Sermon 188]

7ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): أيُّها النّاسُ! الآنَ الآنَ مِن قَبلِ النَّدَمِ ، ومِن قَبلِ «أن تَقولَ نَفسٌ يا حَسرَتى عَلى ما فَرَّطتُ في جَنبِ اللّهِ».

7– Imam Ali (a.s.) said, ‘O people! [take advantage of] Now! Now before regret sets in, and before “anyone should say, ‘Alas for my negligence in the vicinage of Allah!”[Qur’ an 3956].[Tanbih al–Khawatir, v. 2, p. 89]

8ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): رَحِمَ اللّهُ امرَأً عَلِمَ أنَّ نَفَسَهُ خُطاهُ إلى أجَلِهِ ، فبادَرَ عَمَلَهُ وقَصَّرَ أمَلَهُ

8– Imam Ali (a.s.) said, ‘Allah has mercy on the man who knows that his breaths are but his steps towards his end, so he hastens to perform good deeds and cuts short his high hopes.’[Ghurar al–Hikam, no. 5214]

9ـ . الإمامُ عليٌّ (عَلَيهِ السّلامُ): اِحذَروا ضَياعَ الأعمارِ فيما لا يَبقى لَكُم ، فَفائتُها لا يَعودُ

9– Imam Ali (a.s.) said, ‘Be cautious of wasting away your lives in that which will not last for you, for

whatever has passed of them never returns.’[Ghurar al-Hikam, no. 2618]

10- الإمامُ عليٌّ (عَلَيهِ السّلامُ): إنَّ عُمرَكَ مَهرُ سَعادَتِكَ إن أنفَدتَهُ في طاعَةِ رَبِّكَ. .

10– Imam Ali (a.s.) said, ‘Verily your lifetime is the ransom for your eternal prosperity if you spend it in the obedience of your Lord.’[Ghurar al-Hikam, no. 3429]

He Whose Life Will Be a Proof Against Him

مَن يَكونُ عُمُرُهُ حُجَّةً عَلَيهِ

11- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إذَا كانَ يَومُ القِيامَةِ نودِيَ: أينَ أبناءُ السِّتّينَ ؟ وهُوَالعُمرُ الّذي قالَ اللّهُ تَعالى: «أوَ لَمْ نُعَمِّرْكُم ما يَتَذَكَّرُ فيهِ مَن تَذَكَّرَ».

11– The Prophet (S) said, ‘On the Day of Resurrection, it will be announced, ‘Where are the sixty year olds’ for this is the age referring to which Allah, most High, has said, “Did we not give you a life long enough that one who is heedful might take admonition”[Kanz al-’Ummal, no. 2924]

12- الإمامُ عليٌّ (عَلَيهِ السّلامُ): العُمرُ الّذي أعذَرَ اللّهُ فيهِ إلَى ابنِ آدَمَ سِتّونَ سَنَةً. .

12– Imam Ali (a.s.) said, ‘The age up to which Allah accepts the excuse of His servants for certain things is sixty years.’[Nahjul Balaghah, Saying 326]

13- الإمامُ عليٌّ (عَلَيهِ السّلامُ): فيالَها حَسرَةً عَلى كُلِّ ذي غَفلَةٍ أن يَكونَ عُمُرُهُ عَلَيهِ حُجَّةً ، وأن تُؤَدِّيَهُ أيّامُهُ إلَى الشِّقوَةِ !

13– Imam Ali (a.s.) said, ‘So alas for every negligent one that his age be a proof against him, and that the days of his life should lead him to perdition!’[Ghurar al-Hikam, Sermon 64]

14- الإمامُ الباقرُ (عَلَيهِ السّلامُ): إذا أتَت عَلَى العَبدِ أربَعونَ سَنَةً قيلَ لَهُ: خُذْ حِذرَكَ ؛ فإنَّكَ غَيرُ مَعذورٍ ، ولَيسَ ابنُ أربَعينَ سَنَةً أحَقَّ بِالعُذرِ مِن ابنِ عِشرينَ سَنَةً.

14– Imam al-Baqir (a.s.) said, ‘When a man reaches forty years of age, it is said to him, ‘Be on your guard, for now you have no excuse’, and the forty-year old man is no longer as worthy of being excused as the twenty-year old man.’[al-Khisal, p. 545, no. 24]

That Which Leads to an Increase in Lifespan

ما يَزيدُ فِي العُمُرِ

15ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أكثِرْ مِنَ الطَّهورِ يَزِدِ اللّهُ في عُمرِكَ

15– The Prophet (S) said, ‘Remain mostly in the state of purity and Allah will increase your lifespan.’[Amali al-Mufid, p. 60, no. 5]

16ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن سَرَّهُ أن يُبسَطَ لَهُ في رِزقِهِ ويُنسَأَ لَهُ في أجَلِهِ فَلْيَصِلْ رَحِمَهُ

16– The Prophet (S) said, ‘Whoever would like his sustenance to be amplified and his destined end to be postponed should maintain relations with his kin.’[al-Khisal, p. 32, no. 112]

17ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن أرادَ البَقاءَ ـ ولا بَقاءَ ـ فَلْيُباكِرِ الغَداءَ ، وَلْيُجَوِّدِ الحِذاءَ ، وَلْيُخَفِّفِ الرِّداءَ ، وَلْيُقِلَّ غُشْيانَ النِّساءِ.

17– Imam Ali (a.s.) said, ‘He who wishes to remain alive – though there is no remaining forever – should eat his lunch early, wear good shoes, dress in light clothing, and lessen his sexual intercourse with women.’[‘Uyun Akhbar ar-Ridha, v. 2, p. 38, no. 112]

18ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): مُروا شيعَتَنا بِزِيارَةِ قَبرِ الحُسَينِ بنِ عَلِيّ (عَلَيهِ الّسَلامُ) ؛ فإنَّ إتيانَهُ يَزيدُ فِي الرِّزقِ ، ويَمُدُّ فِي العُمرِ ، ويَدفَعُ مَدافِعَ السُّوءِ.

18– Imam al-Baqir (a.s.) said, ‘Command our shi’aa to visit the grave of al-Husayn b. Ali (a.s.), for verily going there increases sustenance, extends one’s life, and repels evil forces.’[Bihar al-Anwar, v. 101, p. 4, no. 12]

19ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مَن حَسُنَت نِيَّتُهُ زِيدَ في عُمرِهِ

19– Imam al-Sadiq (a.s.) said, ‘He who has good intentions is given an increase in lifespan.’[Bihar al-Anwar, v. 69, p. 408, no. 117]

20ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مَن حَسُنَ بِرُّهُ بِأهلِ بَيتِهِ زِيدَ في عُمرِهِ . .

20– Imam al–Sadiq (a.s.) said, ‘He who excels in his good treatment of his family is given an increase in his lifespan.’[Amali al–Tusi, p. 245, no. 425]

21ـ . ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إن أحبَبتَ أن يَزيدَ اللّهُ في عُمرِكَ فسُرَّ أبَوَيكَ

21– Imam al–Sadiq (a.s.) said, ‘If you would like Allah to increase your lifespan then please your parents.’[al–Zuhd li al–Husayn b. Sa’aid, p. 33, no. 87]

The Believer and Asking for a Long Life

المُؤمِنُ وطَلَبُ طولِ العُمُرِ

22ـ فاطمةُ الزَّهراءُ (عَلَيهَا السّلامُ) ـ فِي المُناجاةِ ـ: اللّهُمَّ بِعِلمِكَ الغَيبَ ، وقُدرَتِكَ عَلَى الخَلقِ ، أحيِني ما عَلِمتَ الحَياةَ خَيراً لي، وتَوَفَّني إذا كانَتِ الوَفاةُ خَيراً لي.

22– Fatima al–Zahra’ (a.s.) said in her intimate supplication, ‘O Allah, by Your knowledge of the unseen, and Your power over creation, keep me alive so long as You know that life is good for me, and cause me to die when death is good for me.’[Bihar al–Anwar, v. 94, p. 225, no. 1]

23ـ الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ) ـ مِن دُعائِهِ في مَكارِمِ الأخلاقِ ـ: وعَمِّرْني ما كانَ عُمري بِذْلَةً في طاعَتِكَ ، فإذا كانَ عُمري مَرتَعاً لِلشَّيطانِ فَاقبِضْني إلَيكَ.

23– Imam Zayn al–Abidin (a.s.) said in his supplication for noble moral traits, ‘And let me live so long as my life is spent in Your obedience, but when my life becomes a breeding ground for Satan, then take me to You.’[al–Sahifat al–Sajjadiyya, p. 82, Supplication 20]

The Wisdom Behind Man’s Ignorance of the Span of His Life

حِكمَةُ جَهلِ الإنسانِ بِمِقدارِ عُمُرِهِ

24ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): تَأمَّلِ الآنَ يا مُفَضَّلُ ما سُتِرَ عَنِ الإنسانِ عِلمُهُ مِن مُدَّةِ حَياتِهِ ؛ فإنَّهُ لَو عَرَفَ مِقدارَ عُمرِهِ وكانَ قَصيرَ العُمرِ لَم يَتَهنَّأْ بِالعَيشِ مَعَ تَرَقُّبِ المَوتِ وتَوَقُّعِهِ لِوَقتٍ قَد عَرَفَهُ ، بَل كانَ يَكونُ بِمَنزِلَةِ مَن قَد فَنِيَ مالُهُ أو قارَبَ الفَناءَ ، فقَدِ استَشعَرَ الفَقرَ والوَجَلَ مِن فَناءِ مالِهِ وخَوفِ الفَقرِ ، عَلى أنَّ الّذي يَدخُلُ عَلَى الإنسانِ مِن فَناءِ العُمرِ أعظَمُ مِمّا يَدخُلُ عَلَيهِ مِن فَناءِ المالِ ، لِأنَّ مَن يَقِلُّ مالُه يَأمَلُ أن يَستَخلِفَ مِنهُ فيَسكُنُ إلى ذلكَ ، ومَن أيقَنَ بِفَناءِ العُمرِ استَحكَمَ عَلَيهِ اليَأسُ ، وإن كانَ طَويلَ العُمرِ ثُمَّ عَرَفَ ذلكَ وَثِقَ بِالبَقاءِ ، وَانهَمَكَ فِي

اللَّذّاتِ والمَعاصي ، وعَمِلَ عَلى أ نَّهُ يَبلُغُ مِن ذلكَ شَهوَتَهُ ثُمَّ يَتوبُ في آخِرِ عُمرِهِ ... فإن قُلتَ: وها هُوَ الآنَ قَد سُتِرَ عَنهُ مِقدارُ حَياتِه وصارَ يَترَقَّبُ المَوتَ ، في كُلِّ ساعَةٍ يُقارِفُ الفَواحِشَ ويَنتَهِكُ المَحارِمَ ! قُلنا: إنَّ وَجهَ التَّدبيرِ في هذا البابِ هُوَ الّذي جَرى عَلَيهِ الأمرُ فيهِ ، فإن كانَ الإنسانُ مَعَ ذلكَ لا يَرعَوي ولا يَنصَرِفُ عَنِ المَساوئِ فإنَّما ذلكَ مِن مَرَحِهِ ومِن قَساوَةِ قَلبِهِ ، لا مِن خَطَأٍ فِي التَّدبيرِ.

24– Imam al–Sadiq (a.s.) said, ‘Contemplate now O Mufadhal about the fact that man’s lifespan has been kept concealed from his knowledge; for verily if he was to know the span of his life, and if it were short, he would never take pleasure in living, knowing his approaching death and always in anticipation of the time that he knows.

In fact, he would be like someone whose wealth has perished or is close to perishing, so he feels a sense of poverty and terror at the thought of losing his wealth and a fear of poverty, even though that feeling which the man who knows that he is going to lose his life is much more intense, for the one whose wealth is diminishing still continues to hope that some of it will remain enabling him to live off that, whereas he who is certain of the loss of his life is taken over by despair.

And if instead his lifespan was to be long, and he knew this, he would be certain of staying alive and would therefore become absorbed in vain pleasures and sins, and would act to gratify his desires intending to repent at the end of his life…

And if you retort by saying that right now, even though his lifespan is concealed from him and he is approaching death, he still yields to vile sins and commits forbidden acts, we would reply that the way this matter has been decreed is exactly how it is at the moment, and if man, in spite of that [i.e. his ignorance of his death] does not desist from and shun sins then that is because of his own heedless merriment and the hardness of his heart, and not because of a mistake in divine planning!’[Bihar al–Anwar, v. 3, p. 83]

Lifestyle

Lifestyle العَيشُ

The Most Wholesome Lifestyle

أهنَأُ العَيشِ

1ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): أهنَى العَيشِ اطّراحُ الكُلَفِ

1– Imam Ali (a.s.) said, ‘The most wholesome lifestyle is achieved through throwing out unnecessary expenses.’[Ghurar al-Hikam, no. 2964]

2ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): أطيَبُ العَيشِ القَناعَةُ

2– Imam Ali (a.s.) said, ‘The most pleasant [type] of life is [a life of] contentment.’[Ghurar al-Hikam, no. 2918]

3ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): أنعَمُ النّاسِ عَيشا مَن مَنَحَهُ اللّهُ سُبحانَهُ القَناعَةَ، وأصلَحَ لَهُ زَوجَهُ

3– Imam Ali (a.s.) said, ‘The man with the most comfortable lifestyle is he whom Allah, Glory be to Him, has granted contentment and to whom he has given a virtuous wife.’ [Ghurar al-Hikam, no. 3295]

4ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): لا عَيشَ أهنَأُ مِن حُسنِ الخُلقِ

4– Imam al-Sadiq (a.s.) said, ‘There is no lifestyle more wholesome than [living] good-naturedly.’ [‘Allal al-Shara’ i’a, p. 560, no. 1]

Factors Which Spoil One’s Lifestyle

ما يُكَدِّرُ العَيشَ

5ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): ثَلاثَةٌ تُكَدِّرُ العَيشَ: السُّلطانُ الجائرُ، والجارُ السَّوءُ، والمَرأةُ البَذِيَّةُ

5– Imam al-Sadiq (a.s.) said, ‘Three things spoil one’s lifestyle an oppressive ruler, a bad neighbour, and a loathsome wife.’[Tuhaf al-’Uqul, no. 320]

6ـ الخصال الإمامُ الصّادقُ (عَلَيهِ السّلامُ): خَمسُ خِصالٍ مَن فَقَدَ واحِدَةً مِنهُنَّ لَم يَزَلْ ناقِصَ العَيشِ زائلَ العَقلِ مَشغولَ القَلبِ، فأوَّلُها: صِحَّةُ البَدَنِ، والثّانِيَةُ: الأمنُ، والثّالِثَةُ: السَّعَةُ في الرِّزقِ، والرّابِعَةُ: الأنيسُ المُوافِقُ ـ [قال الراوي :] قُلتُ: وما الأنيسُ المُوافِقُ ؟ قالَ: الزَّوجَةُ الصّالِحَةُ، والوَلَدُ الصّالِحُ، والخَليطُ الصّالِحُ ـ والخامِسَةُ: وهِيَ تَجمَعُ هذِهِ الخِصالَ: الدَّعَةُ .

6– Imam al-Sadiq (a.s.) said, ‘There are five things which if one where to lose just one of them it would render his life incomplete, his intellect short-lived, and his heart preoccupied. The first of these is health of the body; the second is security; the third is ample sustenance; the fourth is a compatible companion.

[The narrator says], ‘I asked, ‘What is a compatible companion’ to which he replied, ‘The virtuous wife, the virtuous son and the virtuous friend. And the fifth one, which sums up these four things, is mild–temperedness.’[al–Khisal, p. 284, no. 34]

Listening

Listening الإستِماع

The Virtue of Attentive Ears

فَضلُ الأسماعِ الواعِيَةِ

1ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إذا لَم تَكُن عالِماً ناطِقاً فَكُن مُستَمِعاً واعِيَاً

1– Imam Ali (a.s.) said, 'Even if you are not an articulate scholar, at least be an attentive listener.’[Ghurar al–Hikam, no. 4090]

2ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ألا إنَّ أسمَعَ الأسماعِ ما وَعى التَّذكيرَ وقَبِلَهُ

2– Imam Ali (a.s.) said, 'Indeed the most heedful of all ears is that which is attentive to and accepting of a reminder.’[Nahjul Balaghah, Sermon 105]

Those Whose Ears Have Been Sealed

مَن حُجِبَ سَمعُهُ

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ما كُلُّ ذِي قَلبٍ بِلَبِيبٍ ، ولا كُلُّ ذِي سَمعٍ بِسَمِيعٍ ، ولا كُلُّ ناظِرٍ بِبَصيرٍ

3– Imam Ali (a.s.) said, 'Not every man with a heart is understanding, nor every man with an ear a listener, and nor every man with eyes able to see.’[Nahjul Balaghah, Sermon 88]

Effective Listening

حُسنُ الاستِماعِ

4ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): عَوِّدْ أُذُنَكَ حُسنَ الاستِماعِ، ولا تُصغِ إلى ما لا يَزيدُ في صَلاحِكَ استِماعُهُ

4– Imam Ali (a.s.) said, 'Accustom your ear to listen effectively, and do not listen to anything that will not benefit your progress.'[Ghurar al-Hikam, no. 6234]

5ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): سامِعُ ذِكرِ اللّهِ ذاكِرٌ

5– Imam Ali (a.s.) said, 'The one who listens to the remembrance of Allah in turn remembers [Him].'[Ghurar al-Hikam, no. 5579]

6ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن أحسَنَ الاستِماعَ تَعَجَّلَ الانتِفاعَ

6– Imam Ali (a.s.) said, 'Whoever listens effectively reaps its benefits immediately.'[Ghurar al-Hikam, no. 9243]

The Obligation Incumbent On the Hearing

ما فُرِضَ عَلَى السَّمعِ

7ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): فَفَرَضَ على السَّمعِ أن لا تُصغِيَ بِهِ إلى المَعاصِي ، فقالَ عَزَّوجلَّ: «وَقَدْ نَزَّلَ عَلَيْكُم فِي الكِتابِ أنْ إذا سَمِعْتُم آياتِ اللّهِ يُكْفَرُ بِها وَيُسْتَهزأُ بِها فَلا تَقْعُدُوا مَعَهُم حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيرِهِ إنَّكُم إذا مِثْلُهُم إنَّ اللّهَ جامِعُ المُنافِقِينَ والكافِرِينَ فِي جَهَنَّمَ جَمِيعاً».

7– Imam Ali (a.s.) said, 'The obligation incumbent upon the hearing is that it not be used for acts of disobedience, for Allah, Mighty and Exalted, has said, "***Certainly He has sent down to you in the Book that when you hear Allah's signs being disbelieved and derided, do not sit with them until they engage in some other discourse, or else you*** [***too***] ***will be like them"*** [***Qur'an 4:140***].[Nur al-Thaqalayn, v. 1, p. 564, no. 628]

Loss

Loss الخُسرَان

The Losers

الخاسِرونَ

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : الخاسِرُ مَن غَفَلَ عَن إصْلاحِ المَعَادِ1

1– The Prophet (S) said, ‘The loser is the one who is negligent of reforming his Hereafter.’[Tanbih al–Khawatir, v. 2, p. 118]

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : المُنْفِقُ عُمرَهُ في طَلَبِ الدُّنيا خاسِرُ الصَّفْقَةِ ، عادِمُ التَّوفيقِ2

2– The Prophet (S) said, ‘The one who spends his life seeking out this world has attained a poor deal and has lost divine succour.’[Tanbih al–Khawatir, v. 2, p. 119]

To Become a Loser in the World and the Hereafter

خَسِرَ الدُّنيا وَالآخِرَةَ

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ وقد سُئِلَ : مَنِ العَظيمُ الشَّقاءِ ؟ ـ : رجُلٌ تَرَكَ الدُّنيا للدُّنيا فَفاتَتْهُ الدُّنيا وخَسِرَ الآخِرَةَ، 3ورَجُلٌ تَعَبّدَ واجْتَهَدَ وصامَ رِئاءَ النّاسِ فذلكَ الّذي حُرِمَ لذّاتَ الدُّنيا ولَحِقَهُ التَّعَبُ الّذي لَو كانَ بهِ مُخْلِصا لاسْتَحَقَّ ثوابَهُ.

3– Imam Ali (a.s.) when asked about who has the greatest misfortune, said, ‘A man who abandons the world for the sake of the world, and therefore he misses out on the world and loses the Hereafter, and a man who worships, struggles and fasts as a display for others, and thus forbids [himself] the pleasures of this world and also tires himself. And were he to do all that sincerely [for the sake of Allah], he would be deserving of its reward.’[Tanbih al–Khawatir, v. 2, p. 95]

The Greatest Losers

أخسَرُ النّاسِ

ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : إنّ أخْسَرَ النّاسِ صَفْقَةً وأخْيَبَهُم سَعْياً: رجُلٌ أخْلَقَ بَدنَهُ في طَلَبِ مالِهِ ولَم4
تُساعِدْهُالمَقاديرُ على إرادَتِهِ ، فخَرجَ مِن الدُّنيا بحَسْرَتِهِ ، وقَدِمَ على الآخِرَةِ بتَبِعَتِهِ.

4– Imam Ali (a.s.) said, ‘Verily the biggest loser with the worst end of the deal and the most unsuccessful in his striving is the man who exerts himself in the quest for his wealth even though fate does not help him in his aims, and he consequently leaves this world with regret while heading towards the Hereafter, where he will face its ill consequences.’[Nahjul Balaghah, Saying 430]

Love

Love المَحبَّة

Love is Kinship

المَوَدَّةُ قَرابَةٌ

ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): المَودَّةُ قَرابَةٌ مُسْتَفادَةٌ1

1– Imam Ali (a.s.) said, ‘Love is acquired kinship.’[Tuhaf al–’Uqul, no. 97]

ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): القَرابَةُ إلى المَودَّةِ أحْوَجُ مِنالمَودَّةِ إلى القَرابَةِ2

2– Imam Ali (a.s.) said, ‘Love does not need kinship so much as kinship needs love.’[Nahjul Balaghah, Saying 308]

That Which Brings About Love

ما يورِثُ المَحَبَّةَ

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ثلاثٌ يُوجِبْنَ المَحبَّةَ: حُسنُ الخُلقِ ، وحُسنُ الرِّفقِ ، والتَّواضُعُ

3– Imam Ali (a.s.) said, ‘Three things bring about love: good temperament, kindness, and humbleness.’[Ghurar al-Hikam, no. 4684]

4ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): ثلاثةٌ تُورِثُ المَحبَّةَ: الدِّينُ ، والتَّواضُعُ، والبَذْلُ

4– Imam al-Sadiq (a.s.) said, ‘Three things bring about love: piety, humbleness, and generosity.’[Tuhaf al-’Uqul, no. 316]

Those Who Must Not Be Endeared

مَن لا يَنبَغي مَوَدَّتُهُ

5ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لا تَمْنَحَنَّ وُدَّكَ مَن لا وَفاءَ لَهُ

5– Imam Ali (a.s.) said, ‘Love for the commoners [in society] breaks up like the breaking up of clouds, and dissolves like the dissolving of the mirage.’[Ghurar al-Hikam, no. 9872]

6ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أسْرَعُ المَوَدّاتِ انْقِطاعاً مَوَدّاتُ الأشْرارِ

6– Imam Ali (a.s.) said, ‘The friendships that are the quickest to break are the friendships made with evildoers.’[Ghurar al-Hikam, no. 3124]

7ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إيّاكَ أنْ تُحِبَّ أعْداءَ اللّهِ، أوتُصْفِيَ وُدَّكَ لغَيرِ أولياءِ اللّهِ ، فإنّ مَن أحَبَّ قَوماً حُشِرَ مَعَهُم.

7– Imam Ali (a.s.) said, ‘Beware of loving the enemies of Allah, or of harbouring affection for other than the friends of Allah, for verily man will be resurrected with those whom he loves.’[Ghurar al-Hikam, no. 2703]

The Blindness of Love [from Perceiving the Truth]

حَيلُولَةُ الحُبِّ عَنِ المَعرِفَةَ

8ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): حُبُّكَ للشَّيْءِ يُعْمي و يُصِمُّ

8– The Prophet (S) said, ‘Your love for a particular thing makes you blind and deaf.’[‘Awali al-La’ali, v. 1, p. 290, no. 149]

9ـ . ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): عَينُ المُحِبِّ عَمِيَةٌ عنمَعايِبِ المَحبوبِ، وأُذُنُه صَمّاءُ عَن قُبْحِ مَساوِيهِ

9– Imam Ali (a.s.) said, ‘The lover’s eye is blind to the defects of the beloved, and his ear is deaf to the ugliness of his misdeeds.’[Ghurar al-Hikam, no. 9872]

The Sign of Love

عَلاَمَةُ الحُبِّ

10ـ . ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن أحَبَّكَ نَهاكَ

10– Imam Ali (a.s.) said, ‘He who loves you forbids you [from committing sin].’[Ghurar al-Hikam, no. 7718]

11ـ . ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن أحَبَّ شيئاً لَهِجَ بذِكْرِهِ

11– Imam Ali (a.s.) said, ‘He who loves something constantly mentions it.’[Ghurar al-Hikam, no. 7851]

The Believers’ Intense Love for Allah

شِدَّةُ حُبِّ المُؤمِنينَ للهِ

12ـ الإمامُ الحسينُ (عَلَيهِ السّلامُ) ـ في الدعاء المنسوب إليه ـ: أنتَ الّذي أزَلْتَ الأغْيارَ عن قُلوبِ أحِبّائكَ حتّى لَم يُحِبّوا سِواكَ... ماذا وَجَدَ مَن فَقَدَكَ؟! وما الّذي فَقَد مَن وَجَدكَ؟! لَقد خابَ مَنرَضِيَ دُونَكَ بَدَلاً.

12- Imam al-Husayn (a.s.) said in one of his supplications, 'It is You Who removed the strangers from the hearts of Your lovers so that they never love other than You... What does the one who loses You find [besides You]?! And what does the one who finds You lose [out on]?! He indeed fails who is satisfied with a substitute for You.'[Bihar al-Anwar, v. 98, p. 226, no. 3]

13- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): لا يَمْحضُ رجُلٌ الإيمانَ باللّهِ حتّى يكونَ اللّهُ أحَبَّ إلَيهِ مِن نَفْسِهِ وأبيهِ وأُمِّهِ ووُلْدِهِ وأهْلِهِ ومالِهِ ومِن النّاسِ كُلِّهِم.

13- Imam al-Sadiq (a.s.) said, 'Man's faith in Allah will not be pure until Allah becomes more beloved to him than his own self, his father, his mother, his children, his wife, his wealth, and all people.'[Bihar al-Anwar, v. 70, p. 25, no. 25]

14- . الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): القلبُ حَرَمُ اللّهِ ، فلا تُسْكِنْ حَرَمَ اللّهِ غَيرَ اللّهِ.

14- Imam al-Sadiq (a.s.) said, 'The heart is the sanctuary of Allah, so do not lodge other than Allah in Allah's sanctuary.'[Jami al-Akhbar, p. 518, no. 1468]

15- . الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): الحُبُّ أفْضَلُ مِن الخَوفِ.

15- Imam al-Sadiq (a.s.) said, 'Love [of Allah] is better than fear [of Him].'[al-Kafi, v. 8, p. 129, no. 98]

That which Brings About the Love of Allah

ما يورِثُ حُبَّ اللّهِ

16- في حديثِ المِعراجِ: يامحمّدُ ، وَجَبتْ مَحَبَّتي للمُتَحابّينَ فِيَّ ، ووَجَبتْ مَحَبَّتي للمُتَعاطِفينَ فِيَّ ، ووَجَبتْ مَحَبَّتي للمُتَواصِلينَ فِيَّ، ووَجَبتْ مَحَبَّتي للمُتَوكِّلينَ عَلَيَّ ، ولَيس لمَحَبَّتي عَلَمٌ ولا غايَةٌ ولا نِهايَةٌ ، وكُلَّما رَفَعْتُ لَهُم عَلَماً وَضَعْتُ لَهُم عَلَماً .

16- It is related in the tradition of the Prophet (S)'s Ascension, 'O Muhammad, My love is due to those who love each other for My sake, and My love is due to those who are kind to each other for My sake, and My love is due to those who maintain communication with each other for My sake, and My love is due to those who trust Me, and there is no ensign, end or culmination to My love, and whenever I raise an ensign for them I lower another ensign for them.'[Irshad al-QuIUb, no. 199]

17ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): قالَ اللّهُ تبارکَ وتعالى: ما تَحبَّبَ إليَّ عبدي بأحَبَّ مِمّا افْتَرَضتُ علَيهِ

17- Imam al-Sadiq (a.s.) said, 'Allah, Mighty and Exalted, says, 'The servant endears himself to Me by no better means than what I have made obligatory upon him.'[al-Kafi, v. 2, p. 82, no. 5]

18ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إذا تَخَلّى المؤمنُ مِن الدُّنيا سَما ووَجَدَ حَلاوَةَ حُبِّ اللّه ، وكانَ عندَ أهلِ الدُّنيا كأنَّهُ قد خُولِطَ ، وإنَّما خالَطَ القَومَ حَلاوَةُ حُبِّ اللّهِ فلَم يَشْتَغلوا بغَيرِهِ.

18- Imam al-Sadiq (a.s.) said, 'When the believer abandons this world, he is elevated and finds the sweet taste of Allah's love; he appears to the people of this world as if he is confounded in his mind, whereas truly it is they who have confounded the sweetness of Allah's love such that they do not occupy themselves with other than Him.'[al-Kafi, p. 130, no. 1]

Those Whom Allah Loves

الَّذينَ يُحِبُّهُمُ اللّهُ

19ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ اللّهَ يُحِبُّ الحَيِيَّ الحَليمَ العَفيفَ المُتَعفِّفَ

19- The Prophet (S) said, 'Indeed Allah loves the bashful, clement, chaste and virtuous servant.'[al-Kafi, v. 2, p. 112, no. 8]

20ـ الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ): إنَّ اللّهَ يُحِبُّ كُلَّ قَلبٍ حَزينٍ ، ويُحِبُّ كُلَّ عبدٍ شَكورٍ

20- Imam Zayn al-Abidin (a.s.) said, 'Indeed Allah loves every sorrowful heart and loves every grateful servant.'[al-Kafi, p. 99, no. 30]

21ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): إنّ اللّهَ يُحِبُّ المُداعِبَ في الجَماعةِ بلا رَفَثٍ ، المتوحِّدَ بالفِكْرَةِ ، المُتَحَلّيَ بالصّبرِ ، المُتَباهيَ بالصَّلاةِ.

21- Imam al-Baqir (a.s.) said, 'Allah loves the one who is jolly among people without being obscene, is monotheistic in his thought, adorned by patience, and priding himself with the prayer.'[al-Mahasin, v. 1, p. 456, no. 1056]

The People Loved Most by Allah

أحَبُّ النّاسِ إلَى اللّهِ

22- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أحَبُّ عِبادِ اللّهِ إلى اللّهِ أنْفَعُهُم لِعبادِهِ، وأقْوَمُهُم بحقِّهِ، الّذينَ يُحَبَّبُ إلَيهِمُ المَعروفُ وفِعالُهُ .

22- The Prophet (S) said, 'The most beloved of Allah's servants to Him are those that are the most useful to His servants, and the most persistent of them in establishing His right, those who endear virtue and its practices.'[Tuhaf al-'Uqul, no. 49]

23- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): أحَبُّ العِبادِ إلى اللّهِ عزّ وجلّ رجُلٌ صَدوقٌ في حَديثِهِ ، مُحافِظٌ على صَلَواتِه وما افْتَرَضَ اللّهُ علَيهِ ، مَع أداءِ الأمانَةِ .

23- Imam al-Sadiq (a.s.) said, 'The most beloved of people to Allah, Mighty and Exalted, is a man who is truthful in his speech, careful about his prayer and all that Allah has made obligatory for him, along with returning whatever he is entrusted with.'[Amali al-Saduq, p. 243, no. 8]

The Corollaries of the Love of Allah

مَايَترتّبُ عَلَي مَحَبَّةِ اللّهِ

24- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إذا أحَبَّ اللّهُ عَبداً ألْهَمَهُ حُسنَ العِبادَةِ.

24- Imam Ali (a.s.) said, 'When Allah loves a servant He inspires him with good acts of devotion.'[Ghurar al-Hikam, no. 4066]

25- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مَن سَرَّهُ أن يَعلمَ أنَّ اللّهَيُحِبُّهُ فلْيَعْمَلْ بطاعةِ اللّهِ ولْيَتَّبِعْنا ، أَلَمْ يَسْمَعْ قَولَ اللّهِ عزّوجلّ لنَبيّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): «قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِى يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ »؟!

25- Imam al-Sadiq (a.s.) said, 'Whoever would like to know that Allah loves him must work in the obedience of Allah and follow us. Has he heard not the speech of Allah, Mighty and Exalted, to His Prophet (S): "Say, 'If you love Allah..."?[al-Kafi, v. 8, p. 14, no. 1]

The Status of Man’s Position with Allah

مِيزانُ المَنزِلَةِ عِندَ اللّهِ

26ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): مَن أرادَ أنْ يَعرِفَ كيفَ مَنزِلَتُهُ عِندَ اللّهِ فلْيَعْرِفْ كيفَ مَنزِلَـةُ اللّهِ عِندَهُ ، فإنَّ اللّهَ يُنزِلُ العَبدَ مِثلَ ما يُنزِلُ العَبدُاللّهَ مِن نَفْسِهِ.

26– Imam al–Sadiq (a.s.) said, ‘Whoever wants to know the status of his position with Allah must first find out what status of position Allah holds with him, for Allah places the servant in the same position whereat the servant places Allah with respect to himself.’[Bihar al–Anwar, v. 71, p. 156, no. 74]

The Sign of Man’s Love for Allah

عَلاَمَةُ حُبِّ الإنسانِ لِلّهِ

27ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): عَلامَةُ حُـبِّ اللّهِ تعالى حُـبُّ ذِكرِ اللّهِ ، وعَلامَةُ بُغْضِ اللّهِ تعالى بُغْضُ ذِكرِ اللّهِ عزّ وجلّ .

27– The Prophet (S) said, ‘The sign of [man’s] love of Allah is the love of the remembrance of Allah, and the sign of [man’s] hatred towards Allah is his hatred towards the remembrance of Allah, Mighty and Exalted.’[Kanz al–’Ummal, no. 1776]

28ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ فيما أوْحى اللّهُ تعالى إلى موسى (عَلَيهِ السّلامُ) ـ: كَذبَ مَن زَعَمَ أنَّهُ يُحِبُّني فإذا جَنَّهُ اللّيلُ نامَ عَنّي، أليسَ كُلُّ مُحِبٍّ يُحِبُّ خَلْوةَ حَبيبِهِ؟!

28– Imam al–Sadiq (a.s.) said, regarding what Allah, most High, revealed to Prophet Moses (a.s.), said, ‘He lies who claims that he loves Me, yet when the night covers him up he sleeps away from Me [forgetting Me]. Is it not that every lover loves to be alone with his beloved?!’[Amali al–Saduq, p. 292, no. 1]

The Highest Position

المَنزِلَةُ الكُبرى

29ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): قالَ اللّهُ: ما تَحبَّبَ إلَيّ عَبدي بشيءٍ أحَبَّ إلَيَّ ممّا افْتَرَضْتُهُ عليهِ ،وإنّهُ لَيَتحبَّبُ إلَيَّ بالنّافِلَةِ حتّى أُحِبَّهُ ، فإذا أحْبَبْتُهُ كنتُ سَمْعَهُ الّذي يَسمَعُ بهِ، وبَصرَهُ الّذي يُبصِرُ بهِ ، ولِسانَهُ الّذي يَنْطِقُ بهِ ، ويَدَهُ الّتي يَبْطِشُ بها ، ورِجْلَهُ الّتي يَمشي بها، إذا دَعاني أجَبْتُهُ، وإذا سَألَني أعْطَيتُهُ.

29– The Prophet (S) said, ‘Allah, Mighty and Exalted, says, “My servant endears himself to Me with nothing more beloved to Me than what I have made obligatory upon him, and he endears himself to Me through performance of the supererogatory prayers until I love him. Once I love him, I become his hearing with which he hears, his sight with which he sees, his tongue with which he speaks, his hands with which he acts, and his foot with which he walks. When he calls Me I answer him, and when he asks Me I grant him.”[al–Mahasin, v. 1, p. 454, no. 1047]

The Incongruity of the Love of Allah Combined with the Love of the World

عَدَمُ اجتِماعِ حُبِّ اللّهِ وحُبِّ الدُّنيا

30ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): حُبُّ الدُّنيا وحُبُّ اللّهِ لا يَجْتَمِعانِ في قَلبٍ أبداً

30– The Prophet (S) said, ‘The love for Allah and the love for the world cannot ever coexist in one heart.’[Tanbih al–Khawatir, v. 2, p. 122]

31ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): واللّهِ ، ما أحَبَّ اللّهَ مَن أحَبَّ الدُّنيا ووالَى غَيرَنا

31– Imam al–Sadiq (a.s.) said, ‘By Allah, Allah does not love him who loves this world and befriends other than us.’[al–Kafi, v. 8, p. 129, no. 9]

Enjoining the Love of Allah

الحَثُّ عَلى تَحبيبِ اللّهِ

32ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): قالَ اللّهُ عزّ وجلّ لداوودَ (عَلَيهِ السّلامُ): أحْبِبْني وحَبِّبْني إلى خَلْقي . قالَ: يا رَبِّ ، نَعَم أنا أُحِبُّكَ ، فكيفَ أُحَبِّبُكَ إلى خَلْقِكَ ؟ قالَ: اذْكُرْ أيادِيَّ عِندَهُم ، فإنَّكَ إذا ذَكَرْتَ لَهُم ذلكَ أحَبّوني.

32– The Prophet (S) said, ‘Allah, Mighty and Exalted, said to Prophet David (a.s.), “Love Me and

encourage My creatures to love Me.” He said, ‘My Lord, I do love You, but how can I encourage Your creatures to love You?’ Allah said, “Remind them of My blessing and kindness, for if you remind them of that they will love Me.”[Qasas al-Anbiya’, p. 205, no. 266]

To Love for the Sake of Allah

الحُبُّ فِي اللّهِ

33ـ . ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أفْضَلُ الأعْمالِ الحُبُّ في اللّهِ والبُغْضُ في اللّهِ تعالى

33- The Prophet (S) said, ‘The best of practices is to love for the sake of Allah and to hate for the sake of Allah, most High.’[Kanz al-’Ummal, no. 24638]

34ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ لبعضِ أصحابِهِ ـ: يا عبدَ اللّهِ، أحْبِب في اللّهِ ، وأبغِضْ في اللّهِ، ووالِ في اللّهِ، وعادِ في اللّهِ، فإنَّهُ لا تُنالُ وَلايةُ اللّهِ إلّا بذلكَ، ولا يَجِدُ رَجُلٌ طَعْمَ الإيمانِ ـ وإنْ كَثُرَتْ صَلاتُهُ وصِيامُهُ ـ حتّى يكونَ كذلكَ، وقد صارَتْ مُؤاخاةُ النّاسِ يَومَكُم هذا أكْثَرُها في الدُّنيا ، علَيها يَتَوادّونَ ، وعلَيها يَتَباغَضُونَ.

34- The Prophet (S) said to one of his companions, ‘O servant of Allah! Love for the sake of Allah and hate for the sake of Allah, and befriend for the sake of Allah and contest for the sake of Allah, for Allah’s guardianship is attained only by that, and man will not find the taste of faith — though his prayers and fasting be much — unless he behaves thus. In this present day, the brotherhood and friendship of the people are mainly for the sake of this world; they love each other for its sake and hate each other for its sake.’[‘Ilal al-Shara’i’, p. 140, no. 1]

35ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): ما الْتَقى مُؤمِنانِ قَطُّ إلّا كانَ أفْضَلُهُما أشَدَّهُما حُبّاً لأخيهِ

35- Imam al-Sadiq (a.s.) said, ‘No sooner do two believers meet than the better of them is he who loves his brother more.’[al-Mahasin, v. 1, p. 411, no. 937]

36ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): كُلُّ مَن لَم يُحِبَّ على الدّينِ ولَم يُبغِضْ على الدّينِ، فلا دِينَ لَهُ

36- Imam al-Sadiq (a.s.) said, ‘Every single person who does not love for religion or hate for religion has no religion.’[al-Kafi, v. 2, p. 127, no. 16]

37ـ الإمامُ الجوادُ (عَلَيهِ السّلامُ): أوْحى اللّهُ إلى بعضِ الأنبياءِ: أمّا زُهدُكَ في الدُّنيا فَتُعَجِّلُكَ الرّاحَةَ ، وأمّا انْقِطاعُكَ

إلَيَّ فيُعَزّزُكَ بِي ، ولكنْ هَل عادَيْتَ لي عَدُوّا ووالَيْتَ لي وَليّا؟

37- Imam al-Jawad (a.s.) said, 'Allah revealed to one of the prophets, "Your asceticism in this world hastens your comfort, and your devotion to Me endears you to Me. But did you oppose an enemy [of Mine] for My sake or did you befriend a friend for Me?" [Tuhaf al-'Uqul, no. 455]

The Love of the Prophet (S) and His Household (a.s.)

(حُبُّ النبيّ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) وأهلِ بيتِه (عَلَيهِمُ السّلامُ

38- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا يُؤمنُ عَبدٌ حتّى أكونَ أحَبَّ إلَيهِ مِن نَفْسِهِ ، وتَكونَ عِتْرَتي إلَيهِ أعَزَّ مِن عِتْرَتِهِ ، ويكونَ أهْلي أحَبَّ إلَيهِ مِن أهْلِهِ، وتكونَ ذاتي أحَبَّ إلَيهِ مِن ذاتِهِ.

38- The Prophet (S) said, 'Man is not considered a believer until I am dearer to him than his own self, my household dearer to him than his own household, my family dearer to him than his own family, and my being dearer to him than his own being.'['Ilal al-Shara'i', p. 140, no. 3]

39- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أحِبّوا اللّهَ لِما يَغْدوكُم بِهِ مِن نِعَمِهِ، وأحِبّوني لِحُبِّ اللّهِ ، وأحِبّوا أهْلَ بَيْتي لِحُبّي.

39- The Prophet (S) said, 'Love Allah for the blessings that He bestows on you every morning; love me because of the love of Allah; and love my household because of love for me.'['Ilal al-Shara'i',]

40- قالَ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن أحَبَّنا أهلَ البيتِ فلْيَحْمَدِ اللّهَ على أوَّلِ النِّعَمِ. قلت: وما أولى النِّعَمِ؟ قالَ: طِيبُ الوِلادَةِ، ولا يُحِبُّنا إلّا مَن طابَتْ وِلادَتُهُ .

40- The Prophet (S) said, 'He who loves us, the holy household, let him praise Allah for the first blessing.' He was asked, 'What is the first blessing?' to which he replied, 'Legitimate birth, for only he loves us whose birth [i.e. conception] is legitimate.'[Mishkat al-Anwar, no. 81]

41- عن الحارِثِ الهَمْداني: أتيتُأميرَالمؤمِنينَ (عَلَيهِ الّسَلامُ) ذاتَ يَومٍ نصفَ النَّهارِ، فقالَ: ما جاءَ بكَ؟

قلتُ: حُبُّكَ واللّهِ . قالَ (عَلَيهِ الّسَلامُ): إنْ كنتَ صادِقاً لَتراني في ثَلاثةِ مَواطِنَ: حَيثُ تَبْلُغُ نَفْسُكَ هذهِ ـ وأوْمَأ بيدِهِ إلى حَنْجَرَتِهِ ـ وعِند الصِّراطِ، وعِند الحَوضِ.

41– It is narrated in al-Da'awat on the authority of al-Harith al-Hamdani, 'One day I went to visit the Commander of the Faithful (a.s.) at noon. He asked, 'What has brought you here?' I answered, 'By Allah, it is love for you.' He said, 'If you are truthful, you will see me at three positions: when your soul comes to this – and then he pointed to his throat –, on the Bridge [outstretched over Hell], and at the Heavenly Waters.'[al-Daaawat, p. 249, no. 699]

42ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ) ـ في قولهِ تعالى: «فَقَدِاسْتَمْسَكَ بِالعُرْوَةِ الوُثْقَى»ـ: مَودَّتُنا أهلَ البَيتِ

42– Imam al-Baqir (a.s.) said, regarding the verse of Allah, most High: ***"He has held fast to the firmest handle"*** [***Qur'an 2:256***], said, 'It is love for us, the Prophet's household (ahl al-bayt).'[Nur al-Thaqalayn, v. 1, p. 263, no. 1054]

The Conditions for Loving the Household

(ما يُشتَرَطُ في حُبِّ أهلِ البَيتِ (عَلَيهِمُ الّسَلامُ

43ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): واللّه ، ما مَعنا مِن اللّه بَراءةٌ ، ولابَيْنَنا وبَينَ اللّه قَرابَةٌ، ولا لَنا على اللّه حُجَّةٌ ولانَتَقرَّبُ إلى اللّه إلّا بالطّاعَةِ، فمَن كانَ مِنكُم مُطيعاً للّه تَنْفَعُهُ ولايَتُنا ، ومَن كانَ مِنكُم عاصياً للّه لَم تَنْفَعْهُ وَلايَتُنا . ويْحَكُم لا تَغْتَرّوا! ويْحَكُم لاتَغْتَرّوا!

43– Imam al-Baqir (a.s.) said, 'By Allah, we have no acquittance from Allah, nor is there kinship between Allah and us, nor do we possess a [special] argument against Allah, nor do we attain proximity to Allah except through His obedience. So whosoever from among you is obedient to Allah, our friendship will benefit him, and whosoever from among you is disobedient to Allah, our friendship will be of no use to him. Woe unto you, do not be deceived! Woe unto you, do not be deceived!'[Wasa'il al-Shi'ah, v. 11, p. 185, no. 4]

Ordeals to Secure Love

البَلاءُ لِلوِلاءِ

44ـ الإمام عليٌّ (عَلَيهِ الّسَلامُ): الإمامُ عليٌّ عليهالسلام: لَو أحَبَّني جَبَلٌ لَتَهافَتَ . .

44– Imam Ali (a.s.) said, 'If a mountain were to love me, it would crumble.'[Nahjul Balaghah, Saying 111]

45- الإمامُ الباقرُ عليه‌السلام إذ جاءهُ رجُلٌ فقالَ: واللّه ، إنّي لأُحِبُّكُم أهلَ البَيتِ : فاتَّخِذْ للبَلاء جِلْبابا ؛ فواللّه إنَّهُ لَأَسْرَعُ إلَينا وإلى شِيعَتِنا مِن السَّيلِ في الوادي ، وبِنا يَبْدأ البَلاءُ ثُمَّ بِكُم ، وبِنا يَبْدأ الرَّخاءُ ثُمَّ بِكُم .

45- Imam al-Baqir (a.s.), when a man came to him saying, 'By Allah, I love you O Household of the Prophet', replied, 'Then wear the garment of tribulation, for by Allah it overcomes us and our followers faster than the flood in the valley. Tribulation begins with us and then you, and prosperity too starts with us and then you.'[Amali al-Tusi, p. 154, no. 255]

Man is with Whom He Loves

المَرءُ مَعَ مَن أحَبَّ

46- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): المَرءُ مَعَ مَن أحَبَّ

46- The Prophet (S) said, 'Man is with him whom he loves.'[Kanz al-'Ummal, nos. 24684-24685]

47- سألَ رجُلٌ رسولَ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) عنِ‌السّاعةِ، فقالَ: ما أعْدَدْتَ لَها؟ قالَ: ما أعْدَدْتُ لَها كبيراً، إلّا أنّي أُحِبُّ اللّهَ ورسولَهُ. قالَ: فأنتَ مَع مَن أحْبَبْتَ .

47- A man asked the Prophet (S) about the Final Hour, to whom he asked in turn, 'What have you done to prepare for it?' The man replied, 'I have not prepared much for it, but I do love Allah and His Messenger.' The Prophet said, 'Then you will be with whom you love.'[Kanz al-'Ummal, no. 25553]

Madness

Madness الجُنون

Types of Madness

أنواعُ الجُنونِ

1- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : الشَّبابُ شُعْبَةٌ مِن الجُنونِ

1– The Prophet (S) said, ‘Youth is a branch of madness.’[al-Ikhtisas, p. 343]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الحِدَّةُ ضَرْبٌ مِن الجُنونِ ؛ لأنَّ صاحِبَها يَنْدَمُ ، فإنْ لَم يَنْدَمْ فجُنونُهُ مُسْتَحكِمٌ2

2– Imam Ali (a.s.) said, ‘Irascibility is a type of madness, since its perpetrator always regrets. If however, he does not regret, his madness is confirmed.’[Nahjul Balaghah, Saying 255]

ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : إنَّ مَن أجابَ في كلِّ ما يُسْأَلُ عَنهُ لَمَجْنونٌ3

3– Imam al-Sadiq (a.s.) said, ‘Whoever answers to everything that is asked of him has gone mad.’[Ma’ani al-Akhbar, p. 238, no. 2]

One Who is Truly Mad

المَجنونُ الحَقيقيُّ

ـ مَرَّ رسولُاللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) بمَجْنونٍ ، فقالَ: ما لَهُ ؟ فقيلَ : إنّهُ مَجْنونٌ ، فقالَ : بَلْ هُو مُصابٌ، إنَّما4 المَجْنونُ مَن آثَرَ الدُّنيا على الآخِرَةِ.

4–The Prophet (S) passed by an insane person and asked, ‘What is wrong with him?’ He was told that he had gone mad. The Prophet (S) then remarked, ‘Rather, he is afflicted. The one who has gone mad is the one who prefers this world to the next.’[Mishkat al-Anwar, no. 270]

ـ مَرَّ برسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) رجُلٌ وهو في أصْحابِهِ ، فقالَ بعضُ القَومِ: مَجْنونٌ! فقالَ النّبيُّ (صَلَّيَ اللهُ5 عَلَيهِ وَ آلِهِ) : بَلْ هذا رجُلٌ مُصابٌ، إنّما المَجْنونُ عَبدٌ أو أمَةٌ أبْلَيا شَبابَهُما في غَيرِ طاعةِ اللّهِ .

5–A man passed by the Prophet (S) while he was sitting with his companions. One of them mentioned that he had gone mad. The Prophet (S) replied, ‘This man is, in fact, afflicted, since truly one who is mad, be he male or female, is one who has squandered his youth in other than Allah’s obedience.’[Ibid. no. 169]

ـ مَرَّ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) بِرَجُلٍ مَصْروعٍ ... فقالَ : ما هذا بمَجْنونٍ ، ألاَ أُخبِرُكُم بالمَجْنونِ حقَّ6 المَجْنونِ ؟ ....قالَ: إنَّ المَجْنونَ حقَّ المَجْنونِ المُتَبَخْتِرُ في مِشْيَتِهِ ، النّاظِرُ في عِطْفَيْهِ ، المُحَرّكُ جَنْبَيهِ بمِنْكَبَيْهِ ، فذَاكَ المَجْنونُ وهذا المُبْتلى .

6–The Prophet (S) passed by one who was affected by madness, and said, ‘Shall I inform you of one who is truly mad?’ Then he said, ‘Indeed one who is mad is one who is haughty in his gait, looking over his shoulders, and swinging his sides from side to side. That is one who is mad and this is one afflicted.’[Ma’ani al–Akhbar, p. 237, no. 1]

Making Excuses

Making Excuses الإعتِذارُ

Caution against Doing Something That One Would Later Have to Excuse Oneself For

التَّحذيرُ مِمّا يُعتَذَرُ مِنهُ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إيّاكَ وما تَعتَذِرُ مِنهُ ؛ فإنَّ فيهِ الشِّركَ الخَفِيَّ

1– It is narrated in Misbah al–Shari’aa (Lantern of the Path) that the Prophet (S) said, ‘Keep away from doing that which you must excuse yourself for, for verily that involves hidden polytheism.’[Misbah al–Shari’aa, p. 403]

2ـ الإمامُ الحسينُ (عَلَيهِ السَّلامُ): إيّاكَ وما تَعتَذِرُ مِنهُ ؛ فإنَّ المُؤمِنَ لا يُسيءُ ولا يَعتَذِرُ ، والمُنافِقَ كُلَّ يَومٍ يُسيءُ ويَعتَذِرُ.

2– Imam al–Husayn (a.s.) said, ‘Keep away from doing that which you must excuse yourself for, for verily the believer neither commits a wrong nor makes excuses for himself, whereas the hypocrite commits wrongs and makes excuses for them everyday.’[Tuhaf al–’Uqul, no. 248]

3ـ مُفَضّلِ بنِ عُمرَ: قالَ أبو عَبدِ اللّهِ (عَلَيهِ السَّلامُ): لا يَنبَغي لِلمُؤمِنِ أن يُذِلَّ نَفسَهُ ، قُلتُ: بِما يُذِلُّ نَفسَهُ ؟ قالَ: يَدخُلُ فيما يَعتَذِرُ مِنهُ.

3– Imam al–Sadiq (a.s.) said, ‘A believer must never humiliate himself.’ When asked how he would humiliate himself, he replied, ‘By embarking upon something which he later has to make excuses for.’[Mishkat al–Anwar, no. 50]

Enjoinment of Accepting the Excuse of One Who Excuses Himself

الحَثُّ عَلى قَبولِ عُذرِ مَنِ اعتَذَرَ

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن لَم يَقبَلِ المَعذِرَةَ مِن مُحِقٍّ أو مُبطِلٍ، لَم يَرِدْ عَلَيَّ الحَوضَ

4– The Prophet (S) said, ‘He who does not accept an apology, be it from an honest man or a liar, will not be with me at the Heavenly Pool [in Paradise].’[Kanz al–’Ummal, no. 7032]

5ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): اِقبَلْ عُذرَ أخيكَ، وإن لَم يَكُن لَهُ عُذرٌ فَالتَمِسْ لَهُ عُذرا

5– Imam Ali (a.s.) said, ‘Accept your fellow brother’s excuse, and if he has no excuse then find an excuse for him.’[Bihar al–Anwar, v. 74, p. 165, no. 29]

6ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أعقَلُ النّاسِ أعذَرُهُم لِلنّاسِ

6– Imam Ali (a.s.) said, ‘The most understanding person is he who accepts people’s excuses most readily.’[Ghurar al–Hikam, no. 2988]

7ـ الإمام زين العابدين (عَلَيهِ الّسَلامُ): إن شَتَمَكَ رَجُلٌ عَن يَمينِكَ ثُمّ تَحَوَّلَ إلى يَسارِكَ واعتَذَرَ إلَيكَ فَاقبَلْ عُذرَهُ

7– Imam Zayn al–Abidin (a.s.) said, ‘If someone insults you on your right hand side, then moves over to your left and apologises to you, accept his apology.’[Bihar al–Anwar, v. 78, p. 141, no. 34]

Man

Man الإنسان

The Dignity of Man

كَرامةُ بَني آدَمَ

1- رسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : ما شَيءٌ أكرمُ علَى اللّهِ مِن ابنِ آدمَ . قيلَ : يا رسولَ اللّهِ ، ولا الملائكةُ؟! قالَ:1 الملائكةُ مَجْبورونَ ، بمنزلةِ الشّمسِ والقمرِ.

1– The Prophet (S) said, 'Nothing is more honored by Allah than the son of Adam.' He was asked, 'Not even the angels, O Messenger of Allah?' He said, 'The angels are compelled [by predestination] like the sun and the moon.'[Kanz al–'Ummal, no. 34621]

2- رسولِ اللّه (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : لَيس شَيءٌ خَيراً مِن ألْفٍ مِثلِهِ إلّا الإنسانَ2

2– The Prophet (S) said, 'Nothing is better than a thousand of its like, except for man.'[Ibid. no. 34615]

3- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) - وقد سألَهُ عبدُ اللّهِ بنُ سِنانٍ : الملائكةُ أفضلُ أمْ بَنو آدمَ ؟ - : قالَ أميرُ المؤمنينَ3 عليُّ بنُ أبي طالبٍ (عَلَيهِ الّسَلامُ) : إنّ اللّهَ عزّ وجلّ ركّبَ في الملائكةِ عقلاً بلا شَهوةٍ ، وركّبَ في البهائمِ شَهوةً بلا عقلٍ، وركّبَ في بني آدمَ كِلْتَيْهما ، فمَنْ غلَبَ عقلُهُ شهوتَهُ فَهُو خيرٌ مِن الملائكةِ ، ومَن غلَبتْ شَهوتُهُ عقلَهُ فهُو شَرٌّ مِن البهائمِ.

3– Imam al–Sadiq (a.s.), when 'Abdullah b. Sinan asked him, 'Is man better or the angels?', replied, 'The Commander of the Faithful (a.s.) said, 'Allah, the Exalted, gave the angels intellect without desire, He gave the beasts desire without intellect, and He gave both to the sons of Adam. So a man whose intellect prevails over his desire is better than the angels whilst a man whose desire prevails over his intellect is worse that the beasts.'[Bihar al–Anwar, v. 60, p. 299, no. 5]

The Reason For Man's Creation

عِلَّةُ خَلقِ الإنسانِ

4- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : بتقوَى اللّهِ أُمِرْتُم ، وللإحسانِ والطّاعةِ خُلِقْتُم4

4– Imam Ali (a.s.) said, 'You were ordered to fear Allah and you were created for obedience and good deeds.'[Sharh Nahjul Balaghah li Ibn Abi al–Hadid, v. 3, no. 108]

5- الإمام الصّادق (عَلَيهِ الّسَلامُ) : خَرجَ الحسينُ بنُ عَلِيٍ على أصحابِهِ فَقالَ : أيّها النّاسُ ، إنّ اللّهَ - عزّ وجلّ ذِكْرُهُ - ما خَلقَ العِبادَ إلّا لِيَعرِفوهُ ، فإذا عَرفُوهُ عَبَدوهُ ، فإذا عَبَدوهُ اسْتَغنَوا بعِبادتِهِ عن عبادةِ ما سِواهُ . فقالَ لَه رجلٌ : يابنَ

رسولِ اللّهِ ، بأبي أنتَ وأُمّي فما معرفةُ اللّهِ؟ قالَ : معرفةُ أهلِ كلِّ زمانٍ إمامَهُمُ الّذي يَجبُ علَيهِم طاعتُهُ.

5- Imam al-Husayn (a.s.) said, 'O People! Allah, exalted be His remembrance, has only created people so that they might know Him; and when they know Him they worship Him; and when they worship Him they become needless of worshipping others by His worship.' A man asked him, 'O son of the Prophet! May my parents be your ransom, what is meant by knowing Allah?' He replied, 'It is that the people of each era must know their Imam, to whom obedience is mandatory.'[Bihar al-Anwar, v. 23, p. 83, no. 22]

6- الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ في جَوابِ زِنديقٍ سألَهُ : فَلِأيِّ عِلّةٍ خَلقَ الخَلقَ وهُو غيرُ مُحتاجٍ إليهِم ولا مُضْطرٍّ إلى خَلْقِهِم ، ولا يَليقُ بِهِ التَّعَبُّثُ بِنا ؟ ـ : خلَقَهُم لإظهارِ حِكمتِهِ ، وإنْفاذِ علمِهِ ، وإمْضاءِ تَدبيرِهِ.

6- Imam al-Sadiq (a.s.), when an atheist asked him, 'For what purpose did He create humanity if He had no need for them and neither was he compelled to create them, and nor would it be proper for Him to create us in vain?', replied, 'He created them to reveal [to them] His wisdom, to execute His knowledge, and to carry out His plan.'[Ibid. v. 10, p. 167, no. 2]

7- الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ في قولِهِ تعالى : «ولا يَزالونَ مُختلفينَ إلّا مَن رَحِمَ ربُّكَ ولذلكَ خَلَقهم» ـ: خَلَقَهُم لِيَفعَلوا ما يَستَوجِبونَ بِهِ رَحمتَه فيَرْحَمَهُم.

7- Imam al-Sadiq (a.s.) said, regarding the verse, but they continue to differ, except those on whom your Lord has mercy —and that is why He created them", 'He created them so that they may perform that which will render them deserving of the mercy of Allah, so that He may confer his mercy upon them.'[Nur al-Thaqalayn, v. 2, p. 404, no. 250]

Man's Weakness

ضَعفُ الإنسانِ

8- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : مِسكينٌ ابنُ آدمَ ! مَكْتومُ الأجَلِ ، مَكْنونُ العِلَلِ ، مَحْفوظُ العَملِ ، تُؤْلِمُهُ البَقَّةُ ، وتَقتُلُهُ الشَّرْقَةُ ، وتُنْتِنُهُ العَرْقَةُ.

8- Imam Ali (a.s.) said, 'Pitiable is the son of Adam! His death is hidden [from him], his illnesses are invisible, and his actions are recorded. A mosquito causes him pain, a gasp can kill him, and a little sweat makes him stink.'[Sharh Nahjul Balaghah li Ibn Abi al-Hadid, v. 20, p. 62]

قيمَةُ الإنسانِ

Measuring Man’s Value

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : المرءُ بأصغَرَيْهِ : بقلبِهِ ولسانِهِ ، إنْ قاتَلَ قاتَلَ بجَنانٍ ، وإن نَطقَ نَطقَ ببَيانٍ9

9– Imam Ali (a.s.) said, ‘Man [‘s worth] is measured according to his two little organs – his heart and his tongue – so that when he fights, he should do so with a firm heart, and when he speaks, he should do so with eloquence.’[Ghurar al-Hikam, no. 2089]

Management

Management السِّياسَة

Management

سِياسَةُ المُجتَمَع

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): المُلكُ سِياسَةٌ1

1– Imam Ali (a.s.) said, 'Sovereignty is [efficient] management.’[Ghurar al-Hikam, no. 17]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): آفَةُ الزُّعَماءِ ضَعفُ السِّياسَةِ2

2– Imam Ali (a.s.) said, 'The downfall of leading politicians is [due to] their poor management.’[Ghurar al-Hikam, no. 3931]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): حُسنُ السِّياسَةِ يَستَدِيمُ الرِّياسَةَ3

3– Imam Ali (a.s.) said, 'Good management prolongs one's [term of] leadership.’[Ghurar al-Hikam, no. 482]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): حُسنُ السِّياسَةِ قِوامُ الرَّعِيَّةِ4

4– Imam Ali (a.s.) said, 'Good management acts as a support for one's subjects.'[Ghurar al-Hikam, no. 4818]

5ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): حسنُ التَّدبيرِ وتَجَنُّبُ التَّبذيرِ من حُسنِ السِّياسَةِ

5– Imam Ali (a.s.) said, 'Efficient organisation and avoidance of squandering is part of good management.'[Ghurar al-Hikam, no. 4821]

6ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): سُوءُ التَّدبيرِ سَبَبُ التَّدميرِ

6– Imam Ali (a.s.) said, 'Disorganisation is the cause of destruction.'[Ghurar al-Hikam, no. 5571]

7ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مِلاكُ السِّياسَةِ العَدلُ . .

7– Imam Ali (a.s.) said, 'The yardstick of good management is justice.'[Ghurar al-Hikam, no. 9714]

8ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): رَأسُ السِّياسَةِ استِعمالُ الرِّفقِ . .

8– Imam Ali (a.s.) said, 'The peak of good management is the employment of moderation.'[Ghurar al-Hikam, no. 5266]

9ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الاحتِمالُ زَينُ السِّياسَةِ

9– Imam Ali (a.s.) said, 'Tolerance is the adornment of management.'[Ghurar al-Hikam, no. 772]

Management of One's Self

سِياسَةُ النَّفسِ

10ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن ساسَ نَفسَهُ أدرَكَ السِّياسَةَ

10– Imam Ali (a.s.) said, 'He who is able to manage his own self truly understands management.'[Ghurar al-Hikam, no. 8013]

11ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): سُوسُوا أنفُسَكُم بالوَرَعِ ، وداوُوا مَرضاكُم بالصَّدَقَةِ

11– Imam Ali (a.s.) said, ‘Manage your selves with piety, and cure the sick ones from among you with charity.’[Ghurar al–Hikam, no. 5588]

12ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مِن حَقِّ المَلِكِ أن يَسُوسَ نَفسَهُ قَبلَ جُندِهِ

12– Imam Ali (a.s.) said, 'It is the duty of a king to manage his own self before his army.’[Ghurar al–Hikam, no. 9333]

The Marketplace

The Marketplace[1] **السُّوق**

Condemnation of the Marketplace

ذَمُّ السّوقِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): السُّوقُ دارُ سَهْوٍ وغَفلَةٍ ، فَمَن سَبَّحَ فيها تَسبِيحَةً كَتَبَ اللّهُ لَهُ بها ألفَ ألفِ حَسَنَةٍ.

1– The Prophet (S) said, 'The market is a place of distraction and negligence, so whoever occupies himself therein with the glorification of Allah, Allah records for him the worth of a million good deeds.’[Kanz al–’Ummal, no. 9330]

2ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) مِن كتابٍ لَهُ إلى الحارثِ الهَمْدانِيّ: إيّاكَ ومَقاعِدَ الأسواقِ ؛ فإنّها مَحاضِرُ الشيطانِ ومَعارِيضُ الفِتَنِ .

2– Imam Ali (a.s.) in one of his letters to al–Harith al–Hamdani, said, 'Beware of sitting in the marketplaces for they are the meeting places of Satan and the targets of mischief.’[Nahjul Balaghah, Letter 69]

3ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): شَرُّ بِقاعِ الأرضِ الأسواقُ ، وهُو مَيدانُ إبليسَ ، يَغدُو بِرايَتِهِ ، ويَضَعُ كُرسِيَّهُ ، ويَبُثُّ

ذُرِّيَّتَهُ ، فَبَينَ مُطَفِّفٍ في قَفيزٍ ، أو طائشٍ في ميزانٍ ، أو سارِقٍ في ذِراعٍ ، أو كاذِبٍ في سِلعَتِهِ ، فيقولُ: علَيكُم بِرَجُلٍ ماتَ أبوهُ وأبُوكُم حَيٌّ ، فلا يَزالُ مع أوَّلِ مَن يَدخُلُ وآخِرِ مَن يَرجِعُ.

3– Imam al-Baqir (a.s.) said, 'The most evil of places on earth are the marketplaces, for it is Satan's domain where he unfurls his flag first in the morning, takes up his seat and gives free rein to his offspring, from a vendor niggardly with his measure, to one who is reckless with his scale, to one who thieves off metres [from cloth], or to one who lies about his wares – to all he says, 'Take advantage of this man whose father has probably died [and has left him with an inheritance and no responsibility] whilst your own father is still alive.' And he continues to do this from the first one to enter therein to the last one to leave.'[Bihar al-Anwar, v. 84, p. 11, no. 87]

Imam Ali (a.s.)'s Exhortation to Market Traders

مَوعِظَةُ الإمامِ عَلِيٍّ (عَلَيهِ السَّلامُ) لِأهلِ السُّوقِ

4- بحار الأنوار عن أبي سعيد: كانَ عَلِيٌّ (عَلَيهِ السَّلامُ) يَأتِي السُّوقَ فيقولُ: يا أهلَ السُّوقِ اِتَّقُوا اللّهَ ، وإيّاكُم والحَلفَ فإنّهُ يُنَفِّقُ السِّلعَةَ ، ويَمحَقُ البَرَكَةَ ، وإنَّ التاجِرَ فاجِرٌ إلّا مَن أخَذَ الحَقَّ وأعطاهُ ، السَّلامُ علَيكُم . ثُمَّ يَمكُثُ الأيّامَ ثُمّ يَأتي فَيقولُ مِثلَ مَقالَتِهِ.

4– Abu Sa'aid narrated that Imam Ali (a.s.) used to come to the market and exhort, 'O market traders, fear Allah and beware of making false oaths, for though it may sell your goods, it eradicates all benediction thereof. The trader [by nature] is corrupt, except those who take only their right, and give back the right due, and upon you be peace.' Then a few days would pass, and he would come there again and exhort them as he did before. And when he would arrive, people would say, 'Here comes the big-bellied man', to which he would reply, 'The bottom of it may be food, but the top is knowledge.'[Bihar al-Anwar, v. 103, p. 102, no. 44]

1. al-suq: market, marketplace – refers to any such public centre for commerce and trade

Marriage

Marriage الزَّواج

Enjoinment of Marriage

الحَثُّ عَلَى الزَّواجِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن أحَبَّ أن يَلقَى اللّهَ طاهِراً مُطَهَّراً فَلْيَلْقَهُ بزَوجَةٍ

1– The Prophet (S) said, 'Whoever wants to meet Allah pure and immaculate should meet him accompanied by a wife.'[Bihar al–Anwar, v. 103, p. 220, no. 18]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ما بُنِيَ في الإسلامِ بِناءٌ أحَبَّ إلى اللّهِ عزّوجلّ ، وأعَزَّ مِنَ التَّزويجِ

2– The Prophet (S) said, 'There is no institution in Islam more beloved and dearer to Allah than marriage.'[Bihar al–Anwar, p. 222, no. 40]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): النِّكاحُ سُنَّتِي ، فَمَن رَغِبَ عَن سُنَّتي فَلَيسَ مِنّي . .

3– The Prophet (S) said, 'Marriage is my practice, so whoever rejects my practice is not from me.'[Bihar al–Anwar, p. 220, no. 23]

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ما مِن شابٍّ تَزَوَّجَ في حَداثَةِ سِنِّهِ إلّا عَجَّ شَيطانُهُ: يا وَيْلَهُ ، يا وَيْلَهُ ! عَصَمَ مِنّي ثُلُثَي دِينِهِ ، فَلْيَتَّقِ اللّهَ العَبدُ في الثُّلُثِ الباقِي.

4– The Prophet (S) said, 'When any young person gets married at the prime of his youth, his inner Satan cries out in rage, 'Woe unto him! Woe unto him! Two thirds of his faith have now been secured against me, and he has only to be careful of his duty to Allah in the remaining third.'[Bihar al–Anwar, p. 221, no. 34]

5ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إذا تَزَوَّجَ العَبدُ فقدِ استَكمَلَ نِصفَ الدينِ ، فَلْيَتَّقِ اللّهَ في النِّصفِ الباقي

5– The Prophet (S) said, 'When the servant gets married, he has completed half of his faith, so let him be careful of his duty to Allah in the remaining half.'[Kanz al–'Ummal, no. 44403]

6ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): المُتَزَوِّجُ النائمُ أفضَلُ عِندَ اللّهِ مِنَ الصائمِ القائمِ العَزَبِ

6– The Prophet (S) said, 'A married person sleeping is better in the sight of Allah than an unmarried person spending his night in fast and prayer.'[Bihar al–Anwar, v. 103, p. 221, no. 25]

7ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): اِتَّخِذُوا الأهلَ؛ فإنّه أرْزَقُ لَكُم

7– The Prophet (S) said, 'Take up a wife for verily that will bring about an increase in your sustenance.'[Bihar al–Anwar, p. 217, no. 1]

8ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): زَوِّجُوا أياماكُم ، فَإنَّ اللّهَ يُحسِنُ لَهُم في أخلاقِهِم ، ويُوَسِّعُ لَهُم في أرزاقِهِم ، ويَزِيدُهُم في مُرُوّاتِهِم .

8– The Prophet (S) said, 'Marry those who are single among you for verily Allah will develop their moral traits [through marriage], He will increase their sustenance for them, and will enhance their integrity and gallantry.'[Bihar al–Anwar,p. 222, no. 38]

9ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): رَكعَتانِ يُصَلّيهِما مُتَزَوِّجٌ أفضَلُ مِن سَبعينَ رَكعَةً يُصَلّيها غيرُ مُتَزَوِّجٍ .

9– Imam al–Sadiq (a.s.) said, 'A two–unit prayer performed by a married person is better than seventy units performed by an unmarried person.'[Bihar al–Anwar, p. 219, no. 15]

Unmarried People

العُزّابِ

10ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): شِرارُ مَوتاكُمُ العُزّابُ .

10– The Prophet (S) said, 'The worst ones from among your dead are the single people.'[Bihar al–Anwar, p. 221, no. 34]

11ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): شِرارُكُم عُزّابُكُم ، رَكعَتانِ مِن مُتَأهِّلٍ خَيرٌ مِن سَبعِينَ ركعةً مِن غَيرِ مُتَأهِّلٍ .

11– The Prophet (S) said, 'The worst ones from among you are the single ones – two units of prayer performed by a married person is better than seventy units performed by an unmarried person.'[Kanz al–'Ummal, no. 44448]

The Reward for Getting Fellow Muslims Married

ثَوابُ تَزويجِ الإخوانِ

12 ـ . . الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مَن زَوَّجَ أعزَبا كانَ مِمَّن يَنظُرُ اللّهُ عزّوجلّ إلَيهِ يَومَ القِيامَةِ

12– Imam al-Sadiq (a.s.) said, 'He who arranges for a single person to get married will be amongst those whom Allah will regard [with mercy] on the Day of Resurrection.'[al-Kafi, v. 5, p. 331, no. 2]

13 ـ الإمامُ الكاظمُ (عَلَيهِ الّسَلامُ): ثلاثةٌ يَستَظِلُّونَ بِظِلِّ عَرشِ اللّهِ يَومَ لا ظِلَّ إلّا ظِلُّهُ: رَجُلٌ زَوَّجَ أخاهُ المسلمَ ، أو أخدَمَهُ ، أو كَتَمَ لَهُ سِرّاً.

13– Imam al-Kazim (a.s.) said, 'There are three types of people who will be shaded by Allah's Throne on the Day when no shade will avail apart from it: the one who arranged the marriage of a fellow Muslim brother, or served him in some way, or concealed his Muslim brother's faults [from others].'[al-Khisal, p. 141, no. 162]

Enjoinment of Urgency in Marriage

الحثّ على التعجيل

14 ـ الإمامُ الرِّضا (عَلَيهِ الّسَلامُ): نَزَلَ جَبرئيلُ على النبيِّ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) فقالَ: يا محمّدُ ، إنّ رَبَّكَ يُقرِئُكَ السلامَ ، ويقولُ: إنّ الأبكارَ مِنَ النساءِ بمَنزِلَةِ الثَّمَرِ على الشَّجَرِ، فإذا أينَعَ الثَّمرُ فلا دَواءَ لَهُ إلّا اجتِناؤهُ وإلّا أفسَدَتْهُ الشَّمسُ ، وغَيَّرَتْهُ الرِّيحُ ، وإنّ الأبكارَ إذا أدرَكنَ ما تُدرِكُ النساءُ فلا دَواءَ لَهُنَإلّا البُعُولُ، وإلّا لَم يُؤمَنْ علَيهِنَّ الفِتنَةُ، فَصَعِدَ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) المِنبَرَ فَجَمَعَ الناسَ ثُمّ أعلَمَهُم ما أمَرَ اللّهُ عزّوجلّ بِهِ.

14– Imam Ar-Ridha' (a.s.) said, 'The archangel Gabriel descended to the Prophet (S) and told him, 'O Muhammad, verily your Lord extends salutations on you and says, 'Verily the virgins from among your women are as fruits on a tree, which when they ripen must be plucked otherwise the sun rots them and the wind alters them. So when young women reach marriageable age, they have no other recourse apart from husbands, otherwise they will not be safe from corruption.' The Prophet (S) then climbed the pulpit, gathered the people and informed them of what Allah had commanded him.'[Bihar al-Anwar, v. 16, p. 223, no. 22]

The Importance of Faith When Selecting a Spouse

الإهتمامُ بالدِين في الزَّواجِ

15ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن تَزَوَّجَ امرَأَةً لا يَتَزَوَّجُها إلّا لِجَمالِها لَم يَرَ فيها ما يُحِبُّ ، ومَن تَزَوَّجَها لِمالِها لا يَتَزَوَّجُها إلّا وَكَلَهُ اللّهُ إلَيهِ ، فعلَيكُم بذاتِ الدِّينِ.

15– The Prophet (S) said, 'He who marries a woman solely for her beauty will not find anything he likes in her, he who marries her for her wealth will be deprived of it as soon as he marries her, so look to marry women of faith.'[Bihar al–Anwar, v. 103, p. 235, no. 19]

16ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا يُختارُ حُسنُ وَجهِ المَرأةِ على حسنُ دِينِها ..

16– The Prophet (S) said, 'The beauty of a woman's faith must be given priority over the beauty of her face.'[Kanz al–'Ummal, no. 44590]

17ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إذا جاءَكُم مَن تَرضَونَ دِينَهُ وأمانَتَهُ يَخطُبُ (إلَيكُم) فَزَوِّجُوهُ ، إن لا تَفعَلُوهُ تَكُن فِتنَةٌ في الأرضِ وفَسادٌ كبيرٌ.

17– The Prophet (S) said, 'When someone comes to you with a proposal and you are well–pleased with his faith and his integrity then accept him in marriage, for if you do not, discord and corruption will prevail in the land.'[Bihar al–Anwar, v. 103, p. 372, no. 3]

18ـ الإمامُ الحسنُ (عَلَيهِ الّسَلامُ) ـ لرجل جاءَ إلَيهِ يَستَشِيرُهُ في تَزويجِ ابنَتِهِ ـ: زَوِّجْها مِن رَجُلٍ تَقِيٍّ ، فإنّهُ إن أحَبَّها أكرَمَها وإن أبغَضَها لَم يَظلِمْها .

18– Imam al–Hasan (a.s.) said to man who came to ask his advice about getting his daughter married, 'Marry her to a pious man, for if he loves her he will honour her, and if he comes to dislike her, at least he will not be unjust towards her.'[Makarim al–Akhlaq, v. 1, p. 446, no. 1534]

The Censure of Demanding an Excessive Dowry26

ذَمُّ غَلاءِ المَهرِ

19ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أفضَلُ نِساءِ أُمَّتِي أصبَحُهُنَّ وَجهاً وأقَلُّهُنَّ مَهراً

19– The Prophet (S) said, 'The best women of my community are those that have the prettiest faces and the smallest dowries.'[Bihar al–Anwar, v. 103, p. 237, no. 25]

20ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): خَيرُ الصَّداقِ أيسَرُهُ

20– The Prophet (S) said, 'The best dowry is the simplest one.'[Kanz al–'Ummal, no. 44707]

21ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): أمّا شُؤمُ المَرأةِ فكَثرَةُ مَهرِها وعُقوقُ زَوجِها

21– Imam al–Sadiq (a.s.) said, 'The bane of a woman is her excessive dowry and her disrespect of her husband.'[Ma'ani al–Akhbar, p. 152, no. 1]

The Importance of Careful Spouse Selection

الاهتِمامُ فِي الإختِيارِ

22ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): تَزَوَّجُوا في الحِجْزِ الصالِحِ، فإنّ العِرْقَ دَسّاسٌ

22– The Prophet (S) said, 'Marry into a good tribe for verily what is bred–in–the–bone will come out in the flesh.'[Kanz al–'Ummal, no. 44559]

23ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): تَخَيَّرُوا لِنُطَفِكُم ، فإنَّ النساءَ يَلِدْنَ أشباهَ إخوانِهِنَّ وأخَواتِهِنَّ . .

23– The Prophet (S) said, 'Choose carefully for your seed, for verily women give birth to children who resemble their own brothers and sisters.'[Kanz al–'Ummal, no. 44557]

24ـ رسولَ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إيّاكُم وخَضْراءَ الدِّمَنِ ، قيلَ: يا رسولَ اللّهِ، وما خَضراءُ الدِّمَنِ ؟ قالَ: المَرأةُ الحَسناءُ في مَنبِتِ السُّوءِ.

24– The Prophet (S) said, addressing the people, 'Beware of the verdure growing in manure.' When asked what verdure growing in manure was, he replied, 'It is the beautiful woman that comes from an evil environment.'[Bihar al–Anwar, v. 103, p. 232, no. 10]

25ـ ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إيّاكُم وتَزَوُّجَ الحَمْقاءِ، فإنَّ صُحبَتَها ضَياعٌ ووُلْدَها ضِباعٌ.

25– The Prophet (S) said, 'Beware of marrying a stupid girl for her company is a waste and her offspring are [like] hyenas.'[Bihar al-Anwar, p. 237, no. 35]

The Rights of the Husband

حُقوقُ الزَّوجِ

26ـ ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أعظَمُ الناسِ حَقّاً على المرأةِ زَوجُها ، وأعظَمُ الناسِ حقّاً عَلَى الرَّجُلِ أُمُّهُ.

26– The Prophet (S) said, 'The person with the greatest right over a woman is her husband, and the person with the greatest right over a man is his mother.'[Kanz al-'Ummal, no. 44771]

27ـ ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ويلٌ لِامرَأةٍ أغضَبَتْ زَوجَها ، وطُوبى لِامرَأةٍ رَضِيَ عنها زَوجُها.

27– The Prophet (S) said, 'Woe unto the woman who angers her husband, and blessed is the woman whose husband is pleased with her.'[Bihar al-Anwar, v. 103,p. 246, no. 24]

28ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لَو أمَرتُ أحَدا أن يَسجُدَ لِأَحَدٍ لَأَمَرتُ المرأةَ أن تَسجُدَ لِزَوجِها.

28– The Prophet (S) said, 'If I was in a position to command anyone to prostrate in front of anyone else, I would command the woman to prostrate in front of her husband.'[al-Kafi, v. 5, p. 508, no. 6]

The Rights of the Wife

حُقوقُ الزَّوجَةِ

29ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ما زالَ جَبرَئيلُ يُوصِيني بالمرأةِ حتّى ظَنَنتُ أ نَّهُ لا يَنبَغِي طَلاقُها إلّا مِن فاحِشَةٍ مُبَيِّنَةٍ.

29– The Prophet (S) said, 'The archangel Gabriel continues to bring down so much advice with regard to the [treatment of the] woman that I think she must never be divorced unless she has committed adultery.'[Bihar al-Anwar, v. 103, p. 253, no. 58]

30ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): حَقُّ المرأةِ على زَوجِها أن يَسُدَّ جَوعَتَها، وأن يَستُرَ عَورَتَها ، ولا يُقَبِّحَ لَها وَجها.

30– The Prophet (S) said, 'The right of a woman on her husband is that he feeds her, clothes her, and does not cause her to lose face [by insulting her or chiding her].'[Bihar al-Anwar, p. 254, no. 60]

31ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): قَولُ الرَّجُلِ للمرأةِ: «إنّي أُحِبُّكِ» لا يَذهَبُ مِن قَلبِها أبداً

31– The Prophet (S) said, 'A man's telling his wife 'I love you' never leaves her heart.'[al-Kafi, v. 5, p. 569, no. 59]

Serving One's Husband

خِدمَةُ الزَّوجِ

32ـ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أيُّما امرأةٍ خَدَمَتْ زَوجَها سَبعَةَ أيّامٍ ، غَلَّقَ اللّهُ عَنها سَبعةَ أبوابِ النارِ وفَتَحَ لَها ثمانِيَةَ أبوابِ الجَنَّةِ تَدخُلُ مِن أينَما شاءَتْ.

وقالَ (عَلَيهِ الّسَلامُ): ما مِن امرأةٍ تَسقِي زَوجَها شَربَةَ ماءٍ إلّا كانَ خَيراً لَها مِن سَنةٍ صِيامِ نَهارِها وقِيامِ لَيلِها.

32– The Prophet (S) said, 'Whichever woman serves her husband for seven days, Allah locks seven doors of Hell to her and opens eight doors of Paradise instead whereof she may enter as she pleases.'

He also said, 'A woman's quenching of her husband's thirst with a glass of water is better for her than a whole year spent fasting during the day and praying at night.'[Irshad al-Qulub, p. 175]

33ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): سَألَتْ أُمُّ سَلَمَةَ رسولَ اللّه (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) عن فَضلِ النساءِ في خِدمَةِ أزواجِهِنَّ ، فقال: أيُّما امرأةٍ رَفَعَتْ مِن بَيتِ زَوجِها شيئا مِن مَوضِعٍ إلى مَوضِعٍ تُرِيدُ بِهِ صَلاحاً إلّا نَظَرَ اللّهُ إلَيها ، ومَن نَظَرَ اللّهُ إلَيهِ لَم يُعَذِّبْهُ.

33– Imam al-Sadiq (a.s.) narrated that Umm Salama [the Prophet's wife] asked the Prophet (S) about the status of women when being of service to their husbands, so he (S) replied, 'Any woman who so much as moves something from one place to another in her husband's house with the intention of improving it is regarded with mercy by Allah, and whoever Allah regards [with mercy] He does not punish.'[Bihar al-Anwar, v. 103, p. 251, no. 49]

34ـ . الإمامُ الكاظمُ (عَلَيهِ السّلامُ): جِهادُ المَرأةِ حُسنُ التَّبَعُّلِ

34– Imam al-Kazim (a.s.) said, 'The sacred war (jihad) of a woman is to be of excellent service to her husband.'[al-Kafi, v. 5, p. 507, no. 4]

Serving One's Wife

خِدمَةُ الزَّوجَةِ

35ـ رسولُاللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إذا سَقَى الرجلُ امرَأتَهُ أُجِرَ

35– The Prophet (S) said, 'If a man quenches his wife's thirst he is rewarded for it.'[Kanz al-'Ummal, no. 44435]

36ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): جُلوسُ المَرءِ عندَ عِيالِهِ أحَبُّ إلى اللّهِ تعالى مِن اعتِكافٍ في مَسجِدِي هذا

36– The Prophet (S) said, 'A man's sitting beside his family is more beloved in the sight of Allah than his spending the night in worship in this mosque of mine.'[Tanbih al-Khawatir, v. 2, p. 122]

37ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ الرَّجُلَ لَيُؤجَرُ في رَفعِ اللُّقمَةِ إلى فِي امرَأتِهِ

37– The Prophet (S) said, 'Verily the man who lifts a morsel of food to his wife's mouth is well rewarded.'[al-Mahajjat al-Baydha, v. 3, p. 70]

Mistreating One's Spouse

إيذاءُ الزَّوجِ

38ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن كانَ لَهُ امرَأةٌ تُؤذِيهِ لَم يَقبَلِ اللّهُ صلاتَها ولا حَسَنَةً مِن عَمَلِها حتّى تُعِينَهُ وتُرضِيَهُ وإن صامَتِ الدَّهرَ ... وعلى الرَّجُلِ مِثلُ ذلكَ الوِزْرِ والعَذابِ إذا كانَ لَها مُؤذِياً ظالِماً.

38– The Prophet (S) said, 'If a man has a wife who mistreats him, Allah does not accept her daily prayer, nor any other good deed she performs, even if she was to fast all her life, until and unless she relieves him and pleases him...and the husband will bear the same burden and punishment if he mistreats or

oppresses his wife.’[Wasa’il al-Shi’ah, v. 14, p. 116, no. 1]

39ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّي لاَءتَعَجَّبُ مِمَّن يَضرِبُ امرَأَتَهُ وهُو بِالضَّربِ أولى مِنها!

39– The Prophet (S) said, 'I am truly astonished at the man who beats his wife when he is more deserving of the beating than her!’[Jami’a al-Akhbar, p. 447, no. 1259]

40ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مَلعونةٌ مَلعونةٌ امرأةٌ تُؤذِي زَوجَها وتُغِمُّهُ ، وسَعيدةٌ سَعِيدةٌ امرأةٌ تُكرِمُ زَوجَها ولا تُؤذِيهِ وتُطِيعُهُ في جَميعِ أحوالِهِ .

40– Imam al-Sadiq (a.s.) said, 'Cursed! Cursed indeed is the woman who troubles and distresses her husband; and blessed! Blessed indeed is the woman who honours her husband, does not trouble him and obeys him in all matters.’[Bihar al-Anwar, v. 103, p. 253, no. 55]

Tolerating Bad Character

الصَّبرُ عَلى سُوءِ الخُلُقِ

41ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن صَبَرَ عَلى سُوءِ خُلُقِ امرَأتِهِ واحتَسَبَهُ ، أعطاهُ اللّهُ تعالى بكُلِّ يَومٍ ولَيلةٍ يَصبِرُ علَيها مِنَ الثَّوابِ ما أعطى أيُّوبَ (عَلَيهِ الّسَلامُ) عَلى بَلائهِ ، وكانَ علَيها مِنَ الوِزْرِ في كُلِّ يَومٍ ولَيلةٍ مِثلُ رَمْلِ عالِجٍ.

41– The Prophet (S) said, 'Whoever patiently tolerates and puts up with his wife's bad character [for the sake of Allah], for every day and night of his endurance Allah will grant him the same reward as that granted to Prophet Job (a.s.) for enduring his afflictions, and for every day and night of her evildoing she will bear a burden as heavy as the sandhills of Arabia.’[Thawab al-A’amal, p. 339, no. 1]

42ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن صَبَرَتْ عَلى سُوءِ خُلُقِ زَوجِها أعطاها مِثلَ (ثَوابِ) آسِيَةَ بنتِ مُزاحِمٍ

42– The Prophet (S) said, 'She who patiently tolerates her husband's bad character will be rewarded equivalent to the reward granted to Asiya bint Muzalim [Pharaoh's wife].’[Bihar al-Anwar, v. 103, p. 247, no. 30]

The Virtuous Wife

الزَّوجَةُ الصّالِحَةُ

43ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ما استَفادَ المؤمنُ بعدَ تَقوَى اللّهِ عزّوجلّ خَيرا لَهُ مِن زَوجَةٍ صالِحَةٍ

43– The Prophet (S) said, 'There is nothing more beneficial to a believer after his piety and devotion to Allah than a virtuous wife.'[Kanz al–'Ummal, no. 444410]

44ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): خَيرُ مَتاعِالدنيا المرأةُ الصالِحَةُ

44– The Prophet (S) said, 'The best source of enjoyment in this world is a virtuous wife.'[Kanz al–'Ummal, no. 44451]

45ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مِن سَعادَةِ المَرءِ الزوجَةُ الصالِحَةُ

45– The Prophet (S) said, 'A virtuous wife is part of a man's prosperity.'[al–Kafi, v. 5, p. 327, no. 4]

The Evil Wife

الزَّوجَةُ السَّيِّئَةُ

46ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): شَرُّ الأشياءِ المَرأةُ السَّوءِ

46– The Prophet (S) said, 'The most evil of all things is the evil wife.'[Bihar al–Anwar, v. 103, p. 240, no. 52]

47ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): أغلَبُ الأعداءِ للمؤمِنِ زَوجَةُ السُّوءِ . .

47– Imam al–Sadiq (a.s.) said, 'The believer's worst enemy is an evil wife.'[al–Faqih, v. 3, p. 390, no. 4370]

48ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): كانَ مِن دعاءِ رسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أعُوذُ بِكَ مِن امرَأةٍ تُشَيِّبُني قَبلَ

مَشِيبِي.

48– Imam al-Sadiq (a.s.) said, 'One of the Prophet's supplications was as follows: I seek refuge in You from a wife who causes me to age before my time.'[al-Kafi, v. 5, p. 326, no. 3]

Obeying One's Wife in Acts of Disobedience to Allah

طاعةُ الزَّوجَةِ في مَعصيةِ اللّه

49– الإمامُ عليٌّ (عَلَيهِ السّلامُ): اِتَّقُوا شرارَ النساءِ وكُونُوا مِن خِيارِهِنَّ عَلى حَذَرٍ ، إن أمَرنَكُم بالمَعروفِ فَخالِفُوهُنَّ كَي لا يَطمَعْنَ مِنكُم في المُنكَرِ .

49– Imam Ali (a.s.) said, 'Be on your guard against evil women and be wary of even the best of them – if they enjoin you to do good, go against them and do the opposite so that they abandon all hope of your obeying them in doing evil.'[Bihar al-Anwar, v. 103, p. 224, no. 4]

50– الإمامُ عليٌّ (عَلَيهِ السّلامُ): كُلُّ امرِئٍ تُدَبِّرُهُ امرَأةٌ فهُو مَلعونٌ .

50– Imam Ali (a.s.) said, 'Every man who is controlled by his wife is indeed cursed.'[al-Kafi, v. 5, p. 518, no. 10]

Things to Be Considered When Spending on One's Family

ما يَنبَغي رِعايَتُهُ في نَفَقَةِ العِيالِ

51– رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن دَخَلَ السُّوقَ فاشتَرى تُحْفَةً فَحَمَلَها إلى عِيالِهِ كانَ كَحامِلِ صَدَقَةٍ إلى قَومٍ مَحاوِيجَ ، ولْيَبدَأْ بِالْإناثِ قَبلَ الذُّكُورِ .

51– The Prophet (S) said, 'He who goes to the market and buys a gift to take back to his family is as one who is taking charity to a group of needy people. He should begin [giving gifts] to the female members of his family before the males.'[Bihar al-Anwar, v. 104, p. 69, no. 2]

52– الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ): إنَّ أرضاكُم عِندَ اللّهِ أسبَغُكُم عَلى عِيالِهِ

52– Imam Zayn al–Abidin (a.s.) said, 'Verily the one whom Allah is most pleased with from among you is the one who is the most generous towards his dependents.'[Bihar al–Anwar, v. 78, p. 136, no. 13]

The Etiquette of Accepting Wedding Invitations

أدَبُ استِجابَةِ الدَّعوةِ إلَى العُرسِ

53ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إذا دُعِيتُم إلى العُرُساتِ فَأبطِئُوا فإنّها تُذَكِّرُ الدنيا ، وإذا دُعِيتُم إلى الجَنائزِ فَأسرِعُوا فإنّها تُذَكِّرُ الآخِرَةَ.

53– The Prophet (S) said, 'When you are invited to weddings, take your time [in attending] for they incite remembrance of this world's pleasures, and when you are invited to funerals, hasten to attend for they incite remembrance of the Hereafter.'[Bihar al–Anwar, v. 103, p. 279, no. 2] 54– The Prophet (S) said, 'When you are invited to a wedding banquet, do accept.'[Kanz al–'Ummal, no. 44617]

54ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إذا دُعِيَ أحَدُكُم إلى وَلِيمَةِ عُرسٍ فَلْيُجِبْ

54– The Prophet (S) said, 'When you are invited to a wedding banquet, do accept.'[Kanz al–'Ummal, no. 44617]

Recommendation to Announce One's Marriage

الحَثُّ عَلى إعلانِ النِّكاحِ

55ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أعلِنُوا هذا النِّكاحَ واجعَلُوهُ في المَساجِدِ

55– The Prophet (S) said, 'Announce this marriage and let it take place in the mosque.'[Kanz al–'Ummal, no. 44536]

56ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أظهِرُوا النِّكاحَ وأخفُوا الخِطبَةَ . .

56– The Prophet (S) said, 'Publicize the marriage, but conceal the engagement.'[Kanz al–'Ummal, no. 44532]

Martydom in the Way of Allah

Martydom in the Way of Allah الشَّهادَة فِي سَبيلِ اللهِ

The Virtue of Martyrdom

فَضلُ الشَّهادَةِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): فَوقَ كُلِّ ذِي بِرٍّ بِرٌّ حتّى يُقتَلَ الرجُلُ في سبيلِ اللّهِ، فإذا قُتِلَ في سبيلِ اللّهِ فليسَ فَوقَهُ بِرٌّ.

1– The Prophet (S) said, ‘Above every act of piety is yet a greater act of piety until a man is killed in the way of Allah, and when he is killed in the way of Allah, there is no act of piety greater.’[al–Kafi, v. 2, p. 348, no. 4]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أشرَفُ المَوتِ قَتلُ الشهادَةِ..

2– The Prophet (S) said, ‘The most dignified way to die is to be martyred.’[Bihar al–Anwar, v. 100, p. 8, no. 4]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لَوَدِدتُ أ نّي أغزُو في سَبيلِ اللّهِ فَأُقتَلُ ، ثُمّ أغزُو فَأُقتَلُ ، ثُمّ أغزُو فَأُقتَلُ..

3– The Prophet (S) said, ‘I wish that I may fight in the way of Allah and be killed in the way of Allah, then fight again and be killed again many times over.’[Sahih Muslim, no. 1876]

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): يُغفَرُ للشَّهيدِ كُلُّ ذَنبٍ إلّا الدَّينَ. .

4– The Prophet (S) said, ‘The martyred one is forgiven every sin except his debt [to others].’[Kanz al–’Ummal, no. 11110]

5ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن لَقِيَ العَدُوَّ فَصَبَرَ حتّى يُقتَلَ أو يَغلِبَ لَم يُفتَنْ في قَبرِهِ. .

5– The Prophet (S) said, ‘He who faces his enemy and resists until either he is killed or he vanquishes him will not be tormented in the grave.’[Kanz al–’Ummal, no. 10662]

6- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ما مِن نفسٍ تَموتُ لها عندَ اللّهِ خَيرٌ يَسُرُّها أ نّها تَرجِعُ إلَى الدنيا ، ولا أنَّ لَهَا الدنيا وما فيها ، إلّا الشهيدَ ؛ فإنّهُ يَتَمَنّى أن يَرجِعَ فَيُقتَلَ فِي الدنيا ؛ لِما يَرى مِن فَضلِ الشهادَةِ .

6– The Prophet (S) said, 'Nobody who dies and who has a good position with Allah that pleases him ever wishes to return back to this world, not even to be given the world and all that is in it, except the martyr, for he wishes to return to it in order that he may be martyred again because of the virtue that he has seen in martyrdom.'[Sahih Muslim, no. 1877]

7- الإمامُ عليٌّ (عَلَيهِ السّلامُ): إنّكُم إن لا تُقتَلُوا تَمُوتُوا ، والذي نَفسُ عَلِيٍّ بيدِهِ ، لألفُ ضَربَةٍ بالسَّيفِ عَلَى الرَّأسِ أيسَرُ مِن مَوتٍ على فِراشٍ.

7– Imam Ali (a.s.) said, 'Verily if you are not killed then you are going to die anyway, and I swear by the One Who holds Ali's soul in His Hand, a thousand strikes of the sword on one's head is easier to bear than to die in one's bed.'[al-Irshad, v. 1, p. 238]

The Reward Of Seeking Martyrdom

ثَوابُ طَلَبِ الشَّهادَةِ

8- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن سَألَ اللّهَ الشهادَةَ بصِدقٍ بَلَّغَهُ اللّهُ مَنازِلَ الشُّهَداءِ وإن ماتَ على فِراشِهِ

8– The Prophet (S) said, 'Whoever sincerely asks Allah to grant him martyrdom, Allah makes him attain the station of the martyrs, even if he dies in his own bed.'[Sahih Muslim, no. 1909]

Honorary Martyrdom

الشَّهادَةُ الحُكمِيَّةُ

9- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن قُتِلَ دُونَ مَظلِمَتِهِ فهُو شَهيدٌ

9– The Prophet (S) said, 'Whoever is unjustly killed is a martyr.'[Kanz al-'Ummal, 11205]

10- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن عَشِقَ فَكَتَمَ وعَفَّ فَماتَ فهُو شَهيدٌ

10– The Prophet (S) said, ‘Whoever loves someone passionately, then suppresses his love in order to remain chaste and dies in the process, is a martyr.’[Kanz al–’Ummal, no. 11203]

11ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن ماتَ على حُبِّ آلِ محمّدٍ ماتَ شَهيداً. .

11– The Prophet (S) said, ‘Whoever dies loving the household of Muhammad dies a martyr.’[Bihar al–Anwar, v. 68, p. 137, no. 76]

12ـ الإمامُ زينُالعابدينَ (عَلَيهِ السّلامُ): مَن ماتَ على مُوالاتِنا في غَيبةِ قائمِنا أعطاهُ اللّهُ أجرَ ألفِ شَهيدٍ مِثلِ شُهَداءِ بَدرٍ وأُحُدٍ .

12– Imam Zayn al–Abidin (a.s.) said, ‘Whoever dies accepting our guardianship during the occultation of the one who will rise up [the awaited twelfth Imam, al–Mahdi], Allah will grant him the reward of a thousand such martyrs as died in the battles of Badr and Uhud.’[Bihar al–Anwar, v. 82, p. 173, no. 6]

The Reward of One Who is Wounded in the Way of Allah

ثَوابُ الجَريحِ في سَبيلِ اللّهِ

13ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن جُرِحَ في سَبيلِ اللّهِ جاءَ يَومَ القِيامَةِ ريحُهُ كَريحِ المِسكِ ولَونُهُ لَونُ الزَّعفَرانِ ، علَيهِ طابَعُ الشُّهَداءِ ، ومَن سَألَ اللّهَ الشهادَةَ مُخلِصاً أعطاهُ اللّهُ أجرَ شَهيدٍ وإن ماتَ على فِراشِهِ .

13– The Prophet (S) said, ‘Whoever is wounded in the way of Allah will rise up on the Day of Resurrection, his fragrance as sweet as musk and his colour as vibrant as saffron, and he will have the stamp of a martyr on him. And whoever sincerely asks Allah to grant him martyrdom, Allah grants him the reward of a martyr, even if he dies in his own bed.’[Kanz al–’Ummal, no. 11144]

Merit

Merit الفَضلُ

Merits

الفَضائِلُ

1ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): الفَضيلَةُ بحُسنِ الكَمالِ ومَكارِمِ الأفعالِ، لا بكَثرَةِ المالِ وجَلالَةِ الأعمالِ

1– Imam Ali (a.s.) said, ‘Merits come through good perfection [of character] and noble actions, and not through excess money and eminent feats.’[Ghurar al-Hikam, no. 1925]

2ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): فَضيلَةُ السادَةِ حُسنُ العِبادَةِ

2– Imam Ali (a.s.) said, ‘The merit of chiefs lies in the goodness of their worship.’[Ghurar al-Hikam, no. 6559]

3ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): فالمُتَّقُونَ فيها هُم أهلُ الفَضائلِ: مَنطِقُهُمُ الصَّوابُ، ومَلبَسُهُمُ الاقتِصادُ

3– Imam Ali (a.s.) said, ‘So the pious among them are the people of merits; their speech is truth and their dress [attitude] is moderate.’[Nahjul Balaghah, Sermon 193]

4ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): لَقَد أخَذَ بجَوامِعِ الفَضلِ مَن رَفَعَ نفسَهُ عن سُوءِ المُجازاةِ

4– Imam Ali (a.s.) said, ‘He who lifts his head [i.e. holds himself] from misjudging has acquired the sum of all the merits.’[Ghurar al-Hikam, no. 5139]

5ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن أحسَنَ إلى مَن أساءَ إلَيهِ فقد أخَذَ بجَوامِعِ الفَضلِ . .

5– Imam Ali (a.s.) said, ‘He who is good to one who does bad to him has attained all merits.’[Ghurar al-Hikam, no. 8905]

6ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): كُن عَفُوّاً في قُدرَتِكَ، جَواداً في عُسرَتِكَ، مُؤْثِراً مَعَ فاقَتِكَ ؛ يَكمُلْ لكَ الفَضلُ

6– Imam Ali (a.s.) said, ‘Be forgiving with your power, generous in spite of your own hardship and effective in spite of your own neediness, and your virtue will be perfected.’[Ghurar al-Hikam, no. 7179]

7ـ الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ): إذا كانَ يَومُ القِيامَةِ جَمَعَ اللّهُ تبارَكَ وتعالَى الأوَّلينَ والآخِرينَ في صَعيدٍ واحِدٍ، ثُمّ يُنادِي مُنادٍ: أينَ أهلُ الفَضلِ؟ قالَ: فَيَقومُ عُنُقٌ مِن الناسِ، فَتَلقّاهُمُ المَلائكةُ فيَقولونَ: وما كانَ فَضلُكُم ؟ فيَقولونَ: كنّا نَصِلُ مَن قَطَعَنا، ونُعطِي مَن حَرَمَنا، ونَعفُو عَمَّن ظَلَمَنا، فيقالُ لَهُم: صَدَقتُم، ادخُلُوا الجَنَّةَ .

7– Imam Zayn al-Abidin (a.s.) said, ‘When the Day of Judgment comes Allah, Blessed and most High, will gather the first and the last of creation in one place. A caller will cry out, ‘Where are the people of merit?’ The Imam then said, ‘Then a handful of people will rise, and the angels will receive them asking them, ‘What were your merits?’ They will say, ‘We used to visit those who cut us off, give to those who deprived us, and forgive those who oppressed us.’ It will then be said to them, ‘You have spoken the truth. Enter Paradise.’[al-Kafi, v. 2, p. 107, no. 4]

8ـ الإمامُ الجوادُ (عَلَيهِ السّلامُ): الفَضائلُ أربَعةُ أجناسٍ: أحَدُها: الحِكمَةُ، وقِوامُها في الفِكرَةِ، والثاني: العِفَّةُ، وقِوامُها في الشَّهوَةِ، والثالثُ: القُوَّةُ، وقِوامُها في الغَضَبِ، والرابِعُ: العَدلُ، وقِوامُهُ في اعتِدالِ قُوَى النفسِ.

8– Imam al-Jawad (a.s.) said, ‘There are four types of merits: the first is wisdom, and its basis is thinking. The second is chastity, and its basis is desire. The third is power, and its basis is anger. The fourth is justice, and its basis is moderation in the faculties of the self.’[Kashf al-Ghamma, v. 3, p. 138]

The Best of Merits

أفضَلُ الفَضائِلِ

9ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): الإنصافُ أفضَلُ الفَضائلِ

9– Imam Ali (a.s.) said, ‘Fairness is the best of merits.’[Ghurar al-Hikam, no. 805]

10ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): حِفظُ اللِّسانِ وبَذلُ الإحسانِ مِن أفضَلِ فَضائلِ الإنسانِ

10– Imam Ali (a.s.) said, ‘Safeguarding the tongue and spreading goodness [to others] are among the best merits of the human.’[Ghurar al-Hikam, no. 4899]

11ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): لا فَضيلَةَ أجَلُّ مِن الإحسانِ

11– Imam Ali (a.s.) said, ‘There is not merit greater than goodness [to others].’[Ghurar al-Hikam, no. 10625]

12ـ . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): رَأسُ الفَضائلِ مِلكُ الغَضَبِ، وإماتَةُ الشَّهوَةِ.

12– Imam Ali (a.s.) said, ‘The fountainhead of merits is the overpowering of anger, and the eradication of desire.’[Ghurar al-Hikam, no. 5237]

13ـ . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): غايَةُ الفَضائلِ العِلمُ.

13– Imam Ali (a.s.) said, ‘The peak of merits is knowledge.’[Ghurar al-Hikam, no. 6379]

The Most Virtuous of People

أفضَلُ النّاسِ

14ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أفضَلُكُم مَنزِلَةً عندَ اللّهِ تعالى أطوَلُكُم جُوعاً وتَفَكُّراً، وأبغَضُكُم إلَى اللّهِ تعالى كُلُّ نَؤومٍ وأكُولٍ وشَروبٍ .

14– The Prophet (S) said, ‘Those among you who have the best status with Allah, most High, are those who prolong their hunger and contemplation. Those of you who are most hated by Allah, most High, are those who sleep, eat and drink excessively.’[Tanbih al-Khawatir, v. 1, p. 100]

15ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أيُّها الناسُ، إنّ أفضَلَ الناسِ مَن تَواضَعَ عَن رِفعَةٍ، وزَهِدَ عن غُنيَةٍ، وأنصَفَ عن قُوَّةٍ، وحَلُمَ عن قُدرَةٍ، ألاَ وإنَّ أفضَلَ الناسِ عَبدٌ أخَذَ مِن الدنيا الكَفافَ، وصاحَبَ فيها العَفافَ، وتَزَوَّدَ للرَّحيلِ، وتَأهَّبَ للمَسيرِ.

15– The Prophet (S) said, ‘O people! The most virtuous of people is he who is humble from loftiness, abstains from [accumulating] wealth, is fair in spite of his strength and forgiving in spite of his power. Verily, the most virtuous of people is a servant who takes what suffices him from this world, takes self-restraint as his companion therein, prepares his provisions to leave [this world], and is ready for the journey [to the Hereafter].’[A’alam al-Din, p. 337, no. 15]

16ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أفضَلُ عِبادِ اللّهِ عِندَ اللّهِ إمامٌ عادِلٌ، هُدِيَ وهَدَى، فَأقامَ سُنَّةً مَعلومَةً، وأماتَ بِدعَةً مَجهولَةً.

16– Imam Ali (a.s.) said, ‘The most virtuous of Allah's servants according to Allah is a just leader, who is guided and guides [others], and who has established the known tradition, and abolished the unknown

innovations.’[Nahjul Balaghah, Sermon 164]

17- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنّ أفضَلَ الناسِ عندَ اللّهِ مَن كانَ العَمَلُ بالحَقّ أحَبَّ إلَيهِ ـ وإن نَقَصَهُ وكَرَثَهُ ـ مِن الباطِلِ وإن جَرَّ إلَيهِ فائدَةً وزادَهُ.

17– Imam Ali (a.s.) said, ‘The most virtuous of people according to Allah is he to whom action in accordance with what is right is most beloved – even if it damages and worries him – rather than what is false, even if it gives him benefit and increases him.’[Nahjul Balaghah, Sermon 12]

Miserliness

البُخل Miserliness

Miserliness

التّحذيرُ عَنِ البُخلِ

1- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : البُخْلُ جامعٌ لِمَساوئِ العُيوبِ، وهُو زِمامٌ يُقادُ بهِ إلى كلّ سُوءٍ.

1– Imam Ali (a.s.) said, ‘Miserliness encompasses all vices, and it is a rein with which one is led to every defect.’[Bihar al-Anwar, v. 73, p. 307, no. 36]

2- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : البُخلُ عارٌ.

2– Imam Ali (a.s.) said, ‘Miserliness is [a source of] shame.’[Nahjul Balaghah, Saying 3]

3- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : البُخلُ جِلْبابُ المَسْكَنَةِ. .

3– Imam Ali (a.s.) said, ‘Miserliness is the garment of wretchedness.’[Bihar al-Anwar, v. 77, p. 238, no. 1]

4- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : البُخلُ بالموجودِ سُوءُ الظَّنّ بالمَعبودِ. .

4– Imam Ali (a.s.) said, ‘Miserliness in giving [to others] what is at hand is a mistrust in God.’[Ghurar al–Hikam, no. 1258]

5- ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : مَن بَخِلَ بمالِهِ ذَلَّ، مَن بَخِلَ بِدينِهِ جَلَّ. .

5– Imam Ali (a.s.) said, ‘A man who is miserly with his money will face humiliation, but a man who is miserly with his faith [i.e. he does not readily give it up] will be dignified.’[Ibid. nos. 7921–7922]

6- الإمامُ الحسنُ (عَلَيهِ الّسَلامُ) لَمّا سَأَلَهُ أبوهُ عنِ الشُّحِّ : أن تَرى ما في يَدَيكَ شَرَفا وما أنفَقتَ تَلَفا. .

6– Imam al–Hasan (a.s.), when his father asked him about greed, said, ‘[It is] when you count what is in your hands as a source of honour, while you count what you have given away as a waste.’[Bihar al–Anwar, v. 73, p. 305, no. 23]

7- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : إنّما الشَّحِيحُ مَن مَنَعَ حَقَّ اللّه ، وأنفَقَ في غَيرِ حَقِّ اللّه عز و جل.

7– Imam al–Sadiq (a.s.) said, ‘The miser is he who denies what is Allah’s right, and spends instead for a purpose other than Allah’s sake.’[Ibid. no. 25]

8- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : الشُّحُّ أشَدُّ مِنَ البُخلِ ، إنَّ البَخِيلَ يَبخَلُ بما في يَدِهِ ، والشَّحِيحَ يَشُحُّ عَلى ما في أيدِي الناسِ وعلى ما في يَدِهِ ، حتّى لا يَرَى في أيدِي الناسِ شَيئا إلاّ تَمَنّى أن يكونَ لَهُ بالحِلِّ والحَرامِ ، لا يَشبَعُ ولا يَنتَفِعُ بما رَزَقَهُ اللّه.

8– Imam al–Sadiq (a.s.) said, ‘Greed is worse than miserliness because a miser is parsimonious in spending what he has, whilst a greedy man covets that which others possess in addition to what he himself possesses, such that whatever he sees in the hands of others he wishes to be his – lawfully or unlawfully. He cannot be satiated, and nor does he derive any benefit from what Allah has granted him.’[Tuhaf al–’Uqul, no. 371, 372]

9- الإمامُ الرِّضا (عَلَيهِ الّسَلامُ) : البُخلُ يُمَزِّقُ العِرْضَ.

9– Imam al–Ridha (a.s.) said, ‘Miserliness rips one’s honour apart.’[Bihar al–Anwar, v. 78, p. 357, no. 12]

10- الإمامُ الهادي (عَلَيهِ الّسَلامُ) : البُخلُ أذَمُّ الأخلاقِ.

10- Imam al-Hadi (a.s.) said, ‘Miserliness is the most blameworthy vice.’[Ibid. v. 72, p. 199, no. 27]

The Miser

البخيلُ

11- رسولُ اللّه صلى الله عليه وآله : أقلُّ النّاسِ راحةً البخيلُ.

11- The Prophet (S) said, ‘The least comfortable one among people is the miser.’[Ibid. v. 73, p. 300, no. 2]

12- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : البَخيلُ خازِنٌ لِوَرَثتِهِ.

12- Imam Ali (a.s.) said, ‘The miser stores [wealth] for his inheritors.’[Ghurar al-Hikam, no. 464]

13- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : البُخلُ يُذِلُّ مُصاحِبَهُ ، ويُعِزُّ مُجانِبَهُ.

13- Imam Ali (a.s.) said, ‘Miserliness humiliates its companion and honours the one who abandons it.’[Ibid. no. 1409]

14- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : ليسَ لِبخيلٍ حبيبٌ.

14- Imam Ali (a.s.) said, ‘A miser can have no friend.’[Ibid. no. 7473]

15- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : عَجِبتُ للبخيلِ يَستعجِلُ الفَقرَ الّذي مِنه هَرَبَ ، ويَفُوتُهُ الغِنى الّذي إيّاهُ طَلَبَ ، فيعيشُ في الدُّنيا عَيْشَ الفُقراءِ ، ويُحاسَبُ في الآخِرةِ حسابَ الأغنياءِ..

15- Imam Ali (a.s.) said, ‘I wonder at the miser – he expedites the same poverty from which he escapes, and misses the same richness for which he yearns! So he leads a life of deprivation in this world like the poor, yet he will be judged with the rich in the Hereafter.’[Bihar al-Anwar, v. 72, p. 199, no. 28]

16- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : حاجَتُكَ إلى البخيلِ أبْرَدُ مِن الزَّمْهَريرِ.

16- Imam Ali (a.s.) said, ‘Your need to a miser is colder than the cold wind.’[Ibid. v. 78, p. 31, no. 99]

17- الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : إنّ أحقَّ النّاسِ بأن يَتمنّى للنّاسِ الغِنى البُخَلاءُ ؛ لأنَّ النّاسَ إذا استَغْنَوا كَفُّوا عن أموالِهِم.

17- Imam al-Sadiq (a.s.) said, 'No one should love for others to be rich as much as the misers; for when others become rich, they would subsequently keep away from their wealth.'[Amali al-Saduq, p. 316, no. 8]

18- الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : حَسْبُ البخيلِ مِن بُخلِهِ سُوءُ الظَّنّ بربِّهِ ، مَن أيقَنَ بالخَلَفِ جادَ بالعَطيّةِ .

18- Imam al-Sadiq (a.s.) said, 'The miser's parsimony suffices as mistrust of his Lord, for a man who is certain of [God's] compensation would give generously.'[Bihar al-Anwar, v. 73, p. 306, no. 28]

The Real Miser

البخيلُ حقَّ البَخيلِ

19- رسولُ اللّه صلى الله عليه وآله : إنّما البَخيلُ حَقُّ البَخيلِ الّذي يَمنعُ الزَّكاةَ المَفروضةَ في مالِهِ ، ويَمنعُ البائِنَةَ في قومِهِ ، وهُو فيما سِوى ذلكَ يُبَذِّرُ.

19- The Prophet (S) said, 'The real miser is the one who refuses to pay the mandatory alms-tax from his wealth, and refuses to spend on the necessities of his people, yet he squanders it on other things.'[Ma'ani al-Akhbar, p. 245, no. 4]

20- رسولُ اللّه صلى الله عليه وآله : البخيلُ حقّا مَن ذُكِرْتُ عِندَهُ فَلَم يُصَلِّ عَلَيَّ.

20- The Prophet (S) said, 'The real miser is he before whom my name is mentioned and he does not say 'peace be upon him'.'[Bihar al-Anwar, v. 73, p. 306, no. 28]

The Most Miserly Of People

أبخلُ النّاسِ

21- رسولُ اللّه صلى الله عليه وآله : أبْخَلُ النّاسِ مَن بَخِلَ بما افترَضَ اللّهُ علَيهِ.

21- The Prophet (S) said, 'The most miserly person is he who refuses to give what Allah has made obligatory [i.e. the alms-tax].'[Ibid. p. 300, no. 2]

22- رسولُ اللّه اللّه صلى الله عليه وآله : إنّ أبخَلَ النّاسِ مَن بَخِلَ بالسَّلام.

22- The Prophet (S) said, 'The most miserly person is he who is miserly with his greeting [i.e. he does not greet others].'[Ibid. v. 76, p. 4, no. 11]

23- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : أبخَلُ النّاسِ مَن بَخِلَ على نفسِهِ بمالِهِ وخلّفَهُ لِوُرّاثِهِ.

23- Imam Ali (a.s.) said, 'The most miserly person is he who does not spend his money on himself and stores it away for his inheritors.'[Ghurar al-Hikam, no. 3253]

24- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : إنّ سَخاءَ النّفْسِ عمّا في أيدي النّاسِ لَأفضَلُ مِن سَخاءِ البَذلِ.

24- Imam Ali (a.s.) said, 'A person's freedom from [coveting] what others possess is better than the liberality in giving.'[Ibid. no. 3537]

25- الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : إنّ أميرَ المؤمنينَ (عَلَيهِ السّلامُ) بَعثَ إلى رجُلٍ بخَمسةِ أوْساقٍ مِن تَمرٍ ... فقالَ رجُلٌ لأميرِ المؤمنينَ (عَلَيهِ السّلامُ) : واللّه ما سألَكَ فُلانٌ ، ولَقد كانَ يُجْزيهِ مِنالخَمسةِ أوْساقٍ وَسَقٌ واحدٌ ! فقالَ لَه أميرُالمؤمنينَ (عَلَيهِ السّلامُ) : لا كَثّرَ اللّهُ في المؤمنينَ ضَرْبَكَ ! أُعطي أنا وتَبخَلُ أنتَ ؟.

25- Imam al-Sadiq (a.s.) said, 'The Commander of the Faithful (a.s.) sent someone five camel-loads of dates ... at which a man said to him, 'By Allah, he did not even ask you for anything. Indeed, one camel-load would have been enough to recompense him!' The Commander of the Faithful (a.s.) replied, 'May Allah increase not the people of your type! I am giving and you are the one being miserly?!'[Wasa'il al-Shi'ah, v. 6, p. 318, no. 1]

The Sign of Miserliness

آيةُ البُخلِ

26- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : كَثرَةُ العِلَلِ آيةُ البُخلِ.

26- Imam Ali (a.s.) said, 'Abundance of excuses [for not giving] is a sign of miserliness.'[Bihar al-Anwar,

v. 77, p. 209, no. 1]

27- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : البخيلُ مُتَحَجّجٌ بالمَعاذيرِ والتَّعالِيلِ.

27- Imam Ali (a.s.) said, 'The miser justifies himself by presenting [many] excuses and justifications.'[Ghurar al-Hikam, no. 1275]

Modesty

Modesty الحَياء

Modesty

الحَياءِ

1- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : الحياءُ سَبَبٌ إلى كُلِّ جَميلٍ

1- Imam Ali (a.s.) said, 'Modesty is the means to all beauty.'[Bihar al-Anwar, v. 77, p. 211, no. 1]

2- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : الحياءُ مِفْتاحُ كُلِّ الخَيرِ

2- Imam Ali (a.s.) said, 'Modesty is the key to all goodness.'[Ghurar al-Hikam, no. 340]

3- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : أعقَلُ النّاسِ أحْياهُم

3- Imam Ali (a.s.) said, 'The most intelligent person is the most modest one.'[Ghurar al-Hikam, no. 2900]

4- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : الحياءُ يَصُدُّ عنْ فِعْلِ القَبيحِ

4- Imam Ali (a.s.) said, 'Modesty prevents ugly actions.'[Ghurar al-Hikam, no. 1393]

5ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : سَبَبُ العِفَّةِ الحياءُ

5– Imam Ali (a.s.) said, ‘The means to chastity is modesty.’[Ghurar al-Hikam, no. 5527]

Modesty and Faith

الحَياءُ وَالإيمانُ

7ـ . . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إنّ لِكُلّ دِينٍ خُلُقا ، وإنّ خُلُقَ الإسلامِ الحياءُ

6– The Prophet (S) said, ‘Verily every religion has a natural disposition and the natural disposition of Islam is modesty.’[Kanz al-’Ummal, no. 5757]

8ـ . . الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : لا إيمانَ لِمَن لا حياءَ لَهُ

7– Imam al-Sadiq (a.s.) said, ‘There is no faith for the one who has no modesty.’[al-Kafi, v. 2, p. 106, no. 5]

Reprehensible Modesty [Shame]

الحَياءُ المَذمومُ

9ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : الحياءُ حياءانِ : حياءُ عَقْلٍ وحياءُ حُمْقٍ ، فحَياءُ العَقلِ العِلْمُ ، وحَياءُ الحُمْقِ الجَهْلُ.

8– The Prophet (S) said, ‘There are two types of modesty, modesty springing from the intellect, and a sense of shame arising from foolishness. As for the modesty of the intellect, it is knowledge, and as for the shame from foolishness, it is ignorance.’[Bihar al-Anwar, v. 77, p. 149, no. 75]

10ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : قُرِنَ الحياءُ بالحِرْمانِ

9– Imam Ali (a.s.) said, ‘Shame has been associated with deprivation.’[Ghurar al-Hikam, no. 6714]

11ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الحياءُ يَمْنَعُ الرِّزْقَ

10– Imam Ali (a.s.) said, ‘Shame prevents sustenance.’[Ghurar al-Hikam, no. 274]

12ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : مَنِ استَحيى مِن قَولِ الحَقِّ فهُو أحمَقُ

11– Imam Ali (a.s.) said, ‘One who is ashamed of speaking the truth is a fool.’[Ghurar al-Hikam, no. 8650]

The Consequences of Lack of Modesty

ما يَترَتَّبُ عَلى عَدَمِ الحَياءِ

13ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : لم‌يَبْقَ مِن أمْثالِ الأنْبياءِ (عَلَيهِم الّسَلامُ) إلّا قَولُ النّاسِ : إذا لَم تَسْتَحي فاصْنَعْ ما شِئْتَ .

12– The Prophet (S) said, ‘From the proverbs of the prophets (a.s.) only the following saying of the people has remained, “If you do not have modesty then do as you wish”.’[‘Uyun Akhbar ar-Ridha, v. 2, p. 56, no. 207]

14ـ ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : مَن لَم يَسْتَحي مِن النّاسِ لَم يَسْتَحي مِن اللّهِ سبحانَهُ .

13– Imam Ali (a.s.) said, ‘One who is not ashamed in front of people is not ashamed in front of Allah, Glory be to Him.[Ghurar al-Hikam, no. 9081]

Having Modesty with Allah

الاستِحياءُ مِنَ اللّهِ

15ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : اسْتَحْيِ مِن اللّهِ اسْتِحياءَكَ مِن صالِحي جيرانِكَ ؛ فإنّ فيها زِيادَةَ اليَقينِ .

14– The Prophet (S) said, ‘Be modest in front of Allah just like your modesty with your righteous neighbours, for verily modesty with Allah increases one’s conviction.’[Bihar al-Anwar, v. 78, p. 200, no. 28]

16ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : لِيَسْتَحي أحَدُكُم مِن مَلَكَيهِ اللَّذَينِ معَهُ ، كما يَسْتَحْيِي مِن رجُلَينِ صالِحَينِ

مِن جيرانِهِ، وهُما مَعهُ باللّيلِ والنّهارِ .

15– The Prophet (S) said, ‘Every one of you should be modest in front of his two angels that are with him, just as you would be modest with two righteous neighbours that are with you day and night.’[Kanz al–’Ummal, no. 5751]

17ـ الإمامُ الكاظمُ (عَلَيهِ الّسَلامُ) : اسْتَحْيوا مِن اللّهِ في سَرائرِكُم كما تَسْتَحْيونَ مِن النّاسِ في عَلانِيَتِكُم

16– Imam al–Kazim (a.s.) said, ‘Be modest with Allah when in private just as you are modest with people in public.’[Tuhaf al–’Uqul, no. 394]

The Peak of Modesty

غايَةُ الحَياءِ

18ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : غايَةُ الحياءِ أنْ يَسْتَحيِيَ المَرءُ مِن نَفْسِهِ

17– Imam Ali (a.s.) said, ‘The peak of modesty is for a man to be modest in the presence of his own self.’[Ghurar al–Hikam, no. 6369]

The Moral Lesson

The Moral Lesson العِبرَةُ

Taking Warning from Moral Lessons

الاتِّعاظِ بِالعِبَرِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): اِعتَبِروا؛ فَقَد خَلَتِ المَثُلاتُ في مَن كانَ قَبلَكُم

1– The Prophet (S) said, ‘Take lesson, for indeed the moral examples merely passed by your predecessors.’[Kanz al–Fawa’id, v. 2, p. 31]

2ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): يَنظُرُ المُؤمِنُ إلَى الدّنيا بِعَينِ الاعتِبارِ، ويَقتاتُ مِنها بِبَطنِ الاضطِرارِ

2– Imam Ali (a.s.) said, ‘The believer looks at the world with contemplative consideration, and only consumes thereof within the bounds of necessity.’[Nahjul Balaghah, Saying 267]

3ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن جَهِلَ قَلَّ اعتِبارُهُ

3– Imam Ali (a.s.) said, ‘The ignorant one rarely takes lesson [from experiences].’[Ghurar al-Hikam, no. 7837]

4ـ . . الإمامُ عليٌّ (عَلَيهِ السّلامُ): الاعتِبارُ مُنذِرٌ ناصِحٌ، مَن تَفَكَّرَ اعتَبَرَ، ومَنِ اعتَبَرَ اعتَزَلَ، ومَنِ اعتَزَلَ سَلِمَ

4– Imam Ali (a.s.) said, ‘The moral lesson is a sincere warner. Whoever contemplates takes lesson, and whoever takes the lesson on board keeps away from making the same mistake twice, and whoever keeps away remains safe.’[Bihar al-Anwar, v. 78, p. 92, no. 101]

5ـ . . الإمامُ عليٌّ (عَلَيهِ السّلامُ): الاعتِبارُ يَقودُ إلَى الرَّشادِ

5– Imam Ali (a.s.) said, ‘Drawing a lesson [from an experience] leads one to integrity of conduct.’[Bihar al-Anwar, v. 78, p. 92, no. 101]

6ـ . . الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَنِ اعتَبَرَ أبصَرَ، ومن أبصَرَ فَهِمَ، ومَن فَهِمَ عَلِمَ

6– Imam Ali (a.s.) said, ‘Whoever draws a lesson [from something] gains insight into it, and whoever gains insight into it comprehends it, and whoever comprehends it comes to know it for certain.’[Nahjul Balaghah, Saying 207]

Things that Must be Contemplated Upon and Drawn Lessons From

ما يَنبَغِي الاعتِبارُ بِهِ

7ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): في تَصاريفِ الدّنيا اعتِبارٌ

7– Imam Ali (a.s.) said, ‘There is a lesson to be taken from the vicissitudes of this world.’[Ghurar al–Hikam, no. 6453]

8ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لَوِ اعتَبَرتَ بِما أضَعتَ مِن ماضي عُمرِكَ لَحَفِظتَ ما بَقِيَ

8– Imam Ali (a.s.) said, ‘If only you drew lessons from all that you have lost in what has passed of your life you would look after what is left of it.’[Ghurar al–Hikam, no. 7589]

9ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): فاعتَبِروا بِما كانَ مِن فِعلِ اللّهِ بِإبليسَ؛ إذ أحبَطَ عَمَلَهُ الطَّويلَ، وَجَهدَهُ الجَهيدَ ((الجَميلَ .

9– Imam Ali (a.s.) said, ‘So take lesson from how Allah dealt with Satan when he thwarted his long years of good deeds, and all his hard work [because of his outright defiance of Allah].’[Nahjul Balaghah, Sermon 192]

10ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): فاعتَبِروا بِما أصابَ الأُمَمَ المُستَكبِرينَ مِن قَبلِكُم؛ مِن بأسِ اللّهِ وصَوْلاتِه ووَقائعِهِ ومَثُلاتِه.

10– Imam Ali (a.s.) said, ‘So take lesson from Allah’s intense force, His attacks, His blows and His exemplary punishmentsish that befell the arrogant nations before you.’[Nahjul Balaghah,]

11ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ما أكثَرَ العِبَرَ، وأقَلَّ الاعتِبارَ!

11– Imam Ali (a.s.) said, ‘How many the lessons, and how little the contemplation [upon them]!’[Nahjul Balaghah, Saying 297]

12ـ الإمامِ زينِ العابدينَ (عَلَيهِ الّسَلامُ): مِسكينٌ ابنُ آدَمَ ! لَهُ في كُلِّ يَومٍ ثَلاثُ مَصائبَ لا يَعتَبِرُ بِواحِدَةٍ مِنهُنَّ، ولَو اعتَبَرَ لَهانَت عَلَيهِ المَصائبُ وأمرُ الدُّنيا:

فَأمّا المُصيبَةُ الأُولى: فاليَومُ الَّذي يَنقُصُ مِن عُمرِهِ، وإنْ نالَهُ نُقصانٌ في مالِهِ اغتَمَّ بِهِ، والدِّرهَمُ يَخلُفُ عَنهُ وَالعُمرُ لا يَرُدُّهُ شيء.

والثانِيةُ: أنَّهُ يَستَوفي رِزقَهُ، فإن كانَ حَلالاً حُوسِبَ عَلَيهِ، وإن كانَ حَراماً عُوقِبَ عَلَيهِ.

والثّالِثَةُ أعظَمُ مِن ذلِكَ ـ قيلَ: وما هِيَ؟ قالَ ـ: ما مِن يَومٍ يُمسي إلّا وقَد دَنا مِنَ الآخِرَةِ مَرحَلَةً، لا يَدري عَلَى الجَنَّةِ أم عَلَى النّارِ؟!

12– Imam Zayn al–Abidin (a.s.) said, ‘Poor man! Every day he is given three trials whereof he does not even take lesson from a single one. If he contemplated and drew a lesson thereof, these trials and this world would cease to be of importance to him. The first trial is the very day which is deducted from his life – if it was a loss in his wealth that befell him, he would fall into great distress, even though the dirham [i.e. money] can always be substituted but the days of his life will never again return to him. The second trial is the way in which he goes to great lengths to procure the most sustenance, when he will have to account for it all if acquired by lawful means, and he will be punished for it all if acquired by unlawful means. The third trial is the greatest: every day that draws to an end has brought him a step closer to the Hereafter – whether to Paradise or Hellfire, he does not know!’[Bihar al–Anwar, v. 78, p. 160, no. 20]

The Benefits of Taking Lesson

ثَمَرَةُ الاعتِبارِ

13ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الاعتِبارُ يُثمِرُ العِصمَةَ

13– Imam Ali (a.s.) said, ‘Taking lesson [from past faults] results in immunity [from further faults].’[Ghurar al–Hikam, no. 879]

14ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): دَوامُ الاعتِبارِ يُؤَدّي إلَى الاستِبصارِ، ويُثمِرُ الازدِجارَ

14– Imam Ali (a.s.) said, ‘Continuously taking lessons gives rise to the faculty of insight, and brings about self–restraint.’[Ghurar al–Hikam, no. 5150]

15ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن كَثُرَ اعتِبارُهُ قَلَّ عِثارُهُ

15– Imam Ali (a.s.) said, ‘He who abundantly and frequently takes lessons [from his experiences] rarely stumbles.’[Ghurar al–Hikam, no. 8056]

The Mosque

The Mosque المَسجِد

The Mosque is the House of Allah

المَسجِدُ بَيتُ اللّهِ

1ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): علَيكُم بإتيانِ المَساجِدِ؛ فإنّها بُيوتُ اللّهِ في الأرضِ ، ومَن أتاها مُتَطَهّراً طَهَّرَهُ اللّهُ مِن ذُنوبِهِ وكُتِبَ مِن زُوّارِهِ فَأكثِرُوا فيها مِن الصَّلاةِ والدُّعاءِ.

1– Imam al-Sadiq (a.s.) said, 'It is incumbent upon you to attend the mosques, for verily they are the houses of Allah on earth. And whoever enters them having purified himself, Allah will purify him of his sins and will record him down as one of its frequenters, so perform many prayers and supplications therein.'[Amali al-Saduq, p. 293, no. 8]

Maintaining the Mosques

عِمارَةُ المَساجِدِ

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ وقد سَأَلَهُ أبو ذَرٍّ عن كَيفيّةِ عِمارَةِ المَساجِدِ ـ: لا تُرفَعُ فيها الأصواتُ ، ولا يُخاضُ فيها بالباطِلِ ، ولا يُشتَرى فيها ولا يُباعُ ، واترُكِ اللَّغوَ ما دُمتَ فيها ، فإن لَم تَفعَل فلا تَلُومَنَّ يَومَ القِيامَةِ إلّا نَفسَكَ.

2– The Prophet (S) was asked by Abu Dharr how to maintain the mosques, to which he replied, 'Voices should not be raised therein, nor engrossment in wrongdoing. There should be no buying or selling, and all vain talk must be shunned as long as you are inside. If you do not do this, then you will have no one to blame but yourself on the Day of Resurrection.'[Makarim al-Akhlaq, v. 2, p. 374, no. 2661]

3ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): مَن بَنى مَسجِداً بَنَى اللّهُ لَهُ بَيتا في الجَنَّةِ

3– Imam al-Sadiq (a.s.) said, 'He who builds a mosque, Allah will order a house to be built for him in Paradise.'[al-Kafi, v. 3, p. 378, no. 1]

Walking to the Mosques

المَشيُ إلَى المَساجِدِ

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن مَشى إلى مَسجِدٍ يَطلُبُ فيهِ الجَماعَةَ كانَ لَهُ بكُلِّ خُطوَةٍ سَبعونَ ألفَ حَسَنةٍ ، ويُرفَعُ لَهُ مِن الدَّرَجاتِ مِثلُ ذلكَ ، وإن ماتَ وهُو على ذلكَ وكَّلَ اللّهُ بهِ سَبعينَ ألفَ مَلَكٍ يَعُودُونَهُ في قَبرِهِ ، ويُؤنِسُونَهُ في وَحدَتِهِ ، ويَستَغفِرُونَ لَهُ حتّى يُبعَثَ.

4– The Prophet (S) said, 'He who walks to a mosque asking people to join him along the way gets the equivalent of seventy thousand good deeds for every step he takes, and he is raised as many levels, and if he dies on the way, Allah assigns seventy thousand angels to visit him in his grave to keep him company in his loneliness and to seek forgiveness for him until the day he is raised again.'[Bihar al–Anwar, v. 76, p. 336, no. 1]

Sitting in the Mosque

الجُلوسُ فِي المَسجِدِ

5ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): يا أبا ذَرٍّ ، إنّ اللّهَ تعالى يُعطِيكَ مادُمتَ جالِساً في المَسجِدِ بِكُلِّ نَفَسٍ تَنَفَّستَ دَرَجةً في الجَنَّةِ ، وتُصَلِّي علَيكَ الملائكةُ ، وتُكتَبُ لَكَ بِكُلِّ نَفَسٍ تَنَفَّستَ فيهِ عَشرُ حَسَناتٍ ، وتُمحى عنكَ عَشرُ سَيِّئاتٍ.

5– The Prophet (S) said, 'O AbU Dharr, verily for as long as you remain seated in the mosque Allah, most High, will grant you an extra level in Paradise for every breath you take, the angels send salutations on you, and ten good deeds are recorded and ten evil deeds wiped away for every breath you take therein.'[Bihar al–Anwar, v. 77, p. 85, no. 3]

Neighbouring the Mosque and Praying Therein

جِوارُ المَسجِدِ وَالصَّلاةُ فيهِ

6ـ الإمامِ عليٍّ (عَلَيهِ الّسَلامُ): لا صَلاةَ لِجارِ المَسجِدِ إلّا في المَسجِدِ، إلّا أنيكونَ لَهُ عُذرٌ أو بِهِ عِلَّةٌ، فقيلَ: ومَن جارُ المَسجِدِ يا أميرَ المؤمنينَ ؟ قالَ: مَن سَمِعَ النِّداءَ .

6– Imam Ali (a.s.) said, 'The prayer of one who lives neighbouring the mosque [yet prays at home] is null and void unless he prays inside the mosque, except if he has an excuse or if he is sick.' When asked who was considered as neighbouring the mosque, he replied, 'Anyone who hears the call to prayer.'[Bihar al-Anwar, v. 83, p. 379, no. 47]

7- الإمامُ عليٌّ (عَلَيهِ السَّلامُ): حَريمُ المَسجِدِ أربَعونَ ذِراعاً، والجِوارُ أربَعونَ داراً مِن أربعَةِ جَوانِبِها

7– Imam Ali (a.s.) said, 'The sanctuary of the mosque extends to forty cubits[1], and its neighbouring precinct extends to forty houses on all four sides.'[al-Khisal, p. 544, no. 20]

Etiquettes of the Mosque

آدابُ المَساجِدِ

8- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن أكَلَ هذهِ البَقلَةَ المُنتِنَةَ [يَعني الثُّومَ [فلا يَقرَبْ مَسجِدَنا ، فأمّا مَن أكَلَهُ ولَم يأتِ المَسجِدَ فلا بَأسَ.

8– The Prophet (S) said, 'Whoever has eaten this pungent herb [i.e. garlic] should not approach our mosque. As for one who has eaten it and does not come to the mosque [as a result], there is no blame on him for it.'[Bihar al-Anwar, v. 84, p. 9, no. 83]

9- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا تَجعَلُوا المَساجِدَ طُرُقاً حتّى تُصَلُّوا فيها رَكعتَينِ

9– The Prophet (S) said, 'Do not use the mosques as mere passageways until you have prayed two units of prayer therein.'[Amali al-Saduq, p. 344, no. 1]

1. dhira'a: cubit – unit of measurement between 0.6 and 0.8 metres (ed.)

Music

Music[1] الغِناءُ

Music

الغِناءُ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ اللّهَ بَعَثَني رَحمَةً للعالَمينَ، ولأِمحَقَ المَعازِفَ والمَزاميرَ وأُمورَ الجاهِلِيّةِ

1– The Prophet (S) said, ‘Verily Allah, Mighty and Exalted, sent me as a mercy to the worlds, and in order to eradicate string instruments, the flute and others pre-Islamic pagan practices.’[Bihar al-Anwar, v. 79, p. 250, no. 2]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): صَوتانِ مَلعونانِ فِي الدنيا والآخِرَةِ: مِزمارٌ عندَ نِعمَةٍ، ورَنَّةٌ عندَ مُصيبَةٍ

2– The Prophet (S) said, ‘Two sounds are cursed in this world as well as in the Hereafter: the sound of the flute played [in celebration] for a bounty, and the twang [of string instruments played] during a calamity.’[Kanz al-’Ummal, no. 40661]

3ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): الغِناءُ مِمّا أوعَدَ اللّهُ عَزَّوجلَّ علَيهِ النارَ، وهُو قَولُهُ عَزَّوجلَّ: «ومِنَ الناسِ مَن يَشْتَري لَهْوَ الحَديثِ لِيُضِلَّ عن سَبيلِ اللّهِ بِغَيْرِ عِلْمٍ ويَتَّخِذَها هُزُواً أُولئكَ لَهُم عَذابٌ مُهينٌ»

3– Imam al-Sadiq (a.s.) said, ‘Singing (or music) is one of the things that Allah, Mighty and Exalted, has threatened to requite with the Fire, and this is the purport of Allah’s verse: ***“Among the people is he who buys diversionary words that he may lead*** [***people***] ***astray from Allah’s way without any knowledge, and he takes it in derision.”***[***Qur’an 31:6***]

The Effects Engendered by Music

ميراثُ الغِناءِ

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الغِناءُ رُقْيَةُ الزِّنا

4– The Prophet (S) said, ‘Music is a charm of adultery.’[Bihar al-Anwar, v. 79, p. 247, no. 26]

5ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ثلاثٌ يُقسِينَ القَلبَ: استِماعُ اللهوِ، وطَلَبُ الصَّيدِ، وإتيانُ بابِ السُّلطانِ. .

5– The Prophet (S) said, ‘Three things harden the heart: listening to diversionary words (lahw)2, seeking [game] to hunt, and frequenting the sultan.’[Bihar al–Anwar, v. 79, p. 252, no. 6]

6ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): الغِناءُ يُورِثُ النِّفاقَ

6– Imam al–Sadiq (a.s.) said, ‘Music engenders hypocrisy.’[Bihar al–Anwar, v. 79, p. 241, no. 7]

1. The Arabic word ghina’ lexically means ‘singing’ but has been translated in juristic books to denote music in general because of the connotations suggested in the prophetic traditions (ed.)
2. lahw: translated as ‘diversionary talk’ in the translation of the [, and often interpreted as music in exegeses of the [(ed.)

The Muslim Community

The Muslim Community الأُمَّة

The Status of the Muslim Community

مَنزِلَةُ الأُمَّةِ الإسلامِيَّةِ

1– رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أُمّتي أُمّةٌ مُبارَكَةٌ، لا يُدْرى أوَّلُها خَيْرٌ أو آخِرُها خَيْرٌ.

1– The Prophet (S) said, ‘Mine is a blessed community – whether its first is the better or its last is unknown.’[Kanz al–’Ummal, no. 34451]

2– رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أُمَّتي هذهِ أُمّةٌ مَرْحومةٌ.

2– The Prophet (S) said, ‘This community of mine is had mercy upon by Allah.’[Ibid. no. 34452]

3– رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّكُمْ تُتِمُّونَ سَبْعينَ أُمّةً ،أنتُمْ خَيْرُها وأكْرَمُها علَى اللّهِ.

3– The Prophet (S) said, ‘Surely you complete seventy communities, of which you are the best and the most honoured before Allah.’[Ibid. no. 34462]

4– رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): بَشِّرْ هذهِ الأُمَّةَ بالسَّناءِ ، والدِّينِ ، والرِّفْعَةِ ، والنَّصْرِ ، والتَّمْكينِ في الأرضِ

4– The Prophet (S) said, ‘Give good news to this community of exaltedness, religion, superiority, victory and power in the land.’[Ibid. no. 34465]

The Best of the Muslim Community

أخيارُ الأُمَّةِ

5– رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): خَيْرُ أُمّتي أزْهَدُهُمْ فِي الدُّنْيا، وأرْغَبُهُمْ فِي الآخِرَةِ .

5– The Prophet (S) said, ‘The best of my community are the most abstemious in the world and the most desirous of the Hereafter.’[Tanbih al-Khawatir, v. 2, p. 123]

6– رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): خَيْرُ أُمّتي مَنْ هَدَمَ شَبابَهُ في طاعةِ اللّهِ ، وفَطَمَ نَفْسَهُ عَنْ لَذّاتِ الدُّنْيا وتَوَلَّهَ بالآخِرَةِ ، إنّ جَزاءهُ علَى اللّهِ أعلى مَراتِبِ الجنّةِ.

6– The Prophet (S) said, ‘The best of my community are those who spend away their youth in Allah’s obedience, wean themselves away from the worldly pleasures and are infatuated with the Hereafter. Surely their reward upon Allah is the highest levels of Paradise.’[Ibid. v. 2, p. 123]

7– رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): خَيْرُ أُمّتي مَن إذا سُفِهَ عَلَيْهِمْ احْتَمَلوا ، وإذا جُنِيَ عَلَيْهِمْ غَفَروا، وإذا أُوذُوا صَبَروا.

7– The Prophet (S) said, ‘The best of my community are those who when treated foolishly are tolerant, and when attacked they forgive, and when they are hurt are patient.’[Ibid. v. 2, p. 123]

Nails

Nails الأظفارُ

Clipping One’s Nails

الحَثُّ عَلى تَقليمِ الأظفارِ

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): تَقليمُ الأظفارِ يَمنَعُ الداءَ الأعظَمَ، و يُدِرُّ الرِّزقَ1

1– The Prophet (S) said, ‘Clipping one’s nails prevents the worst disease, and yields abundant sustenance.’[al-Kafi, v. 6, p. 490, no. 1]

ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): إنّما قَصُّ الأظفارِ لأنّها مَقِيلُ الشَّيطانِ، ومِنهُ يَكونُ النِّسيانُ2

2– Imam al-Baqir (a.s.) said, ‘Do cut your nails indeed for verily they are Satan’s resting place, and from him ensues forgetfulness.’[al-Kafi, v. 6, p. 490, no. 6]

ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إنّ أستَرَ وأخفى ما يُسَلَّطُ الشَّيطانُ مِن ابنِ آدَمَ أن صارَ أن يَسكُنَ تَحتَ الأظافيرِ3

3– Imam al-Sadiq (a.s.) said, ‘Verily the most hidden and subtle way that Satan has managed to gain control over man is that he has made himself an abode under his nails.’[al-Kafi, v. 6, p. 490, no. 7]

Enjoinment on Women of Leaving Their Nails (Long)

الحَثُّ عَلى تَركِ الأظافيرِ لِلنِّساءِ

ـ قال رسولُ اللّهِ ـ للرِّجالِ ـ: قُصُّوا أظافِيرَكُم، وللنِّساءِ: اُترُكْنَ فإنّهُ أزيَنُ لَكُنَّ4 . ـ

4– It is narrated in al-Kafi on the authority of al-Sakuni that the Prophet of Allah (S) said to men, ‘Cut your nails’, and to women, ‘Leave them for verily that is more beautiful for you.’[al-Kafi, v. 6, p. 490, p. 491, no. 15]

The Need

The Need الحاجَة

The Need

ذَمُّ طَلَبِ الحاجَةِ

1ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : امْنُنْ على مَن شِئْتَ تَكُنْ أميرَهُ ، واحْتَجْ إلى مَن شِئْتَ تَكُنْ أسيرَهُ ، واسْتَغْنِ عَمّن شِئتَ تَكُنْ نَظيرَهُ.

1– Imam Ali (a.s.) said, ‘Grant to whomsoever you please and you will be his emir; ask your need from whomsoever you please and you will be his prisoner; be free of need from whomsoever you please and you will be his equal.’[al-Khisal, p. 420, no. 14]

2ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : مَنِ احْتَجْتَ إلَيهِ هُنْتَ علَيهِ.

2– Imam Ali (a.s.) said, ‘Whoever you have sought your need from, you have lowered yourself in his eyes.’[Ghurar al-Hikam, no. 8610]

Granting Needs

قَضاءُ الحَوائِجِ

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَن مَشى في عَونِ أخيهِ ومَنْفعتِهِ فلَهُ ثَوابُ المُجاهِدينَ في سبيلِ اللّهِ.

3– The Prophet (S) said, ‘The one who endeavours to help his brother and benefit him has the reward of the warriors in the way of Allah.’[Thawab al-A’amal, p. 340, no. 1]

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَن قضى لأخيهِ المؤمنِ حاجَةً كانَ كمَنْ عَبدَ اللّهَ دَهرَهُ. .

4– The Prophet (S) said, ‘The one who grants the need of a fellow believing brother is as one who has worshipped Allah his entire life.’[Amali al-Tusi, p. 481, no. 1051]

5ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : مَن سَعى في حاجَةِ أخيهِ المسلمِ ـ طَلَبَ وَجْهَ اللّهِ ـ كَتبَ اللّهُ عزّوجلّ لَهُ ألفَ ألفِ حَسَنَةٍ.

5– Imam al-Sadiq (a.s.) said, ‘The one who strives for the sake of Allah to fulfil the need of his Muslim brother, Allah has written for him a million good deeds.’[al-Kafi, v. 2, p. 197, no. 6]

6ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : مَن كانَ في حاجَةِ أخيهِ المؤمنِ المسلمِ كانَ اللّهُ في حاجَتِهِ ما كانَ في حاجَةِ أخيهِ.

6– Imam al-Sadiq (a.s.) said, ‘The one who engages himself in fulfilling the need of his Muslim brother, Allah fulfils his need as long as he remains engaged in fulfilling the need of his brother.’[Amali al-Tusi, p. 97, no. 147]

7ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : قالَ اللّهُ عزّوجلّ : الخَلقُ عِيالي، فأحَبُّهُم إلَيَّ ألْطَفُهُم بهِم، وأسْعاهُم في حَوائجِهِم

7– Imam al-Sadiq (a.s.) said, ‘Allah said, ‘[My] Creatures are my dependants, the most beloved ones to Me are those who are the kindest to each other and strive to fulfil others’ needs.’[al-Kafi, v. 2, p. 199, no. 10]

8ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : الماشي في حاجَةِ أخيهِ كالسّاعي بينَ الصَّفا والمَرْوَةِ

8– Imam al-Sadiq (a.s.) said, ‘The one who strives to fulfil the need of his brother is like the one who runs between al-Safa and al-Marwa [al-Safa and al-Marwa: hills in Makkah. Running between them seven times is among the obligatory acts performed during the obligatory pilgrimage (Hajj) (ed.)’[Tuhaf al-’Uqul, no. 303]

9ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : مَن قَضى لأخيهِ المؤمنِ حاجَةً قضى اللّهُ عزّوجلّ لَهُ يَومَ القِيامَةِ مِائةَ ألف حاجَةٍ مِن ذلكَ ، أوَّلُها الجَنّةُ.

9– Imam al-Sadiq (a.s.) said, ‘The one who grants the need of his believing brother, Allah will grant him one hundred thousand of his needs on the Day of Resurrection, the first of them being Paradise.’[al-Kafi, v. 2, p. 193, no. 1]

10ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : لَقَضاءُ حاجَةِ امْرئٍ مؤمنٍ أحَبُّ إلى (اللّهِ) مِن عِشرينَ حِجّةً ، كُلُّ حجّةٍ يُنْفِقُ فيها صاحِبُها مائةَ ألفٍ .

10– Imam al-Sadiq (a.s.) said, ‘Verily granting the need of a fellow believer is more beloved to Allah than twenty obligatory pilgrimages (Hajj) wherein each Hajj the pilgrim donates one hundred thousand (dinars or dirhams).’[al-Kafi, v. 2, p. 193, no. 4]

The One Who Refrains from Granting the Need of His Brother

مَنِ امتَنَعَ عَن قَضاءِ حاجَةِ أخيهِ

11- الإمامُ الباقرُ (عَلَيهِ السّلامُ) : أيُّما مسلمٍ أتى مسلماً ـ زائراً أو طالِبَ حاجَةٍ وهُو في مَنزِلِهِ ـ فاستَأذَنَ لَه ولَم يَخْرُجْ إلَيهِ ، لَم يَزَلْ في لَعْنَةِ اللّهِ عزّوجلّ حتّى يَلْتَقِيا.

11– Imam al-Baqir (a.s.) said, 'Whichever Muslim comes to another Muslim's home to visit or to seek a need, and asks permission to enter but he does not come out [to meet him], the curse of Allah will continuously be upon that Muslim [host] until they both meet again.'[al-Kafi, v. 2, p. 365, no. 4]

12- الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : مَن سألَهُ أخوهُ المؤمنُ حاجَةً مِن ضُرٍّ فمَنَعَهُ مِن سَعةٍ وهُو يَقْدِرُ علَيها ـ مِن عِندِهِ أو مِن عندِ غَيرِهِ ـ حَشَرَهُ اللّهُ يَومَ القِيامَةِ مَغْلولَةً يدُهُ إلى عُنُقِهِ حتّى يَفْرُغَ اللّهُ مِن حِسابِ الخَلقِ.

12– Imam al-Sadiq (a.s.) said, 'One who asks his believing brother a need in time of difficulty and he refuses him while being capable of fulfilling that need, either himself or through someone else, Allah will raise him on the Day of Resurrection in chains from his hands to his neck until Allah completes the account of all of creation.'[Bihar al-Anwar, v. 74, p. 287, no. 13]

13- الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : أيُّما رجُلٍ مِن شِيعَتِنا أتاهُ رجُلٌ مِن إخْوانِنا فاستَعانَ بِهِ في حاجَةٍ فلَم يُعِنْهُ وهُو يَقْدِرُ ، ابْتَلاهُ اللّهُ عزّوجلّ بأنْ يَقْضيَ حوائجَ عَدُوٍّ مِن أعْدائنا يُعذّبُهُ اللّهُ علَيهِ يَومَ القِيامَةِ.

13– Imam al-Sadiq (a.s.) said, 'Whichever one of our brothers comes to one of our followers (shi'aa) and seeks help from him regarding a need and he does not help him, Allah will afflict him by fulfilling the need of one of our enemies, and for that Allah will punish him on the Day of Resurrection.'[Thawab al-A'amal, p. 297, no. 1]

14- الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : أيُّما مؤمنٍ حَبَسَ مؤمنا عن مالِهِ وهُو مُحتاجٌ إلَيهِ لَم يَذُقْ واللّهِ مِن طَعامِ الجَنّةِ، ولا يَشْرَبُ مِن الرَّحيقِ المَخْتومِ.

14– Imam al-Sadiq (a.s.) said, 'Whichever believer withholds his wealth from another believer who is in need, by Allah he will not taste the food of Paradise and he will not drink from the sealed wine [of Paradise].'[Thawab al-A'amal, p. 287, no. 2]

Undertaking the Granting of Needs

المُبادَرَةُ إلى قَضاءِ الحَوائِجِ

15- الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : إنَّ الرّجُلَ لَيَسْألُني الحاجَةَ فأُبادِرُ بقَضائها ؛ مَخافَةَ أنْ يَسْتَغْنيَ عنها ، فلا يَجِدَ لَها مَوقِعا إذا جاءَتْهُ.

15– Imam al-Sadiq (a.s.) said, ‘Verily if a man requests from me a need that he has, I will undertake to grant it fearing that his need gets fulfilled and he will no longer find any use for me [in helping him].’[‘Uyun Akhbar ar-Ridha, v. 2, p. 179, no. 2]

The Etiquette of Seeking a Need

أدَبُ طَلَبِ الحاجَةِ

16ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : اللّهُمَّ لا تَجعَلْ بي حاجَةً إلى أحدٍ مِن شِرارِ خَلْقِكَ ، وما جَعَلْتَ بي من حاجَةٍ فاجْعَلْها إلى أحْسَنِهِم وَجْهاً ، وأسْخاهُم بها نَفْساً ، وأطْلَقِهِم بها لِساناً ، وأقلّهِم علَيَّ بها مَنّاً.

16– Imam Ali (a.s.) said, ‘O Allah please do not make me require a need from bad people from among Your creation, and whatever You make me need, let it be from those with the most beautiful [happiest] faces, who are the most open-handed, have the most eloquent tongues and the least likely to remind me of their favour.’[Bihar al-Anwar, v. 78, p. 56, no. 111]

17ـ الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ) ـ لِمَن قالَ بحَضْرَتِهِ: اللّهُمَّ أغْنِني عَن خَلْقِكَ ـ : لَيس هكذا ، إنّما النّاسُ بالنّاسِ، ولكِنْ قُل:اللّهُمَّ أغْنِني عنشِرارِ خَلْقِكَ.

17– Someone once said in the presence of Imam Zayn al-Abidin (a.s.), ‘O Allah, free me of need from Your creation’. The Im?m immediately responded, ‘Not like that! People are in need of each other, rather say, ‘O Allah, free me of need from the bad people from among Your creation.’[Tuhaf al-’Uqul, no. 278]

18ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ) : إنّما مَثَلُ الحاجَةِ إلى مَن أصابَ مالَهُ حَديثا كمَثَلِ الدِّرْهَمِ في فَمِ الأفْعى : أنتَ إلَيهِ مُحْوِجٌ وأنتَ مِنها على خَطَرٍ .

18– Imam al-Baqir (a.s.) said, ‘Verily the example of one who is in need from someone who has recently attained wealth is that of a dirham [coin] in the mouth of a viper. You are in need of it but at the same time you are in danger of the viper.’[Tuhaf al-’Uqul, no. 294]

Negligence

Negligence الغَفلَةُ

Caution against Negligence

التَّحذيرُ مِنَ الغَفلَةِ

1ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الغَفلَةُ ضَلالَةٌ ..

1– Imam Ali (a.s.) said, ‘Negligence is deviation [from the straight path].’[Ghurar al-Hikam, no. 196]

2ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): فَيالَها حَسرَةً على كُلِّ ذِي غَفلَةٍ أن يكونَ عُمُرُهُ علَيهِ حُجّةً، وأن تُؤَدّيَهُ أيّامُهُ إلَى الشِّقوَةِ!

2– Imam Ali (a.s.) said, ‘Pitiable indeed is every negligent person that his whole life can be used as evidence against him and that his days lead him to wretchedness!’[Nahjul Balaghah, Sermon 64]

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): فَأَفِقْ أيُّها السامِعُ مِن سَكرَتِكَ، واستَيقِظْ مِن غَفلَتِكَ، واختَصِر مِن عَجَلَتِكَ..

3– Imam Ali (a.s.) said, ‘So come to your senses, O listener, from your intoxication, wake up from your neglect, and reduce your hasty activity.’[Nahjul Balaghah, Sermon 153]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أيُّها الناسُ غيرُ المَغفولِ عَنهُم، والتارِكونَ المَأخوذَ مِنهُم، مالي أراكُم عنِ اللّهِ ذاهِبينَ، وإلى غيرِهِ راغِبينَ ؟!

4– Imam Ali (a.s.) said, ‘O people who are not neglected [by Allah] and yet who neglect that which will be taken to account from them – how is it that I see you moving away from Allah and longing for others?!’[Nahjul Balaghah, Sermon 175]

5ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): كَم مِن غافِلٍ يَنسِجُ ثَوباً لِيَلبَسَهُ وإنّما هُو كَفَنُهُ! ويَبنِي بَيتا لِيَسكُنَهُ وإنّما هو مَوضِعُ قَبرِهِ!

5– Imam Ali (a.s.) said, ‘How many a negligent person weaves himself a garment in order that he might wear it whilst in reality it is his burial shroud, and who builds himself a house in which he may live but which is in fact his grave.’[Bihar al-Anwar, v. 77, p. 401, no. 26]

6ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إن كانَ الشيطانُ عَدُوّاً فالغَفلَةُ لِماذا ؟

6– Imam al-Sadiq (a.s.) said, ‘If Satan is indeed an enemy, then why the negligence?!’[Bihar al-Anwar, v. 78, p. 190, no. 1]

That Which Prevents Negligence

ما يَمنَعُ الغَفلَةَ

7ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): يا أباذرٍّ، هُمَّ بالحَسَنَةِ وإن لم تَعمَلْها ؛ لِكيلا تُكتَبَ مِن الغافِلينَ

7– The Prophet (S) said, ‘O Abu Dharr, intend to perform good actions even if you do not actually manage to perform them, so that you are not included amongst the negligent.’[Makarim al-Akhlaq, v. 2, p. 378, no. 2661]

8ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): بِدَوامِ ذِكرِ اللّهِ تَنجابُ الغَفلَةُ

8– Imam Ali (a.s.) said, ‘Through constant remembrance of Allah is negligence dispelled.’[Ghurar al-Hikam, no. 4269]

9ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنَّ مَن عَرَفَ الأيّامَ لم يَغفُلْ عنِ الاستِعدادِ

9– Imam Ali (a.s.) said, ‘Verily the one who knows the vicissitudes of time will not neglect preparation.’[al-Tawhid, p. 74, no. 27]

10ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): أيّما مُؤمِنٍ حافَظَ علَى الصَّلَواتِ المَفروضَةِ فَصَلاّها لِوَقتِها فَلَيسَ هذا مِن الغافِلينَ

10– Imam al-Baqir (a.s.) said, ‘Verily any believer who is mindful of the obligatory prayers and prays them on time is not of the negligent ones.’[al-Kafi, v. 3, p. 270, no. 14]

The Distinguishing Characteristics of a Negligent Person

عَلاماتُ الغافِلِ

11ـ لُقمانُ (عَلَيهِ الّسَلامُ) ـ لابنِهِ وهو يَعِظُهُ ـ: يابُنَيَّ، لِكُلِّ شَيءٍ علامةٌ يُعرَفُ بها ويُشهَدُ علَيها ... وللغافِلِ ثلاثُ علاماتٍ: السَّهوُ، واللَّهوُ، والنِّسيانُ.

11– Luqman (a.s.) said to his son, exhorting him: ‘O my son, everything has a distinguishing characteristic by which it is recognised and witnessed … the negligent person has three distinguishing characteristics: absent-mindedness, amusement, and forgetfulness.’[al-Khisal, p. 121, no. 113]

12ـ . . الإمامُ الحسنُ (عَلَيهِ الّسَلامُ): الغَفلَةُ تَركُكَ المَسجِدَ، وطاعَتُكَ المُفسِدَ

12– Imam al-Hasan (a.s.) said, ‘Negligence is [manifest] in your abandonment of the mosque and in your obedience of the corrupt.’[Bihar al-Anwar, v. 78, p. 115, no. 10]

The Effects of Negligence

آثارُ الغَفلَةِ

13ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن طالَت غَفلَتُهُ تَعَجَّلَت هَلَكَتُهُ

13– Imam Ali (a.s.) said, 'He who prolongs his negligence hastens his own destruction.'[Ghurar al-Hikam, no. 8318]

14ـ .. الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن غَلَبَت علَيهِ الغَفلَةُ ماتَ قَلبُهُ

14– Imam Ali (a.s.) said, 'The one who is overcome by negligence, his heart is dead.'[Ghurar al-Hikam, no. 8430]

15ـ .. الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): دَوامُ الغَفلَةِ يُعمِي البَصيرَةَ

15– Imam Ali (a.s.) said, 'Continued negligence blinds insight.'[Ghurar al-Hikam, no. 5146]

16ـ .. الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إيّاكَ والغَفلَةَ والاغتِرارَ بالمُهلَةِ ؛ فإنّ الغَفلَةَ تُفسِدُ الأعمالَ

16– Imam Ali (a.s.) said, 'Beware of negligence and delusion about the respite [that you have been given], for indeed negligence ruins deeds.'[Ghurar al-Hikam, no. 2717]

The Praise of Feigning Negligence (or Ignorance)

مَدحُ التَّغافُلِ

17ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنّ العاقِلَ نِصفُهُ احتِمالٌ، ونِصفُهُ تَغافُلٌ

17– Imam Ali (a.s.) said, 'Verily the man of intellect tolerates [others' ignorance] half of the time and feigns ignorance himself the other half.'[Ghurar al–Hikam, no. 2378]

18ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مِن أشرَفِ أعمالِ (أحوالِ) الكَريمِ غَفلَتُهُ عمّا يَعلَمُ

18– Imam Ali (a.s.) said, 'One of the noblest deeds of a kind person is feigning ignorance of that which he knows already.'[Nahjul Balaghah, Saying 222]

19ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): صَلاحُ حالِ التَّعايُشِ والتَّعاشُرِ مِلْءُ مِكيالٍ: ثُلثاهُ فِطنَةٌ وثُلثُهُ تَغافُلٌ . .

19– Imam al–Sadiq (a.s.) said, 'The proper way to maintain a state of coexistence and mutual intimacy with people is according to a set measure, two thirds of which are to know each other very well and a third of which is to feign ignorance of each other's faults.'[Tuhaf al–'Uqul, no. 359]

The Neighbour

The Neighbour الجَار

Neighbourliness

حُسنُ الجِوارِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : حُرمَةُ الجارِ على الإنسانِ كحُرمَةِ أُمِّهِ

1– The Prophet (S) said, 'One should revere his neighbour as he reveres his mother.'[Makarim al–Akhlaq, v. 1, p. 274, no. 834]

2ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ عندَ وفاتِهِ ـ : اللّهَ اللّهَ في جِيرانِكُم فإنَّهُم وَصيَّةُ نَبيِّكُم ، ما زالَ يُوصي بِهِمْ حتّى ظَنَنّا أنَّهُ سَيُوَرِّثُهُم.

2– Imam Ali (a.s.) said while on his deathbed, '[Fear] Allah and [keep] Allah in view in the matter of your neighbours, because they were the subject of your Prophet's advice. He continuously advised in their favour such that we thought he would allow them a share in inheritance.'[Nahjul Balaghah, Letter 47]

ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : حُسنُ الجِوارِ يُعمِّرُ الدِّيارَ ، ويَزيدُ في الأعْمارِ3

3– Imam Ali (a.s.) said, 'Neighbourliness causes the lands to thrive and increases life spans.'[al-Kafi, v. 2, p. 667, no. 8]

ـ الإمامُ الكاظمُ (عَلَيهِ الّسَلامُ) : ليسَ حُسنُ الجِوارِ كَفَّ الأذى ، ولكنْ حُسنُ الجِوارِ الصّبرُ على الأذى4

4– Imam al-Kazim (a.s.) said, 'Neighbourliness is not only to desist from annoying [one's neighbour], but also to forbear annoyance [from him].'[Tuhaf al-'Uqul, no. 409]

Annoying One's Neighbour

إيذاءُ الجارِ

ـ ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَن كانَ يُؤمنُ باللّهِ واليَومِ الآخِرِ فلا يُؤْذي جارَهُ5

5– The Prophet (S) said, 'Whoever believes in Allah and the Day of Resurrection must not annoy his neighbour.'[al-Kafi, v. 2, p. 667, no. 6]

ـ الإمامُ الرِّضا (عَلَيهِ الّسَلامُ) : ليسَ مِنّا مَن لَمْ يأمن جارُهُ بَوائقَهُ6

6– Imam Ar-Ridha' (a.s.) said, 'He is not of us whose neighbour is not safe from his troubles.'['Uyun Akhbar ar-Ridha, v. 2, p. 24, no. 2]

The Night Prayer

The Night Prayer صَلاةُ اللَّيل

The Virtue of the Night Prayer

فَضلُ صَلاةِ اللَّيلِ

1- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ما زالَ جَبرَئيلُ يُوصِيني بقيامِ اللَّيلِ حَتّى ظَنَنتُ أنَّ خِيارَ أُمَّتي لَن يَنامُوا مِنَ اللَّيلِ إلّا قليلاً.

1– The Prophet (S) said, 'The archangel Gabriel continuously advises me about standing for prayer in the night such that I really thought the good people in my community will never sleep.'[Amali al-Saduq, p. 349, no. 1]

2- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): رَحِمَ اللّهُ رَجلاً قامَ مِنَ الليلِ فَصلّى وأيقَظَ امرَأتَهُ فَصَلَّت، فإن أبَت نَضَحَ في وَجهِها الماءَ . رَحِمَ اللّهُ امرأةً قامَت مِنَ اللَّيلِ فَصَلَّت وأيقَظَت زَوجَها، فإن أبى نَضَحَت في وَجهِهِ الماءَ.

2– The Prophet (S) said, 'Allah has mercy on the man who wakes up in the night to pray, and wakes his wife so she too prays, and sprinkles water on her face if she refuses to get up. And Allah has mercy on the woman who wakes up in the night to pray, and wakes her husband to pray too, and sprinkles water on his face if he refuses to get up.'[Sunan Abi DawUd, p. 145]

3- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ العَبدَ إذا تَخَلّى بِسَيِّدِهِ في جَوفِ اللَّيلِ المُظلِمِ وناجاهُ، أثبَتَ اللّهُ النورَ في قَلبِهِ ... ثُمّ يقولُ جَلَّ جلالُهُ لِملائكَتِهِ: يا ملائكَتي، أُنظُرُوا إلى عَبدِي، فقد تَخَلّى بي في جَوفِ اللَّيلِ المُظلِمِ والبطّالونَ لاهُونَ، والغافِلونَ نِيامٌ، اشهَدُوا أنّي قد غَفَرتُ لَهُ .

3– The Prophet (S) said, 'Verily when a servant withdraws to be alone with his Master in the middle of the dark night and intimately converses with Him, Allah places divine light into his heart...then He, Exalted be His Splendour, says to His angels, 'O My angels, look at My servant how he seeks solitude to be with Me in the middle of the dark night while the worthless ones remain heedless and the negligent ones sleep. Witness that verily I have forgiven him.'[Amali al-Saduq, p. 230, no. 9]

4- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): علَيكُم بقيامِ اللَّيلِ ؛ فإنّهُ دَأْبُ الصالِحِينَ قَبلَكُم، وإنَّ قيامَ اللَّيلِ قُربَةٌ إلى اللّهِ، ومَنهاةٌ عنِ الإثمِ.

4– The Prophet (S) said, 'You must get up for the night prayer, for verily it was the devoted practice of all righteous people before you, and verily the night vigil is a means of proximity to Allah and a prevention from sin.'[Kanz al-'Ummal, no. 21428]

5ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): قيامُ اللَّيلِ مَصَحَّةٌ لِلبَدَنِ، ومَرضاةٌ لِلرَّبِّ عَزَّ وجلَّ، وتَعَرُّضٌ للرَّحمَةِ، وتَمَسُّكٌ بأخلاقِ النَّبِيّينَ.

5– Imam Ali (a.s.) said, ‘Standing to pray in the night is conducive to the health of the body, is a source of pleasure for the Lord, exposes one to [the descent of] divine mercy, and is adherence to the moral virtues of the prophets.’[Bihar al-Anwar, v. 87, p. 143, no. 17]

6ـ عن الإمام عليّ (عَلَيهِ الّسَلامُ): ما تَرَكتُ صلاةَ اللَّيلِ منذُ سَمِعتُ قولَ النبيّ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): صلاةُ اللَّيلِ نُورٌ . فقالَ ابنُ الكَوّاءِ: ولا ليلةَ الهَرير ؟ قالَ: ولا ليلةَ الهَرِيرِ.

6– Imam Ali (a.s.) said, ‘I have never left the night prayer since I heard the Prophet (S) say that the night prayer is a light.’ Ibn al-Kawwa’ asked, ‘Not even on the night of al-Harir?’ [al-Harir: a celebrated battle between two tribes (ed.)] to which he replied, ‘Not even on the night of al-Harir.’[Bihar al-Anwar, v. 41, p. 17, no. 10]

7ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): شَرَفُ المُؤمِنِ صلاتُهُ بالليلِ، وعِزُّ المؤمِنِ كَفُّهُ عن أعراضِ الناسِ

7– Imam al-Sadiq (a.s.) said, ‘A believer’s dignity lies in his standing for the night prayer, and his honour lies in abstaining from [tarnishing] other people’s good reputations.’[al-Kafi, v. 3, p. 488, no. 9]

8ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): لا تَدَعْ قِيامَ اللَّيلِ، فإنَّ المَغبونَ مَن غُبِنَ قِيامَ اللَّيلِ

8– Imam al-Sadiq (a.s.) said, ‘Do not leave the night prayer, for verily the one who is truly duped is the one who has lost out on the night prayer.’[Ma’ani al-Akhbar, p. 342, no. 1]

9ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): ما مِن عَمَلٍ حَسَنٍ يَعمَلُهُ العَبدُ إلّا ولَهُ ثَوابٌ في القرآنِ إلّا صلاةَ اللَّيلِ؛ فإنَّ اللّهَ لَم يُبَيِّنْ ثَوابَها لِعَظيمِ خَطَرِها عندَهُ، فقالَ: «تَتَجافى جُنُوبُهم عَنِ المَضاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفاً وَ طَمَعاً وَ مِمَّا رَزَقْنَـهُمْ يُنفِقُونَ ـ فلا تَعْلَمُ نَفسٌ ما أُخْفِيَ لَهُم مِن قُرَّةِ أعْيُنٍ جَزاءً بِما كانوا يَعمَلونَ».

9– Imam al-Sadiq (a.s.) said, ‘Every single good deed that the servant carries out has a reward mentioned for it in the Qur’an except for the night prayer, for verily Allah has not expressed its reward because of the great significance it holds with Him. Thus, He says***, “Their sides vacate their beds to supplicate their Lord in fear and hope …No one knows what has been kept hidden for them of comfort as a reward for what they used to do”*** **[*Qur’an 32:16*]**.[Bihar al-Anwar, v. 8, p. 126, no. 27]

10ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): صلاةُ اللَّيلِ تُبَيِّضُ الوَجهَ، وصلاةُ اللَّيلِ تُطَيِّبُ الرِّيحَ، وصلاةُ اللَّيلِ تَجلِبُ الرِّزقَ

.

10– Imam al–Sadiq (a.s.) said, ‘The night prayer brightens one’s face, the night prayer fragrances one’s breath, and the night prayer attracts sustenance.’[‘Allal al–Shara’i’a, p. 363, no. 1]

That Which Causes One to be Deprived of the Opportunity to Perform the Night Prayer

ما يُوجِبُ الحِرمانَ من صلاةِ الليلِ

11ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ لِرَجُلٍ قالَ لَهُ: إنّي حُرِمتُ الصَّلاةَ بالليلِ ـ: أنتَ رَجُلٌ قد قَيَّدَتكَ ذُنوبُكَ

11– Imam Ali (a.s.) was asked by a man, ‘I have been deprived of [the opportunity to] pray in the night’, to which Im?m replied, ‘You are one whose sins have imprisoned you.’[al–Kafi, v. 3, p. 450, no. 34]

12ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنّ الرجُلَ لَيَكذِبُ الكِذبَةَ فيُحرَمُ بها صلاةَ اللَّيلِ

12– Imam al–Sadiq (a.s.) said, ‘Verily a man tells a lie and he is deprived of the nigh prayer as a result.’[‘Allal al–Shara’i’a, p. 362, no. 2]

The Recompense of One Who Intends to Perform the Night Prayer, but Stays Asleep

أجرُ مَن نَوى صَلاةَ اللَّيلِ وَ نامَ

13ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ما مِن عَبدٍ يُحَدِّثُ نفسَهُ بقيامِ ساعَةٍ مِنَ اللَّيلِ فَيَنامُ عنها إلّا كانَ نَومُهُ صَدَقَةً تَصَدَّقَ اللّهُ بها علَيهِ وكُتِبَ لَهُ أجرُ مانَوى.

13– The Prophet (S) said, ‘Every single servant who makes up his mind to wake up at a particular time in the night [to pray] but stays asleep, his sleep is considered charity that Allah accepts on his behalf, and the same reward for that which he intended is written down for him.’[Kanz al–’Ummal, no. 21475]

Oath-Taking

Oath-Taking الحَلف

Prohibition against Taking Oath By Allah Glory Be to Him

النَّهيُ عَنِ الحَلفِ بِاللّهِ سُبحانَهُ

1ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : لا تَحْلِفوا باللّهِ صادِقينَ ولا كاذِبينَ ؛ فإنّهُ عزّوجلّ يقولُ : «ولا تَجْعَلوا اللّهَ عُرْضَةً لأيْمانِكُم».

1– Imam al-Sadiq (a.s.) said, 'Do not take oath by Allah whether you are truthful or lying, for verily He says "Do not make Allah an obstacle, through your oaths."'[al-Kafi, v. 7, p. 434, no. 1]

Warning against False Oaths

التَّحذيرُ مِنَ الحَلفِ الكاذِبِ

2ـ ثواب الأعمال :قالَ اللّهُ عزّوجلّ : لا أُنيلُ رَحْمَتي مَن تَعرَّضَ للأيمانِ الكاذِبَةِ

2– It is narrated in Thawab al-A'amal that Allah says, 'I do not allow one who takes false oaths to obtain My mercy.'[Thawab al-A'amal, p. 261, no. 2]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إيّاكُم واليَمينَ الفاجِرَةَ ؛ فإنَّها تَدَعُ الدِّيارَ بَلاقِعَ مِن أهلِها

3– The Prophet (S) said, 'Beware of taking immoral oaths for verily they leave the houses empty of their tenants.'[Thawab al-A'amal, p. 270, no. 3]

4ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : مَن حَلَفَ على يَمينٍ وهُو يَعلمُ أ نّهُ كاذِبٌ فقَد بارَزَ اللّهَ عزّوجلّ . .

4– Imam al-Sadiq (a.s.) said, 'Whoever takes an oath knowing that he is lying, has surely waged war with Allah.'[Thawab al-A'amal, p. 269, no. 1]

5ـ . . الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : اليَمينُ الصَّبرُ الكاذِبَةُ تُورِثُ العَقِبَ الفَقْرَ

5– Imam al-Sadiq (a.s.) said, ‘Lying under oath subsequently brings about poverty.’[Bihar al-Anwar, v. 104, p. 209, no. 19]

How to Commit a Tyrant to Oath

كَيفيَّةُ تَحليفِ الظّالِمِ

6ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : أحْلِفوا الظّالِمَ إذا أرَدْتُم يَمينَهُ بأنّهُ بَريءٌ مِن حَولِ اللّهِ وقُوَّتِهِ ، فإنَّهُ إذا حَلَفَ بها كاذِبا عُوجِلَ العُقوبَةَ ، وإذا حَلَفَ باللّهِ الّذي لا إلهَ إلّا هُو لَم يُعاجَلْ ؛ لأ نّهُ قد وَحّدَ اللّهَ تعالى.

6– Imam al-Sadiq (a.s.) said, ‘Commit a tyrant to oath whenever you want his oath in a way that it is devoid of [the mention of] the power and strength of Allah, for verily if he falsely takes oath by it, his chastisement will be hastened, and if he takes oath by Allah whom there is no god but He, it will not be hastened because he has professed the unity of Allah, the all-High.’[Nahjul Balaghah, Saying 253]

Obedience

Obedience الطّاعَة

Obedience to Allah and Its Effects

طاعَةُ اللّهِ وآثارُها

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّهُ لا يُدرَكُ ما عِندَ اللّهِ إلّا بطاعَتِهِ

1– The Prophet (S) said, ‘Verily what is with Allah can only ever be attained through His obedience.’[Wasa’il al-Shi’ah, v. 11, p. 184, no. 2]

2ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): طاعَةُ اللّهِ مِفتاحُ كُلِّ سَدادٍ، وصَلاحُ كُلِّ فَسادٍ

2– Imam Ali (a.s.) said, ‘Obedience to Allah is the key to every efficient matter and the redressing of every immoral act.’[Ghurar al-Hikam, no. 6012]

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أجدَرُ الناسِ برَحمَةِ اللّهِ أقوَمُهُم بالطّاعَةِ

3– Imam Ali (a.s.) said, ‘The person most worthy of Allah’s mercy is the one most diligent in Allah’s obedience.’[Ghurar al-Hikam, no. 3192]

4ـ . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): علَيكُم بطاعَةِ مَن لا تُعذَرُونَ بجَهالَتِهِ .

4– Imam Ali (a.s.) said, ‘It is incumbent upon you to obey the One whom you hold no excuse to remain ignorant of.’[Bihar al-Anwar, v. 70, p. 95, no. 1]

5ـ . الإمامُ الهاديُّ (عَلَيهِ الّسَلامُ): مَن أطاعَ الخالِقَ لَم يُبالِ بسَخَطِ المَخلوقِ .

5– Imam al-Hadi (a.s.) said, ‘He who obeys the Creator is not bothered by the displeasure of the creation [i.e. other people].’[Bihar al-Anwar, v. 78, p. 366, no. 2]

People Who are Entitled to be Obeyed

مَن يَنبَغي طاعَتُهُم

6ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أطِعِ العاقِلَ تَغنَمْ، اِعْصِ الجاهِلَ تَسلَمْ

6– Imam Ali (a.s.) said, ‘Obey the intelligent man and you will gain, and disobey the ignorant man and you will remain safe.’[Ghurar al-Hikam, no. 2263-2264]

7ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أطِعِ العِلمَ واعْصِ الجَهلَ تُفلِحْ

7– Imam Ali (a.s.) said, ‘Obey knowledge and disobey ignorance and you will prosper.’[Ghurar al-Hikam, no. 2309]

8ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لا دِينَ لمَن دانَ بطاعَةِ المَخلوقِ ومَعصيَةِ الخالِقِ

8– Imam Ali (a.s.) said, ‘The religion of one who adheres to obeying creatures and disobeying the Creator does not count.’[‘Uyun Akhbar ar-Ridha, v. 2, p. 69, no. 318]

9ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): أطِعْ مَن فَوقَكَ يُطِعْكَ مَن دُونَكَ

9– Imam Ali (a.s.) said, ‘Obey one who is above you [in authority] and the one below you will obey you.’[Ghurar al-Hikam, no. 2475]

10ـ . . الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن تَواضَعَ قَلبُهُ للّهِ لَم يَسأمْ بَدَنُهُ مِن طاعَةِ اللّهِ

10– Imam Ali (a.s.) said, ‘He whose heart submits to Allah, his body never tires of Allah’s obedience.’[Bihar al-Anwar, v. 78, p. 90, no. 95]

11ـ . . الإمامُ الهاديُّ (عَلَيهِ السّلامُ): مَن جَمَعَ لَكَ وُدَّهُ ورَأيَهُ فَاجمَعْ لَهُ طاعَتَكَ

11– Imam al-Hadi (a.s.) said, ‘He who gives you both his affection and his good opinion is entitled to your giving him your obedience.’[Bihar al-Anwar, p. 365, no. 4]

People Who Must Not Be Obeyed

مَن لا يَنبَغي طاعَتُهُم

12ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن أرضى سُلطاناً بما يُسخِطُ اللّهَ خَرَجَ عن دِينِ اللّهِ عَزَّوجلَّ

12– The Prophet (S) said, ‘He who pleases a ruler with regard to something that displeases Allah excludes himself from the religion of Allah, Mighty and Exalted.’[‘Uyoun Akhbar al-Ridha, v. 2, p. 69, no. 318]

13ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): ألا فَالحَذَرَ الحَذَرَ مِن طاعَةِ ساداتِكم وكُبَرائكُمُ الَّذينَ تَكَبَّرُوا عن حَسَبِهِم، وتَرَفَّعُوا فَوقَ نَسَبِهِم ... ولا تُطِيعُوا الأدعِياءَ الذينَ شَرِبتُم بِصَفوِكُم كَدَرَهُم، وخَلَطتُم بِصِحَّتِكُم مَرَضَهُم، وأدخَلتُم في حَقِّكُم باطِلَهُم، وهُم أساسُ الفُسوقِ .

13– Imam Ali (a.s.) said, ‘Beware O beware of obeying your leaders and your elders who felt proud of their achievements and boasted about their lineage … and do not obey those who claim to be Muslims [but are hypocrites] whose filth you imbibe alongside your propriety, whose ailments you mix with your

healthiness, and whose wrongs you have allowed to infiltrate your rightful matters, while they are the very foundation of vice.’[Nahjul Balaghah, Sermon 192]

14ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن أطاعَ التَّوانِيَ ضَيَّعَ الحُقوقَ، ومَن أطاعَ الواشِيَ ضَيَّعَ الصَّدِيقَ

14– Imam Ali (a.s.) said, ‘He who obeys an indifferent person ends up losing his rights and he who obeys a traitor ends up losing his friends.’[Nahjul Balaghah, Saying 239]

Obligations

Obligations الفَرائِضُ

Enjoinment of Fulfilling Religious Obligations

الحَثُّ عَلى أداءِ الفَرائِضِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): اِعمَلْ بفَرائضِ اللّهِ تَكُن أتقَى الناسِ

1– The Prophet (S) said, ‘Perform the obligations [laid down by] Allah and you will become the most pious of people.’[al-Kafi, v. 2, p. 82, no. 4]

2ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): الفَرائضَ الفَرائضَ ! أدُّوها إلَى اللّهِ تُؤَدِّكُم إلَى الجَنَّةِ

2– Imam Ali (a.s.) said, ‘Obligations! Obligations! Fulfil them for Allah and it will lead you to Heaven.’[Nahjul Balaghah, Sermon 167]

3ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): اِجعَلُوا ما افتَرَضَ اللّهُ علَيكُم مِن طَلَبِكُم، وَاسألوهُ مِن أداءِ حَقِّهِ ما سَأَلَكُم

3– Imam Ali (a.s.) said, ‘Make your quest that which Allah has made obligatory upon you, and ask Him to [enable you to] fulfil the right of what He has asked of you.’[Nahjul Balaghah, Sermon 113]

4ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): خادِعْ نفسَكَ في العِبادَةِ، وارفُقْ بها ولا تَقهَرْها، وخُذْ عَفوَها ونَشاطَها، إلّا ما كانَ

مَكتوباً علَيكَ مِن الفَريضَةِ ؛ فإنّهُ لا بُدَّ مِن قَضائها وتَعاهُدِها عِندَ مَحَلِّها.

4– Imam Ali (a.s.) said, ‘Lure your soul to worship, and be lenient towards it, and do not force it. Accept its excuse and take advantage of its vitality, except what has been prescribed for you as an obligation; for they must be performed, and carried out at their right time.’[Nahjul Balaghah, Letter 69]

5ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لا عِبادَةَ كَأداءِ الفَرائضِ. .

5– Imam Ali (a.s.) said, ‘There is no worship like the performance of obligatory acts.’[Nahjul Balaghah, Saying 113]

6ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنّك إنِ اشتَغَلتَ بفَضائلِ النَّوافِلِ عَن أداءِ الفَرائضِ، فلَن يقومَ فَضلٌ تَكسِبُهُ بِفَرضٍ تُضَيِّعُهُ.

6– Imam Ali (a.s.) said, ‘If you were to preoccupy yourself with supererogatory acts instead of the obligatory, you will not gain a single merit by losing an obligation.’ [Ghurar al–Hikam, no. 3793]

7ـ الإمامُ الحسنُ (عَلَيهِ الّسَلامُ): إنّ اللّهَ عَزَّوجلَّ بِمَنِّهِ ورَحمَتِهِ لَمّا فَرَضَ عَليكُمُ الفَرائضَ لم يَفرِضْ علَيكُم لِحاجَةٍ مِنهُ إلَيهِ، بَل رَحمَةً مِنهُ إلَيكُم (علَيكُم) لا إلهَ إلّا هُو، لِيَميزَ الخَبيثَ مِن الطَّيِّبِ، ولِيَبتَلِيَ ما في صُدورِكُم، ولِيُمَحِّصَ ما في قُلوبِكُم .

7– Imam Husayn (a.s.) said, ‘When Allah with His Generosity and Benevolence made the obligations a duty upon you, He did not do so for a need He has for them. Rather, it is as a result of the Benevolence He has over you – there is no god but He – and in order to distinguish between the bad and the good, and to test what is in your chests, and to purify what is in your hearts.’[Bihar al–Anwar, v. 23, p. 99, no. 3]

8ـ الإمامُ زينُ العابدينَ (عَلَيهِ الّسَلامُ): مَن عَمِلَ بما افتَرَضَ اللّهُ علَيهِ فهُو مِن خَيرِ الناسِ.

8– Imam Zayn al–Abidin (a.s.) said, ‘Those who act according to what Allah has made obligatory are the best of people.[al–Kafi, v. 2, p. 81, no. 1]

9ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): قالَ اللّهُ تبارَكَ وتعالى: ما تَحَبَّبَ إلَيَّ عبدِي بِأحَبَّ ممّا افتَرَضتُ علَيهِ.

9– Imam al–Sadiq (a.s.) said, ‘Allah, Blessed and most High, said, ‘There is nothing more beloved to Me, through which My servant may endear himself to Me than through the duties I ask him to fulfil.’[al–

Kafi, v. 2, p. 82, no. 5]

That Which Allah Has Made Obligatory for People

ما فَرَضَ اللّهُ سُبحانَهُ عَلَى النّاسِ

10ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): إنّ اللّهَ تعالى فَرَضَ على أئمّةِ العَدلِ (الحقّ) أن يُقَدّرُوا أنفُسَهُم بِضَعَفَةِ الناس، كيلا يَتَبيَّغَ بالفَقيرِ فَقرُهُ.

10– Imam Ali (a.s.) said, ‘Allah, most High, has made obligatory upon the leaders of justice [truth] to equate themselves with the weak ones from among of people, so that the poor cannot be intimidated as a result of his poverty.’[Nahjul Balaghah, Sermon 209]

11ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): إنّ اللّهَ سبحانَهُ فَرَضَ في أموالِ الأغنياءِ أقواتَ الفُقَراءِ، فما جاعَ فَقيرٌ إلّا بما مُتِّعَ بِهِ غَنيٌّ.

11– Imam Ali (a.s.) said, ‘Allah, Glory be to Him, made the provisions of the poor incumbent upon the wealth of the rich; so no poor person goes hungry except as a result of what the rich person enjoys.’[Nahjul Balaghah, Saying 328]

12ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): فَرَضَ اللّهُ الإيمانَ تَطهيراً مِن الشِّركِ، والصلاةَ تَنزيهاً عنِ الكِبرِ، والزكاةَ تَسبيباً للرِّزقِ .

12– Imam Ali (a.s.) said, ‘Allah made faith incumbent in order to purify [people] from polytheism, and prayer to eliminate arrogance, and the alms-tax as a mediator for [the descent of] sustenance.’[Nahjul Balaghah, Saying 252]

13ـ . ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): إنّ اللّهَ فَرَضَ على جَوارِحِكَ كُلِّها فَرائضَ يَحتَجُّ بها علَيكَ يَومَ القِيامَةِ

13– Imam Ali (a.s.) said, ‘Allah has ordained a duty for all of your body parts, and they will be used as proofs and witnesses over you on the Day of Resurrection.’[Nahjul Balaghah, Saying 382]

The Sum of All Obligations

جَوامِعُ الفَرائِضِ

14ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): أمّا ما فَرَضَهُ اللّهُ سبحانَهُ في كتابِهِ فدَعائمُ الإسلامِ، وهِي خَمسُ دَعائمَ . وعلى هذهِ الفَرائضِ الخَمسِ بُنِيَ الإسلامُ، فَجَعَلَ سبحانَهُ لِكُلّ فَريضَةٍ مِن هذهِ الفَرائضِ أربَعةَ حُدودٍ لايَسَعُ أحَداً جَهلُها، أوَّلُها: الصلاةُ، ثُمّ الزكاةُ، ثُمّ الصيامُ، ثُمّ الحَجُّ، ثُمّ الوَلايَةُ، وهِي خاتِمَتُها والجامِعَةُ لِجَميعِ الفَرائضِ والسُّنَنِ .

14– Imam Ali (a.s.) said, ‘The limits of the greatest obligations that Allah has ordained upon His creation are five: prayer, the alms-tax (zakat), the obligatory pilgrimage (Hajj), fasting, and the guardianship [of those divinely appointed by Allah] (wilaya), which is the protector for the former four.’[Bihar al-Anwar, v. 68, p. 388, no. 39]

Obsence Language

Obsence Language الفُحشُ

Caution against the Use of Obscene Language

التَّحذيرُ مِنَ الفُحشِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ما كانَ الفُحشُ في شيءٍ قَطُّ إلّا شانَهُ، ولا كانَ الحَياءُ في شيءٍ قَطُّ إلّا زانَهُ

1– The Prophet (S) said, ‘No sooner does obscene language accompany something than it disgraces it, and no sooner does modesty accompany something than it adorns it.’[Bihar al-Anwar, v. 79, p. 111, no. 6]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ اللّهَ حَرَّمَ الجَنَّةَ على كُلِّ فَحّاشٍ بَذيءٍ، قَليلِ الحَياءِ، لا يُبالِي ما قالَ ولا ما قيلَ لَهُ.

2– The Prophet (S) said, ‘Allah has prohibited Heaven to those who use obscenity, vulgarity, lack shame, and are not concerned about what is said or not said to them.’[al-Kafi, v. 2, p. 323, no. 3]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ مِن شَرِّ عِبادِ اللّهِ مَن تُكرَهُ مُجالَسَتُهُ لِفُحشِهِ

3– The Prophet (S) said, ‘The most evil of the servants of Allah are those whose company is abhorred [by people] because of their obscenity.’[al-Kafi, v. 2, p. 325, p. 8]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ما أفحَشَ كريمٌ قَطُّ

4– Imam Ali (a.s.) said, ‘A person of dignity would never use obscene language.’[Ghurar al-Hikam, no. 9478]

5ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): إنَّ اللّهَ يُبغِضُ الفاحِشَ المُتَفَحِّشَ

5– Imam al-Baqir (a.s.) said, ‘Allah hates the user of obscene language and the one who is shameless with it.’[al-Kafi, v. 2, no. 324, no. 4]

6ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): قُولوا للناسِ أحسَنَ ما تُحِبُّونَ أن يُقالَ لَكُم ؛ فإنَّ اللّهَ يُبغِضُ اللَّعّانَ السَّبّابَ الطَّعّانَ علَى المؤمنينَ، الفاحِشَ المُتَفَحِّشَ، السائلَ المُلحِفَ.

6– Imam al-Baqir (a.s.) said, ‘Say unto people the best of what you would like them to say to you, for Allah hates the curser, swearer, and slanderer of believers, the user of obscene language and to do it shamelessly, and the importunate beggar.’[Bihar al-Anwar, v. 78, p. 181, no. 67]

7ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): سِلاحُ اللِّئامِ قَبيحُ الكلامِ

7– Imam al-Baqir (a.s.) said, ‘The weapon of the wicked is foul language.’[Bihar al-Anwar, v. 78, p. 185, no. 14]

8ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): الفُحشُ والبَذاءُ والسَّلاطَةُ مِن النِّفاقِ

8– Imam al-Sadiq (a.s.) said, ‘Obscene language, foulness, and impudence are all from hypocrisy.’[Bihar al-Anwar, v. 79, p. 113, no. 14]

9ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مَن خافَ الناسُ لِسانَهُ فهُو في النارِ

9– Imam al-Sadiq (a.s.) said, ‘A person whose [foul] tongue people dread is in the Fire [i.e. his place is the Fire].’ [al-Kafi, v. 2, p. 328, no. 3]

The Obscure Matter

The Obscure Matter الشُّبهَة

The Obscure Matter

الشُّبهَةِ

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنّما سُمِّيَت الشُّبهَةُ شُبهَةً لأ نّها تُشبِهُ الحَقَّ ، فأمّا أولياءُ اللّهِ فَضِياؤهُم فيها اليَقينُ1
ودَلِيلُهُم سَمتُ الهُدى ، وأمّا أعداءُ اللّهِ فَدُعاؤهُم فيها الضَّلالُ ودَليلُهُمُ العَمى.

1– Imam Ali (a.s.) said, 'The obscure matter has been termed obscure for the very fact that it resembles [and therefore obscures] the truth. The friends of Allah take recourse in conviction as their light therein and the direction of the right path itself as their guide, whereas the enemies of Allah use it to call [others] to deviation and blind following is their guide therein.'[Nahjul Balaghah, Sermon 38]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): اِحذَرُوا الشُّبهَةَ ؛ فإنّها وُضِعَت لِلفِتنَةِ2

2– Imam Ali (a.s.) said, 'Be on your guard against the obscure matter, for verily it has been set down in order to test [people].'[Nahj al-Sa'ada, v. 2, p. 320]

ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): الوُقوفُ عِندَ الشُّبهَةِ خَيرٌ مِن الاِقتِحامِ في الهَلَكَةِ وتَركُكَ حديثاً لم تَروِه خيرٌ مِن3
رِوايَتِكَ حديثاً لَم تُحصِهِ.

3– Imam al-Baqir (a.s.) said, 'Stopping in the face of an obscure matter is better than plunging headlong into disaster.'[A'alam al-Din, p. 301]

ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): أورَعُ الناسِ مَن وَقَفَ عِندَ الشُّبهَةِ4

4– Imam al-Sadiq (a.s.) said, 'The most pious of people is he who stops in the face of an obscure matter.'[al-Khisal, p. 16, no. 56]

Obligation to Abandon Obscure Matters

وُجوبُ تَركِ الشُّبُهاتِ

5ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): دَعْ ما يَرِيبُكَ إلى ما لا يَرِيبُكَ ، فَمَن رَعى حَولَ الحِمى يُوشِكُ أن يَقَعَ فيهِ

5– The Prophet (S) said, 'Leave that which fills you with doubts for that which does not, for the one who grazes around the fire risks falling into it.'[Tanbih al-Khawatir, v. 1, p. 52]

6ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): حَلالٌ بَيِّنٌ ، وحَرامٌ بَيِّنٌ ، وشُبُهاتٌ بَينَ ذلكَ ، فَمَن تَرَكَ الشُّبُهاتِ نَجا مِنَ المُحَرَّماتِ ، ومَن أخَذَ بِالشُّبُهاتِ ارتَكَبَ المُحَرَّماتِ وهَلَكَ مِن حيثُ لا يَعلَمُ.

6– The Prophet (S) said, 'The lawful is evidently clear, and the unlawful is evidently clear, and obscurities fall between these two. He who abandons these obscurities is saved from the prohibited things, whereas one who delves into obscurities also ends up committing prohibited acts and falls into disaster whence he knows not.'[al-Kafi, v. 1, p. 68, no. 10]

Old Age

Old Age الشَّيب

Old Age

الشَّيبُ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الشَّيخُ شابٌّ على حُبِّ أنيسٍ، وطُولِ حَياةٍ ، وكَثرَةِ مالٍ

1– The Prophet (S) said, 'The old man is a youth when it comes to his love for his intimate one, his long life and his Abundant wealth.'[Bihar al-Anwar, v. 77, p. 174, no. 9]

2ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): المَشِيبُ رسولُ المَوتِ

2– Imam Ali (a.s.) said, ‘Gray hair is the herald of death.’[Ghurar al-Hikam, no. 1202]

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): كَفى بالشَّيبِ نَذيراً

3– Imam Ali (a.s.) said, ‘Old age suffices as a warning.’[Ibid. no. 7019]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): وَقارُ الشَّيبِ أحَبُّ إلَيَّ مِن نَضارَةِ الشَّبابِ. .

4– Imam Ali (a.s.) said, ‘The dignified bearing that comes with old age is more beloved to me than the vigour of youth.’[Ibid. no. 10099]

5ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إذا شابَ العاقِلُ شَبَّ عَقلُهُ ، إذا شابَ الجاهِلُ شَبَّ جَهلُهُ. .

5– Imam Ali (a.s.) said, ‘When an intelligent man grows old, his intellect remains young [and sharp], and when the ignorant man grows old, his ignorance too remains young [and more reckless].’[Ibid. nos. 4169–4170]

6ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): أصبَحَ إبراهيمُ (عَلَيهِ الّسَلامُ) فَرَأى في لِحيَتِهِ شَيبا شَعَرَةً بَيضاءَ ، فقالَ: الحَمدُ للّهِ رَبِّ العالَمينَ الذي بَلَّغَني هذَا المَبلَغَ ولَم أعصِ اللّهَ طَرفَةَ عَينٍ.

6– Imam al-Baqir (a.s.) said, ‘Prophet Abraham (a.s.) woke up one morning to find old age in the form of a white hair in his beard, and said, ‘Praise be to Allah, the Lord of the worlds, Who has brought me to this ripe age in which I have never yet disobeyed Him for even the blink of an eye.’[‘Allal al-Shara’i’a, p. 104, no. 2]

7ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): ما رَأيتُ شَيئاً أسرَعَ إلى شيءٍ مِن الشَّيبِ إلَى المؤمنِ ، وإنّهُ وَقارٌ للمؤمِنِ في الدنيا ، ونورٌ ساطِعٌ يَومَ القِيامَةِ ، بِهِ وَقَّرَ اللّهُ تعالى خَليلَهُ إبراهيمَ (عَلَيهِ الّسَلامُ) ، فقالَ: ما هذا يا رَبِّ ؟ قالَ لَهُ: هذا وَقارٌ ، فقالَ: يا رَبِّ زِدني وَقاراً.

7– Imam al-Sadiq (a.s.) said, ‘I have never seen anything catch up with something faster than old age catches up with a believer, for verily it is a source of dignity for the believer in this world and a brilliant light for him on the Day of Resurrection. Allah, most High, honoured Abraham (a.s.) with it [old age], who said, ‘What is this, my Lord?’ to which Allah replied, ‘This is dignity’, so Abraham said, ‘O my Lord, increase me in dignity then.’[Amali al-Tusi, p. 699, no. 1492]

Enjoinment of Venerating the Old

الحَثُّ عَلى إجلالِ الكَبيرِ

8ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مِن إجلالِ اللّهِ إجلالُ ذي الشَّيبَةِ المُسلِمِ

8– The Prophet (S) said, ‘Venerating Allah includes venerating the old from among the Muslims.’[al-Kafi, v. 2, p. 165, no. 1]

9ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ مِن إجلالِي تَوقِيرَ الشَّيخِ مِن أُمَّتي

9– The Prophet (S) said, ‘Verily venerating me includes honouring the old men of my community.’[Kanz al-’Ummal, no. 6013]

10ـ الإمامُ الصّادقُ (عَلَيهِ السَّلامُ): عَظِّمُوا كِبارَكُم وصِلُوا أرحامَكُم . .

10– Imam al-Sadiq (a.s.) said, ‘Exalt the old ones from amongst you and maintain relations between your kin.’[al-Kafi, v. 2, p. 165, no. 3]

11ـ الإمامُ الصّادقُ (عَلَيهِ السَّلامُ): ليسَ مِنّا مَن لَم يُوَقِّرْ كبيرَنا ويَرحَمْ صَغِيرَنا . .

11– Imam al-Sadiq (a.s.) said, ‘One who neither honours our old nor has mercy on our young is not one of us.’[Ibid. no. 2]

Open Handedness

Open Handedness الجُود

Generosity

التَّرغيبُ بِالجُودِ

1ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : جُدْ بِما تَجِدُ تُحْمَدْ

1– Imam Ali (a.s.) said, ‘Be openhanded with whatever you find, and you will be commended.’[Ghurar al–Hikam, no. 4716]

2ـ لإمامُ عليٌّ (عَلَيهِ السّلامُ) : جُودُ الرّجُلِ يُحَبّبُهُ إلى أضْدادِهِ ، وبُخْلُهُ يُبَغّضُهُ إلى أولادِهِ

2– Imam Ali (a.s.) said, ‘Man’s open–handedness endears him to his opponents, and his stinginess makes him hated even by his children.’[Ibid. no. 4729]

3ـ لإمامُ عليٌّ (عَلَيهِ السّلامُ) : الجُودُ مِن كَرَمِ الطَّبيعةِ

3– Imam Ali (a.s.) said, ‘Open–handedness is of the nobility of [man’s] nature.’[al–Irshad, v. 1, p. 303]

4ـ لإمامُ عليٌّ (عَلَيهِ السّلامُ) : الجُودُ عِزٌّ مَوجودٌ

4– Imam Ali (a.s.) said, ‘Open–handedness is a present honour.’[Ghurar al–Hikam, no. 330]

5ـ الإمامُ الحسينُ (عَلَيهِ السّلامُ) : مَن جادَ سادَ .

5– Imam al–Husayn (a.s.) said, ‘He who is open–handed rules.’[Kashf al–Ghamma, v. 2, p. 242]

The Best Open–Handedness

أفضلُ الجودِ

6ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : أجْوَدُ النّاسِ مَن جادَ بنَفسِهِ ومالِهِ في سبيلِ اللّهِ .

6– The Prophet (S) said, ‘The most open–handed of people is he who gives freely of himself and his wealth in the way of Allah.’[Nawadir al–Rawandi, p. 20]

7ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : أفضَلُ الجُودِ ما كانَ عن عُسْرَةٍ .

7– Imam Ali (a.s.) said, ‘The best form of open–handedness is that expressed in spite of

hardship.’[Ghurar al-Hikam, no. 3185]

8ـ الإمامُ الحسينُ (عَلَيهِ السّلامُ) : إنّ أجْوَدَ النّاسِ مَن أعطى مَن لا يَرجو. .

8– Imam al-Husayn (a.s.) said, ‘The most open-handed of people is he who gives without expectation.’[Kashf al-Ghamma, v. 2, p. 242]

The Attributes of the Open-Handed Person

صِفَةُ الجَوادِ

9ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : لا يَكونُ الجَوادُ جَواداً إلّا بثَلاثةٍ : يَكونُ سَخِيّاً بمالِهِ على حالِ اليُسْرِ والعُسْرِ ، وأنْ يَبْذلَهُ للمُستَحِقِّ ، ويَرى أنَّ الّذي أخَذَهُ مِن شُكْرِ الّذي أسْدى إلَيهِ أكْثَرُ مِمّا أعْطاهُ.

9– Imam al-Sadiq (a.s.) said, ‘The open-handed cannot be considered open-handed unless he has three [attributes]: he is generous with his wealth both in times of ease as well as hardship, bestows it on the deserving, and finds the gratitude of the one he gave to greater than what he gave him.’[Bihar al-Anwar, v. 78, p. 231, no. 27]

Opinion

Opinion الرَّأي

That Which Renders an Opinion Valid

ما يوجِبُ إصابَةَ الرَّأيِ

1ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): الرَّأيُ مع الأناةِ ، وبِئسَ الظَّهيرُ الرأيُ الفَطيرُ.

1– Imam Ali (a.s.) said, 'The [valid] opinion comes from balanced judgment, whilst the impetuous and rash opinion is a vile foundation indeed.’[Bihar al-Anwar, v. 78, p. 81, no. 76]

ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): اِضرِبُوا بعضَ الرأيِ ببعضٍ يَتَوَلَّدْ مِنهُ الصَّوابُ2

2– Imam Ali (a.s.) said, 'Use some opinions to attack other opinions and the valid one will emerge thereof.'[Ghurar al-Hikam, no. 2567]

ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَنِ استَقبَلَ وُجوهَ الآراءِ عَرَفَ مَواقِعَ الخَطَأِ3

3– Imam Ali (a.s.) said, 'He who tackles all sides of an opinion will know where the pitfalls lie.'[Nahjul Balaghah, Saying 173]

ـ . الإمامُ عليٌّ (عَلَيهِ السّلامُ): أفضَلُ الناسِ رَأْياً مَن لا يَستَغنِي عن رَأيِ مُشِيرٍ4

4– Imam Ali (a.s.) said, 'The man with the best opinion is he who does not write off the need for a second opinion from someone else.'[Ghurar al-Hikam, no. 3152]

The Consequences of Obstinately Holding One's Own Opinion

آثارُ الاستِبدادِ بِالرَّأيِ

ـ . الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَنِ استَبَدَّ برأيِهِ هَلَكَ ، ومَن شاوَرَ الرِّجالَ شارَكَها في عُقُولِها5

5– Imam Ali (a.s.) said, 'He who obstinately holds his own opinion is ruined, and he who consults other people shares in their collective understanding.'[Nahjul Balaghah, Saying 161]

ـ . الإمامُ عليٌّ (عَلَيهِ السّلامُ): ما أُعجِبَ برأيِهِ إلّا جاهِلٌ6

6– Imam Ali (a.s.) said, 'Only an ignorant person is proud of his own opinion.'[Ghurar al-Hikam, no. 9471]

ـ . الإمامُ الصّادقُ (عَلَيهِ السّلامُ): المُستَبِدُّ برأيِهِ مَوقوفٌ على مَداحِضِ الزَّلَلِ7

7– Imam al-Sadiq (a.s.) said, 'The one who adamantly holds his own opinion has based it on a shaky and erroneous argument.'[Bihar al-Anwar, v. 75, p. 105, no. 41]

Opportunity

Opportunity الفُرصَةُ

Seize the Opportunity

إغتنم الفُرصَةَ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن فُتِحَ لَهُ بابٌ مِن الخَيرِ فَلْيَنتَهِزْهُ ؛ فإنّهُ لايَدرِي مَتى يُغلَقُ عَنهُ

1– The Prophet (S) said, ‘If a door of benevolence is open for someone, they should utilize it, for they do not know when it will close.’[Kanz al–’Ummal, no. 43134]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): تَركُ الفُرَصِ غُصَصٌ

2– The Prophet (S) said, ‘Leaving opportunities brings regret.’[Bihar al–Anwar, v. 77, p. 165, no. 2]

3ـ الإمام عليٌّ (عَلَيهِ الّسَلامُ): الفُرصَةُ تَمُرُّ مَرَّ السَّحابِ، فانتَهِزُوا فُرَصَ الخَيرِ

3– Imam Ali (a.s.) said, ‘Opportunity passes away quickly the way clouds pass.’[Nahjul Balaghah, Saying 21]

4ـ الإمام عليٌّ (عَلَيهِ الّسَلامُ): الفُرصَةُ سَريعَةُ الفَوتِ، وبَطِيئَةُ العَودِ

4– Imam Ali (a.s.) said, ‘Opportunity is quick to pass on, and slow to come back.’[Ghurar al–Hikam, no. 2019]

5ـ الإمام عليٌّ (عَلَيهِ الّسَلامُ): الفُرصَةُ غُنمٌ . ـ .

5– Imam Ali (a.s.) said, ‘Opportunity is a treasure.’[Ghurar al–Hikam, no. 194]

6ـ الإمام عليٌّ (عَلَيهِ الّسَلامُ): إضاعَةُ الفُرصَةِ غُصَّةٌ . ـ .

6– Imam Ali (a.s.) said, ‘Losing an opportunity is distressful.’[Nahjul Balaghah, Saying 118]

7ـ . الإمام عليٌّ (عَلَيهِ الّسَلامُ): الأُمورُ مَرهونَةٌ بأوقاتِها

7– Imam Ali (a.s.) said, ‘Matters are secured [depending] on their own time.’[Bihar al-Anwar, v. 77, p. 165, no. 2]

8ـ . الإمام عليٌّ (عَلَيهِ الّسَلامُ): مِن الخُرقِ المُعاجَلَةُ قبلَ الإمكانِ، والأناةُ بعدَ الفُرصَةِ

8– Imam Ali (a.s.) said, ‘Hastening before the possibility [of a matter] is clumsiness, as is delaying after an opportunity [arises].’[Nahjul Balaghah, Saying 363]

9ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مَنِ انتَظَرَ بمُعاجَلَةِ الفُرصَةِ مُؤاجَلَةَ الاستِقصاءِ سَلَبَتهُ الأيّامُ فُرصَتَهُ ؛ لأنّ مِن شَأنِ الأيّامِ السَّلبَ، وسَبيلُ الزَّمَنِ الفَوتُ.

9– Imam al-Sadiq (a.s.) said, ‘Whoever tarries despite the fleeting opportunity, [lengthening] his investigation into the matter, the [passing] days will snatch away the opportunity, because it is the nature of days to snatch away [opportunities], just as it is the path of time to pass away.’[Bihar al-Anwar, v. 78, p. 268, no. 181]

The Ordeals

The Ordeals البَلاء

Testing with Ordeals

الابتِلاءُ بِالشَّرِّ والخَيرِ

1ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): ما مِن قَبضٍ ولا بَسطٍ إلّا ولِلّهِ فيهِ المَنُّ والابْتِلاءُ.

1– Imam al-Sadiq (a.s.) said, ‘There is no tension or ease, unless it involves Allah’s favor and test.’[al-Tawhid, p. 354, no. 1]

2- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): ليسَ شيءٌ فيهِ قَبضٌ أو بَسطٌ مِمّا أمرَ اللّهُ بهِ أو نهى عنهُ إلّا وفيهِ مِن اللّهِ عزّ وجلّ ابْتِلاءٌ وقَضاءٌ.

2- Imam al-Sadiq (a.s.) said, 'There is nothing that has tension or ease from all that Allah has commanded or prohibited except that it involves a test and a judgment from Allah, the Exalted.'[Ibid. no. 3]

The Reason for Testing

حِكمَةُ الابتِلاءِ

3- الإمامُ عليٌّ (عَلَيهِ السّلامُ): ألاَ إنّ اللّهَ تعالى قد كَشفَ الخَلقَ كَشْفَةً، لا أنّه جَهِلَ ما أخْفَوهُ مِن مَصُونِ أسْرارِهِم ومَكْنونِ ضَمائرِهِم، ولكنْ لِيَبلُوَهُم أيُّهُم أحْسَنُ عَملاً، فيكونَ الثّوابُ جَزاءً والعِقابُ بَواءً.

3- Imam Ali (a.s.) said, 'Know that Allah, most Highig, uncovered the people, not because He was ignorant of their well-kept secrets and inner thoughts, but in order to test them [to see] which of them is best in conduct, so that reward becomes the prize and punishment becomes the penalty.'[Sharh Nahjul Balaghah li Ibn Abi al-Hadid, v. 9, p. 84]

4- الإمامُ عليٌّ (عَلَيهِ السّلامُ): كُلّما كانتِ البَلوى والاختبارُ أعظمَ كانتِ المَثُوبةُ والجَزاءُ أجْزَلَ، ألاَ تَرَونَ أنَّ اللّه سبحانه اخْتَبرَ الأوّلِينَ مِن لَدُنْ آدمَ صلواتُ اللّهِ عليهِ إلى الآخِرينَ مِن هذاالعالَمِ بأحجارٍ لا تَضُرُّ ولا تَنفَعُ، ولا تُبصِرُ ولا تَسمَعُ، فجَعَلَها بَيتَهُ الحَرامَ الّذي جَعَلَهُ اللّهُ للنّاسِ قِياماً ...؟!

ولكنّ اللّه يَختبِرُ عِبادَهُ بأنواعِ الشَّدائدِ، ويَتَعبّدُهُم بأنواعِ المَجاهِدِ، ويَبْتَليهِم بضُروبِ المَكارِهِ ؛ إخْراجاً للتَّكَبُّرِ مِن قلوبهِمْ، وإسْكاناً للتَّذَلُّلِ في نُفوسِهِم، ولِيَجْعلَ ذلكَ أبواباً فُتُحاً إلى فضلِهِ، وأسباباً ذُلُلاً لِعَفوِهِ.

4- Imam Ali (a.s.) said, 'The greater the ordeal and test, the greater the reward and recompense. Do you not see that Allah, the Praiseworthy, tested our precursors from the time of Adam, peace be upon him, to the last generations in this world, with [the creation of] stones that neither harm nor benefit, nor do they see or hear, and He made from them His sacred House, which He made a standing place for people?! But Allah tries His servants with various ordeals, and obligates them with various forms of struggle, and tests them with various dreads, in order to eradicate vanity from their hearts and instill humility in their souls and that this may open the doors to His favor and the feasible means to His forgiveness.'[Ibid. v. 13, p. 156]

5- الإمامُ عليٌّ (عَلَيهِ السّلامُ): لَتُبَلْبَلُنّ بَلْبَلةً، ولَتُغربَلُنّ غَرْبَلةً ،حتّى يعودَ أسفلُكُم أعلاكم، وأعلاكم أسفلَكُم، وليَسبقنّ سَبّاقونَ كانوا قَصَّروا، وليُقَصِّرَنَّ سبّاقونَ كانوا سَبَقوا.

5- Imam Ali (a.s.) said, 'Verily you will be put in tense perplexity and be finely filtered, until you are turned upside down; then certain people will surpass [others] after having lagged behind, while those who were ahead fall back.'[Bihar al-Anwar, v. 5, p. 218, no. 12]

6- الإمامُ عليٌّ (عَلَيهِ السّلامُ): لا تَفرَحْ بالغَناءِ والرَّخاءِ، ولا تَغتمَّ بالفقرِ والبلاءِ؛ فإنّ الذَّهبَ يُجَرَّبُ بالنّارِ، والمؤمنُ يُجَرَّبُ بالبلاءِ .

6- Imam Ali (a.s.) said, 'Do not rejoice at wealth and luxury, nor dread poverty and ordeal; for verily gold is tested by the fire and the believer is tested by an ordeal.'[Ghurar al-Hikam, no. 10394]

The Severity Of A Believer's Ordeal

شِدّة ابتِلاءُ المُؤمِنِ

7- الإمامُ عليٌّ (عَلَيهِ السّلامُ): إنَّ البلاءَ أسْرَعُ إلى المؤمنِ التّقيّ مِن المَطرِ إلى قَرارِ الأرضِ.

7- Imam Ali (a.s.) said, 'Verily the ordeal is faster in descending upon a pious believer than rain to the bottom of the earth.'[Bihar al-Anwar, v. 67, p. 222, no. 29]

8- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إنّ أشدَّ النّاسِ بلاءً الأنبياءُ، ثُمّ الّذين يَلُونَهُم، ثُمّ الأمْثَلُ فالأمثلُ.

8- Imam al-Sadiq (a.s.) said, 'The prophets have the hardest ordeals from among people, then they scale down according to their piety.'[al-Kafi, v. 2, p. 252, no. 1]

9- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): وقد سُئلَ عن ابتلاءِ المؤمنِ بالجُذامِ والبَرَصِ وأشْباهِ هذا : وهلْ كُتِبَ البلاءُ إلاّ على المؤمنِ ؟

9- Imam al-Sadiq (a.s.), when he was asked about the believer's trial with leprosy and similar diseases, said, 'Were ordeals reserved for other than the believers?!'[Bihar al-Anwar, v. 67, p. 221, no. 27]

The Role Of Evil Actions In The Onset Of Ordeals

دَورُ الأعمالِ السَّيِّئَةِ في وقوعِ البَلاءِ

10- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أوْحى اللّهُ تعالى إلى أيُّوبَ: هَل تَدري ما ذَنبُكَ إليَّ حينَ أصابَكَ البلاءُ؟ قالَ: لا . قالَ: إنّكَ دَخَلتَ على فِرْعَونَ فَداهَنْتَ في كَلِمتَينِ .

10- The Prophet (S) said, 'Allah, most High, revealed to Prophet Job [Prophet Job (a.s.) is known as Ayyub in the Arabic tradition (ed.)], 'Do you know what your sin against Me was that brought ordeals down upon you?' He said, 'No.' He said, 'You entered the court of the pharaoh and uttered two flattering words.'[al-Da'awat, p. 123, no. 304]

Whoever Is Not Tried With Ordeals Is Despised By Allah

مَن لَم يُبتَلَ فَهُوَ مَبغوضٌ عِندَ اللّهِ

11- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ اللّهَ يُبغِضُ العِفْرِيَةَ النِّفْرِيَةَ الّذي لَم يُرْزَأْ في جِسمِهِ ولا مالِهِ . .

11- The Prophet (S) said, 'Allah loathes the withdrawn wicked man, who never sustains any harm to his body or wealth.'[Bihar al-Anwar, v. 81, p. 174, no. 11]

12- الإمامُ زينُ العابدينَ (عَلَيهِ السَّلامُ): إنّي لأكرَهُ أنْ يُعافى الرَّجُلُ في الدُّنيا ولا يُصيبَهُ شَيءٌ مِن المَصائبِ . .

12- Imam Zayn al-Abidin (a.s.) said, 'I hate for a man to be immune [to ordeals] in this world's life and not suffer any affliction.'[Ibid. p. 176, no. 14]

The Ordeal As A Bounty

نِعمَةُ البَلاءِ

13- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ اللّهَ لَيُغذّي عَبدَهُ المؤمنَ بالبلاءِ كما تُغذّي الوالِدَةُ ولَدَها باللَّبَنِ .

13- The Prophet (S) said, 'Allah feeds His believing servant with ordeals like a mother feeds her child

milk.’[Ibid. p. 195, no. 52]

14ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إذا أرادَ اللّهُ بقَومٍ خَيراً ابْتَلاهُم.

14– The Prophet (S) said, ‘When Allah wants good for a people, he tries them.’[Jami al–Akhbar, p. 310, no. 855]

15ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): إنَّ اللّهَ عزّ وجلّ لَيَتعاهَدُ المؤمنَ بالبلاءِ كما يَتعاهَدُ الرَّجُلُ أهلَهُ بالهَديّةِ مِن الغَيبةِ، ويَحْميهِ الدُّنيا كما يَحْمي الطّبيبُ المريضَ.

15– Imam al–Baqir (a.s.) said, ‘Allah, the Exalted, brings trial to the believer like a man brings his family a gift upon his return from a trip; and He denies him this world like a doctor puts a patient on diet.’[al–Kafi, v. 2, p. 255, no. 17]

16ـ الإمامُ الكاظمُ (عَلَيهِ الّسَلامُ): لَن تَكونوا مؤمنينَ حتّى تَعُدّوا البلاءَ نِعمَةً والرَّخاءَ مُصيبَةً، وذلكَ أنَّ الصَّبرَ عِند البلاءِ أعظَمُ مِن الغَفلةِ عندَ الرَّخاءِ.

16– Imam al–Kazim (a.s.) said, ‘You will not be believers until you consider the ordeal as a bounty and ease as an affliction, for patience during an ordeal is greater than oblivion during ease.’[Jami al–Akhbar, p. 313, no. 870]

17ـ الإمامُ العسكريُّ (عَلَيهِ الّسَلامُ): ما مِن بَلِيّةٍ إلّا ولِلّهِ فيها نِعمَةٌ تُحيطُ بِها. .

17– Imam al–‘Askari (a.s.) said, ‘Every single ordeal contains a favor from Allah that encompasses it.’[Bihar al–Anwar, v. 78, p. 373, no. 34]

Ordeals And Admonition

البَلاءُ وَالتَّذكيرُ

18ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ وقد خَرجَ للاسْتِسْقاءِ ـ: إنّ اللّهَ يَبتَلي عِبادَهُ عندَ الأعمالِ السَّيِّئةِ بنَقْصِ الثَّمَراتِ وحَبْسِ البَرَكاتِ وإغْلاقِ خَزائنِ الخَيراتِ، لِيَتوبَ تائبٌ ويُقْلِعَ مُقْلِعٌ ويَتَذكَّرَ مُتَذكِّرٌ ويَزْدَجرَ مُزْدَجِرٌ.

18– Imam Ali (a.s.) said, when he set out to pray for rain, ‘Allah tries His servants when they commit evil deeds, with shortage of crops, disallowance of blessings and closing the treasury of bounties, so that a

repenting man may repent, a man likely to quit may quit, a man likely to remember may remember, and a man likely to be deterred may be deterred.’[Nahjul Balaghah, Sermon 123]

19ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): المؤمنُ لا يَمْضي عليهِ أربَعونَ لَيلةً إلّا عَرَضَ لهُ أمرٌ يُحزِنُهُ يُذَكَّرُ بهِ

19- Imam al-Sadiq (a.s.) said, ‘No more than forty nights can pass on a believer without something that saddens him and causes him to remember [Allah’s admonition].’[Bihar al-Anwar, v. 67, p. 211, no. 14]

20ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إذا أرادَ اللّهُ عزّ وجلّ بعبدٍ خيراً فأذْنبَ ذَنبا تَبِعَهُ بنِقمَةٍ ويُذكِّرُهُ الاسْتِغفارَ، وإذا أرادَ اللّهُ عزّ وجلّ بعبدٍ شَرّاً فأذْنبَ ذَنباً تَبِعَهُ بنِعمَةٍ لِيُنْسِيَهُ الاسْتِغفارَ ويَتَمادى بهِ، وهُو قولُ اللّهِ عزّ وجلّ: «سنَسْتدرِجُهُم من حيثُ لا يعلمونَ». بالنِّعَمِ عند المَعاصي.

20- Imam al-Sadiq (a.s.) said, ‘When Allah wants good for a servant who commits a sin, He follows it with a punishment and reminds him to ask for forgiveness. But if Allah, wants bad for a servant who commits a sin, He follows it with a favor that makes him forget to ask for forgiveness and continue sinning. This is the meaning of Allah’s verse, “We will draw them imperceptibly [into ruin], whence they do not know”81: with favors whenever they sin.’[Bihar al-Anwar, p. 229, no. 41]

Sins Are Offset By Ordeals

تَمحيصُ البَلاءِ لِلذُّنوبِ

21ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الحَمدُ للّهِ الّذي جَعلَتَمْحيصَ ذُنوبِ شِيعتِنا في الدُّنيا بمِحْنتِهِم، لِتَسْلَمَ بِها طاعاتُهُم ويَسْتَحِقّوا علَيها ثَوابَها.

21- Imam Ali (a.s.) said, ‘Praise be to Allah, Who offset the sins of our followers (shi’aa) through their hardships, so that their obedience remains immune through it and they become deserving of reward as a result of it.’[Ibid. p. 232, no. 48,]

22ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ما عاقَبَ اللّهُ عَبداً مؤمناً في هذهِ الدُّنيا إلّا كانَ اللّهُ أحْلَمَ وأمْجَدَ وأجْوَدَ وأكْرَمَ مِن أنْيَعودَ في عِقابِهِ يومَ القيامةِ.

22- Imam Ali (a.s.) said, ‘Whenever Allah punishes a believing servant in this world, [it is only because] He is too Clement, too Glorious, too Generous, and too Kind to requite him with punishment on the Day of Resurrection.’[Ibid. p. 243, no. 82]

23- الإمامُ الباقرُ (عَلَيهِ السّلامُ): إنَّ اللّهَ تبارَكَ وتعالى إذا كانَ مِن أمْرِهِ أن يُكرِمَ عَبداً وله عِندَه ذَنبٌ ابْتَلاهُ بالسُّقْمِ، فإنْ لَم يَفعَلْ فبالحاجةِ، فإنْ لَم يَفعَلْ شَدَّدَ عليه عندَ المَوتِ. وإذا كانَ مِن أمرِهِ أنْ يُهينَ عَبداً ولَه عندَهُ حَسَنَةٌ أصَحَّ بَدَنَهُ، فإنْ لم يفعلْ وسَّعَ علَيهِ في مَعيشتِهِ، فإنْ لَم يَفعلْ هَوّنَ علَيهِ المَوتَ .

23- Imam al-Baqir (a.s.) said, 'When Allah, Blessed and most High, wants to honour a servant who has previously committed a sin, He tries him with illness, and if not with that then with need. And if not with that, then He makes his death difficult. But when He wants to humiliate a servant who has done some good previously, He makes his body healthy, or makes his sustenance abundant, or makes his death easy.'[A'alam al-Din, no. 433]

The Ordeal Is The Sign Of Allah's Love, Glory Be To Him

البَلاءُ عَلامَةُ مَحَبَّةِ اللّهِ سُبحانَهُ

24- الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ وعندَه سديرٌ ـ: إنَّ اللّهَ إذا أحَبَّ عبداً غَتَّهُ بالبلاءِ غَتّاً، وإنّا وإيّاكُم يا سديرُ لَنُصبِحُ بِهِ ونُمْسي.

24- Imam al-Sadiq (a.s.) said, in the presence of Sadir, 'When Allah loves a servant, He immerses him completely in ordeal. O Sadir! We and you are in it day and night.'[al-Kafi, v. 2, p. 253, no. 6]

25- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إذا أحَبَّ اللّهُ قَوماً أو أحبَّ عبداً صَبَّ علَيهِ البلاءَ صَبّا، فلا يَخرُجُ مِن غَمٍّ إلّا وقَعَ في غَمٍّ.

25- Imam al-Sadiq (a.s.) said, 'When Allah loves a people, or a certain servant, He pours ordeals down heavily on him, so that whenever he exits from a [source of] anguish he falls into another.'[Bihar al-Anwar, v. 82, p. 148, no. 32]

Ordeals Correspond To The Level Of One's Faith

البَلاءُ عَلَى قَدرِ الإيمانِ

26- الإمامُ الباقرُ (عَلَيهِ السّلامُ): كُلَّما ازْدادَ العبدُ إيماناً ازْدادَ ضِيقاً في مَعيشَتِهِ.

26- Imam al-Baqir (a.s.) said, 'The more faith a servant attains, the harder his life becomes.'[Jami al-Akhbar, p. 314, no. 874]

ـ الإمامِ الباقر (عَلَيهِ الّسَلامُ): إنّما يَبتَلِى المُؤمِنُ فِي الدُّنيا عَلى قَدرِ دِينِهِ27

27- Imam al-Baqir (a.s.) said, 'A man is tested according to the level of his love [for Allah].'[Bihar al-Anwar, v. 67, p. 236, no. 54]

ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) ـ في كتابِ عليٍّ (عَلَيهِ الّسَلامُ) ـ: إنّما يُبتلى المؤمنُ على قَدْرِ أعمالِهِ الحَسَنةِ، فمَن28 صَحَّ دينُهُ وحَسُنَ عملُهُ اشْتدَّ بلاؤهُ، وذلكَ أنَّ اللّهَ عزّ وجلّ لَم يَجعلِ الدُّنيا ثواباً لمؤمنٍ، ولا عُقوبةً لكافرٍ، ومَن سَخُفَ دِينُهُ وضَعُفَ عملُهُ قلَّ بلاؤهُ .

28- Imam al-Sadiq (a.s.) said, 'It is written in the Book of Ali, 'The believer is tested according to the level of his good deeds, so whoever is sound of faith and good deeds, his ordeals are more intense. And that is because Allah, the Exalted, did not make this life a [source of] reward for a believer, nor a [source of] punishment for a disbeliever. However, he whose faith and deeds are weak, his ordeal is also little.'[Ibid. p. 222, no. 29]

ـ الإمامُ الكاظمُ (عَلَيهِ الّسَلامُ): مثَلُ المؤمنِ مثَلُ كِفَّتَيِ المِيزانِ: كلّما زِيدَ في إيمانِهِ زِيدَ في بلائِهِ، لِيَلْقى اللّهَ عزّ29 وجلّ ولا خَطيئةَ لَه .

29- Imam al-Kazim (a.s.) said, 'A believer is like the two sides of a balance: the more faith he has the more ordeal he sustains, so that he meets Allah, the Exalted, without any sins.'[Ibid. p. 243, no. 82]

The Levels That A Servant Attains As A Result Of Ordeals

الدَّرَجاتُ الَّتي يَبلُغُهَا العَبدُ بِالبَلاءِ

ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إنّ في الجَنّةِ مَنزِلةً لا يَبلُغُها عبدٌ إلّا بالابْتِلاءِ في جَسدِهِ30 . .

30- Imam al-Sadiq (a.s.) said, 'There is a rank in Paradise which no servant can reach except through suffering harm in his body.'[Ibid. p. 212, no. 16]

ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إنّه لَيكونُ لِلعبدِ مَنزِلةٌ عند اللّه فما يَنالُها إلّا بإحْدى خَصْلَتَين: إمّا بذَهابِ مالِهِ أو31 ببَلِيّةٍ في جَسدِهِ.

31- Imam al-Sadiq (a.s.) said, 'There is a rank that Allah reserves for the servant which he can only attain through one of two things: either the loss of his wealth or through affliction in his body.'[al-Kafi, v.

2, p. 257, no. 23]

A Believer's Trial Is For His Own Good

ابتِلاءُ المُؤمِنِ خَيرٌ لَهُ

32ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) ـ فيما أوحى اللّهُ تعالى إلى موسى (عَلَيهِ الّسَلامُ) ـ: ما خَلَقتُ خَلْقاً أحَبَّ إلَيَّ مِن عَبديَ المؤمنِ، فإنّي إنّما أبْتَلِيهِ لِمَا هُو خَيرٌ لَهُ، وأُعافِيهِ لِما هُو خيرٌ لَهُ، وأزْوِي عَنهُ لِما هُو خَيرٌ لَهُ، وأنا أعلَمُ بما يَصلُحُ علَيهِ عبدي، فلْيَصْبِرْ على بلائي، ولْيَشكُرْ نَعْمائي، ولْيَرْضَ بقَضائي، أكتُبْهُ في الصِّدّيقينَ عِندي.

32– Imam al-Sadiq (a.s.) said, 'Among what Allah, the Exalted, revealed to Prophet Moses: 'I have not created anything as dear to Me as My believing servant, so when I try him, I do so for his own good, and I make him prosper for his own good, and I shield him for his own good. And I know best what improves My servant, so let him endure My trial and be thankful for My favors, and be content with My decree, and I will record him among the righteous.'[Bihar al-Anwar, v. 72, p. 331, no. 14]

The Most Severe Trial Of Servants

أشَدُّ ما ابتُلِيَ بِهِ العِبادُ

33ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ما ابْتَلى اللّهُ أحَداً بمِثلِ الإمْلاءِ لَهُ

33– Imam Ali (a.s.) said, 'Allah does not try anyone with anything as [severe as] respite [i.e. a false sense of security].'[Ibid. v. 73, p. 383, no. 8]

34ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنّ مِن البلاءِ الفاقةَ، وأشدُّمِن ذلكَ مَرضُ البَدنِ، وأشدُّ مِن ذلكَ مَرضُ القلبِ

34– Imam Ali (a.s.) said, 'Poverty is part of the trial, and worse than that is the sickness of the body, and worse than that is the sickness of the heart.'[Amali al-Tusi, p. 146, no. 240]

35ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): ما بَلا اللّهُ العِبادَ بشَيءٍ أشَدَّ علَيهِم مِن إخْراجِ الدِّرْهَمِ. ـ

35– Imam al-Sadiq (a.s.) said, 'Allah has not tested the servants with anything more severe than having to spend money.'[al-Khisal, p. 8, no. 27]

36ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): ثلاثٌ مَن ابتُلِيَ بواحدةٍ مِنهُنَّ تَمنَّى الموتَ: فَقرٌ مُتَتابِعٌ، وحُرْمَةٌ فاضِحَةٌ، وعدُوٌّ غالِبٌ.

36- Imam al-Sadiq (a.s.) said, 'Whoever is plagued by one of three things wishes to die: continuous poverty, a disgraceful wife, and an overpowering enemy.'[Tuhaf al-'Uqul, no. 318]

Salvation At The Peak Of The Ordeal

الفَرَجُ عِندَ تَناهِي البَلاءِ

37ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): عندَ تَناهِي البلاءِ يكونُ الفرَجُ.

37- Imam Ali (a.s.) said, 'Salvation comes at the peak of the ordeal.'[Bihar al-Anwar, v. 78, p. 12, no. 70]

38ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إذا أُضِيفَ البلاءُ إلى البلاءِ كانَ مِنَ البلاءِ عافيةً.

38- Imam al-Sadiq (a.s.) said, 'When an ordeal is added to another, relief will result from the ordeal.'[Tuhaf al-'Uqul, no. 357]

Supplication At The Time Of An Ordeal

الدُعاءُ عِندَ البَلاءِ

39ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): قُلْ عندَ كلِّ شِدّةٍ: «لا حَولَ ولا قُوّةَ إلّا باللّهِ العليِّ العظيمِ» تُكْفَها.

39- Imam Ali (a.s.) said, 'During every hardship, say, 'There is no power or strength save in Allah, the High and the Great' (La Hawla wa La quwwata illa billah al- 'Aliy al-'Adhim) and you will surmount it.'[Bihar al-Anwar, 77, p. 270, no. 1]

40ـ الإمامُ الرِّضا (عَلَيهِ الّسَلامُ): رأيتُ أبي (عَلَيهِ الّسَلامُ) في المَنامِ فقالَ: يا بُنَيَّ، إذا كُنتَ في شِدّةٍ فأكْثِرْ أنْ تقولَ: «يا رؤوفُ يا رحيمُ»، والّذي تَراهُ في المَنامِ كما تَراهُ في اليَقَظةِ.

40- Imam al-Ridha (a.s.) said, 'I saw my father in a dream, saying, 'Son, whenever you are in hardship,

say abundantly, ‘O Kind! O Merciful!’ (Ya ra’ufu Ya rahim) Indeed, what you see in a dream is the same as what you see when you are awake.’[Muhj al-Da’awat, p. 333]

Supplication When Seeing A Man Being Tried With An Ordeal

التَّحمِيدُ عِندَ رُؤيَةِ المُبتَلى

. . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إذا رأيتُمْ أهلَ البلاءِ فاحمَدوا اللّهَ ولا تُسْمِعوهُم، فإنَّ ذلكَ يَحْزُنُهُم41

41- The Prophet (S) said, ‘When you see people in ordeal, praise Allah without letting them hear you, lest it saddens them.’[Bihar al-Anwar, v. 71, p. 34, no. 18]

ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): تقولُ ثلاثَ مرّاتٍ، إذا نَظَرتَ إلى المُبتلى مِن غيرِ أنْ تُسمِعَهُ: الحمدُ للّهِ الّذي42
عافاني مِمّا ابتلاكَ بهِ ولو شاءَ فعلَ. مَن قالَ ذلكَ لَم يُصِبْهُ ذلكَ البلاءُ أبداً.

42- Imam al-Baqir (a.s.) said, ‘When you see a man in ordeal, say three times, without letting him hear you: ‘Praise to Allah Who spared me what He tried you with, though He could have if He willed it so’. He said, ‘Whoever says this will never be afflicted with that ordeal.’[Ibid. no. 15]

Paradise

Paradise الجَنَّة

Paradise

التَّرغيبُ إلَى الجَنَّةِ

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ألاَ وإنّي لَم أرَ كالجَنَّةِ نامَ طالِبُها ، ولا كالنّارِ نامَ هارِبُها1!

1- Imam Ali (a.s.) said, ‘Indeed I have not seen anything like Paradise, the seeker whereof is sleeping, nor have I seen anything like the Fire, whose escapee is sleeping.’[Nahjul Balaghah, Sermon 28]

2ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): الجَنَّةُ أفضَلُ غايَةٍ

2– Imam Ali (a.s.) said, ‘Paradise is the best goal.’[Ghurar al–Hikam, no. 1024]

3ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): الجَنّةُ دارُ الأمانِ

3– Imam Ali (a.s.) said, ‘Paradise is the abode of security.’[Ibid. no. 397]

There is No Price for Your Souls Except for Paradise

لَيسَ لأنفُسِكُم ثَمَنٌ إلّا الجَنَّةُ

4ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): إنَّهُ ليسَ لأنْفُسِكُم ثَمَنٌ إلّا الجَنّةُ ، فلا تَبيعوها إلّا بِها

4– Imam Ali (a.s.) said, ‘Verily there is no price for your soul except for Paradise, so do not sell it for anything else.[Bihar al–Anwar, v. 78, p. 13, no. 71]

The Price for Paradise

ثَمَنُ الجَنَّةِ

5ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): ثَمَنُ الجَنّةِ العَملُ الصّالحُ

5– Imam Ali (a.s.) said, ‘The price for Paradise is righteous deeds.’[Ghurar al–Hikam, no. 4698]

6ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): ثَمنُ الجَنّةِ الزُّهدُ في الدُّنيا

6– Imam Ali (a.s.) said, ‘The price for Paradise is abstention from the world.’[Ibid. no. 4700]

7ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): قَولُ « لا إلهَ إلّا اللّهُ» ثَمَنُ الجَنّةِ

7– Imam al–Sadiq (a.s.) said, ‘Saying ‘There is no god but Allah’ is the price for Paradise.’[al–Tawhid, p. 21, no. 13]

Requirements for Entering Paradise

موجِباتُ دُخولِ الجَنَّةِ

8ـ . ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أكْثَرُ ما تَلِجُ بِهِ أُمَّتي الجَنّةَ : تَقْوى اللّهِ وحُسْنُ الخُلقِ

8– The Prophet (S) said, ‘The most effective way my community will enter Paradise is through God wariness and good character.’[al-Kafi, v. 2, p. 100, no. 6]

9ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ثلاثٌ مَن لَقِيَ اللّهَ عزّ وجلّ بهِنَّ دَخلَ الجَنّةَ مِن أيِّ بابٍ شاءَ : مَن حسنَ خُلقُهُ ،. وخَشِيَ اللّهَ في المَغيبِ والمَحْضَرِ ، وتَرَكَ المِراءَ وإنْكانَ مُحِقّاً

9– The Prophet (S) said, ‘Whoever meets Allah with three things will enter Paradise from any door he likes: good character, fear of Allah in public as well as in solitude, and desisting from disputation even when in the right.’[Ibid. p. 300, no. 2]

10ـ رسول اللّه (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أكُلُّكُم يُحِبُّ أنْ يَدخُلَ الجَنّةَ ؟ قالوا : نَعَم يا رسولَ اللّهِ ، قالَ : قَصِّروا مِن الأملِ ، وثَبِّتوا آجالَكُم بينَ أبْصارِكُم ، واسْتَحْيوا مِن اللّهِ حقَّ الحَياءِ.

10– The Prophet (S) asked, ‘Would you all love to enter Paradise?’ They replied, ‘Yes, O Prophet of Allah.’ He said, ‘Shorten your expectations, fix your eyes on death, and feel ashamed in front of Allah to the extent one ought to.’[Tanbih al-Khawatir, v. 1, p. 272]

11ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن خُتِمَ لَهُ بجِهادٍ في سَبيلِ اللّهِ ولو قَدْرَ فَواقِ ناقَةٍ دَخلَ الجَنّةَ ـ

11– The Prophet (S) said, ‘Whoever meets his end in jih□d for the sake of Allah, even for a moment equal to the gasping of a camel, will enter Paradise.’[Mustadrak al-Wasa’il, v. 2, p. 122, no. 1604]

12ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): ثلاثٌ مَن أتى اللّهَ بواحِدَةٍ مِنْهنَّ أوْجَبَ اللّهُ لَهُ الجَنّةَ: الإنْفاقُ مِن إقْتارٍ ، والبِشْرُ لِجَميعِ العالَمِ، والإنْصافُ مِن نَفْسِهِ.

12– Imam al-Sadiq (a.s.) said, ‘There are three things which if a person performs even one, Allah will make Paradise incumbent upon him: to give charity when one is needy oneself, cheerfulness with the whole world, and being just in spite of one’s self.’[al-Kafi, v. 2, p. 103, no. 2]

Paradise Surrounded by Trials

الجَنَّةُ مَحفوفَةٌ بِالمَكارِهِ

13ـ . . الإمامُ عليٌّ (عَلَيهِ السَّلامُ): بالمَكارِهِ تُنالُ الجَنّةُ

13– Imam Ali (a.s.) said, ‘Through trials one attains Paradise.’[Ghurar al-Hikam, no. 4204]

14ـ الإمامُ الباقرُ (عَلَيهِ السَّلامُ): الجَنّةُ مَحفوفةٌ بالمَكارِهِ والصَّبرِ ، فمَن صَبرَ على المَكارِهِ في الدُّنيا دَخلَ الجَنّةَ . وجَهنّمُ مَحفوفةٌ باللَّذّاتِ والشَّهَواتِ ، فمَن أعطى نَفْسَهُ لَذَّتَها وشَهْوَتَها دَخلَ النّارَ

14– Imam al-Baqir (a.s.) said, ‘Paradise is surrounded by trials and patience. So whoever endures trials in the world will enter Paradise. Hell is surrounded by pleasures and desires. Thus, whoever allows himself its pleasures and desires [of the world] will enter the Fire.’[al-Kafi, v. 2, p. 89, no. 7]

15ـ . . الإمامُ الرِّضا (عَلَيهِ السَّلامُ): مَن سألَ اللّهَ الجَنّةَ ولَم يَصْبِرْ على الشَّدائدِ فَقدِ اسْتَهْزأ بنَفْسِهِ

15– Imam Ar-Ridha’ (a.s.) said, ‘Whoever asks Allah for Paradise but does not endure tribulations has in fact ridiculed himself.’[Bihar al-Anwar, v. 78, p. 356, no. 11]

Those for Whom Paradise is Guaranteed

مَن ضُمِنَت لَهُ الجَنَّةُ

16ـ . . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن ضَمِنَ لي ما بينَ لِحْيَيْهِ وما بينَ رِجْلَيْهِ ضَمِنتُ له الجَنّةَ

16–The Prophet (S) said, ‘Whoever safeguards, for my sake, what is between his beard [i.e. his tongue] and what is between his legs [i.e. his private parts], I will safeguard Paradise for him.’[Ma’ani al-Akhbar, p. 411, no. 99]

17ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): تَقَبّلوا لي بسِتٍّ أتَقَبّلْ لَكُم بالجَنّةِ : إذا حَدَّثْتُم فلا تَكْذِبوا ، وإذا وَعدْتُم فلا تُخْلِفوا ، وإذا ائتُمِنْتُم فلا تَخونوا ، وغُضّوا أبْصارَكُم ، واحْفَظوا فُروجَكُم ، وكُفُّوا أيديَكُم وألسِنَتَكُم.

17– The Prophet (S) said, ‘Present me with six things and I will present you with Paradise. When you

speak, do not lie; when you promise, do not break it; when you are entrusted with something, do not betray; lower your gazes, guard your private parts, restrain your hands and your tongues.’[Amali al-Saduq, p. 82, no. 2]

Those for Whom Paradise is Forbidden

مَن تُحَرَّمُ عَلَيهِ الجَنَّةُ

18ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): تَحْرُمُ الجنّةُ على ثلاثةٍ : على المَنّانِ ، وعلى المُغْتابِ ، وعلى مُدمِنِ الخَمرِ

18– The Prophet (S) said, ‘Paradise is forbidden to three types of people: one who is reproachful for his gifts, one who backbites, and one who imbibes alcohol.’[al-Zuhd li al-Husayn b. Sa’id, p. 9, no. 17]

19ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لايَدخُلُ الجَنّةَ خِبٌّ ولا خائِنٌ

19– The Prophet (S) said, ‘A traitor and a deceiver will not enter Paradise.’[Kanz al-’Ummal, no. 43777]

20ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَنِ اسْتَرْعى رَعِيَّةً فغَشَّها حَرّمَاللّهُ علَيهِ الجَنّةَ. .

20– The Prophet (S) said, ‘Whoever assumes responsibility of taking care of a people, then deceives them, Allah forbids him entry into Paradise.’[Tanbih al-Khawatir, v. 2, p. 227]

The Gates of Paradise

أبوابُ الجَنَّةِ

21ـ رسول اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الجَنَّةُ لَها ثَمانِيَةُ أبواب... مَن أرادَ الدُّخولَ مِن هذِهِ الأَبوابِ الثَّمانِيَةِ فَلْيَتَمَسَّكْ بِأَربَعِ خِصالٍ : الصَّدَقَةِ وَالسَّخاءِ وحُسنِ الخُلُقِ وكَفّ الأذى عَن عِبادِ اللّهِ تَعالى.

21– The Prophet (S) said, ‘Indeed the doors of Paradise are under the shade of the swords.’[al-Durr al Manthur, v. 1, p. 597]

22ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): إنَّ لِلجَنّةِ ثَمانِيَةَ أبواب: بابٌ يَدخُلُ مِنهُ النَّبِيّونَ والصِّدّيقونَ ، وبابٌ يَدخُلُ مِنهُ الشُّهَداءُ والصّالِحونَ ، وخَمسَةُ أبْوابٍ يَدخُلُ مِنها شِيعَتُنا ومُحِبّونا ...، وبابٌ يَدخُلُ مِنهُ سائرُ المُسلِمينَ مِمَّنْ شَهِدَ

أنْ لا إلهَ إلّا اللّهُ ، ولَم يَكُنْ في قَلبِهِ مِقْدارُ ذَرَّةٍ مِن بُغْضِنا أهلَ البَيتِ.

22– Imam Ali (a.s.) said, ‘Paradise has eight doors: a door through which the prophets and the truthful ones will enter, a door through which the martyrs and the righteous will enter, five doors through which our shi’a and our lovers will enter …, a door through which the rest of the Muslims will enter, that is, those that bear witness to ‘There is no god but Allah’ and who do not bear an atom’s weight of enmity towards us, the ahl al-bayt.’[al-Khisal, p. 408, no. 6]

The Ranks in Paradise

دَرَجاتُ الجَنَّةِ

23ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ في الجَنّةِ دَرَجةً لا يَنالُها إلّا إمامٌ عادِلٌ ، أو ذو رَحِمٍ وَصُولٌ ، أو ذو عِيالٍ صَبورٌ.

23– The Prophet (S) said, ‘There is a station in Paradise that none can attain except a just leader, or one who has maintained relations with his kin, or who is forbearing with his family.’[Ibid. p. 93, no. 39]

24ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ) ـ في صفةِ الجنّةِ ـ : دَرَجاتٌ مُتَفاضِلاتٌ ، ومَنازِلُ مُتَفاوِتاتٌ ..

24– Imam Ali (a.s.) said, describing Paradise, ‘There are degrees differing in excellence, and various stations.’[Nahjul Balaghah, Sermon 85]

25ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): إنَّ أهْلَ الجَنّةِ لَيَتَراؤونَ مَنازِلَ شِيعَتِنا كما يَتَراءى الرّجُلُ مِنكُمُ الكَواكِبَ في أُفُقِ السَّماءِ .

25– Imam Ali (a.s.) said, ‘The people of Paradise will gaze upon the stations of our shi’a just as one of you gazes at the stars on the horizons of the sky.’[Ghurar al-Hikam, no. 3514]

26ـ الإمامُ زينُ العابدينَ (عَلَيهِ السَّلامُ): علَيكَ بالقُرآنِ، فإنَّ اللّهَ خَلَقَ الجَنّةَ ... وجَعلَ دَرَجاتِها على قَدْرِ آياتِ القُرآنِ، فمَن قَرأَ القُرآنَ قالَ لَهُ : إقْرَأْ وارْقَ ، ومَن دَخلَ مِنهُمُ الجَنّةَ لَم يَكُنْ في الجَنّةِ أعلى دَرَجةً مِنهُ ما خلا النَّبيّينَ والصِّدّيقينَ .

26– Imam Zayn al-Abidin (a.s.) said, ‘Adhere to the Qur’an …for Allah has created Paradise, and has made its stations in accordance with the verses of the Qur’an. So whoever reads the Qur’an, it will say to

him, ‘Read and ascend!’ So whoever from among them enters Paradise, there will not be a station higher than theirs except for the prophets and the truthful ones.’[Bihar al-Anwar, v. 8, p. 133, no. 39]

27ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إنَّ أدنى أهْلِ الجَنّةِ مَنزِلاً لَو نَزلَ بهِالثَّقَلانِ ـ الجِنُّ والإنسُ ـ لَوَسِعَهُم طَعاماً وشَراباً ، . ولا يَنْقُصُ مِمّا عِندَهُ شَيءٌ

27– Imam al-Sadiq (a.s.) said, ‘For the one who occupies the lowest station in Paradise, were the humans and the jinn to appear as guests for him, nothing would diminish from him if he were to provide them all with food and drink.’[Ibid. v. 8, p. 120, no. 11]

The First to Enter Paradise

أوَّلُ مَن يَدخُلُ الجَنَّةَ

28ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ لعليٍّ (عَلَيهِ السّلامُ) ـ : إنَّ أوَّلَ أربَعةٍ يَدْخُلونَ الجَنّةَ: أنا وأنتَ والحَسنُ والحُسينُ.

28– The Prophet (S) said, ‘The first of people to enter Paradise will be the poor.’[Kanz al-’Ummal, no. 16636]

29ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أوَّلُ مَن يَدخُلُ الجَنّةَ مِنخَلقِ اللّهِ الفُقَراءُ ـ

29– The Prophet (S) said, ‘The first to enter Paradise will be the martyr and the servant who worshipped his Lord well.’[Tanbih al-Khawatir, p. 1, no. 57]

30ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أوَّلُ مَن يَدخُلُ الجَنّةَ شَهيدٌ وعَبدٌ أحسنَ عِبادةَ ربِّهِ ـ

30– The Prophet (S) said to Imam Ali (a.s.), ‘The first four people to enter Paradise will be you, me, Hasan and Husayn.’[al-Mu’jam al-Kabir, v. 1, p. 319, no. 950]

31ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): أوَّلُ أهْلِ الجَنّةِ دُخولاً إلى الجَنّةِ أهْلُ المَعروفِ ـ

31– Imam al-Baqir (a.s.) said, ‘Among the people of Paradise, the first to enter therein will be the one who does good to others.’[Amali al-Saduq, p. 210, no. 5]

The People of Paradise

أهلُ الجَنَّةِ

32- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ألاَ أُنَبِّئُكَ بأهلِ الجنّةِ ؟ الضُّعَفاءُ المَغْلوبونَ .

32– The Prophet (S) said, ‘Shall I inform you of the people of Paradise? They will be the weak and the defeated.’[Kanz al–’Ummal, no. 39338]

33- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أهلُ الجنّةِ جُرْدٌ مُرْدٌ كُحْلٌ ، لا يَفنى شَبابُهُم ، ولا تَبلى ثِيابُهُم .

33– The Prophet (S) said, ‘The people of Paradise will be without hair upon their bodies, beardless, and whose eyes are adorned with antimony [kohl], their youth will never cease, nor will their garments wear out.’[Ibid. no. 39301]

34- الإمامُ عليٌّ (عَلَيهِ السّلامُ): إنَّ أهلَالجنّةِ كلُّ مؤمنٍ هَيِّنٍ لَيِّنٍ .

34– Imam Ali (a.s.) said, ‘The people of Paradise will be the believers who are lenient and of soft temperament.’[Ghurar al–Hikam, no. 3400]

Inclusiveness of Paradise

شُمولُ الجَنَّةِ

35- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): كُلُّكُم يَدخُلونَ الجنّةَ، إلّامَن شَرَدَ على اللّهِ شِرادَ البَعيرِ على أهلِهِ. .

35– The Prophet (S) said, ‘All of you shall enter Paradise except for the one who fled from Allah like the fleeing of a camel from its owner.’[Kanz al–’Ummal, no. 10221]

36- الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ): معاشِرَ شيعتِنا ،أمّا الجنّةُ فلَن تَفوتَكُم سَريعاً كانَ أو بَطيئاً، ولكنْ تَنافَسُوا في الدَّرَجاتِ .

36– Imam Zayn al–Abidin (a.s.) said, ‘O our shi’a! As for Paradise, it will not escape you sooner or later, but do compete with each other to attain stations therein.’[Bihar al–Anwar, v. 74, p. 308, no. 61]

Pardon

Pardon العَفوُ

The Virtue of Pardon

فَضيلَةُ العَفوِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إذا عَنَّت لَكُم غَضبَةٌ فَادرَؤوها بِالعَفوِ ؛ إنَّهُ يُنادي مُنادٍ يَومَ القِيامَةِ: مَن كانَ لَهُ عَلَى اللّهِ أجرٌ فَلْيَقُمْ ، فَلا يَقومُ إلّا العافُونَ ، أَلَم تَسمَعوا قَولَهُ تَعالى: «فَمَنعَفا وأصلَحَ فَأجرُهُ عَلَى اللّهِ»؟!

1– The Prophet (S) said, ‘If you are faced by anger, avert it through pardon, for verily a caller will call out on the Day of Resurrection ‘Whoever has a claim for a reward from Allah should stand up’, and none will stand except the pardoners. Have you not heard the verse of Allah, most High, “So whoever pardons and conciliates, his reward lies with Allah”! [A’alam al–Din, no. 337]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ اللّهَ عَفُوٌّ يُحِبُّ العَفوَ..

2– The Prophet (S) said, ‘Verily Allah is all–pardoning and loves pardon.’[Kanz al–’Ummal, no. 7005]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): عَلَيكُم بِالعَفوِ ؛ فَإنَّ العَفوَ لا يَزيدُ العَبدَ إلّا عِزّاً ، فَتَعافَوا يُعِزَّكُمُ اللّهُ..

3– The Prophet (S) said, ‘Pardoning is incumbent upon you, for verily pardoning [others] only increases the servant’s honour, so pardon each other’s faults and Allah will grant you honour.’[al–Kafi, v. 2, p. 108, no. 5]

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن كَثُرَ عَفوُهُ مُدَّ في عُمرِهِ..

4– The Prophet (S) said, ‘He who pardons much is given an increase in his lifespan.’[A’alam al–Din, no. 315]

5ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): تَجاوَزوا عَن عَثَراتِ الخاطِئينَ يَقيكُمُ اللّهُ بِذلكَ سُوءَ الأقدارِ..

5– The Prophet (S) said, ‘Excuse the lapses of those who make mistakes frequently and Allah will

protect you against misfortunes.’[Tanbih al-Khawatir, v. 2, p. 120]

6ـ . . الإمامُ الباقرُ (عَلَيهِ السّلامُ): النَّدامَةُ عَلَى العَفوِ أفضَلُ وأيسَرُ مِنَ النَّدامَةِ عَلَى العُقوبَةِ

6– Imam al-Baqir (a.s.) said, ‘Regret for having pardoned someone is better and easier to bear than regret for having punished them.’[al-Kafi, v. 2, p. 108, no. 6]

7ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): ثَلاثٌ مِن مَكارِمِ الدّنيا والآخِرَةِ: تَعفو عَمَّن ظَلَمَكَ ، وتَصِلُ مَن قَطَعَكَ ، وتَحلِمُ إذا جُهِلَ عَلَيكَ.

7– Imam al-Sadiq (a.s.) said, ‘Three of the noble characteristics in this world and in the Hereafter are to pardon one who has wronged you, to reconcile with one who has cut you off, and to be clement with one who has been rash towards you.’[al-Kafi, v. 2, p. 107, no. 3]

Enjoinment of Graceful Consonance

الحَثُّ عَلَى الصَّفحِ الجَميلِ

8ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): ما عَفا عَنِ الذَّنبِ مَن قَرَّعَ بِهِ ..

8– Imam Ali (a.s.) said, ‘He who rebukes [someone for] a sin cannot pardon it.’[Ghurar al-Hikam, no. 9567]

9ـ الإمامُ الرِّضا (عَلَيهِ السّلامُ) ـ في قَولِهِ تَعالى: «فَاصْفَحِ الصَّفْحَ الْجَمِيلَ» ـ: عَفوٌ مِن غَيرِ عُقوبَةٍ، ولا تَعنيفٍ ، ولا عَتبٍ.

9– Imam Ar-Ridha’ (a.s.), with regards to Allah’s verse in the Qur’ an “So condone with a graceful condonance”, said, ‘It is to pardon without punishing, censuring or scolding.’ [A’alam al-Din, p. 307]

Enjoinment of Pardon In Spite of One’s Power (to Punish)

الحَثُّ عَلَى العَفوِ عِندَ القُدرَةِ

10ـ . . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن عَفا عِندَ القُدرَةِ عَفا اللّهُ عَنهُ يَومَ العُسرَةِ

10– The Prophet (S) said, ‘He who pardons when having the power to punish, Allah will pardon him on the Day of great difficulty [i.e. the Day of Resurrection].’[Kanz al–’Ummal, no. 7007]

11ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إذا قَدَرتَ عَلى عَدُوِّكَ فَاجعَلِ العَفوَ عَنهُ شُكراً لِلقُدرَةِ عَلَيهِ. .

11– Imam Ali (a.s.) said, ‘When you are empowered to vanquish your enemy, let your pardon of him act as thanks for having been given power over him.’[Nahjul Balaghah, Saying 11]

12ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): العَفوُ زَكاةُ الظَّفَرِ. .

12– Imam Ali (a.s.) said, ‘Pardon is the zakat of triumph.’[Nahjul Balaghah, Saying 211]

13ـ الإمامُ الحسينُ (عَلَيهِ الّسَلامُ): إنَّ أعفَى النّاسِ مَن عَفا عِندَ قُدرَتِهِ. .

13– Imam al–Husayn (a.s.) said, ‘Verily the most forgiving of people is he who pardons when having the power to punish.’[al–Durra al–Bahira, p. 29]

Pardon and Improvement

العَفوُ وإستِصلاحُ القُلوبِ

14ـ مستدركُ الوسائل: شَكا رَجلٌ إلى رَسولِ اللّه (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) خَدَمَهُ، فقال له: أُعفُ عَنهُم تَستَصلِحْ بِهِ قُلوبَهُم ، فَقالَ: يا رَسولَ اللّهِ ، إنَّهُم يَتَفاوَتونَ في سُوءِ الأدَبِ، فَقالَ: أُعفُ عَنهُم، فَفَعَلَ.

14– The Prophet (S) said to a man who came to him complaining about his servants, ‘Pardon their faults and through it their hearts will improve.’ So he replied, ‘O Prophet of Allah, verily they vary in their bad behaviour’, so he replied, ‘Pardon them’, so he did.[Mustadrak al–Wasa’il, v. 9, p. 7, no. 10041]

15ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ في وَصِيَّتِهِ لِابنِهِ الحَسَنِ (عَلَيهِ الّسَلامُ) ـ: إذا استَحَقَّ أحَدٌ مِنهُم ذَنباً فأحسِنِ العَذلَ؛ فإنَّ العَذلَ مَعَ العَفوِ أشَدُّ مِنَ الضَّربِ لِمَن كانَ لَهُ عَقلٌ.

15– Imam Ali (a.s.) in his will to his son al–Hasan (a.s.), said, ‘If any of them deserves punishment for a sin, then censure gracefully, for verily censure accompanied by pardon is more severe [i.e. more effective] than striking when carried out by a reasonable person.’[Tuhaf al–’Uqul, no. 87]

That Which Must Not Be Pardoned

ما لا يَنبَغي مِنَ العَفوِ

16ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): العَفوُ يُفسِدُ مِنَ اللَّئيمِ بِقَدرِ إصلاحِهِ مِنَ الكَريمِ

16– Imam Ali (a.s.) said, ‘Pardon spoils a sinful man just as much as it can reform a decent man.’[Kanz al-Fawa’id li al-Karajaki, v. 2, p. 182]

17ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): جازِ بِالحَسَنَةِ وتَجاوَزْ عَنِ السَّيِّئَةِ ما لَم يَكُن ثَلماً في الدّينِ أو وَهناً في سُلطانِ الإسلامِ.

17– Imam Ali (a.s.) said, ‘Reward the good deed and condone the misdeed as long as it is not a breach of religion or does not weaken the authority of Islam.’ [Ghurar al-Hikam, p. 4788]

Allah’s Pardon

عَفوُ اللّهِ

18ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ لَمّا سَأَلَتهُ عائشَةُ عَنِ الدُّعاءِ في لَيلَةِ القَدرِ ـ: تَقولينَ: اللّهُمَّ إنَّكَ عَفُوٌّ تُحِبُّ العَفوَ ، فَاعفُ عَنّي .

18– The Prophet (S), when ‘Aa’ isha asked him about what to supplicate on the grand Night of Ordainment (laylat al-qadr), replied, ‘You should say O Allah verily you are all-pardoning and You love to pardon, so pardon me.’ [Sunan Ibn Maaja, no. 3850]

19ـ تنبيه الخواطر: قالَ أعرابيٌّ: يا رَسولَ اللّهِ ، مَن يُحاسِبُ الخَلقَ يَومَ القِيامَةِ ؟ قالَ: اللّهُ عزَّوجلَّ ، قالَ: نَجَونا ورَبِّ الكَعبَةِ ! قالَ: وكَيفَ ذاكَ يا أعرابِيُّ؟! قالَ: لأنَّ الكَريمَ إذا قَدَرَ عَفا.

19– It is narrated in Tanbih al-Khawatir that a bedouin once asked the Prophet, ‘O Prophet of Allah, who will hold creation to account on the Day of Resurrection’ to which he replied, ‘Allah, Mighty and Exalted.’ He said, ‘By the Lord of the Ka’ ba, we will be saved indeed!’ The Prophet asked, ‘And how is that O bedouin friend’ He replied, ‘Because the Generous One will pardon since He has the power to do so.’ [Tanbih al-Khawatir, v. 1, p. 9]

20ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنَّ اللّهَ تَعالى يُسائلُكُم مَعشَرَ عِبادِهِ عَنِ الصَّغيرَةِ مِن أعمالِكُم وَالكَبيرَةِ ، والظّاهِرَةِ والمَستورَةِ ، فإن يُعَذِّبْ فأنتُم أظلَمُ ، وإن يَعفُ فهُوَ أكرَمُ.

20– Imam Ali (a.s.) said, 'Verily Allah, most High, will certainly interrogate you, O community of His servants, about your actions, be they small or big, and be they open or secret. If He punishes you, then it because you have wronged yourselves, and if He pardons, then it is because He is too generous.' [Nahjul Balaghah, Letter 27]

21ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ في المُناجاةِ ـ: إلهي أُفَكِّرُ في عَفوِكَ فتَهونُ عَلَيَّ خَطيئَتي ، ثُمَّ أذكُرُ العَظيمَ مِن أخذِكَ فتَعظُمُ عَلَيّ بَلِيَّتي.

21– Imam Ali (a.s.) said in his intimate supplication, 'My Lord I think about Your pardon and my mistakes seem insignificant to me, then I remember the awesomeness of Your chastisement and my tribulation seems great indeed.'[Amali al-Saduq, p. 73, no. 9]

22ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): اَللّهُمَّ احمِلني عَلى عَفوِكَ ولا تَحمِلْني عَلى عَدلِكَ.

22– Imam Ali (a.s.) said, 'O Allah expose me to Your pardon but do not expose me to Your justice.'[Nahjul Balaghah, Sermon 227]

23ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن تَنَزَّهَ عَن حُرُماتِ اللّهِ سارَعَ إلَيهِ عَفوُ اللّهِ. .

23– Imam Ali (a.s.) said, 'He who keeps himself aloof from Allah's prohibitions is quickly embraced by Allah's pardon.'[Bihar al-Anwar, v. 78, p. 90, no. 95]

24ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ولكِنَّ اللّهَ يَختَبِرُ عِبادَهُ بِأنواعِ الشَّدائدِ ، ويَتَعَبَّدُهُم بِأنواعِ المَجاهِدِ ، ويَبتَليهِم بِضُروبِ المَكارِهِ ؛ إخراجاً لِلتَّكَبُّرِ مِن قُلوبِهِم ، وإسكانا لِلتَّذَلُّلِ في نُفوسِهِم ، ولِيَجعَلَ ذلكَ أبواباً فُتُحا إلى فَضلِهِ ، وأسباباً ذُلُلاً لِعَفوِهِ .

24– Imam Ali (a.s.) said, 'But Allah tries His servants with various tribulations, renders them to worship Him through struggles, tests them with various types of distresses, all in order to extract pride out from their hearts, and to settle humbleness in their souls, and in order to make all these open doors to His grace an easy means to His pardon.' [Nahjul Balaghah, Sermon 192]

25ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) ـ كانَ يَقولُ ـ: اللّهُمَّ إنَّكَ بِما أنتَ لَهُ أهلٌ مِنَ العَفوِ ، أولى مِنّي بِما أنا لَهُ أهلٌ مِنَ العُقوبَةِ .

25– Imam al-Sadiq (a.s.) used to say, ‘O Allah verily the fact that You are worthy of pardoning [sins] gives You the upper hand over me because of my being worthy of punishment.’[Kashf al-Ghamma, v. 2, p. 418]

Partisanship

Partisanship التَّعَصُّبُ

Partisanship

ذَمُّ التَّعَصُّبِ

1ـ الكافي: رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن تَعَصَّبَ أو تُعُصِّبَ لَهُ فقَد خَلَعَ رِبْقَ الإيمانِ مِن عُنُقِهِ

وفي نَقلٍ: فقَد خَلَعَ رِبقَةَ الإسلامِ مِن عُنُقِهِ.

1– The Prophet (S) said, ‘Whoever is bigoted or partial [to a false cause], or incites partisanship around himself and his own causes [unlawfully], the knot binding him to faith is untied from around his neck.’ [al-Kafi, v. 2, p. 308, no. 2]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): منَ كانَ في قَلبِهِ حَبَّةٌ مِن خَردَلٍ مِن عَصَبِيَّةٍ بَعَثَهُ اللّهُ يَومَ القِيامَةِ مَعَ أعرابِ الجاهِلِيَّةِ.

2– The Prophet (S) said, ‘Whoever contains even a mustard seed’s weight of partisanship in his heart, Allah will raise him on the Day of Resurrection among the tribes of pagan and clannish Arabia.’ [al-Kafi, v. 2, p. 308, no. 3]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لَيسَ مِنّا مَن دَعا إلى عَصَبِيَّةٍ ، ولَيسَ مِنّا مَن قاتَلَ (عَلى) عَصَبِيَّةٍ ، ولَيسَ مِنّا مَن ماتَ عَلى عَصَبِيَّةٍ .

3– The Prophet (S) said, ‘One who calls to partisanship is not one of us, nor one who fights for a bigoted cause, nor one who dies a partisan.’ [Sunan Abi Dawud, no. 5121]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ في ذَمِّ إبليسَ ـ: فافتَخَرَ عَلى آدَمَ بِخَلقِهِ ، وتَعَصَّبَ عَلَيهِ لِأصلِهِ ، فعَدُوُّ اللّهِ إمامُ المُتَعَصِّبينَ ، وسَلَفُ المُستَكبِرينَ ، الّذي وَضَعَ أساسَ العَصَبِيَّةِ ، ونازَعَ اللّهَ رِداءَ الجَبريَّةِ ، وادَّرَعَ لِباسَ التَّعَزُّزِ ، وخَلَعَ قِناعَ التَّذَلُّلِ.

4– Imam Ali (a.s.), condemning Iblis [Satan], said, ‘So he felt proud of his own creation over Adam’ s, and was racist against him because of his origin. The enemy of Allah, therefore, is the leader of all racist bigots, and the forefather of all those who consider themselves superior, who laid the very foundation of bigotry, and tried to wrest the cloak of might from Allah, and assumed the garb of exultation having shed the veil of self–abasement.’ [Nahjul Balaghah, Sermon 192]

5ـ الإمامُ زينَ العابدينُ (عَلَيهِ الّسَلامُ) ـ لَمّا سُئلَ عَنِ العَصَبِيَّةِ ـ: العَصَبِيَّةُ الّتي يَأثَمُ عَلَيها صاحِبُها أن يَرَى الرَّجُلُ شِرارَ قَومِهِ خَيراً مِن خِيارِ قَومٍ آخَرينَ ، ولَيسَ مِنَ العَصَبِيَّةِ أن يُحِبَّ الرَّجُلُ قَومَهُ، ولكِن مِنَ العَصَبِيَّةِ أن يُعينَ قَومَهُ عَلَى الظُّلمِ.

5– Imam Zayn al–Abidin (a.s.) said, ‘Blameworthy and punishable partisanship is when a person considers the evil people of his own community to be better and prefers them over the good people of another community. It is not considered partisanship or bigotry to love one’s own community, rather it is when a person loves them in spite of their wrongdoing and aids them therein.’ [al–Kafi, v. 2, p. 308, no. 7]

Praiseworthy Partisanship

التَّعَصُّبُ المَمدوحُ

6ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): فإن كانَ لابُدَّ مِنَ العَصَبِيَّةِ فلْيَكُن تَعَصُّبُكُم لِمَكارِمِ الخِصالِ ، ومَحامِدِ الأفعالِ ، ومَحاسِنِ الأُمورِ ، الّتي تَفاضَلَت فيها المُجَداءُ والنُجَداءُ مِن بُيوتاتِ العَرَبِ ، ويَعاسيبُ القَبائلِ ، بِالأخلاقِ الرَّغيبَةِ ، والأحلامِ العَظيمَةِ ، والأخطارِ الجَليلَةِ ، والآثارِ المَحمودَةِ . فتَعَصَّبوا لِخِلالِ الحَمدِ مِنَ الحِفظِ لِلجِوارِ ، والوَفاءِ بِالذِّمامِ ، والطَّاعَةِ لِلبِرِّ ، والمَعصِيَةِ لِلكِبرِ ، والأخذِ بِالفَضلِ ، والكَفِّ عَنِ البَغيِ ، والإعظامِ لِلقَتلِ ، والإنصافِ لِلخَلقِ ، والكَظمِ لِلغَيظِ ، واجتِنابِ الفَسادِ في الأرضِ.

6– Imam Ali (a.s.) in his disparaging sermon [against Satan] said, ‘And if you cannot avoid partisanship, then let your partisanship be for virtuous qualities, praiseworthy acts, and admirable matters with which the dignified and noble chiefs of the Arab households and the notables of the tribes distinguished themselves, such as attractive manners, great ambitions, momentous positions, and praiseworthy feats. So be partisans of praiseworthy characteristics like protection of one’s neighbour, fulfilment of rights, obedience of good people, opposition to the haughty, adoption of virtue, abstention from intimidating

others, shunning bloodshed, doing justice to people, suppressing anger, and avoiding corruption in the land.' [Nahjul Balaghah, no. 192]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إن كُنتُم لا مَحالَةَ مُتَعَصِّبينَ فتَعَصَّبوا لِنُصرَةِ الحَقِّ وإغاثَةِ المَلهوفِ7

7– Imam Ali (a.s.) said, 'If you absolutely must be partisans to a cause, then does so to support the truth and to bring solace to the troubled.' [Ghurar al–Hikam, no. 3738]

The Party

The Party الحِزْب

The Party of Allah

حِزبُ اللهِ

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : أيَسُرُّكَ أنْ تَكونَ مِن حِزبِ اللّهِ الغالِبينَ ؟ اتَّقِ اللّهَ سُبحانَهُ وأحْسِنْ في كُلِّ أُمورِكَ ؛ فإنَّ اللّهَ مَع الّذينَ اتَّقَوا والّذينَ هُم مُحْسِنونَ.1

1– Imam Ali (a.s.) said, 'Would you like to be of the victorious party of Allah? Then be Godwary and excel in all your affairs, for Allah is with those who are wary of their duty to Him and those who excel in virtue.'[Ghurar al–Hikam, no. 2828]

ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : نَحنُ وشيعَتُنا حِزبُ اللّهِ، وحِزبُ اللّهِ هُمُ الغالِبونَ2

2– Imam al–Sadiq (a.s.) said, 'We and our followers (shi'aa) are the party of Allah, and the party of Allah is the victorious.'[al–Tawhid, p. 166, no. 3]

The Party of Satan

حِزبُ الشَّيطانِ

3، ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : أيُّها النّاسُ ، إنّما بَدْءُ وُقوعِ الفِتَنِ أهْواءٌ تُتَّبَعُ ... ولَو أنَّ الحَقَّ خَلَصَ لَم يَكُنِ اخْتِلافٌ ولكنْ يُؤخَذُ مِن هذا ضِغْثٌ ومِن هذا ضِغْثٌ فيُمْزَجانِ فيَجيئانِ مَعا ، فهُنالِكَ اسْتَحْوَذَ الشّيطانُ على أوْلِيائِه ، ونَجا الّذينَ سَبَقَتْ لَهُم مِن اللّهِ الحُسْنى.

3– Imam Ali (a.s.) said, ‘O people! Truly the onset of problems is brought about by following the desires... If the truth were pure there would be no disparity. However, a handful is taken from this [the truth] and a handful from that [falsehood] and then the two are mixed and appear altogether. And this is where Satan prevails over his followers, and only those who are favoured by Allah are saved.’[al-Kafi, v. 1, p. 54, no. 1]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ مِن خُطبةٍ لَهُ يَصِفُ فيها المُنافِقينَ ـ : فَهُم لُمَةُ الشَّيطانِ ، وحُمَةُ النِّيرانِ ، أُولئكَ حِزبُ الشَّيطانِ ، ألاَ إنَّ حِزبَ الشَّيطانِ هُمُ الخاسِرونَ.

4– Imam Ali (a.s.) said in one of his sermons where he describes the hypocrites, ‘They are the companions of Satan, and the incinerating sting of the Fire. They are the party of Satan; indeed it is Satan’s parties who are the losers.’[Nahjul Balaghah, Sermon 194]

The Path

The Path الصِّراط

The Straight Path

الصِّراطِ المُستَقيمِ

1ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): وَاعلَمُوا أنَّ مَجازَكُم على الصِّراطِ ومَزالِقِ دَحضِهِ وأهاويلِ زَلَلِهِ وَتاراتِ أهوالِهِ

1– Imam al-Sadiq (a.s.) said, ‘Verily people have betaken to their lefts and rights, whilst we and our Shi’ah have been guided to the straight path.’[al-Kafi, v. 2, p. 246, no. 5]

The True Meaning of the Straight Path

تَفسيرُ الصِّراطِ المُستَقيمِ

2ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) ـ في معنى الصِّراطِ ـ: هُو الطَّريقُ إلى مَعرِفَةِ اللّهِ عَزَّوجلَّ، وهُما صِراطانِ: صِراطٌ في الدُّنيا وصِراطٌ في الآخِرَةِ، فأمّا الصِّراطُ الذي في الدُّنيا فهُو الإمامُ المَفروضُ الطاعَةِ، مَن عَرَفَهُ في الدُّنيا واقتَدى بِهُداهُ مَرَّ على الصِّراطِ الذي هو جِسرُ جَهَنَّمَ في الآخرةِ .

2– Imam al-Sadiq (a.s.) said regarding the meaning of 'the path', 'It is the way to the inner knowledge of Allah, Mighty and Exalted, and there are actually two paths – one in this world and one in the Hereafter. As for the path in this world's life, it is the Imam whom one is obliged to obey. He who acknowledges him in this world and follows his guidance will be able to [successfully] cross the path of the Hereafter, which is a bridge outstretched over the Fire.'[Bihar al-Anwar, v. 24, p. 11, no. 3]

3ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): الصِّراطُ المُستَقيمُ أميرُالمؤمنينَ عَلِيٌّ (عَلَيهِ الّسَلامُ).

3– Imam al-Sadiq (a.s.) said, 'The straight path is the Commander of the Faithful, Ali (a.s.).'[Ma'ani al-Akhbar, p. 32, no. 2]

Crossing the Path of the Hereafter (The Bridge over Hell)

صِراطُ الآخِرَةِ وَالمُرورُ عَلَيها

4ـ موسى (عَلَيهِ الّسَلامُ) ـ في المُناجاةِ ـ: إلهي، ما جَزاءُ مَن تلا حِكمَتَكَ سِرّاً وجَهراً ؟ قالَ: يا موسى، يَمُرُّ على الصِّراطِ كالبَرقِ.

4– Prophet Moses (a.s.) asked Allah, supplicating, 'My God, what is the reward of one who recites Your wisdom [i.e. divine Book] loudly and quietly?' He replied, 'O Moses, he will cross the Bridge like lightning.'[Bihar al-Anwar, v. 92, p. 197, no. 3]

5ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أثبَتُكُم قَدَماً على الصِّراطِ أشَدُّكُم حُبّاً لأهلِ بَيتي.

5– The Prophet (S) said, 'Those of you who will have the firmest footing on the Bridge are those who have the strongest love for my household.'[Faza'il al-Shi'ah, p. 48, no. 3]

6ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أسبِغِ الوُضُوءَ، تَمُرَّ على الصِّراطِ مَرَّ السَّحابِ.

6– The Prophet (S) said, 'Perform the ritual ablution diligently and you will cross the Bridge like the passing of clouds.'[Bihar al-Anwar, v. 76, p. 4, no. 8]

7ـ . . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الصِّراطُ أدَقُّ مِن الشَّعرَةِ وأحَدُّ مِنَ السَّيفِ

7– The Prophet (S) said, ‘The Bridge is thinner than a hair and sharper than a sword.’[Ibid. v. 8, p. 65, no. 2]

8ـ . الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) ـ في قولِ اللّهِ عَزَّوجلَّ: «إنَّ رَبَّكَ لَبِالْمِرصادِ» ـ: قَنطَرَةٌ على الصِّراطِ لا يَجُوزُها عبدٌ بِمَظلِمَةٍ .

8– Imam al-Sadiq (a.s.) said with regard to Allah’s verse in the Qur’an: ***“Indeed your Lord is in ambush”***, ‘There is an arch on the Bridge that no servant having committed an act of injustice can traverse.’[Thawab al-A’amal, p. 321, no. 2]

9ـ رسولُ اللهِ (عَلَيهِ الّسَلامُ): الناسُ يَمُرُّونَ على الصِّراطِ طَبَقات: ... فَمِنهُم مَن يَمُرُّ مِثلَ البَرقِ، ومِنهُم مَن يَمُرُّ مِثلَ عَدْوِ الفَرَسِ، ومِنهُم مَن يَمُرُّ حَبْواً، ومِنهُم مَن يَمُرُّ مَشْياً، ومِنهُم مَن يَمُرُّ مُتَعَلِّقاً قد تَأخُذُ النارُ مِنهُ شَيئاً وتَترُكُ شيئاً.

9– Imam al-Sadiq (a.s.) said, ‘People will cross the Bridge in classes: some will cross it like lightning, some like a racehorse, some will crawl across it, and some will cross it barely hanging onto it, with the Fire burning a part of them and leaving a part.’[Amali al-Saduq, p. 149, no. 4]

Patience

Patience1 الصَّبر

The Virtue of Patience

فَضلُ الصَّبرِ

1ـ عيسى (عَلَيهِ الّسَلامُ): إنّكُم لا تُدرِكُونَ ما تُحِبُّونَ إلّا بِصَبرِكُم على ما تَكرَهُونَ

1– Prophet Jesus (a.s.) said, ‘Verily you will never be able to attain that which you love until you are able to endure that which you despise.’[Musakkin al-Fu’?d, no. 48]

2ـ لَمّا سُئلَ عن رسول اللّه (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ماالإيمانُ ـ: الصَّبرُ

2– The Prophet (S) was once asked what faith was, to which he replied, ‘Patience.’[Ibid. no. 47]

3ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الصَّبرُ يُهَوّنُ الفَجِيعَةَ

3– Imam Ali (a.s.) said, ‘Patience makes light work of calamities.’[Ghurar al–Hikam, no. 533]

4ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الصَّبرُ على البَلاءِ أفضَلُ مِن العافيَةِ في الرَّخاءِ

4– Imam Ali (a.s.) said, ‘Patience in the face of tribulation is better than well–being in times of comfort.’[Ibid. no. 1821]

5ـ . . الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): المؤمنُ يُطبَعُ عَلَى الصَّبرِ عَلَى النَّوائبِ

5– Imam al–Sadiq (a.s.) said, ‘The [true] believer is inherently patient against adversities.’[Mishkat al–Anwar, no. 23]

6ـ الإمامُ الجوادُ (عَلَيهِ الّسَلامُ): الصَّبرُ عَلَى المُصيبَةِ ، مُصيبَةٌ عَلَى الشامِتِ بها

6– Imam al–Jawad (a.s.) said, ‘Patience in the face of a misfortune is itself a misfortune for the one who gloats over your bad luck.’[Kashf al–Ghamma, v. 3, p. 139]

Patience and Great Things

الصَّبرُ ومَعالِي الأُمورِ

7ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): بالصَّبرِ تُدرَكُ مَعالِي الأُمُورِ

7– Imam Ali (a.s.) said, ‘Through patience are great things accomplished.’[Ghurar al–Hikam, no. 4276]

8ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن صَبَرَ عَلَى اللّهِ وَصَلَ إلَيهِ

8– Imam Ali (a.s.) said, ‘Whoever patiently endures the path to Allah reaches Him.’[Bihar al–Anwar, v. 71, p. 95, no. 60]

ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): الصَّبرُ رَأسُ الإيمانِ9

9– Imam al-Sadiq (a.s.) said, ‘Patience is the peak of faith.’[al-Kafi, v. 2, p. 87, no. 1]

Perseverance and Victory

الصَّبرُ وَالنَّصرُ

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ النَّصرَ مَعَ الصَّبرِ ، والفَرَجَ مع الكَربِ ، وإنّ مَعَ العُسرِ يُسراً10

10– The Prophet (S) said, ‘Verily victory comes with perseverance, and deliverance with hardship, and verily with difficulty comes ease.’[Bihar al-Anwar, v. 77, p. 88, no. 2]

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): بِالصَّبرِ يُتَوَقَّعُ الفَرَجُ ، ومَن يُدمِنْ قَرعَ البابِ يَلِجْ11

11– The Prophet (S) said, ‘With perseverance, deliverance becomes possible, and whoever knocks at the door persistently will enter it.’[Ibid. v. 71, p. 96, no. 61]

The Reward of the Patient One

ثَوابُ الصّابِرِ

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ في صفةِ المتّقينَ ـ: صَبَرُوا أيّاماً قَصِيرَةً ، أعقَبَتهُم راحَةً طَوِيلَةً12

12– Imam Ali (a.s.) said in his description of the Godwary ones, ‘They endured hardship for a short while, and in consequence they secured comfort for a long time.’[Nahjul Balaghah, Sermon 193]

ـ . الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مَن ابتُلِيَ مِن شِيعَتِنا فَصَبَرَ علَيهِ كانَ لَهُ أجرُ ألفِ شَهِيدٍ13

13– Imam al-Sadiq (a.s.) said, ‘Whoever from amongst our Shi’ah is tried with an affliction and endures it will be granted the reward of a thousand martyrs.’[al-Tamhis, p. 59, no. 125]

ـ . الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): أيُّما رَجُلٍ اشتَكى فَصَبَرَ واحتَسَبَ ، كَتَبَ اللّهُ لَهُ مِنَ الأجرِ أجرَ ألفِ شَهِيدٍ14

14– Imam al–Sadiq (a.s.) said, ‘Whoever, when suffering from an ailment, patiently endures it and considers it a means of proximity to Allah, Allah writes down for him the same reward as that of a thousand martyrs.’[Tibb al–A'imma (a.s.), p. 17]

The True Meaning of Patience

تَفسيرُ الصَّبرِ

15- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الصَّبرُ رِضا. .

15– The Prophet (S) said, ‘Patience is satisfaction [with Allah’s decree].’[Kanz al–’Ummal, no. 6499]

16- الإمامُ عليٌّ (عَلَيهِ السَّلامُ): الصَّبرُ أن يَحتَمِلَ الرجُلُ ما يَنُوبُهُ ، ويَكظِمَ ما يُغضِبُهُ. .

16– Imam Ali (a.s.) said, ‘Patience is that a man bears whatever afflicts him and swallows his anger.’[Ibid. no,6518]

17- الإمامُ عليٌّ (عَلَيهِ السَّلامُ): الصَّبرُ صَبرانِ: صَبرٌ على ما تَكرَهُ ، وصَبرٌ عمّا تُحِبُّ.

17– Imam Ali (a.s.) said, ‘Patience is of two types: perseverance in the face of that which you despise, and enduring restraint against that which you love.’[Ghurar al–Hikam, no. 1874]

18- الإمامُ عليٌّ (عَلَيهِ السَّلامُ): الصَّبرُ: إمّا صَبرٌ على المُصيبَةِ ، أو على الطاعَةِ ، أو عنِ المَعصيَةِ ، وهذا القِسمُ الثالثُ أعلى دَرجَةً مِنَ القِسمَينِ الأوَّلَينِ.

18– Imam Ali (a.s.) said, ‘Patience comes in the form of either persevering in the face of an affliction, or enduring an act of obedience, or restraining oneself against an act of disobedience. And this third type is of a higher calibre than the first two.’[Sharh Nahjul Balaghah li Ibn Abi al–Hadid, v. 1, p. 319]

19- الإمامُ الباقرُ (عَلَيهِ السَّلامُ) ـ لَمّا سُئِلَ عن الصَّبرِ الجميلِ ـ: ذلكَ صَبرٌ ليسَ فيهِ شَكوى إلى الناسِ.

19– Imam al–Baqir (a.s.) was once asked about graceful patience [graceful patience (al–Sabr al–jamil) – mentioned in the Qur’an 12:18, 12:83 (ed.)], to which he replied, ‘That is the patience that is devoid of complaint to other people.’[al–Kafi, v. 2, p. 93, no. 23]

The Patience Possessed by the Shi’ah of the Ahl al-Bayt (a.s.)

صَبرُ شيعَةِ أهلِ البَيتِ (عَلَيهِم السّلام)

20ـ عن الوَشّاء عن بعضِ أصحابِهِ عن الإمامِ الصّادقِ (عَلَيهِ السّلامُ): إنّا صُبَّرٌ وشِيعَتُنا أصبَرُ مِنّا ، قلتُ: جُعِلتُ فِداكَ، كيفَ صارَ شِيعَتُكُم أصبَرَ مِنكُم ؟ قالَ: لأ نّا نَصبِرُ على ما نَعلَمُ ، وشِيعَتُنا يَصبِرُونَ على ما لا يَعلَمُونَ.

20– Imam al-Sadiq (a.s.) said to one of his companions, ‘Verily we are very patient and our Shi’ah are even more patient than us.’ His companion asked, ‘May I be your ransom, how can your Shi’ah be more patient than yourselves?’ He replied, ‘Because we are patient alongside our knowledge [of everything], whereas our Shi’ah are patient in spite of not knowing.’[Ibid. no. 25]

The Effects of Anxiety

آثارُ الجَزَعِ

21ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): إنّكَ إن صَبَرتَ جَرَت علَيكَ المَقادِيرُ وأنتَ مَأجُورٌ ، وإن جَزِعتَ جَرَت علَيكَ المَقادِيرُ وأنتَ مَأزُورٌ.

21– Imam Ali (a.s.) said, ‘Verily if you are patient, the trials of destiny will befall you and you will be rewarded for them, whilst if you are anxious, not only will the trials of destiny still befall you but they will cover you over.’[Jami’a al-Akhbar, p. 316, no. 882]

22ـ . ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): إن صَبَرتَ صَبرَ الأكارِمِ ، وإلّا سَلَوتَ سُلُوَّ البَهائمِ.

22– Imam Ali (a.s.) said, ‘You can either have the perseverance of noblemen or be lost in the oblivion of beasts.’[Nahjul Balaghah, Saying 414]

23ـ . ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن لَم يَصبِرْ على كَدِّهِ صَبَرَ على الإفلاسِ.

23– Imam Ali (a.s.) said, ‘Whoever does not endure his troubles ends up having to endure his own ruin.’[Ghurar al-Hikam, no. 8987]

24ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن لَم يُنْجِهِ الصَّبرُ أهلَكَهُ الجَزَعُ.

24– Imam Ali (a.s.) said, ‘He whose patience gives him no deliverance is destroyed by anxiety.’[Nahjul Balaghah, Saying 189]

Factors That Bring About Patience

ما يورِثُ الصَّبرَ

25ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن يَتَصَبَّرْ يُصَبِّرْهُ اللّهُ ، ومَن يَستَعفِفْ يُعِفَّهُ اللّهُ ، ومَن يَستَغنِ يُغنِهِ اللّهُ ، وما أُعطِيَ عَبدٌ عَطاءً هُو خَيرٌ وأوسَعُ مِن الصَّبرِ.

25– The Prophet (S) said, ‘Whoever tries to be patient, Allah makes him patient, and whoever tries to remain chaste, Allah keeps him chaste, and whoever suffices himself with what he has, Allah enriches him. No servant can ever be granted something better and more sufficient than patience.’[Kanz al–’Ummal, no. 6522]

26ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): أصلُ الصَّبرِ حُسنُ اليَقينِ بِاللّهِ

26– Imam Ali (a.s.) said, ‘The origin of patience is to have strong conviction in Allah.’[Ghurar al–Hikam, no. 3084]

27ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): عَوِّدْ نَفسَكَ التَّصَبُّرَ (الصَّبرَ) على المَكروهِ ، ونِعمَ الخُلقُ التَّصَبُّرُ في الحَقِّ

27– Imam Ali (a.s.) said, ‘Accustom yourself to persevering in the face of adversity, and [you will see] how well persevering with the truth will become part of your natural disposition.’[Nahjul Balaghah, Letter 31]

28ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): التَّصَبُّرُ على المَكروهِ يَعصِمُ القَلبَ

28– Imam Ali (a.s.) said, ‘Perseverance in the face of adversity protects the heart.’[Bihar al–Anwar, v. 77, no. 207, no. 1]

1. Translator’s Note: The Arabic word sabr denotes ‘patience’ as the ability to tolerate and endure, as well as ‘perseverance’ and ‘endurance’ in the face of adversity and trial. In the text, translation has not been restricted to just one of these terms, in order to best express the purport of each tradition within its context.

Peacemaking

Peacemaking الصُّلح

Peacemaking in War

الصُّلحُ في الحَربِ

1ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): وَجَدتُ المُسالَمَةَ ـ ما لَم يَكُن وَهنٌ في الإسلامِ ـ أنجَعَ مِن القِتالِ

1– Imam Ali (a.s.) said, 'I have found conciliation – so long as it is does not enfeeble Islam – to be more beneficial than combat.'[Ghurar al-Hikam, no. 10138]

2ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ مِن كتابِهِ للأشتَرِ لَمّا وَلاّهُ مِصرَ ـ: ولا تَدفَعَنَّ صُلحاً دَعاكَ إلَيهِ عَدُوُّكَ ولِلّهِ فيهِ رِضىً؛ فإنّ في الصُّلحِ دَعَةً لِجُنودِكَ، وراحَةً مِن هُمُومِك، وأمناً لبلادِكَ، ولكِنِ الحذَرَ كُلَّ الحَذَرِ مِن عَدُوِّكَ بَعدَ صُلحِهِ؛ فإنَّ العَدُوَّ ربّما قارَبَ لِيَتَغَفَّلَ، فَخُذْ بِالحَزمِ، واتَّهِمْ في ذلكَ حُسنَ الظَّنِّ.

2– Imam Ali (a.s.) wrote in his letter to al-Ashtar when he appointed him governor of Egypt, 'Do not reject the peace to which your enemy may call you, and wherein the pleasure of Allah lies, for verily peace affords composure to your army, relief to you from your worries, and safety for the country. After the peace entreaty however, be extremely wary of your enemy, because often the enemy draws near in order to take advantage of your negligence. Therefore, act prudently and entertain good opinion about them, though always being on your guard.'[Nahjul Balaghah, Letter 53]

Imam al-Hasan (a.s.)'s Peace Treaty

صُلحُ الإمامِ الحَسَنِ (عَلَيهِ الّسَلامُ)

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ في وصيَّتِهِ لابنِهِ الحَسَنِ (عَلَيهِ الّسَلامُ) لمّا ضَرَبَهُ ابنُ مُلجَمٍ ـ: واعلَمْ أنّ معاويةَ سَيُخالِفُكَ كما خالَفَني، فإن وادَعتَهُ وصالَحتَهُ كُنتَ مُقتَدِياً بِجَدِّكَ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) في مُوادَعَتِهِ بَنِي ضَمرَةَ وبَنِي أشجَعَ... فإن أرَدتَ مُجاهَدَةَ عَدُوِّكَ فَلَن يَصلُحَ لكَ مِن شِيعَتِكَ مَن يَصلُحُ لأبيكَ.

3– Imam Ali (a.s.) said in his will to his son after he had been struck by Ibn Muljim, 'Know that Muawiya will oppose you just as he opposed me, and in conciliating and making peace with him, you will be

following in the footsteps of your grandfather (a.s.) when he conciliated with the Bani Aamra and the Bani Ashja'a tribes ... and if instead you wish to fight your enemy, know that you will not find any from among your followers willing to make peace alongside you, as your father's followers did alongside him.'[Nahj al-Sa'ada, v. 2, p. 742]

4ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إنّ الحَسنَ بنَ عليٍّ(لَمّا طُعِنَ واختَلَفَ الناسُ عَليهِ سَلَّمَ الأمرَ لِمعاويةَ، فَسَلَّمَت عَليهِ الشّيعَةُ «علَيكَ السَّلامُ يا مُذِلَّ المؤمنينَ !» فقالَ (عَلَيهِ السّلامُ): ما أنا بِمُذِلّ المُؤمنينَ، ولكِنّي مُعِزُّ المؤمنينَ، إنّي لَمّا رَأيتُكُم ليسَ بِكُم علَيهِم قُوَّةٌ سَلَّمتُ الأمرَ لِأبقى أنا وأنتُم بينَ أظهُرِهِم، كما عابَ العالِمُ السَّفِينَةَ لِتَبقى لأصحابِها، وكذلكَ نَفسِي وأنتُم لِنَبقى بَينَهُم.

4– Imam al-Sadiq (a.s.) said, 'Verily Hasan b. Ali (a.s.), when he was reproached and opposed by the people for having made peace with Muawiya, people would greet him in the street saying, 'Peace be upon you O degrader of the believers', and he (a.s.) would reply, 'I am not a degrader of the believers, rather I am elevating the believers. Verily when I saw you having no strength to overpower them [Muawiya's army], I made peace in order that you and I may remain alive in their midst, just like the wise one [al-Khizr] damaged the boat in order that it may be spared for its owners. Thus did I act for yours and my benefit in order that we remain alive among them.'[Bihar al-Anwar, v. 78, p. 287, no. 2]

The Importance of Making Peace Between People

أهَمِّيَّةُ الإصلاحِ بَينَ النّاسِ

5ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ألا أُخبِرُكم بِأفضلَ مِن دَرَجَةِ الصِّيامِ والصَّلاةِ والصَّدَقةِ ؟ إصلاحُ ذاتِ البَينِ؛ فإنّ فسادَ ذاتِ البَينِ هِيَ الحالِقةُ.

5– The Prophet (S) said, 'Shall I inform you of something that holds a higher status than fasting, praying and giving charity? Making peace between people, for verily sowing dissention between people is indeed calamitous.'[Kanz al-'Ummal, no. 5480]

6ـ . ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): صَدَقةٌ يُحِبُّها اللّهُ: إصلاحٌ بَينَ الناسِ إذا تَفاسَدُوا، وتَقارُبُ بَينِهِم إذا تَباعَدُوا

6– Imam al-Sadiq (a.s.) said, 'A charitable act most loved by Allah is reconciling between people if they have fallen out, and bringing them together when they have become distanced from one another.'[al-Kafi, v. 2, p. 209, no. 1]

7ـ . ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ لِلمفضَّلِ ـ: إذا رَأيتَ بينَ اثنَينِ مِن شِيعَتِنا مُنازَعَةً فافتَدِها مِن مالي

7– Imam al-Sadiq (a.s.) said to his companion, Mufazal, ‘If you see two people from amongst our followers (Shi’ah) fighting [over property or the like], use my money to settle the dispute.’[Ibid. p. 3]

The Permissibility of Lying for the sake of Reconciliation

جَوازُ الكَذِبِ فِي الإصلاحِ

8ـ . . الإمامُ الصّادقُ (عَلَيهِ السّلامُ): المُصلِحُ ليسَ بِكاذِبٍ

8– Imam al-Sadiq (a.s.) said, ‘The reconciler is not a liar.’[Ibid. p. 210, no. 5]

9ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): الكلامُ ثلاثةٌ: صِدقٌ وكِذبٌ وإصلاحٌ بينَ الناسِ ... تَسمَعُ مِنَ الرَّجُلِ كلاما يَبلُغُهُ فَتَخبُثُ نَفسُهُ، فَتَلقاهُ فَتَقُولُ: سَمِعتُ مِن فُلانٍ قالَ فِيكَ مِنَ الخَيرِ كذا وكذا، خِلافَ ما سَمِعتَ مِنهُ.

9– Imam al-Sadiq (a.s.) said, ‘Utterances fall under three categories: the truth, the lie, and reconciliation between people ... you may hear a man saying something about someone, which when they come to hear will lead them to feel malice towards the former. [In such a situation] you may instead tell them, ‘I heard x speaking such good things about you’, contrary to what you had heard.’[Ibid. p. 341, no. 16]

Perfume

الطِّيبُ Perfume

Perfume

فَضْلُ الطِّيبِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ الرِيحَ الطَّيِّبَةَ تَشُدُّ القَلبَ وتَزِيدُ في الجِماعِ

1– The Prophet (S) said, ‘Verily the pleasant fragrance strengthens the heart and acts as an aphrodisiac.’[al-Kafi, v. 6, p. 510, no. 3]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن تَطَيَّبَ للّهِ جاءَ يَومَ القِيامَةِ وريحُهُ أطيَبُ مِنَ المِسكِ، ومَن تَطَيَّبَ لِغَيرِ اللّه جاءَ يَومَ القِيامَةِ وريحُهُ أنتَنُ مِن الجِيفَةِ.

2– The Prophet (S) said, ‘He who perfumes himself for Allah, most High, will be raised on the Day of Resurrection, smelling more fragrant than sweet musk, whereas he who perfumes himself for other than Allah will be raised on the Day of Resurrection smelling more putrid than a corpse.’[al-Mahajjat al-Baydha, v. 8, p. 105]

3ـ أنس بن مالك: كانَ النبيُّ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) إذا أُتِيَ بِطِيبٍ لَم يَرُدَّهُ

3– Anas b. Malik narrated, ‘The Prophet (S) never used to refuse perfume when he was gifted it.’[Sunan al-Nasa’i, v. 8, p. 189]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الطِّيبُ نُشْرَةٌ

4– Imam Ali (a.s.) said, ‘Perfume is an amulet [on one’s person].’[Nahjul Balaghah, Saying 400]

5ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): العِطرُ مِن سُنَنِ المُرسَلِينَ. .

5– Imam al-Sadiq (a.s.) said, ‘Putting perfume is a practice of the messengers.’[al-Kafi, v. 6, p. 510, no. 2]

6ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): كانَ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) يُنفِقُ في الطِّيبِ أكثَرَ مِمّا يُنفِقُ في الطَّعامِ. .

6– Imam al-Sadiq (a.s.) narrated, ‘The Prophet (S) used to spend more on perfume than he did on food.’[al-Kafi, v. 6, p. 512, no. 18]

7ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مَن تَطَيَّبَ أوَّلَ النهارِ لَم يَزَلْ عَقلُهُ مَعهُ إلى اللَّيلِ. .

7– Imam al-Sadiq (a.s.) said, ‘Whoever perfumes himself first thing in the morning has his intellect [working] with him till nightfall.’[al-Kafi, v. 6, p. 510, no. 7]

8ـ الإمامُ الكاظمُ (عَلَيهِ الّسَلامُ): لا يَنبَغِي للرَّجُلِ أن يَدَعَ الطِّيبَ في كُلِّ يَومٍ، فإن لَم يَقدِرْ علَيهِ فَيَومٌ ويَومٌ لا، فإن لَم يَقدِرْ ففي كُلِّ جُمُعَةٍ و لا يَدَعْ .

8– Imam al-Kazim (a.s.) said, ‘Man should not leave one day without perfuming himself, and if he is not able to do that, then he should perfume himself every other day, and if he cannot do that, then he should do so every Friday without fail.’[al-Kafi, v. 6, no. 4]

9ـ الإمامُ الرِّضا (عَلَيهِ السَّلامُ): الطِّيبُ مِن أخلاقِ الأنبياءِ

9– Imam Ar-Ridha’ (a.s.) said, ‘Putting perfume is a noble characteristic of the prophets.’[al-Kafi, v. 6, no. 1]

The Perfume of Women

طِيبُ النِّساءِ

10ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): طِيبُ النِّساءِ ما ظَهَرَ لَونُهُ وخَفِيَ رِيحُهُ، وطِيبُ الرِّجالِ ما ظَهَرَ رِيحُهُ وخَفِيَ لَونُهُ.

10– The Prophet (S) said, ‘Perfumes suitable for women are those that have a visible colour and a subtle fragrance and perfumes suitable for men have a distinct fragrance and a transparent colour.’[al-Kafi, v. 6, p. 512, no. 17]

11ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أيُّما امرأةٍ استَعطَرَتْ فَمَرَّت على قَومٍ لِيَجِدُوا مِن رِيحِها فهي زانِيَةٌ

11– The Prophet (S) said, ‘Any woman who perfumes herself and goes out among people intending for them to smell her fragrance is an adulteress.’[Sunan al-Nasa’i, v. 8, p. 153]

The Persians

The Persians الفُرسُ

The Persians and Faith

الفُرسُ وَالإيمانُ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أعظَمُ الناسِ نَصيباً في الإسلامِ أهلُ فارِسَ

1– The Prophet (S) said, ‘The people who have the greatest portion of Islam are the people of Persia.’[Kanz al–’Ummal, no. 34126]

2ـ تلا رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) هذه الآية يوماً: «وإنْ تَتَوَلَّوا يَستَبْدِلْ قَوْما غَيْرَكُمْ ثُمَّ لايَكُونوا أمْثالَكُمْ»قالوا: و مَن يستبدِل بِنا ؟ قال: فضربَ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) على مَنكبِ سلمانَ ثمّ قالَ: هذا وقومُهُ.

2– The Prophet (S), when he recited the verse “and if you turn away He will replace you with another people, and they will not be like you”[Bihar al–Anwar, v. 77 p. 165 no. 2], some people asked him (S), ‘Who are those who will replace us?’ He replied, putting his hand on the shoulder of Salman, ‘This man and his people. By He who holds my soul in His Hand, if faith was hung from the stars, the men of Persia would take it.’[Tafsir al–Mizan, v. 18, p. 250]

3ـ أنّ النبيّ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) سُئلَ عن هذهِ الآيةِ: «يا أيُّها الّذينَ آمَنوا مَنْ يَرْتَدَّ مِنكُم عَن دِينِهِ فسَوفَ يَأتِي اللّهُ بقَومٍ يُحِبُّهُم ويُحِبُّونَهُ...»فَضَربَ بيَده على عاتِقِ سلمانَ فقالَ ـ: هذا وذَوُوهُ ... لو كانَ الدّينُ مُعَلّقاً بالثُّريّا لَتَناوَلَهُ رِجالٌ مِن أبناءِ فارِسَ.

3– The Prophet (S), when asked about the verse, “O you who have faith! Should any of you desert his religion, Allah will soon bring a people whom He loves and who love Him”, said, patting the shoulder of Salman, ‘He and his people.’ He then said, ‘If religion was suspended from the stars, the men of Persia would take it.’[Majma’a al–Bayan, v. 3 p. 321]

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لو كانَ العِلمُ بالثُّريّا لَتَناوَلَهُ رِجالٌ مِن فارِسَ

4– The Prophet (S) said, ‘If knowledge was suspended from the skies, the men of Persia would reach it.’[Kanz al–’Ummal, no. 34131]

5ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لَو أنَّ الدّينَ مُعَلَّقٌ بِالثُّرَيّا لَتَناوَلَهُ رِجالٌ مِن أبناءِ فارِسَ

5– The Prophet (S) said, ‘Persia is of our league of ahl al–bayt; for Ishmael 225 is the uncle of the children of Isaac 226, and Isaac is the uncle of the children of Ishmael.’[Kanz al–’Ummal, no. 35124]

6ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ لمّا ذُكِرَتِ الأعاجِمُ عِندَهُ ـ: لَأنا بِهِم أو ببَعضِهِم أوثَقُ مِنّي بكُم أو ببَعضِكُم

6– The Prophet (S), when non–Arabs were mentioned in front of him, said, ‘Verily I have more trust in

them, or in some of them, than I have in you, or in some of you.’[Kanz al-’Ummal, no. 34128]

Pliability

Pliability[1] المُداهَنَة

Pliability

المُداهَنَة

1- الإمامُ عليٌّ (عَلَيهِ السّلامُ): شَرُّ إخوانِكَ مَن داهَنَكَ في نفسِكَ وساتَرَكَ عَيبَكَ

1– Imam Ali (a.s.) said, ‘The worst of your brothers is he who flatters you and conceals [from you] your faults.’[Ghurar al-Hikam, no. 5725]

2- الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن داهَنَ نفسَهُ هَجَمَت بِهِ على المعاصِي المُحَرَّمَةِ

2– Imam Ali (a.s.) said, ‘Whoever flatters himself trespasses into the forbidden transgressions.’[Ghurar al-Hikam, no. 9022]

3- الإمامُ الباقرُ (عَلَيهِ السّلامُ): أوحَى اللّهُ تعالى إلى شُعَيبٍ النبيِّ: إنّي مُعَذِّبٌ مِن قومِكَ مائَةَ ألف: أربعينَ ألفاً مِن شِرارِهِم وستّينَ ألفاً مِن خِيارِهم ، فقالَ: يا ربِّ ، هؤلاءِ الأشرارُ فما بالُ الأخيارِ ؟! فَأوحَى اللّهُ عزّوجلّ إلَيهِ: داهَنوا أهلَ المعاصِي فلَم يَغضَبُوا لِغَضَبِي.

3– Imam al-Baqir (a.s.) said, ‘Allah revealed to Prophet Shuaayb [Known as Jethro – Prophet Moses’s father-in-law – in the biblical tradition (ed.)], ‘Verily I am punishing one hundred thousand members of your community: forty thousand from among the evil doers and sixty thousand from among the good doers.’ He said, ‘My Lord, evil doers fine, but what about the good doers?’ Then Allah, Mighty and Exalted, revealed to him, ‘They were pliable with the transgressors and did not express any anger at what angers Me’.’[Mishkat al-Anwar, no. 51]

Not Compromising the Truth

عدمُ المُداهَنَةِ فِي الحَقِّ

. . الإمامُ عليٌّ (عَلَيهِ السّلامُ): لا تُداهِنُوا في الحقِّ إذا وَرَدَ علَيكُم وعَرَفتُمُوهُ فَتَخسَرُوا خُسراناً مُبِيناً4

4– Imam Ali (a.s.) said, ‘Do not compromise the truth when you come across it and you recognize that it is the truth, lest you suffer clear loss.’[Bihar al-Anwar, v. 77, p. 291, no. 2]

ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): ولَعَمْرِي ما عَلَيَّ مِن قِتالِ مَن خالَفَ الحَقَّ ، وخابَطَ الغَيَّ ، مِن إدهانٍ ولا إيهانٍ5

5– Imam Ali (a.s.) said, ‘By my life, never will I compromise with or be slack when fighting anyone who opposes the truth or one who has fallen into transgression.’[Nahjul Balaghah, Sermon 24]

1. Translator’s Note: The word mudahana in Arabic has no exact English equivalent, and can be translated with two or three English words depending on the context it is used in. It denotes 'pliability', 'flattery' or 'sycophancy’. In the text it has been translated differently in its different contexts in order to best convey the meaning of the traditions, though the title has been kept as 'pliability' because of its most general implication.

Polytheism

Polytheism1 الشِّرك

Caution Against Polytheism

التَّحذيرُ مِنَ الشِّركِ

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ لعبد اللّه بن مسعود ـ: يابنَ مَسعودٍ ، إيّاكَ أن تُشرِكَ بِاللّهِ طَرفَةَ عَينٍ وإن1 نُشِرتَ بِالمِنشارِ ، أو قُطِّعتَ ، أو صُلِبتَ ، أو أُحرِقتَ بِالنارِ.

1– The Prophet (S) said, 'O Ibn Mas’aud, beware of ever associating anything with Allah for even the twinkling of an eye, even if you are to be cut up with a saw, amputated, crucified or burnt with fire.’[Makarim al-Akhlaq, v. 2, p. 357, no. 2660]

Instruction of Polytheism

تَعليمُ الشِّركِ

2- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إنَّ بَني اُمَيَّةَ أطلَقُوا لِلنّاسِ تَعليمَ الإيمانِ ولَم يُطلِقُوا تَعليمَ الشِّركِ ؛ لِكَي إذا حَمَلُوهُم علَيهِ لَم يَعرِفُوهُ.

2- Imam al-Sadiq (a.s.) narrated, 'Verily the Umayyads used to freely point out people's faith to them [condescendingly], but did not freely point out polytheism, so that when it came to their converting them [the people] to it, they would not be able to recognise it.'[al-Kafi, v. 2, p. 415, no. 1]

The Absolute Minimum of Polytheism

أدنَى الشِّركِ

3- الإمامُ الباقرُ (عَلَيهِ الّسَلامُ) - لَمّا سُئلَ عن أدنَى الشِّركِ -: مَن قالَ لِلنَّواةِ: إنَّها حَصاةٌ ، ولِلحَصاةِ: إنّها نَواةٌ ، ثُمّ دانَ بِهِ.

3- Imam al-Baqir (a.s.) was once asked what the absolute minimum of polytheism was, to which he replied, 'It is to call fruit kernels stones and vice versa, and to believe them as such.'[al-Kafi, p. 397, no. 1]

4- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) - لمّا سُئل عَن أدنَى الشرك -: مَنِ ابتَدَعَ رَأياً فَأحَبَّ علَيهِ أو أبغَضَ علَيهِ

4- Imam al-Sadiq (a.s.) was once asked what the absolute minimum of polytheism was, to which he replied, 'It is to contrive a ruling and falsely cause people to take sides for and against it.'[al-Kafi, no. 2]

Hidden Polytheism

الشِّركُ الخَفِيُّ

5- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إيّاكَ وما يُعتَذَرُ مِنهُ ، فإنَّ فيهِ الشِّركَ الخَفِيَّ

5– The Prophet (S) said, 'Beware of committing anything that warrants justification, for verily that is hidden polytheism.'[Bihar al-Anwar, v. 78, p. 200, no. 28]

6ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) ـ في قولِهِ تعالى: «وَما يُؤْمِنُ أَكْثَرُهُمْ...» ـ: هُو الرَّجُلُ يقولُ: لَولا فُلانٌ لَهَلَكتُ ، ولَولا فُلانٌ لَأصَبتُ كذا وكذا، ولَولا فُلانٌ لَضاعَ عِيالي ، ألا تَرى أ نّهُ قد جَعَلَ للّهِ شَريكاً في مُلكِهِ يَرزُقُهُ ويَدفَعُ عَنهُ؟!قالَ قلتُ: فيقولُ: لَولا أنَّ اللّهَ مَنَّ عَليَّ بِفلانٍ لَهَلَكتُ ؟ قال: نَعَم ، لا بَأسَ بهذا [الراوي] .

6– Imam al-Sadiq (a.s.) said when interpreting the Qur'anic verse: ***"And most of them do not believe in Allah without ascribing partners to Him",*** 'This is in reference to man's statement: "Were it not for 'x' I would surely have perished", or "Were it not for 'x' I would indeed have been afflicted" or "Were it not for 'x' my family would be at a loss." Do you not see that he has associated a partner to Allah in His Kingdom giving him sustenance and repelling misfortune from him?' He was subsequently asked, 'What if one were to say, "Were it not for Allah granting me x's help, I would have perished...?" Imam replied, 'There is nothing wrong with saying things like this.'[Tafsir al-'Aayyashi, v. 2, p. 200, no. 96]

7ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) ـ أيضا ـ: شِركُ طاعَةٍ ولَيسَ شِركَ عِبادَةٍ.

7– Imam al-Sadiq (a.s.) said when interpreting the Qur'anic verse: ***"And most of them do not believe in Allah without ascribing partners to Him"***, 'This refers to ascribing partners in Allah's obedience, not [just] in His worship.'[al-Kafi, v. 2, p. 397, no. 4]

8ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إنَّ الشِّركَ أخفى مِن دَبيبِ النَّملِ . وقالَ: مِنهُ تَحويلُ الخاتَمِ لِيَذكُرَ الحاجَةَ وشِبهُ هذا .

8– Imam al-Sadiq (a.s.) said, 'Polytheism is more discreet than the crawling of an ant, and includes things like turning one's ring to make a wish, and other such [superstitions].'[Ma'ani al-Akhbar, p. 379, no. 1]

9ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) ـ في قولِهِ تعالى: «وما يُؤْمِنُ أَكْثَرُهُمْ بِاللّهِ إلّا وَهُمْ مُشْرِكُونَ» ـ: كانُوا يَقولونَ: نُمطَرُ بِنَوءِ كذا ، وبِنَوءِ كذا ، ومِنها أ نّهُم كانوا يَأتُونَ الكُهّانَ فَيُصَدِّقُونَهُم بما يَقولونَ .

9– Imam al-Sadiq (a.s.) said when interpreting the Qur'anic verse: ***"And most of them do not believe in Allah without ascribing partners to Him"***, 'This refers to when people used to say, 'We are being rained on from the storm of x, or the storm of y [referring to various false gods]. And they used to consult soothsayers and believe whatever they told them.'[Bihar al-Anwar, v. 58, p. 317, no. 8]

1. Translator's Note: The word shirk in Arabic implies a much wider meaning that the English 'polytheism' which has been

defined as: worshipping or believing in more than one deity, idolatry. In Islam, its purport, in addition to ascribing partners to Allah, includes any form of association of anything or anyone with Allah's authority, His worship, His Names, His attributes, and His Greatness. This includes, therefore, vices such as self-worth, pride, showing-off, etc... Shirk has been translated in the text as polytheism for ease of translation.

Possessiveness

Possessiveness[1] الغَيرةُ

The Praise of Possessiveness

مدحُ الغَيرةِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ الغَيرَةَ مِن الإيمانِ

1– The Prophet (S) said, 'Verily possessiveness is part of faith.'[al-Faqih, v. 3, p. 444, no. 4541]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): كانَ إبراهيمُ أبي غَيوراً وأنا أغيَرُ مِنهُ، وأرغَمَ اللّهُ أنفَ مَن لا يَغارُ مِن المؤمنينَ

2– The Prophet (S) said, 'My father Abraham [i.e. the prophet] was very possessive [i.e. guarding of his own self-worth] and I am even more possessive than him. Allah abases the one who has no sense of self-worth from among the believers.'[Bihar al-Anwar, v. 103, p. 248, no. 33]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ اللّهَ تعالى يَغارُ وإنّ المؤمنَ يَغارُ، وغَيرَةُ اللّهِ أن يَأتِيَ المؤمنُ ما حَرَّمَ اللّهُ عَلَيهِ.

3– The Prophet (S) said, 'Verily Allah, most High, is possessive, and verily the believer is possessive. Allah is possessive over a believer when he approaches that which Allah has prohibited him from.'[Kanz al-'Ummal, no. 7072]

4. ـ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ الجَنَّةَ لَتُوجَدُ ريحُها مِن مَسيرَةِ خَمسِمائةِ عامٍ، ولايَجِدُها عاقٌّ ولا دَيُّوثٌ قيلَ: يا رسولَ اللّهِ، وما الدَّيُّوثُ ؟ قالَ: الذي تَزني امرأتُهُ وهُو يَعلَمُ بها.

4– The Prophet (S) said, 'Verily the fragrance of Paradise can be smelt from a distance of five hundred

years, but neither the one who is insolent towards his parents not the cuckold will ever smell it.’ When asked, ‘O Prophet of Allah, what is a cuckold?’ he replied, ‘It is one whose wife commits adultery with his knowledge of it.’[al-Faqih, v. 3, p. 444, no. 4542]

5ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): قَدرُ الرجُلِ على قَدرِ هِمَّتِهِ ... وشَجاعَتُهُ على قَدرِ أنَفَتِهِ، وعِفَّتُهُ على قَدرِ غَيرَتِهِ

5– Imam Ali (a.s.) said, ‘The worth of a man is in proportion to his ambition ... his courage is in proportion to his self-esteem, and his chastity is in proportion to his possessiveness [i.e. over his own wife].’[Nahjul Balaghah, Saying 47]

6ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ما زَنى غَيورٌ قطُّ

6– Imam Ali (a.s.) said, 'A man who is possessive [over his own wife] will never commit adultery.’[Nahjul Balaghah, Saying 305]

7ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنَّ اللّهَ يَغارُ للمؤمِنِ، فَلْيَغَرْ مَن لايَغارُ ؛ فإنّهُ مَنكوسُ القَلبِ

7– Imam Ali (a.s.) said, ‘Verily Allah is possessive over the believer, so let him who is not possessive become possessive [through a sense of self-worth], for verily he has a degenerative heart.’[al-Mahasin, v. 1, p. 204, 455]

8ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إنّ اللّهَ تبارَكَ وتعالى غَيورٌ يُحِبُّ كُلَّ غَيورٍ، ولِغَيرَتِهِ حَرَّمَ الفواحِشَ ظاهِرَها وباطِنَها.

8– Imam al-Sadiq (a.s.) said, ‘Verily Allah, Blessed and most High, is very possessive and loves every possessive one, and as a result of His possessiveness [over His servants], he has prohibited indecent acts, both those done in public as well as those done in secret.’[al-Kafi, v. 5, p. 535, no. 1]

Censure of Being Jealous or Overpossessive Over One Another in the Wrong Situation

ذمُّ التَّغايُرِ في غيرِ مَوضِعِ الغَيرةِ

9ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مِن الغَيرَةِ مايُحِبُّ اللّهُ، ومِنها ما يَكرَهُ اللّهُ، فأمّا مايُحِبُّ فالغَيرَةُ فِي الرِّيبةِ، وأمّا ما يَكرَهُ فالغَيرَةُ في غيرِ الرِّيبةِ.

9– The Messenger of Allah (a.s.) said, ‘There is possessiveness that Allah likes, and possessiveness that Allah dislikes. That which He likes is the possessiveness during doubt or misgiving [about one’s wife], and the [over]possessiveness He dislikes is in a situation where there is no [reason to] doubt.’[Kanz al-’Ummal, no. 7067]

10ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ في وصيَّتِهِ لابنِهِ الحسنِ (عَلَيهِ الّسَلامُ) ـ: إيّاكَ والتَّغايُرَ في غيرِ مَوضِعِ الغَيرَةِ، فإنَّ ذلكَ يَدعُو الصَّحيحَةَ مِنهُنَّ إلَى السَّقَمِ، ولكن أحكِمْ أمرَهُنَّ فإن رَأيتَ عَيباً فَعَجِّلِ النَّكيرَ علَىالكبيروالصغيرِ.

10– Imam Ali (a.s.) said in his will to his son, al-Hasan (a.s.), ‘Beware of being overpossessive [of your wife] in a situation that does not necessitate it, for verily that will lead a wife of sound character from among them to become weak. Rather judge them carefully so that when you see a fault, you hasten your reproach of it, both major and minor [faults].’[Bihar al-Anwar, v. 77, p. 214, no. 1]

11ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): غَيرَةُ المرأةِ كُفرٌ، وغَيرَةُ الرجُلِ إيمانٌ ـ

11– Imam Ali (a.s.) said, ‘A woman’s overpossessiveness is [tantamount to] infidelity, whereas a man’s overpossessiveness is [part of his] faith.’[Nahjul Balaghah, Saying 124]

12ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): غَيرَةُ النِّساءِ الحَسَدُ، والحَسَدُ هو أصلُ الكُفرِ، إنّ النِّساءَ إذا غِرْنَ غَضِبنَ، وإذا غَضِبنَ كَفَرنَ إلاّ المُسلِماتِ مِنهُنَّ .

12– Imam al-Baqir (a.s.) said, ‘Women’s overpossessiveness is jealousy, and jealousy is the root of infidelity. Verily when women are overpossessive, they become enraged, and when they are enraged, they disbelieve, except the Muslim women from among them.’[al-Kafi, v. 5, p. 505, no. 4]

13ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): لا غَيرَةَ في الحَلالِ ـ .

13– Imam al-Sadiq (a.s.) said, ‘There is no jealous possessiveness [warranted] in what is lawful …’[al-Kafi, v. 5, p. 537, no. 1]

1. ghira: This word, that has been translated as possessiveness, denotes a possessiveness stemming from a sense of self-honour and self-worth, where a man who has the quality of ghira would be a possessive or jealous husband, seen as a positive trait because of its stemming from self-honour. When ghira is ascribed to Allah, it denotes His being deserving of and demanding exclusive worship, loyalty and adherence. In other texts, ghira has been translated equally as jealousy, zeal, and fervour. In this text therefore, it will be translated according to its connotations in individual traditions (ed.)

Poverty

Poverty الفَقرُ

The Censure of Poverty

ذمُّ الفَقرِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): كادَ الفَقرُ أن يَكونَ كُفراً

1– The Prophet (S) said, ‘Poverty is almost infidelity.’[al–Kafi, v. 2, p. 307, no. 4]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): اللّهُمّ إنّي أعوذُ بكَ مِن الكُفرِ والفَقرِ، فقالَ رجُلٌ: أيَعدِلانِ ؟ قالَ: نَعَم

2–The Prophet (S) said, ‘O Allah I seek refuge in You from infidelity and poverty.’ A person asked, ‘Are these two equivalent?’ He said, ‘Yes.’[Kanz al–’Ummal, no. 16687]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لَولا رَحمَةُ رَبّي عَلى فُقَراءِ أُمَّتي، كادَ الفَقرُ يَكونُ كُفراً

3– The Prophet (S) said, ‘If it was not for my Lord's mercy on the poor of my community, poverty would just about be infidelity.’[Jami’a al–Akhbar, p. 300 no. 817]

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الفَقرُ سَوادُ الوَجهِ في الدّارَينِ. .

4– The Prophet (S) said, ‘Poverty is blackness of the face in the two worlds.’[‘Aaw’ali al–La’ali, v. 1, p. 40, no. 41]

5ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الفَقرُ أشَدُّ مِنَ القَتلِ

5– The Prophet (S) said, ‘Poverty is worse than killing.’[Jami’a al–Akhbar, p. 299, no. 816]

6ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): الفَقرُ المَوتُ الأكبَرُ

6– Imam Ali (a.s.) said, ‘Poverty is the greater death.’[Nahjul Balaghah, Saying 319]

7ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الفَقرُ يُخرِسُ الفَطِنَ عن حُجَّتِهِ، والمُقِلُّ غَريبٌ في بَلدَتِهِ

7– Imam Ali (a.s.) said, ‘Poverty silences the sagacious from his proof, and a poor person is a foreigner in his own country.’[Nahjul Balaghah, Saying 3]

8. ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ لابنِهِ الحسنِ (عَلَيهِ الّسَلامُ) ـ: لا تَلُمْ إنساناً يَطلُبُ قُوتَهُ، فَمَن عَدِمَ قُوتَهُ كَثُرَت خَطاياهُ يا بُنَيَّ، الفقيرُ حَقيرٌ لا يُسمَعُ كلامُهُ، ولا يُعرَفُ مَقامُهُ، لو كانَ الفَقيرُ صادِقاً يُسَمُّونَهُ كاذِباً، ولو كانَ زاهِداً يُسَمُّونَهُ جاهِلاً. يابُنَيَّ، مَن ابتُلِيَ بالفَقرِ فقدِ ابتُلِيَ بأربَعِ خِصالٍ: بالضَّعفِ في يَقينِهِ، والنُّقصانِ في عَقلِهِ، والرِّقَّةِ في دِينِهِ، وقِلَّةِ الحَياءِ في وَجهِهِ، فَنَعُوذُ باللّهِ مِن الفَقرِ.

8– Imam Ali (a.s.), speaking to his son Imam Hasan (a.s.), said, ‘Do not blame a person who tries to seek his ration, for he who does not have a ration, his mistakes increase. O son, a poor person is humiliated, his words are not heard, and his status is not recognized. If a poor person speaks the truth, they call him a liar, and if he is an ascetic, they call him ignorant. O son, those who are tried with poverty are tested in four things: weakness in their certainty, deficiency in their intellect, fragility in their devotion, and lack of shame on their face. So, we seek refuge in Allah from poverty.’[Jami’a al-Akhbar, p. 300, no. 818]

9ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ لابنِهِ محمّدِبنِ الحَنَفِيَّةِ ـ: يا بُنَيَّ، إنّي أخافُ عليكَ الفَقرَ، فَاستَعِذْ بِاللّهِ مِنهُ ؛ فإنَّ الفَقرَ مَنقَصَةٌ للدِّينِ، مَدهَشَةٌ للعَقلِ، داعيَةٌ لِلمَقتِ.

9– Imam Ali (a.s.), speaking to his son Muhammad b. al-Hanafiyya, said, ‘O son, I fear for you because of poverty, so seek refuge in Allah from it, for poverty brings diminishment in one’s faith, confusion to the intellect and a motive for hatred.’[Nahjul Balaghah, Saying 319]

10ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الفَقرُ في الوَطَنِ غُربَةٌ

10– Imam Ali (a.s.) said, ‘Poverty in one’s homeland is like being foreign in it.’[Nahjul Balaghah, Saying 56]

Praising Poverty

مَدحُ الفَقرِ

11ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الفَقرُ فَخري، وبِهِ أفتَخِرُ

11– The Prophet (S) said, ‘Poverty is my honour, and I am proud of it.’[Bihar al–Anwar, v. 72, p. 55, no. 85]

12ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الفُقَراءُ أصدِقاءُ اللّهِ. .

12– The Prophet (S) said, ‘The poor are the friends of Allah.’[al–Firdaws, v. 3, p. 157, no. 4423]

13ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): اللّهُمَّ أحيِني مِسكيناً، وتَوَفَّنِي مِسكيناً، واحشُرْنِي في زُمرَةِ المَساكينِ

13– The Prophet (S) said, ‘O Allah, revive me as a destitute, and make me meet death as a destitute, and resurrect me among the destitute.’[Kanz al–’Ummal, no. 16669]

14ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): الفَقرُ أزيَنُ عَلَى المُؤمِنِ مِنَ العِذارِ الحَسَنِ عَلى خَدِّ الفَرَسِ

14– Imam Ali (a.s.) said, ‘Poverty is more decorative for a believer than a beauty spot on the cheek of a horse.’[al–Kafi, v. 2, p. 265, no. 22]

15ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): المَصائِبُ مِنَحٌ مِنَ اللّهِ، وَالفَقرُ مَخزونٌ عِندَ اللّهِ

15– Imam al–Sadiq (a.s.) said, ‘Calamities are endowments from Allah, and poverty is stored with Allah.’[al–Kafi, v. 2, p. 260, no. 2]

Traditions Narrating about the Virtue of Poverty over Wealth

ما رُوِيَ في تفضيلِ الفَقرِ علَى الغِنى

16ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الفَقرُ راحَةٌ، وَالغِنى عُقوبَةٌ

16– The Prophet (S) said, ‘Poverty is convenience, and wealth is punishment.’[Kanz al–’Ummal, no. 44144]

17ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الفَقرُ خَيرٌ مِن الغِنى، إلّا مَن حَمَلَ في مَغرَمٍ وأعطى في نائبَةٍ

17– The Prophet (S) said, ‘Poverty is better than wealth, save those who relieve others’ debts [with their own wealth] and give during tragedies.’[Bihar al–Anwar, v. 72, p. 56, no. 86]

18ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): ضَرَرُ الفَقرِ أحمَدُ مِن أشَرِ الغِنى

18– Imam Ali (a.s.) said, ‘The harm of poverty is more praiseworthy than the exuberance of wealth.’[Ghurar al–Hikam, no. 5904]

19ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): في مُناجاةِ موسى (عَلَيهِ السّلامُ) :يا موسى، إذا رَأيتَ الفَقرَ مُقبِلاً فَقُل: مَرحَبا بشِعارِ الصالِحينَ، وإذا رأيتَ الغِنى مُقبِلاً فَقُل: ذَنبٌ عُجِّلَت عُقوبَتُهُ.

19– Imam al–Sadiq (a.s.) narrated, ‘Allah said in an intimate conversation with Moses (a.s.), ‘O Moses, when you see poverty coming, then say to it, ‘Welcome O mark of the righteous’, and when you see wealth coming, say, ‘A sin whose punishment has been hastened1.’[al–Kafi,v. 2, p. 263, no. 12]

The Interpretation of Poverty

تفسيرُ الفَقرِ

20ـ في صُحفِ إدريسَ: لا غِنىً لِمَنِ استَغنى عَنّي ،ولا فَقرَ بمَنِ افتَقَرَ إلَيَّ

20– Bihar al–Anwar: ‘It is narrated in the scriptures of Prophet Enoch (a.s.) [Prophet Enoch (a.s.) is known as Idris in the Arabic tradition (ed.)]: There is no wealth with those who are not in need of Me, and there is no poverty for those who are in want of Me.[Bihar al–Anwar, v. 95, p. 462]

21ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أيُّها الناسُ ... ما الصُّعلوكُ فيكُم ؟ قالوا: الرجُلُ الذي لامالَ لَهُ، فقالَ: بل الصُّعلوكُ حَقَّ الصُّعلوكِ مَن لم يُقَدِّمْ مِن مالِهِ شيئا يَحتَسِبُهُ عِندَاللّهِ وإن كانَ كثيراً مِن بَعدِهِ.

21– The Prophet (S) said, ‘O people! ... Who are the utterly destitute?’ They said, ‘A person who does not have any money.’He said, ‘No, rather the real destitute is he who has not offered any of his money regarding it to be for Allah, even though he has a lot more after that.’[Bihar al–Anwar, v. 77, p. 150, no. 86]

22ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الفَقرُ فَقرُ القَلبِ

22– The Prophet (S) said, '[True] Poverty is the poverty of the heart. [Bihar al–Anwar, v. 72, p. 56, no. 86]

23ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لا فَقرَ كالجَهلِ

23– Imam Ali (a.s.) said, 'There is no poverty like ignorance.'[Nahjul Balaghah, Saying 54]

24ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أكبَرُ الفَقرِ الحُمقُ. ـ

24– Imam Ali (a.s.) said, 'The greatest of poverty is stupidity.'[Bihar al–Anwar, Saying 38]

25ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ وقد سُئلَ: أيُّ فَقرٍأشَدُّ ؟ ـ: الكُفرُ بعدَ الإيمانِ

25– Imam Ali (a.s.), when asked what was the severest of poverty, said, 'Disbelief after faith.'[Bihar al–Anwar, v. 77, p. 377, no. 1]

26ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): فَقرُ النَّفسِ شَرُّ الفَقرِ

26– Imam Ali (a.s.) said, 'Poverty of the soul is the most evil poverty.'[Ghurar al–Hikam, no. 6547]

27ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الغِنى والفَقرُ بعدَ العَرضِ علَى اللّهِ

27– Imam Ali (a.s.) said, 'Wealth and poverty come after submission to Allah.'[Nahjul Balaghah, Saying 452]

28ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لا فَقرَ بعدَ الجَنّةِ، ولا غِنى بعدَ النارِ

28– Imam Ali (a.s.) said, 'There will remain no poverty after Heaven, and no wealth after the Hellfire.'[Tuhaf al–'Uqul, no. 216]

29ـ الإمامُ الحسنُ (عَلَيهِ الّسَلامُ) ـ لمّا سُئلَ عنِ الفَقرِ ـ: شَرَهُ النفسِ إلى كُلِّ شيءٍ

29– Imam Hasan (a.s.), when asked about poverty, said, 'It is the greed of the self for everything.'[Tuhaf al–'Uqul, no. 225]

30ـ الإمامُ الهاديُّ (عَلَيهِ الّسَلامُ): الفَقرُ شَرَهُ النفسِ وشِدَّةُ القُنوطِ

30– Imam al-Hadi (a.s.) said, ‘Poverty is the greed of the self and the extremity of despair.’[Bihar al-Anwar, v. 78, p. 368, no. 3]

Praiseworthy and Disparaged Poverty

الفَقرُ المَمدوحُ والمَذمومُ

31ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) ـ لمّا سُئلَ عمّا يُروى عن أبي ذَرّ: ثلاثةٌ يُبغِضُها الناسُوأنا أُحِبُّها: أُحِبُّ المَوتَ وأُحِبُّ الفَقرَ وأُحِبُّ البَلاءَ ـ: إنّ هذا ليس على ما يَرَونَ ؛ إنّما عَنى: المَوتُ في طاعَةِ اللّهِ أحَبُّ إلَيَّ مِن الحَياةِ في مَعصيَةِ اللّهِ ،والفَقرُ في طاعةِ اللّهِ أحَبُّ إليَّ مِنالغِنى في مَعصيَةِ اللّهِ، والبَلاءُ في طاعَةِ اللّهِ أحَبُّإلَيَّ مِن الصِّحَّةِ في مَعصيَةِ اللّهِ.

31– Imam al-Sadiq (a.s.), when asked about the [meaning of the] saying of Abu Dharr: “There are three things that people hate but I love: I love death and I love poverty and I love tribulation”, said, ‘This is not as they have understood it. What he meant is that death in the obedience of Allah is more beloved to me than a life of disobedience to Allah; poverty in the obedience of Allah is more beloved to me than wealth [accompanied] with disobedience to Allah, and tribulation [accompanied] with obedience to Allah is more beloved to me than good health with disobedience to Allah.’[Ma’ani al-Akhbar, p. 165, no. 1]

32ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): الفَقرُ مَعَنا خَيرٌ منالغِنى مع غَيرِنا، والقَتلُ مَعَنا خَيرٌ من الحَياةِ مَع غَيرِنا

32– Imam al-Sadiq (a.s.) said, ‘Poverty with us [i.e. our guardianship] is better than wealth with other than us, and death with us is better than life with other than us.’[al-Khara’ij wa al-Jara’ih, v. 2, p. 739, no. 54]

33ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): غِنىً يَحجُزُكَ عنِ الظُّلمِ خَيرٌ مِن فَقرٍ يَحمِلُكَ علَى الإثمِ

33– Imam al-Sadiq (a.s.) said, ‘Wealth that prevents you from oppression is better than poverty that drives you to sin.’[al-Faqih, v. 3, p. 166, no. 3614]

34ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): الفَقرُ المَوتُ الأحمَرُ، [قالَ الراوي: فقلتُ لأبي عبداللّهِ (عَلَيهِ الّسَلامُ): الفَقرُ مِن الدّينارِ والدِّرهَمِ؟ فقالَ: لا، ولكن مِن الدّينِ .

34– Imam al-Sadiq (a.s.) said, ‘Poverty is red death.’ The narrator said, ‘I asked Abu ‘Aabdullah [al-Sadiq] (a.s.), ‘Poverty of dinars and dirhams?’ He said, ‘No, rather poverty in one’s faith.’[al-Kafi, v. 3, p. 266, no. 2]

Humiliating the Poor

تحقيرُ الفَقيرِ

35ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن استَذَلَّ مؤمِناً أو مؤمِنَةً أو حَقَّرَهُ لِفَقرِهِ أو قِلَّةِ ذاتِ يَدِهِ، شَهَرَهُ اللّهُ تعالى يومَ القِيامَةِ ثُمّ يَفضَحُهُ.

35– The Prophet (S) said, ‘Whoever degrades a believer, male or female, or humiliates him because of his poverty or lack of ability, Allah, most High, will promulgate him on the Day of Resurrection and then disgrace him.’[Bihar al-Anwar, v. 72, p. 44, no. 52]

36ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لاتُحَقِّروا ضُعفاءَ إخوانِكُم ؛ فإنّهُ مَن احتَقَرَ مُؤمِناً لم يَجمَعِ اللّهُ عَزَّوجلَّ بينهما في الجنّةِ إلّا أن يتوبَ .

36– Imam Ali (a.s.) said, ‘Do not humiliate the weak ones from among your brethren; for whoever humiliates a believer, Allah Almighty will not bring them together in Heaven until he repents.’[al-Khisal, p. 614, no. 10]

37ـ الإمامُ الرِّضا (عَلَيهِ الّسَلامُ): مَن لَقِيَ فقيراً مُسلِماً فَسَلَّمَ عليهِ خِلافَ سَلامِهِ علَى الغَنيِّ، لَقِيَ اللّهَ عَزَّوجلَّ يَومَ القِيامَةِ وهُو علَيهِ غَضبانُ.

37– Imam Ar-Ridha’ (a.s.) said, ‘Whoever meets a poor Muslim and greets him differently to the way he would greet a rich person, will meet Allah, Mighty and Exalted, on the Day of Judgment, and He will be angry with him.’[Amali al-Saduq, p. 359, no. 5]

That Which Banishes Poverty

ما يَنفِي الفَقرَ

38ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): صِلَةُ الرَّحِمِ تَزيدُ في العُمرِ، وتَنفي الفَقرَ

38– The Prophet (S) said, ‘Keeping relationships with one’s kin prolongs one’s life and repels poverty.’[Bihar al–Anwar, v. 74, p. 103, no. 61]

39ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): داوُوا الفَقرَ بالصَّدقَةِ والبَذلِ

39– Imam Ali (a.s.) said, ‘Cure poverty with charity and giving generously.’[al–Khisal, p. 9, no. 22]

40ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): البِرُّ وصَدقَةُ السِّرِّ يَنفِيانِ الفَقرَ

40– Imam al–Baqir (a.s.) said, ‘Righteousness and almsgiving in secret banishes poverty.’[Bihar al–Anwar, v. 74, p. 81, no. 83]

41ـ . . الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): ضَمِنتُ لِمَنِ اقتَصَدَ أن لا يَفتَقِرَ

41– Imam al–Sadiq (a.s.) said, ‘I guarantee that those who economize will never fall poor.’[al–Khisal, p. 9, no. 32]

That Which Brings Poverty

ما يوجِبُ الفَقرَ

42ـ . . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن تَفاقَرَ افتَقَرَ

42– The Prophet (S) said, ‘He who acts poor will become poor.’[Bihar al–Anwar, v. 76, p. 316, no. 6]

43ـ . . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الأمانَةُ تَجلِبُ الغَناءَ، والخِيانَةُ تَجلِبُ الفَقرَ

43– The Prophet (S) said, ‘Trustworthiness attracts wealth, and treachery attracts poverty.’[Bihar al–Anwar, v. 75, p. 114, no. 6]

44ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): حُكِمَ بالفاقَةِ على مُكثِرِها ـ يَعني الدنيا ـ وأُعِينَ بالراحَةِ مَن رَغِبَ عنها

44– Imam Ali (a.s.) said, ‘Poverty is decreed on those who indulge in it – meaning the world (duny?) – and those who turn away from it will be helped with ease.’[Tuhaf al–’Uqul, p. 221]

45ـ . ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن فَتَحَ على نفسِهِ بابا مِن المَسألَةِ فَتَحَ اللّهُ علَيهِ باباً مِن الفَقرِ

45– Imam Ali (a.s.) said, ‘Whoever opens the door of begging to themselves Allah will open for them a door of poverty.’[Bihar al–Anwar, v. 103, p. 20, no. 4]

46ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ) ـ لأبي النُّعمانِ ـ: لا تَستَأكِلْ بِنا الناسَ، فلا يَزيدَكَ اللّهُ بذلكَ إلّا فَقراً ـ

46– Imam al–Baqir (a.s.) said to Abu Nu’aman, ‘Do not earn a living from people through us [i.e. in our name], for by that Allah will increase you in nothing but poverty.’[Bihar al–Anwar, v. 78, p. 184, no. 11]

47ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ عن آبائهِ ^ ـ: مَن لم يَسألِ اللّهَ مِن فَضلِهِ افتَقَرَ ـ

47– Imam al–Sadiq (a.s.) narrated from his forefathers (a.s.), saying, ‘Whoever does not ask for Allah’s grace will be empoverished.’[Bihar al–Anwar, v. 76, p. 316, no. 6]

48ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): أيُّما رَجُلٍ دَعا على ولَدِهِ أورَثَهُ الفَقرَ ـ

48– Imam al–Sadiq (a.s.) said, ‘Any man who invokes Allah against his son will be empoverished.’[Bihar al–Anwar, v. 104, p. 99, no. 77]

Allah’s Excuse to the Poor

اعتِذارُ اللّهِ سُبحانَه مِنَ الفُقَراءِ!

49ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إنّ اللّهَ جلَّ ثناؤهُ لَيَعتَذِرُ إلى عَبدِهِ المؤمنِ المُحْوِجِ في الدنيا كما يَعتَذِرُ الأخُ إلى أخيهِ، فيَقولُ: وعِزَّتي وجَلالي، ما أحوَجتُكَ في الدنيا مِن هَوانٍ كانَ بِكَ عَلَيَّ، فارفَعْ هذا السَّجْفَ فانظُرْ إلى ما عَوَّضتُكَ مِن الدنيا. قالَ: فَيَرفَعُ فيَقولُ: ما ضَرَّني ما مَنَعتَني مع ما عَوَّضتَني؟!

49– Imam al–Sadiq (a.s.) said, ‘Allah, Exalted be His praise, apologizes to His believing servant who is needy in this world the same way that a brother would apologize to his fellow brother, saying, ‘By my Honour and Majesty, I did not make you needy in this world because you were low in My view, so raise this veil and look at what I have compensated you with for this world.’ He (a.s.) then said, ‘And he will then raise his head and exclaim, ‘That which You deprived me of does not harm me when offset against that which you have compensated me with.’[al–Kafi, v. 2, p. 264, no. 18]

The Adornment of Poverty

زينَةُ الفَقرِ

50ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ اللّهَ جَعَلَ الفَقرَ أمانَةً عندَ خَلقِهِ، فَمَن سَتَرَهُ أعطاهُ اللّهُ مِثلَ أجرِ الصائمِ القائمِ.

50– The Prophet (S) said, ‘Allah has made poverty a trust with His creation. So, those who conceal it, Allah will give them the equivalent of the reward of a fasting and praying person.’[al-Kafi, v. 2, p. 260, no. 3]

51ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): العَفافُ زينَةُ الفَقرِ

51– Imam Ali (a.s.) said, ‘Self-restraint is the adornment of poverty.’[Nahjul Balaghah, Saying 68]

52ـ . . الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): أشَدُّ شيءٍ مَؤونةً إخفاءُ الفاقَةِ

52– Imam al-Sadiq (a.s.) said, ‘The hardest thing to store is hiding one’s neediness.’[Bihar al-Anwar, v. 78, p. 249, no. 87]

Blessed are the Poor!

طوبى لِلفُقَراء!

53ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): طُوبى للمَساكينِ بالصَّبرِ، وهُمُ الذينَ يَرَونَ مَلَكوتَ السَّماواتِ والأرضِ

53– The Prophet (S) said, ‘Blessed are the needy for their patience, and they are the ones who will see the Kingdom of the heavens and the earth.’[al-Kafi, v. 2, p. 263, no. 13]

54ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الفُقَراءُ مُلوكُ أهلِ الجَنّةِ، والناسُ كُلُّهُم مُشتاقُونَ إلَى الجَنّةِ والجَنَّةُ مُشتاقَةٌ إلَى الفُقَراءِ.

54– The Prophet (S) said, ‘The poor will be the kings of the people of Heaven. All people long for Heaven, whereas Heaven itself longs for the poor.’[Bihar al-Anwar, v. 72, p. 49, no. 58]

55ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): اِطَّلَعتُ في الجَنَّةِ فَرَأيتُ أكثَرَ أهلِها الفُقَراءَ

55– The Prophet (S) said, ‘I gazed into Heaven, and I saw that most of its people were the poor.’[Musnad Ibn Hanbal, v. 1, p. 504, no. 2086]

56ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن ماتَ ولم يَترُكْ دِرهَماً ولا ديناراً لم يَدخُلِ الجَنّةَ أغنى مِنهُ

56– The Prophet (S) said, ‘Whoever dies and does not leave behind him a dirham or dinar, there is no person that will enter Heaven richer than him.’[Bihar al-Anwar, v. 71, p. 267, no. 17]

57ـ . الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إنَّ آخِرَ الأنبياءِ دُخولاً إلَى الجَنّةِ سُليمانُ، وذلكَ لِما أُعطِيَ مِن الدنيا

57– Imam al-Sadiq (a.s.) said, ‘The last of the Prophets to enter Heaven will be Solomon, because of what he was given in this world.’[Bihar al-Anwar, v. 72, p. 52, no. 76]

58ـ محمّدُ بن عبد الحسينِ بن كثير الخزّازُ عَنِ الإمامِ الصّادقِ (عَلَيهِ الّسَلامُ): قالَ لي: أما تَدخُلُ السُّوقَ ؟ أما تَرى الفاكِهَةَ تُباعُ والشيءَ مِمّا تَشتَهِيهِ ؟ فقلتُ: بَلى، فقالَ: أمَا إنَّ لكَ بكُلِّ ما تَراهُ فلا تَقدِرُ على شِراهُ حَسَنَةً .

58– Imam al-Sadiq (a.s.), speaking to Muhammad al-Khazzaz, said, ‘Do you not go to the market? Do you not see the fruit that is sold, and the things that you desire?’ al-Khazzaz said, ‘Yes.’ He (a.s.) said, ‘For everything you see but you cannot [afford to] buy, you receive the reward of a good deed.’[Bihar al-Anwar, v. 72, p. 25, no. 19]

1. Al-Majlisi said, ‘The need to combine both types of traditions [praising and disparaging poverty] arose in order to portray that poverty and wealth are both bounties of Allah, most High. He gives each of them to whomsoever He wishes according to the complete benefit He knows for each. So the servant should endure his poverty, and furthermore be grateful for it, and be grateful for wealth when he is given it, and use it as necessary. So with both acting in accordance with what their individual situation requires of them, it is generally agreed that the persevering poor man is rewarded more than the grateful rich man. However the levels of their respective situations are completely different, and there can never be an absolute judgment about either side. It seems, therefore, that [a state of] sufficiency is safer and less dangerous than either of the two sides. Hence, the request for it [i.e. sufficiency] features in many supplications, and the Prophet (S) would ask for it for himself and his household (a.s.).

Some have said that if this is so, then the best is what the Prophet (S) and most of his companions have chosen in possessing less of the world and distancing oneself from its pleasures.[Bihar al-Anwar, v. 72, p. 31, no. 26]

Al-Raghib has said in his al-Mufradat: the word poverty is used with four meanings.

The first: the need for bare necessities, which generally applies to the human being, as long as he dwells in the realm of this world, or rather, it is general for all existing beings, and this is what is meant in His verse in the Qur’an:

“O mankind! You are the ones who stand in need of Allah, and Allah – He is the All-sufficient, the All- laudable.”[Qur’an

35:15]

The second: lack of acquisitions, which is mentioned in His verse in the Qur'an: "[The charities are] for the poor who are straitened in the way of Allah – until His verse:

"...Charities are only for the poor and the needy."[Qur'an 9:60]

The third: poverty of the self, which is voracious greed, denoted by the Prophet (S)'s saying, 'Poverty is almost infidelity', and is opposite to his saying, '[True] Wealth is the wealth of the soul.'

The fourth: needlessness of Allah, referred to in his (S) saying, 'O Allah, enrich me through making me needy of You, and do not empoverish me through needlessness of You.' This is what is meant in Allah's verse in the Qur'an:

"My Lord! Indeed I am in need of any good You may send down to me."[Qur'an 28:24]

[Mufradat Alfau al-Quran, p. 641]

The Prayer

The Prayer الصَّلاة

The Prayer

فَضلُ الصَّلاةِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لِكُلِّ شَيءٍ وَجهٌ، ووَجهُ دِينِكُمُ الصَّلاةُ

1– The Prophet (S) said, 'Everything has a face, and the face of your religion is the prayer.'[Da'aim al-Islam, v. 1, p. 133]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): جَعَلَ اللّهُ جَلَّ ثناؤهُ قُرَّةَ عَينِي في الصَّلاةِ، وحَبَّبَ إلَيَّ الصَّلاةَ كما حَبَّبَ إلى الجائعِ الطَّعامَ، وإلى الظَّمآنِ الماءَ، وإنَّ الجائعَ إذا أكَلَ شَبِعَ، وإنَّ الظَمآنَ إذا شَرِبَ رَوِيَ، وأنا لا أشبَعُ مِن الصَّلاةِ .

2– The Prophet (S) said, 'Allah, Exalted be His praise, has made prayer the light of my eyes, and has made prayer as beloved to me as food is to a hungry man, and water to a thirsty man. The hungry man, however, is satiated when he eats, and the thirsty man is quenched when he drinks, but I can never be sated by my prayer.'[Makarim al-Akhlaq, v. 2, p. 366]

3ـ . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الصَّلاةُ تَستَنزِلُ الرَّحمَةَ

3– Imam Ali (a.s.) said, ‘Prayer elicits the descent of divine mercy.’[Ghurar al-Hikam, no. 2214]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): كانَ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) لا يُؤثِرُ على الصَّلاةِ عَشاءً ولا غَيرَهُ، وكانَ إذا دَخَلَ وَقتُها كأنّهُ لا يَعرِفُ أهلاً ولا حَمِيماً.

4– Imam Ali (a.s.) narrated, ‘The Prophet (S) never put anything before his prayer, neither his dinner nor anything else. When the time for prayer would set in, it was as if he knew neither family nor close friend.’[Tanbih al-Khawatir, v. 2, p. 87]

5ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الصَّلاةُ قُربانُ كُلِّ تَقِيٍّ.

5– Imam Ali (a.s.) said, ‘Prayer is the sacrificial offering of every pious one.’[al-Khisal, p. 620, no. 10]

6ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): الصَّلاةُ عَمودُ الدِّينِ، مَثَلُها كَمَثَلِ عَمودِ الفُسطاطِ؛ إذا ثَبَتَ العَمودُ يَثبُتُ الأوتادُ والأطنابُ، وإذا مالَ العَمودُ وانكَسَرَ لَم يَثبُتْ وَتِدٌ ولا طُنُبٌ.

6– Imam al-Baqir (a.s.) said, ‘Prayer is the pillar of religion and its likeness is as the likeness of the pillar of a tent. If the pillar is stably fixed, the pegs and the ropes remain stable, but if the pillar inclines and breaks, neither peg nor rope remains fixed.’[al-Mahasin, v. 1, p. 116, no. 117]

7ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): أحَبُّ الأعمالِ إلى اللّهِ عَزَّوجلَّ الصَّلاةُ، وهي آخِرُ وَصايا الأنبياءِ.

7– Imam al-Sadiq (a.s.) said, ‘The most beloved of all acts to Allah, Mighty and Exalted, is the prayer, and it is the legacy of the prophets.’[al-Faqih, v. 1, p. 210, no. 638]

8ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) ـ لَمّا سُئلَ عن أفضَلِ الأعمالِ وأحَبِّها إلى اللّهِ ـ: ما أعلَمُ شَيئاً بعدَ المَعرِفَةِ أفضَلَ مِن هذِهِ الصَّلاةِ، ألا تَرى أنّ العَبدَ الصالِحَ عيسَى بنَ مريمَ قالَ: «وَأوْصانِي بِالصَّلاةِ»؟!

8– Imam al-Sadiq (a.s.) when asked about the best and most beloved deed to Allah, replied, ‘I do not know anything after true knowledge [of Allah] to be better than this prayer. Do you not see that the righteous servant Jesus son of Mary even said, “…and he has enjoined me to [establish] the prayer…”[al-Kafi, v. 3, p. 264, no. 1]

The Effects of the Prayer

آثارُ الصَّلاةِ

9- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن لم تَنهَهُ صلاتُهُ عن الفَحشاءِ والمُنكَرِ لَم يَزدَدْ مِنَ اللّهِ إلّا بُعداً

9– The Prophet (S) said, 'He whose prayer does not prevent him from indecencies and wrong only gets further and further away from Allah.'[Kanz al-'Ummal, no. 20083]

10- رسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) - في رجُلٍ يُصَلّي مَعهُ ويَرتَكِبُ الفَواحِشَ -: إنّ صلاتَهُ تَنهاهُ يَوماً ما، فلَم يَلبَث أن تابَ.

10– The Prophet (S) said with regards to a man who prays in spite of committing sins, 'Verily his prayer will prevent him [from them] some day or other, and then he will soon repent.' [Bihar al-Anwar, v. 82, p. 198]

11- رسولِ اللّه (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ عَمودَ الدّينِ الصَّلاةُ، وهِي أوَّلُ ما يُنظَرُ فيهِ مِن عَمَلِ ابنِ آدَمَ، فإن صَحَّت نُظِرَ في عَمَلِهِ، وإن لَم تَصِحَّ لَم يُنظَرْ في بَقِيَّةِ عَمَلِهِ.

11– The Prophet (S) said, 'Verily the pillar of religion is the prayer. It is the first thing to be considered from amongst the deeds of man, so if his prayer is valid, the rest of his deeds will be considered, and if his prayer is void, then the rest of his deeds will not be taken into consideration.'[Ibid. p. 227, no. 54]

12- الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن أتَى الصَّلاةَ عارِفاً بِحَقِّها غُفِرَ لَهُ

12– Imam Ali (a.s.) said, 'Whoever performs his prayer with full knowledge of the right due to it is forgiven.'[al-Khisal, p. 628, no. 10]

13- فاطمةُ الزَّهراءُ (عَلَيهَا السّلامُ): فَرَضَ اللّهُ الصَّلاةَ تَنزِيها مِن الكِبرِ

13– Fatima al-Zahra' (a.s.) said, 'Allah made the prayer incumbent in order to eliminate one's pride.'[Bihar al-Anwar, v. 82, p. 209, no. 19]

14- الإمامُ الباقرُ (عَلَيهِ السّلامُ): إنّ أوَّلَ ما يُحاسَبُ بِهِ العَبدُ الصَّلاةُ، فإن قُبِلَت قُبِلَ ما سِواها

14– Imam al-Baqir (a.s.) said, ‘The first thing that the servant will have to account for is his prayer – if accepted, all else will be accepted.’[al-Kafi, v. 3, p. 268, no. 4]

15- . . الإمامُ الباقرُ (عَلَيهِ السّلامُ): الصَّلاةُ تَثبيتٌ لِلإخلاصِ وتَنزيهٌ عنِ الكِبرِ

15– Imam al-Baqir (a.s.) said, ‘Prayer reinforces sincerity and eliminates pride.’[Amali al-Tusi, p. 296, no. 582]

16- ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): لَو كانَ على بابِ أحَدِكم نَهرٌ فاغتَسَلَ مِنهُ كُلَّ يَومٍ خَمسَ مرّاتٍ هَل كانَ يَبقى على جَسَدِهِ مِن الدَّرَنِ شَيءٌ ؟ إنّما مَثَلُ الصَّلاةِ مَثَلُ النَّهرِ الذي يُنقِي، كُلَّما صَلّى صلاةً كان كَفّارَةً لِذُنوبِهِ إلّا ذَنبٌ أخرَجَهُ مِن الإيمانِ مُقيمٌ علَيهِ .

16– Imam al-Sadiq (a.s.) said, ‘If there was to be a river outside one’s house into which he bathed five times a day, would there remain any dirt on his body? Similarly the prayer is the river which purifies [one’s soul] – every time one performs a prayer it acts as atonement for one’s sins, except for that sin which takes him and keeps away from his faith.’[Bihar al-Anwar, v. 82, p. 236, no. 66]

The Virtue of One Who Prays

فَضلُ المُصَلّي

17- ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ما دُمتَ في الصَّلاةِ فإنَّكَ تَقرَعُ بابَ المَلِكِ الجَبّارِ، ومَن يُكثِرْ قَرعَ بابِ المَلِكِ يُفتَحْ لَهُ .

17– The Prophet (S) said, ‘As long as you are praying, [know that] verily you are knocking at the door of the Almighty King, and the King’s door opens for whoever knocks persistently thereat.’[Makarim al-Akhlaq, v. 2, p. 366, no. 2661]

18- . . الإمامُ عليٌّ (عَلَيهِ السّلامُ): لَو يَعلَمُ المُصَلّي ما يَغشاهُ مِن جَلالِ اللّهِ ما سَرَّهُ أن يَرفَعَ رَأسَهُ مِن سُجودِهِ

18– Imam Ali (a.s.) said, ‘If the praying one knew about the Sublimity of Allah covering him, he would never wish to raise his head up from prostration.’[al-Khisal, no. 632]

19- ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): إذا قامَ الرجُلُ إلى الصَّلاةِ أقبَلَ إبليسُ يَنظُرُ إلَيهِ حَسدا، لِما يَرى مِن رَحمَةِ اللّهِ التي تَغشاهُ .

19– Imam Ali (a.s.) said, ‘When a man stands to pray, Iblis [Satan] approaches and looks at him jealously because of the mercy of Allah that he can see covering him.’[Ibid. no. 10]

Humbleness in Prayer

الخُشوعُ فِي الصَّلاةِ

20ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا صَلاةَ لِمَن لا يَتَخَشَّعُ في صلاتِهِ

20– The Prophet (S) said, ‘The prayer of one who does not humble himself in his prayer does not count.’[al-Firdaws, v. 5, p. 195, no. 7935]

21ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ لَمّا سُئلَ عنِ الخُشوعِ ـ: التَّواضُعُ في الصَّلاةِ، وأن يُقبِلَ العَبدُ بقَلبِهِ كُلِّهِ على رَبِّهِ.

21– The Prophet (S), when he was asked about humbleness in prayer, said, ‘It is to abase oneself in the prayer, and for the servant to come to his Lord wholeheartedly.’[Da’aim al-Islam, v. 1, p. 158]

22ـ كانَ النبيُّ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) إذا قامَ إلى الصَّلاةِ تَرَبَّدَ وَجهُهُ خَوفاً مِنَ اللّهِ تعالى

22– Ja’afar b. Ali al-Qummi narrated, ‘When the Prophet (S) used to stand for prayer, his face would become sullen from fear of Allah, the most High.’[Falah al-Sa’il, no. 161]

23ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لِيَخشَعِ الرَّجُلُ في صلاتِهِ؛ فإنّه مَن خَشَعَ قَلبُهُ للّهِ عَزَّوجلَّ خَشَعَت جَوارِحُهُ فلا يَعبَثُ بِشَيءٍ .

23– Imam Ali (a.s.) said, ‘Man should be humble in his prayer, for verily he whose heart is humble before Allah, Mighty and Exalted, his limbs will humble themselves too and will not fidget around.’[al-Khisal, no. 628]

24ـ عن عليٍّ صلواتُ اللّهِ علَيهِ أنّهُ كانَ إذا دَخَلَ الصَّلاةَ كانَ كَأَنَّهُ بِناءٌ ثابِتٌ أو عَمودٌ قائمٌ لا يَتَحَرَّكُ، وكانَ ربّما رَكَعَ أو سَجَدَ فَيَقَعُ الطَّيرُ علَيهِ، ولَم يُطِقْ أحَدٌ أن يَحكِيَ صلاةَ رسولِاللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) إلّا عليُّ بنُ أبي طالبٍ وعليُّ بنُ الحسينِ’.

24– It is narrated in Da’aa’im al-Islam that when Imam Ali (a.s.) used to stand for prayer, he would be

like a fixed structure or a straight pillar, not moving at all, and sometimes when he would bow or prostrate, [he would be so still that] a bird would perch itself on him. Nobody was ever able to match the prayer of the Prophet (S) apart from Ali b. Abi Talib and Ali b. al-Husayn [i.e. Imam Zayn al-Abidin] (a.s.).'[Da'aim al-Islam, v. 1, p. 159]

25ـ . . كانَ أميرُ المؤمنينَ (عَلَيهِ السّلامُ) إذا أخَذَ في الوُضُوءِ يَتَغَيَّرُ وَجهُهُ مِن خِيفَةِ اللّهِ تعالى

25– It is narrated in Bihar al-Anwar that when the Commander of the Faithful, Ali (a.s.) used to start performing his ablution, the colour of his face would change due to the fear of Allah, most High.'[Bihar al-Anwar, v. 70, p. 400, no. 72]

26ـ . . كانَت فاطِمةُ (عَلَيهَا السّلامُ) تَنهَجُ في الصَّلاةِ مِن خِيفَةِ اللّهِ تعالى

26– It is narrated in Bihar al-Anwar that Fatima al-Zahra' (a.s.) used to pant in her prayer due to fear of Allah, most High.'[Ibid.]

27ـ كانَ الحَسنُ (عَلَيهِ السّلامُ) إذا تَوَضَّأ تَغَيَّرَ لَونُهُ، وارتَعَدَت مَفاصِلُهُ، فقيلَ لَهُ في ذلكَ، فقالَ: حَقٌّ لِمَن وَقَفَ بينَ يَدَي ذيالعَرشِ أنيَصفَرَّ لَونُهُ وتَرتَعِدَ مَفاصِلُهُ.

27– It is narrated in Bihar al-Anwar that when Imam al-Hasan (a.s.) used to perform his ablution the colour of his face would change and his joints would tremble. When he was asked about this once, he replied, 'It is only fitting for one who stands before the Lord of the Throne that his face should change colour and his joints should tremble.'[Bihar al-Anwar, v. 80, p. 346, no. 30]

28ـ كانَ عليّ بن الحسين (عَلَيهِ السّلامُ) إذا تَوَضَّأ للصَّلاةِ وأخَذَ في الدُّخولِ فيها اصفَرَّ وَجهُهُ وتَغَيَّرَ لَونُهُ، فقيلَ لَهُ مرّةً في ذلكَ، فقالَ: إنّي أُرِيدُ الوُقُوفَ بينَ يَدَي مَلِكٍ عَظِيمٍ.

28– It is narrated in Da'aa'im al-Islam that when Imam Zayn al-Abidin (a.s.) used to perform his ablution and prepare to begin his prayer, his face would become pale and change colour. When asked about this, he replied, 'Verily I am going to stand before the Great King.'[Da'aim al-Islam, v. 1, p. 158]

29ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): كانَ عليُّ بنُ الحسينِ صلواتُ اللّهِ عليهِما إذا قامَ في الصَّلاةِ كأنّهُ ساقُ شَجَرَةٍ لايَتَحَرَّكُ مِنهُ شَيءٌ إلّا ماحَرَّكَهُ الرّيحُ مِنهُ.

29– Imam al-Baqir (a.s.) narrated, 'When Ali b. al-Husayn (a.s.) used to stand in his prayer, he was as straight as a tree trunk, and no part of him moved except for that which the wind caused to move.'[al-

Kafi, v. 3, p. 300, no. 4]

30ـ كانَ أبو جعفرٍ وأبوعبدِاللّهِ(إذا قاما إلى الصَّلاةِ تَغَيَّرَت ألوانُهُما حُمرَةً ومَرَّةً صُفرَةً، وكأنّما يُناجِيانِ شَيئاً يَرَيانِهِ.

30– Abu ‘Aayyub narrated, ‘When Abu Ja’afar and Abu ‘Aabdillah [i.e. Imam al-Baqir and Imam al-Sadiq (a.s.)] used to stand to pray, their faces would change colour, sometimes reddening and sometimes paling, and it was as if they were intimately conversing with someone they could see.’[Falah al-Sa’il, p. 161]

Conditions and Impediments to the Acceptance of the Prayer

شَرائطُ وموانعُ قَبولِ الصَّلاةِ

31ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لَو صَلَّيتُم حتّى تَكونُوا كالأوتارِ، وصُمتُم حتّى تَكُونُوا كالحَنايا، لَم يَقبَلِ اللّهُ مِنكُم إلّا بِوَرَعٍ .

31– The Prophet (S) said, ‘If you were to pray so much that you became [as thin as strings], and fasted so much that you [bent over] as arches, Allah would not accept any of it unless it was accompanied by piety.’[Bihar al-Anwar, v. 84, p. 258, no. 56]

32ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أوحَى اللّهُ إلَيَّ أن يا أخا المُرسَلِينَ، يا أخا المُنذِرِينَ، أنذِرْ قَومَكَ لا يَدخُلُوا بَيتاً مِن بُيُوتِي ولأِحَدٍ مِن عِبادِي عندَ أحَدِهِم مَظلِمَةٌ؛ فإنّي ألعَنُهُ ما دامَ قائماً يُصَلّي بينَ يَدَيَّ حتّى يَرُدَّ تلكَ المَظلِمَةَ .

32– The Prophet (S) said, ‘Allah, most High, revealed to me saying, ‘O brother of the prophets and the warners, warn your people not to enter any of My places of worship while having committed a wrong to another servant who holds it against him, for verily I curse him as long as he stands to pray before Me, until he makes amends for that wrong.’[Ibid. p. 257, no. 55]

33ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَنِ اغتابَ مُسلماً أو مُسلِمَةً لَم يَقبَلِ اللّهُ تعالى صلاتَهُ ولا صِيامَهُ أربَعينَ يَوماً ولَيلَةً، إلّا أن يَغفِرَ لَهُ صاحِبُهُ.

33– The Prophet (S) said, ‘Whoever backbites a Muslim man or woman, Allah, most High, neither accepts his prayer nor his fasting for forty days until its victim has forgiven him.’[Jami’a al-Akhbar, p. 412, no. 1141]

34ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ مَن شَرِبَ الخَمرَ لَم تُحسَبْ صلاتُهُ أربَعينَ صَباحاً

34– The Prophet (S) said, ‘Verily the prayer of one who drinks alcohol is not counted for forty days.’[‘Allal al-Shara’i’a, p. 345, no. 1]

35ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): أُنظُرْ فِيمَ تُصَلّي، إن لَم يَكُن مِن وَجهِهِ وحِلِّهِ فلا قَبولَ

35– Imam Ali (a.s.) said, ‘Look carefully at what [attire] you pray in. If it is not among that which is fitting or permissible for it, then it is not accepted.’[Basharat al-Mustafa, p. 28]

36ـ الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ) ـ وقد سُئلَ عن سَبَبِ قَبولِ الصَّلاةِ ـ: وَلايَتُنا والبَراءةُ مِن أعدائنا

36– Imam Zayn al-Abidin (a.s.), when he was asked about the condition for the acceptance of the prayer, replied, ‘Our guardianship and disassociation from our enemies.’[al-Manaqib li Ibn Shahr ashUb, v. 4, p. 131]

37ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): مَن قَبِلَ اللّهُ مِنهُ صلاةً واحِدَةً لم يُعَذِّبْهُ، ومَن قَبِلَ مِنهُ حَسَنَةً لَم يُعَذِّبْهُ

37– Imam al-Sadiq (a.s.) said, ‘Whoever Allah accepts even one prayer from, He will not chastise, and whoever He accepts even one good deed from He will not chastise.’[al-Kafi, v. 3, p. 266, no. 11]

38ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): مَن نَظَرَ إلى أبَوَيهِ نَظَرَ ماقِتٍ وهُما ظالِمانِ لَهُ، لم يَقبَلِ اللّهُ لَهُ صلاةً

38– Imam al-Sadiq (a.s.) said, ‘Allah does not accept a single prayer from one who looks at his parents loathingly, even if they oppress him.’[Ibid. v. 2, p. 349, no. 5]

He Whose Prayer is not Accepted

مَن لا تُقبَلُ صَلاتُهُ

39ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ثَمانيةٌ لا تُقبَلُ مِنهُمُ الصَّلاةُ : العَبدُ الآبِقُ حتّى يَرجِعَ إلى مَولاهُ، والناشِزُ وزَوجُها علَيها ساخِطٌ، ومانِعُ الزَّكاةِ، وتارِكُ الوُضوءِ، والجارِيَةُ المُدرِكَةُ تُصَلّي بغَيرِ خِمارٍ، وإمامُ قَومٍ يُصَلّي بهِم وهُم لَهُ كارِهُونَ، والسَّكرانُ، والزَّبِينُ ؛ وهُو الذي يُدافِعُ البَولَ والغائطَ.

39– The Prophet (S) said, ‘There are eight categories of people whose prayer is not accepted: the slave

who has escaped from his master, until he returns to him; the defiant wife whose husband is displeased with her; the one who withholds payment of the alms-tax; the one who neglects to perform the ablution; the discerning woman who prays without covering her head; the leader of a community who leads them in prayer while they detest him; the intoxicated one; and the one who resists the urge to urinate or defecate [before commencing the prayer].'[Makarim al-Akhlaq, v. 2, p. 324, no. 2656]

The Role of Presence of the Heart in the Acceptance of the Prayer

دَورُ حُضورِ القَلبِ في قَبولِ الصَّلاةِ

40ـ . . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا يَقبَلُ اللّهُ صلاةَ عَبدٍ لا يَحضُرُ قَلبُهُ مَع بَدَنِهِ

40– The Prophet (S) said, 'Allah does not accept the prayer of the servant whose heart is not present alongside his body.'[al-Mahasin, v. 1, p. 406, no. 921]

41ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ العَبدَ لَيُصَلّي الصَّلاةَ لا يُكتَبُ لَهُ سُدسُها ولاعُشرُها، وإنّما يُكتَبُ لِلعَبدِ مِن صَلاتِهِ ما عَقَلَ مِنها .

41– The Prophet (S) said, 'Verily the servant performs a prayer where neither a sixth nor a tenth of it may be accepted. Verily only that part of his prayer is accepted from him wherein he was fully conscious.'[Bihar al-Anwar, v. 84, p. 249, no. 41]

42ـ . . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): رَكعَتانِ خَفيفَتانِ في (ال)تَفَكُّرِ خَيرٌ مِن قِيامِ لَيلةٍ

42– The Prophet (S) said, 'Two simple units of prayer performed with contemplation are better than standing the whole night in prayer.'[Thawab al-A'amal, p. 68, no. 1]

43ـ الإمامُ الباقرُ والإمامُ الصّادقُ (عَلَيهِمِ السَّلامُ): ما لَكَ مِن صلاتِكَ إلّا ما أقبَلتَ علَيهِ فيها، فإن أوهَمَها كُلَّها أو غَفَلَ عن أدائها لُفَّت فَضُرِبَ بها وَجهُ صاحِبِها.

43– Imam al-Baqir and Imam al-Sadiq (a.s.) said, 'Only that part of your prayer in which you engaged with your full attention is accepted. So if one is inattentive in all of it or careless in his performance of it, that same prayer is crumpled up and thrown back at his face.'[Bihar al-Anwar, v. 84, p. 260, no. 59]

44ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مَن صَلّى رَكعتَين يَعلَمُ ما يقولُ فيهِما، انصَرَفَ ولَيسَ بينَهُ وبينَ اللّهِ ذَنبٌ

44– Imam al-Sadiq (a.s.) said, ‘Whoever performs a two unit prayer fully knowing what he is saying in it, gets up from it with not a single sin left [unforgiven] between him and Allah.’[al-Kafi, v. 3, p. 266, no. 12]

He Whose Prayer is Not Counted

مَن لَيسَ لَهُ صَلاةٌ

45ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا صلاةَ لِمَن لا يُتِمُّ رُكوعَها وسُجودَها

45– The Prophet (S) said, ‘The prayer of one who does not complete the bowing and prostration is not counted.’[Bihar al-Anwar, v. 72, p. 198, no. 26]

46ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن عَرَفَ مَن على يَمينِهِ وشِمالِهِ مُتَعمِّداً في الصَّلاةِ فلا صلاةَ لَهُ

46– The Prophet (S) said, ‘The one who is deliberately aware of who is on his left and who is on his right is not counted as having prayed.’[Ibid. v. 84, p. 249, no. 41]

47ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): لا صلاةَ لِمَن لا زَكاةَ لَهُ . .

47– Imam al-Sadiq (a.s.) said, ‘The one who does not pay the alms-tax is not considered as having prayed.’[Mishkat al-Anwar, p. 46]

48ـ رسولُ اللهِ (عَلَيهِ الّسَلامُ): لا صلاةَ لِحاقِنٍ ولا لِحاقِبٍ ولا لحازِقٍ، فالحاقِنُ الذي بِهِ البَولُ، والحاقِبُ الذي بِهِ الغائطُ، والحازِقُ الذي قَد ضَغَطَهُ الخُفُّ .

48– Imam al-Sadiq (a.s.) said, ‘The prayer of a Haqin, a Haqib and a HAziq does not count – a Haqin is one who suppresses the urge to urinate, a Haqib is one who suppresses the urge to defecate [before commencing the prayer], and a Haziq is one whose feet are pinched by wearing narrow shoes.’[Amali al-Saduq, p. 337, no. 12]

Prohibition of Laziness in Prayer

النَّهيُ عَنِ التَّكاسُلِ فِي الصَّلاةِ

49ـ في حديثِ المِعراجِ: يا أحمدُ، عَجِبتُ من ثَلاثَةِ عَبيدٍ: عَبدٍ دَخَلَ في الصَّلاةِ وهُو يَعلَمُ إلى مَن يَرفَعُ يَدَيهِ وقُدَّامَ مَن هُو، وهُو يَنعَسُ ...

49– It is narrated within the tradition about the Prophet's ascension that [Allah addressed the Prophet (S) saying], 'O Ahmad, how I wonder at three types of servant: one who starts his prayer knowing full well Who he raises his hands to and in front of Whom he stands, and yet remains drowsy ...'[Bihar al-Anwar, v. 77, p. 22, no. 6]

50ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): إذا غَلَبَتكَ عَينُكَ وأنتَ في الصَّلاةِ فاقطَعِ الصَّلاةَ ونَم؛ فإنَّكَ لا تَدرِي تَدعُو لك أو على نفسِكَ!

50– Imam Ali (a.s.) said, 'When sleep overcomes you while you are in your prayer, then break your prayer and go to sleep, for verily [in that state] you do not know if you are praying for or against yourself!'[Ibid., v. 84, p. 283, no. 5]

51ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): لا تَقُمْ إلى الصَّلاةِ مُتَكاسِلاً ولا مُتَناعِساً ولا مُتَثاقِلاً ؛ فإنّها مِن خَلَلِ النِّفاقِ، وإنَّ اللّهَ نَهَى المؤمنينَ أن يَقُومُوا إلى الصَّلاةِ وهُم سُكارى يَعنِي مِنَ النَّومِ.

51– Imam al-Baqir (a.s.) said, 'Do not stand for prayer lazily, drowsily or sluggishly for verily these are from among the disturbances brought about by hypocrisy, and verily Allah has prohibited the believers from standing for prayer while they are intoxicated, which means when intoxicated by sleep.'[Tafsir al-'Aayyashi, v. 1, p. 242, no. 134]

Observance of the Prescribed Timings of the Prayer

المُحافَظَةُ عَلى أوقاتِ الصَّلاةِ

52ـ . ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): حَسبُ الرَّجُلِ مِن دِينِهِ، كَثرَةُ مُحافَظَتِهِ على إقامَةِ الصَّلَواتِ

52– The Prophet (S) said, 'The worth of a man with respect to his religion is measured by his diligence to keeping up his daily prayers [at their specific times].'[Tanbih al-Khawatir, v. 2, p. 122]

53ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ مِن كتابِهِ لمحمّدِ بنِ أبي بكرٍ ـ: اِرتَقِبْ وَقتَ الصَّلاةِ فَصَلِّها لِوَقتِها، ولا تَعَجَّلْ بها قَبلَهُ لِفَرَاغٍ، ولا تُؤَخِّرْها عَنهُ لِشُغلٍ.

53– Imam Ali (a.s.) wrote in a letter to Muhammad b. Abu Bakr, ‘Observe the timing of the prayer and perform it at its prescribed time, neither hastening to pray it earlier in order to be free of it, nor delaying it because of some work.’[Bihar al-Anwar, v. 83, p. 14, no. 25]

Enjoinment of Performing the Prayer at the Earliest Moment of the Time Prescribed for it

الحَثُّ عَلَى الصَّلاةِ في أوَّلِ وَقتِها

54ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): اِعلَمْ أنَّ أوَّلَ الوَقتِ أبَداً أفضَلُ، فَعَجِّلْ بِالخَيرِ ما استَطَعتَ، وأحَبُّ الأعمالِ إلى اللّهِ عَزَّوجلَّ ما داوَمَ العَبدُ علَيهِ وإن قَلَّ.

54– Imam al-Baqir (a.s.) said, ‘Know that the earliest time is always the best, so hasten to perform good whenever you can. The most beloved acts in the eyes of Allah, Mighty and Exalted, are those that the servant performs regularly, even though they be few in number.’[al-Kafi, v. 3, p. 274, no. 8]

55ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): فَضلُ الوَقتِ الأوَّلِ على الآخِرِ كَفَضلِ الآخِرَةِ على الدُّنيا

55– Imam al-Sadiq (a.s.) said, ‘The virtue of the earliest opportunity over the latest is as the virtue of the Hereafter over this world’s life.’[Thawab al-A’amal, p. 58, no. 2]

56ـ عن القزّازِ: خَرَجَ الرِّضا (عَلَيهِ السّلامُ) يَستَقبِلُ بعضَ الطالِبِيّينَ وجاءَ وقتُ الصَّلاةِ، فَمالَ إلى قَصرٍ هناكَ فَنَزَلَ تحتَ صَخرَةٍ فقالَ: أذِّنْ، فقلتُ: نَنتَظِرُ يَلحَقْ بنا أصحابُنا، فقالَ: غَفَرَ اللّهُ لكَ، لا تُؤَخِّرَنَّ صَلاةً عن أوَّلِ وَقتِها إلى آخِرِ وَقتِها مِن غَيرِ عِلَّةٍ، علَيكَ أبَداً بأوَّلِ الوَقتِ، فَأذَّنتُ وصَلَّينا.

56– al-Qazzaz narrated, ‘Al-Riza (a.s.) went out to await the arrival of some people who were coming to visit him when the time for prayer set in. He went towards a nearby fort and took shade under a rock, saying, ‘Announce the call for prayer.’ I replied, ‘Why don’t we wait for our companions to catch up with us?’ He replied, ‘May Allah forgive you. Do not ever delay the prayer from the earliest moment of its onset to the latest without a good excuse. You must always pray at the earliest time’, so I announced the call for prayer and we prayed.’[Bihar al-Anwar, v. 83, p. 21, no. 38]

Abandonment of the Prayer and Disbelief

تارِكُ الصَّلاةِ وَالكُفرُ

57- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مابينَ المسلمِ وبينَ الكافِرِ إلّا أن يَترُكَ الصَّلاةَ الفَريضَةَ مُتَعَمِّداً، أو يَتهاوَنَ بها فلا يُصَلِّيَها.

57– The Prophet (S) said, 'It only takes for a Muslim to deliberately abandon the performance of the daily obligatory prayer or to not perform it out of carelessness, for him to become an infidel (kafir).'[Thawab al-A'amal, p. 275, no. 1]

58- الإمامُ الصّادقُ (عَلَيهِ السّلامُ) - لَمّا سُئلَ عن عِلَّةِ تَسمِيَةِ تارِكِ الصَّلاةِ كافِرا دونَ الزّاني -: لِأنَّ الزانيَ وما أشبَهَهُ إنَّما يَعمَلُ ذلكَ لِمَكانِ الشَّهوَةِ لأ نّها تَغلِبُهُ، وتارِكَ الصَّلاةِ لا يَترُكُها إلّا استِخفافاً بها .

58– Imam al-Sadiq (a.s.) was once asked why the one who abandons the prayer is considered an infidel and not the fornicator, to which he replied, 'Because the fornicator and other [such sinners] commits the sin out of a desire that overcomes him, whereas the one who abandons the prayer only does so because he does not take it seriously, deeming it insignificant.'['Allal al-Shara'i'a, p. 339, no. 1]

Caution Against Taking the Prayer Lightly

التَّحذيرُ مِنَ الاستِخفافِ بِالصَّلاةِ

59- الإمامُ الباقرُ (عَلَيهِ السّلامُ): لا تَتَهاوَنْ بصلاتِكَ؛ فإنّ النبيَّ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) قالَ عندَ مَوتِهِ: لَيسَ مِنّي مَن استَخَفَّ بِصلاتِهِ.

59– Imam al-Baqir (a.s.) said, 'Do not neglect your prayer, for verily the Prophet (S) said while he was on his death bed, 'The one who takes his prayer lightly is not of me.'[al-Kafi, v. 3, p. 269, no. 7]

60- عن أبي بصيرٍ: دَخَلتُ على حُمَيدَةَ أُعَزّيها بأبي عبدِ اللّه (عَلَيهِ السّلامُ) فَبَكَت ثمّ قالَت: يا أبا محمّدٍ، لو شَهِدتَهُ حينَ حَضَرَهُ الموتُ وقد قَبَضَ إحدى عَينَيهِ ثُمّ قالَ: أُدعُوا لي قَرابَتي ومَن يَطُفَ بي، فلمّا اجتَمَعُوا حَولَهُ قالَ: إنَّ شَفاعَتَنا لَن تَنالَ مُستَخِفّاً بِالصَّلاةِ.

60– Abu Ba??r narrated, 'I went to Humayda, to condole her for the death of Abu 'Aabdillah (a.s.) [i.e. Imam al- Sadiq], so she cried and said, 'O Abu Muhammad, if you saw him as death came upon him, he placed his hand over one eye and said, 'Call my relatives and my friends to come to me.' When everyone had gathered around him, he said, 'Verily our intercession will not avail one who takes his prayer lightly.'[Mustadrak al-Wasa'il, v. 3, p. 25, no. 2923]

The Congregational Prayer

صَلاةُ الجَماعَةِ

61ـ لقمانُ (عَلَيهِ السّلامُ) ـ لابنِهِ وهُو يَعِظُهُ ـ: صَلِّ في جَماعَةٍ ولو عَلَى رَأسِ زُجٍّ!

61– Luqman (a.s.) said to his son, exhorting him, ‘Pray in congregation, even if you have to stand on an arrowhead [to do so].’[al-Mahasin, v. 2, p. 126, no. 1348]

62ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ في أُناسٍ أبطَؤوا عن الصَّلاةِ في المَسجِدِ ـ: لَيُوشِكُ قَومٌ يَدَعُونَ الصَّلاةَ في المَسجِدِ أن نَأمُرَ بحَطَبٍ فَيُوضَعَ على أبوابِهِم، فَتُوقَدَ علَيهِم نارٌ فَتُحرَقَ علَيهِم بُيوتُهُم .

62– The Prophet (S) said regarding a group of people who used to delay from praying [in congregation] in the mosque [praying instead in their own houses], ‘A people who neglect to pray in the mosque almost become deserving of having firewood piled at their doors and set alight so that their houses burn down on them.’[Wasa’il al-Shi’ah, v. 3, p. 478, no. 2]

63ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن صَلَّى الخَمسَ في جَماعَةٍ فَظُنُّوا بِهِ خَيراً

63– The Prophet (S) said, ‘He who prays all five prayers in congregation, you must only believe to be good.’[al-Kafi, v. 3, p. 371, no. 3]

Duties that the Leader of the Congregation Must Observe

ما يَلزَمُ مُراعاتُهُ لِلإمامِ

64ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ في وصيّتِهِ لِمحمّدِ بنِ أبيبكرٍ حينَ وَلاّهُ مِصرَ ـ: وَانظُرْ إلى صلاتِكَ كيفَ هِي فإنّكَ إمامٌ لِقَومِكَ (يَنبَغِي لكَ) أن تُتِمَّها ولا تُخَفِّفَها، فَلَيسَ مِن إمامٍ يُصَلِّي بِقَومٍ يَكونُ في صلاتِهِم نُقصانٌ إلّا كانَ علَيهِ، لايَنقُصُ مِن صلاتِهِم شَيءٌ، وتَمِّمْها وتَحَفَّظْ فيها يَكُن لكَ مِثلَ أُجُورِهِم ولا يَنقُصُ ذلكَ مِن أجرِهِم شَيئاً.

64– Imam Ali (a.s.) said in his advice to Muhammad b. Abi Bakr when he appointed him governor of Egypt, ‘Look carefully at what your prayer is like, for verily as the leader of the community, you must pray it perfectly and not be careless in its performance. Every leader who leads the prayer for a people is responsible for any defect in their prayer, so perfect it and be mindful with regards to it and you will have

the same reward as them without there being any reduction in their reward thereof.’[Amali al-Tusi, p. 29, no. 31]

65ـ . ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ مِن كتابِهِ إلى أُمَراءِ البِلادِ ـ: صَلُّوا بِهِم صلاةَ أضعَفِهِم، ولا تَكُونُوا فَتّانِينَ

65– Imam Ali (a.s.) wrote in a letter to the governors of the cities, saying, ‘Lead them in prayer, praying as the weak ones among them do [in consideration towards them], and do not torment them [by performing lengthy prayers].’[Nahjul Balaghah, Letter 52]

66ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) ـ لَمّا سُئلَ عَمَّن أحَقُّ أن يَؤُمَّ ـ: إنَّ رسولَ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) قالَ: يَتَقَدَّمُ القَومَ أقرَؤهُم لِلقرآنِ، فإن كانُوا في القِراءَةِ سَواءً فَأقدَمُهُم هِجرَةً، فإن كانُوا في الهِجرَةِ سَواءً فَأكبَرُهُم سِنّاً، فإن كانوا فِي السِّنّ سَواءً فَليَؤمَّهُم أعلَمُهُم بِالسُّنَّةِ وأفقَهُهُم فِي الدّينِ، ولا يَتَقَدَّمَنَّ أحَدُكُمُ الرَّجُلَ في مَنزِلِهِ، ولا صاحِبَ (الـ) سُلطانِ في سُلطانِهِ.

66– Imam al-Sadiq (a.s.) was asked how to determine the most rightful person to lead the congregation, to which he replied, ‘Verily the Prophet (S) said, ‘The person who recites the Qur’an the best [i.e. with correct pronunciation] should lead them, and if they all recite similarly, then the one who migrated [from Makkah to Medina] the earliest, and if they all migrated around the same time, then the oldest from among them, and if they are all the same age, then the most knowledgeable from among them with regards to the prophetic practice and the laws of jurisprudence. No one from among you should lead a man in prayer in his own home, nor a man of authority within the sphere of his authority.’[al-Kafi, v. 3, p. 376, no. 5]

Precaution

Precaution الإحْتياط

Take Precaution with your Religion

احتَط لِدِينِكَ

1ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : أخوكَ دِينُكَ، فاحْتَطْ لدِينِكَ بم شِئتَ

1– Imam Ali (a.s.) said, ‘Your religion is your brother so take precaution with your religion however much you can.’[Amali al-Tusi, p. 110, no. 1680]

2ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : لَكَ أنْ تَنْظُرَ الحَزْمَ وتأخُذَ الحائطَةَ لدِينِكَ

2– Imam al-Sadiq (a.s.) said, ‘It is upon you to be resolute and precautious with your religion.’[Bihar al-Anwar, v. 2, p. 259, no. 9]

3ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : خُذْ بالاحْتياطِ فيجَميعِ ما تَجِدُ إلَيهِ سبيلاً

3– Imam al-Sadiq (a.s.) said, ‘Be precautious with all things that you have the ability to carry out.’[Bihar al-Anwar, v. 2, p. 260, no. 11]

Predestination

Predestination الجَبر

The Fallacy Of Predestination

بُطلانُ الجَبرِ

1ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ في بيانِ بُطْلانِ الجَبرِ ـ :لَو كانَ كذلكَ لَبَطلَ الثَّوابُ والعِقابُ، والأمرُ والنَّهْيُ والزَّجْرُ، ولَسقَطَ معنى الوَعْدِ والوَعيدِ، ولَم تَكُنْ على مُسيءٍ لائمَةٌ، ولا لمُحسنٍ مَحْمَدةٌ، ولكانَ المُحسنُ أوْلى باللاّئمةِ مِن المُذنِبِ، والمُذنِبُ أولى بالإحسانِ مِن المُحسِنِ، تلكَ مَقالةُ عَبَدَةِ الأوثانِ وخُصَماءِ الرَّحمنِ.

1– Imam Ali (a.s.), exposing the fallacy of predestination, said, ‘If it were like this, the concepts of reward, punishment, command, and prohibition would be erroneous. The meaning of promise [of Paradise] and threat [of the Hellfire] would be futile, and there would be no blame for a wrongdoer, nor praise for the good-doer. Furthermore, the good-doer would be more blameworthy than the wrongdoer, and the latter would deserve more praise than the former. This [i.e. predestination] is the claim of the idolators and the foes of the Merciful.’[Bihar al-Anwar, v. 5, p. 13, no. 19]

2ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): ما اسْتَطعتَ أنْ تَلومَ العبدَ علَيهِ فهُو مِنهُ، وما لَم تَسْتَطِعْ أنْ تَلومَ العَبدَ علَيهِ فهُو

مِن فِعلِ اللّهِ، يقولُ اللّهُ تعالى للعبدِ: لِمَ عَصَيْتَ؟ لِمَ فَسَقْتَ ؟ لِمَ شَرِبْتَ الخَمرَ؟ لِمَ زَنَيْتَ؟فهذا فعلُ العبدِ، ولا يقولُ لَه: لِمَ مَرِضْتَ؟ لِمَ قَصُرْتَ ؟ لِمَ ابْيَضَضْتَ ؟ لِمَ اسْوَدَدْتَ؟ لأنَّهُ مِن فِعلِ اللّهِ تعالى.

2- Imam al-Sadiq (a.s.) said, 'Anything that you can blame a servant [of Allah] for is his own doing, and whatever you cannot blame him for is Allah's doing. Allah, the Exalted, will ask the servant, 'Why did you disobey [Me]? Why did you commit sins? Why did you drink wine? Why did you commit adultery?' All of this is the the servant's doing. But He will not ask him, 'Why were you sick? Why were you short? Why were you white? Why were you black?' because all of this is Allah's doing.'[Ibid. p. 59, no. 109]

3ـ الإمامُ الكاظمُ (عَلَيهِ السَّلامُ): إنّ السَّيِّئاتِ لا تَخلو مِن إحدى ثلاثٍ: إمّا أنْ تكونَ مِن اللّهِ ـ ولَيستْ مِنهُ ـ فلا يَنبغي للرَّبِّ أنْ يُعذّبَ العبدَ على ما لا يَرْتَكِبُ، وإمَّا أنْ تكونَ مِنهُ ومِن العبدِ ـ ولَيستْ كذلكَ ـ فلا يَنبغي للشَّريكِ القَوِيِّ أنْ يظلِمَ الشَّريكَ الضَّعيفَ، وإمّا أنْ تكونَ مِن العبدِ ـ وهِي مِنهُ ـ فإنْ عَفا فبِكَرَمِهِ وجُودِهِ، وإنْ عاقَبَ فبِذَنبِ العبدِ وجَريرَتِهِ.

3- Imam al-Kazim (a.s.) said, 'Sins cannot be other than one of three cases: either they originate from Allah – which they do not – and in this case it would not be proper for the Lord to punish His servant for what he has not committed; or that they originate from Him and the servant together – which they do not – and in this case it would not be proper for the strong partner to wrong the weak partner; or that they originate from the servant – which they do – and in this case, if Allah forgives, it is due to His kindness and liberality, or if He punishes, it is as a result of the sin and crime of the servant.'[Ibid. v. 78, p. 323, no. 23]

Neither Free Will Nor Predestination

لا جَبرَ ولا تَفويضَ

4ـ التوحيد عن الإمامِ الباقرِ والإمامِ الصّادقِ(: إنّ اللّهَ عزّ وجلّ أرحَمُ بخَلقِهِ مِن أنْ يُجْبِرَ خَلقَهُ على الذُّنوبِ ثُمّ يُعذّبَهُم علَيها، واللّهُ أعزُّ مِن أنْ يُريدَ أمراً فلا يكونَ . قالَ: فسُئلا(: هلْ بينَ الجَبرِ والقدَرِ مَنزلةٌ ثالثةٌ؟ قالا: نَعَمْ، أوسَعُ مِمّا بينَ السّماءِ والأرضِ.

4- Imam al-Baqir and Imam al-Sadiq (a.s.) said, 'Allah, the Exalted, is too merciful to coerce His servants to sin and then punish them for it. He is also too mighty to want something and it not be accomplished.' Then they were asked whether there is a stance between free will and predestination, to which they replied, 'Yes, [a stance] wider than the space between the earth and the sky.'[al-Tawhid, p. 360, no. 3]

5: قلتُ: ما أمرٌ بينَ أمرَينِ ؟ قالَ: مَثَلُ ذلك مَثَلُ رجُلٍ رأيتَهُ على معصيةٍ فنَهَيْتَهُ فلَم يَنْتَهِ، فتَرَكتَهُ ففعلَ تلكَ المعصيةَ، فليسَ حَيثُ لَم يَقْبلْ مِنكَ فَتَرَكْتَهُ كُنتَ أنتَ الّذي أمَرتَهُ بالمعصيةِ. ـ بحار الأنوار عن المُفَضَّل عن الإمامِالصّادقِ (عَلَيهِ الّسَلامُ): لا جَبرَ ولا تَفويضَ، ولكنْ أمرٌ بينَ أمرَينِ . قالَ:

5– Imam al-Sadiq (a.s.) said, according to what Mufadhal b. ‘Umar narrated on his authority, ‘There is neither predestination nor free will, but a stance in between them.’ [Mufadhal] asked, ‘What is the stance in between?’ He replied, ‘It is like when you observe a man in sin and you advise him against it but he does not desist from it, so you leave him to his sin. Leaving him to sin after he has rejected your advice does not mean that you commanded him to sin.’[Bihar al-Anwar, v. 5, p. 17, no. 27]

Allah Deserves All Credit For Good Deeds

اللّهُ أولى بِالحَسَناتِ

6 وبِقُدرَتي قَوِيتَ على مَعْصيَتي، خَلَقتُكَ سَميعاً بَصيراً، أنا أوْلى بحَسَناتِكَ مِنكَ، وأنتَ أوْلى بسَيِّئاتِكَ مِنّي. ـ الإمامُ الرِّضا (عَلَيهِ الّسَلامُ): قالَ اللّهُ تعالى: يابنَ آدمَ، بِمَشِيَّتي كُنتَ أنتَ الّذي تَشاءُ، وبِنِعْمَتي أدَّيْتَ إلَيَّ فَرائضي،

6– Imam Ar-Ridha’ (a.s.) said, ‘Allah, most High, said, ‘O son of Adam! By My will you attained free will, and with the help of My favor, you perform your obligations towards Me, and with My power you feel empowered to disobey Me. I created you with sight and hearing, so I deserve more credit for your good deeds than you, while you are to blame for your own misdeeds.’[Ibid. p. 4, no. 3]

Proponents Of Predestination And Proponents Of Free Will

الجَبريَّةِ وَالقَدَرِيّةِ

7 ذَبيحَتَهُ، ولا تَقْبَلوا شَهادَتَهُ، ولا تُصَلُّوا وَراءَهُ، ولا تُعطُوهُ مِن الزّكاةِ شيئا. ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مَن زعَمَ أنّ اللّهَ يَجبُرُ عِبادَه على المعاصي أو يُكلِّفُهُم ما لا يُطيقونَ فلا تأكُلوا

7– Imam al-Sadiq (a.s.) said, ‘He who claims that Allah coerces His servants to disobey Him or burdens them with that which they cannot endure [i.e. acts of obedience], you must not eat from an animal that he has slaughtered, nor should you believe his testimony, nor pray behind him, nor give him any part of your alms.’[Ibid. p. 11, no. 17]

The Preordained Term [Of Death]

The Preordained Term [Of Death] الأجَل

The Preordained Term [Of Death]

الأجَلُ أصدَقُ شَيءٍ

1- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : خَلَقَ الآجالَ فأطالَها وقَصَّرَها ، وقدَّمَها وأخَّرَها ، ووصَلَ بالموتِ أسبابَها.

1- Imam Ali (a.s.) said, 'He [i.e. Allah] created the duration [of every life] and made them short or long; He expedited some and postponed others, and connected their causes with the death.'[Sharh Nahjul Balaghah li Ibn Abi al-Hadid, v. 7, p. 21]

2- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : لا شيءَ أصدقُ مِن الأجلِ.

2- Imam Ali (a.s.) said, 'Nothing is truer than death.'[Ghurar al-Hikam, no. 10648]

3- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : نِعْمَ الدَّواءُ الأجلُ.

3- Imam Ali (a.s.) said, 'What a good remedy death is!'[Ibid. no. 9905]

4- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : نَفَس المَرءِ خُطاهُ إلى أجَلِهِ.

4- Imam Ali (a.s.) said, 'A man's soul is his steps towards his death.'[Sharh Nahjul Balaghah li Ibn Abi al-Hadid, v. 18, no. 221]

Death Is A Fortified Castle

الأجَلُ حِصْنٌ حَصينٌ

5- الإمام عليٌّ (عَلَيهِ السّلامُ) : كفى بالأجلِ حارِساً .

5- Imam Ali (a.s.) said, 'Death suffices as a guard.'[Bihar al-Anwar, v. 5, p. 142, no. 14]

6- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : الأجَلُ حِصْنٌ حَصِينٌ .

5- Imam Ali (a.s.) said, 'Death is a fortified castle.'[Ghurar al-Hikam, no. 494]

Everything Has An End

لِكُلِّ شَيءٍ أجَلٌ

7- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : إنّ لكلِّ شيءٍ مُدّةً وأجَلاً.

7- Imam Ali (a.s.) said, 'Everything has a fixed duration and an end.'[Nahjul Balaghah, Sermon 190]

8- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : جَعلَ اللّهُ لكلِّ شيءٍ قَدْرا، ولكلِّ قَدْرٍ أجَلاً.

8- Imam Ali (a.s.) said, 'Allah has made a measure for everything and for every measure an end.'[Ghurar al-Hikam, no. 4778]

Suspended And Sealed Ends

الأجَلُ المُعَلَّقُ وَالأجَلُ المَحتومُ

9- الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ في تفسيرِ الآيةِ ـ : الأجلُ الّذي غَيرُ مُسمّى مَوقوفٌ ، يُقدِّمُ مِنه ما شاءَ ، ويؤخِّرُ مِنه ما شاءَ ، وأمّا الأجَلُ المُسمّى فهُوَ الّذي يَنزِلُ مِمّا يُريدُ أنْ يكونَ مِن ليلةِ القَدْرِ إلى مِثلِها مِن قابِلٍ ، فذلك قولُ اللّه: «إذا جَاء أجلُهم لا يستأخِرونَ ساعةً ولا يستقدِمون»

9- Imam al-Sadiq (a.s.) said, interpreting the above verse: 'The first – undetermined – term is suspended; He can expedite and postpone it as He wishes. As for the specified term, that is what He wills to occur as a result of the Night of Ordainment (laylat al-qadr) to the next year's Night of Ordainment; and that is Allah's statement: "when their time comes, they shall not defer it by a single hour nor shall they advance it".'[Bihar al-Anwar, v. 5, p. 139, no. 3]

What Safeguards Against The Suspended End

ما يَدفَعُ الأجَلَ المُعَلَّقَ

10- الإمامُ عليٌّ (عَلَيهِ السَّلامُ) : بالصَّدَقةِ تُفْسَحُ الآجالُ.

10- Imam Ali (a.s.) said, 'People's terms are extended by charity.'[Ghurar al-Hikam, no. 4239]

11- الإمامُ الصّادقُ (عَلَيهِ السَّلامُ) : يَعيشُ النّاسُ بإحسانِهِم أكثرَ مِمّا يَعيشُونَ بأعمارِهِم ، ويَموتُونَ بذُنوبِهِم أكثرَ مِمّا يَموتُونَ بآجالِهِم.

11- Imam al-Sadiq (a.s.) said, 'People live by their goodness towards others more than they do according to their [predestined] life terms; they also die due to their sins more than they die due to the end of their terms.'[Bihar al-Anwar, v. 5, p. 140, no. 7]

Pride

Pride الفَخرُ

Pride

الفَخرُ

1- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ اللّهَ أوحَى إلَيَّ أن تواضَعوا، حتّى لايَفخَرَ أحَدٌ على أحَدٍ، ولا يَبغي أحَدٌ على أحَدٍ.

1- The Prophet (S) said, 'Allah revealed unto me that we should be humble, so that nobody shows pride over anybody else, and no one intimidates another.'[al-Targhib wa al-Tarhib, v. 3, p. 558, no. 1]

2- الإمامُ عليٌّ (عَلَيهِ السَّلامُ): أهلَكَ الناسَ اثنانِ: خَوفُ الفَقرِ، وطَلَبُ الفَخرِ

2– Imam Ali (a.s.) said, ‘There are two things that have ruined people: fear of poverty and going after pride.’[al-Khisal, p. 69, no. 102]

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ضَعْ فَخرَكَ، واحطُطْ كِبرَكَ، واذكُرْ قَبرَكَ

3– Imam Ali (a.s.) said, ‘Let go of your pride, put down your arrogance, and remember your grave.’[Nahjul Balaghah, Saying 398]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن صَنَعَ شيئا للمُفاخَرَةِ حَشَرَهُ اللّهُ يَومَ القِيامَةِ أسوَدَ

4– Imam Ali (a.s.) said, ‘Whoever does something out of vainglory, Allah will resurrect him black on the Day of Judgment.’[

211 Bihar al-Anwar, v. 73, p. 292, no. 20]

5ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنَّ مِن أسخَفِ حالاتِ الوُلاةِ عندَ صالِحِ الناسِ، أن يُظَنَّ بِهِم حُبُّ الفَخرِ، ويُوضَعَ أمرُهُم علَى الكِبرِ.

5– Imam Ali (a.s.) said, ‘The worst state of the rulers among righteous people is for them to be assumed to love pride and be regarded as haughty.’[Nahjul Balaghah, Sermon 216]

That Which Prevents Pride

ما يَمنَعُ مِنَ الفَخرِ

6ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ما لابنِ آدمَ والفَخرِ؟! أوَّلُهُ نُطفَةٌ، وآخِرُهُ جِيفَةٌ، ولا يَرزُقُ نفسَهُ، ولا يَدفَعُ حَتفَهُ

6– Imam Ali (a.s.) said, ‘What is it with the son of Adam [human being] and pride?! His beginning is a sperm and his end is a carcass. He cannot sustain himself, nor can he repel death.’[Nahjul Balaghah, Saying 454.]

7ـ الإمامُ زينُ العابدينَ (عَلَيهِ الّسَلامُ): عَجَباً للمُتَكبِّرِ الفَخورِ الذي كانَ بالأمسِ نُطفَةً ثُمّ هُو غَداً جِيفَةٌ!

7– Imam Zayn al-Abidin (a.s.) said, ‘It is surprising to see an arrogant and proud person who yesterday was but a sperm and tomorrow will be but a carcass.’[al-Kafi, v. 2, p. 328, no. 1]

Censure of Pride

ذَمُّ التَفاخُرِ

8ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): آفَةُ الحَسَبِ الافتِخارُ والعُجبُ

8– The Prophet (S) said, ‘The bane of [noble] lineage is pride of it.’[al-Kafi, v. 2, p. 329, no. 6]

9ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لقد كانَ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) إذا ذَكَرَ لنفسِهِ فضيلةً قالَ: ولا فَخرَ

9– Imam Ali (a.s.) said, ‘When the Prophet (S) would mention a merit of himself, he would say, ‘And with no pride’.[Bihar al-Anwar, v. 16, p. 341, no. 33]

10ـ الإمامُ الرضا (عَلَيهِ الّسَلامُ): إنَّ أميرَ المؤمنينَ (عَلَيهِ الّسَلامُ) عادَ صَعصَعَةَ بنَ صُوحانَ في مَرَضِهِ، فلمّا قامَ مِن عندِهِ قالَ: يا صَعصَعَةُ، لا تَفتَخِرَنَّ على إخوانِكَ بعِيادَتي إيّاكَ واتَّقِ اللّهَ.

10– Imam Ar-Ridha’ (a.s.) said, ‘The Commander of the Faithful [Imam Ali (a.s.)] visited Sa’asa’aa b. Suhan when he was sick, so when he wanted to leave he stood up and said, ‘O Sa’asa’aa, do not display pride in front of your brothers that I visited you, and fear Allah.’[Mustadrak al-Wasa’il, v. 12, p. 90, no. 13599]

That Which One Should be Proud Of

ما يَنبَغي الفَخرُ بِهِ

11ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الفَقرُ فَخري

11– The Prophet (S) said, ‘Poverty is my pride.’[Bihar al-Anwar, v. 72, p. 30, no. 26]

12ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): ثلاثٌ هُنَّ فَخرُ المؤمنِ وزَينُهُ في الدنيا والآخِرَةِ: الصلاةُ في آخِرِ اللّيلِ، وَيأسُهُ مِمّا في أيدي الناسِ، ووَلايَتُهُ الإمامَ مِن آلِ محمّدٍ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ).

12– Imam al-Sadiq (a.s.) said, ‘There are three things that are the pride of a believer and his ornament in this world and the Hereafter: prayer at the end of the night [night vigil], his despair of [possessing] that

which others own, and his allegiance to the Imam from the progeny of Muhammad (S).'[al-Kafi, v. 8, p. 234, no. 311]

Procrastination

Procrastination التَّسويف

Prohibition of Procrastination

النَّهيُ عَنِ التَّسويفِ

1- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): يا أبا ذَرٍّ ، إيّاكَ والتَّسويفَ بِأمَلِكَ ، فإنَّكَ بِيَومِكَ ولَستَ بما بَعدَهُ ، فإن يَكُن غَدٌ لكَ فَكُن في الغَدِ كما كُنتَ في اليَومِ، وان لم يَكُن غَدٌ لكَ لَم تَندَمْ على ما فَرَّطتَ في اليَومِ.

1– The Prophet (S) said, 'O Abu Dharr, beware of procrastinating with your [high] hopes, for verily you have today [at your disposal] and have not yet reached tomorrow. When tomorrow comes to you, then be in it as you are in the present; [that way] even if you do not have tomorrow, you will not have regret for all that you neglected today.'[Bihar al-Anwar, v. 77, p. 75, no. 3]

2- الإمامُ عليٌّ (عَلَيهِ السَّلامُ) ـ فيما كَتَبَهُ إلى بعضِ أصحابِهِ ـ: فَتَدارَكْ ما بَقِيَ مِن عُمُرِكَ ، ولا تَقُلْ: غَداً وبَعدَ غَدٍ، فإنّما هَلَكَ مَن كانَ قَبلَكَ بِإقامَتِهِم على الأمانِيِّ والتَّسويفِ ، حتّى أتاهُم أمرُ اللّهِ بَغتةً وهُم غافِلونَ.

2– Imam Ali (a.s.) said in a letter he wrote to one of his companions, 'Seize what you have left of your life, and do not keep [deferring] saying, 'Tomorrow, and the day after tomorrow', for verily those before you were ruined because of their persistent wishful thinking and their procrastination, until suddenly the command of Allah [i.e. death] overtook them while they were heedless.'[Bihar al-Anwar, v. 73, p. 75, no. 39]

3- الإمامُ عليٌّ (عَلَيهِ السَّلامُ): كُلُّ مُعاجَلٍ يَسألُ الإنظارَ ، وكُلُّ مُؤَجَّلٍ يَتَعَلَّلُ بِالتَّسويفِ.

3– Imam Ali (a.s.) said, 'He whom death overtakes early calls for more time, and he whose death is deferred continues to put forth excuses with further procrastination.'[Nahjul Balaghah, Saying 285]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لا تَكُن مِمَّن يَرجُو الآخِرَةَ بغَيرِ العَمَلِ ، ويُرَجّي التَّوبَةَ بِطُولِ الأمَلِ ... إن عَرَضَت لَهُ شَهوَةٌ أسلَفَ المَعصِيَةَ وسَوَّفَ التَّوبَةَ.

4– Imam Ali (a.s.) said, 'Do not be like one who hopes for [bliss in] the Hereafter without performance of good deeds, and delays repentance by holding high hopes [of being forgiven] … when faced with a desire, he is quick to commit a sin but delays the repentance.'[Nahjul Balaghah, Saying 150]

5ـ الإمامُ زينُ العابدينَ (عَلَيهِ الّسَلامُ) ـ في مُناجاتِهِ ـ: وأعِنّي بِالبُكاءِ عَلى نَفسي ، فقد أفنَيتُ بِالتَّسويفِ والآمالِ عُمرِي ، وقَد نَزَلتُ مَنزِلَةَ الآيِسِينَ مِن خَيرِي . .

5– Imam Zayn al–Abidin (a.s.) said in his intimate supplication, 'And help me [by allowing me to] weep on account of my self, for indeed I have wasted my life away with procrastination and high hopes, and I have now stooped to the level of those who despair of any good to come.'[Bihar al–Anwar, v. 98, p. 88, no. 2]

6ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): إيّاكَ والتَّسويفَ ؛ فإنّهُ بَحرٌ يَغرَقُ فيهِ الهَلْكى . .

6– Imam al–Baqir (a.s.) said, 'Beware of procrastination for verily it is the sea in which losers drown.'[Bihar al–Anwar, v. 78, p. 164, no. 1]

7ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): تَأخِيرُ التَّوبَةِ اغتِرارٌ ، وطُولُ التَّسويفِ حَيرَةٌ .

7– Imam al–Sadiq (a.s.) said, 'Delaying repentance is an act of self–delusion, and lengthy procrastination is an act of bewilderment.'[Bihar al–Anwar, v. 73, p. 365, no. 97]

The Profession

The Profession الحِرفَة

The Profession

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إنَّ اللّهَ تعالى يُحِبُّ العَبدَ المؤمنَ المُحْتَرِفَ

1– The Prophet (S) said, ‘Truly Allah loves the servant who is faithful and engaged in a profession.’[Kanz al–’Ummal, no. 9199]

2ـ جامع الأخبار عن ابن عبّاس : كانَ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) إذا نَظَرَ إلى الرّجُلِ فأعْجَبَهُ ، قالَ : هَل لَهُ حِرْفَةٌ؟ فإنْ قالوا : لا ، قالَ : سَقَطَ مِن عَيْني . قيلَ : وكيفَ ذلكَ يا رسولَ اللّهِ ؟! قالَ : لأنَّ المؤمنَ إذا لَم يَكُن لَهُ حِرْفَةٌ يَعيشُ بدِينِهِ.

2– It is narrated in al–Khisal that whenever the Prophet (S) looked at a man who pleased him, he used to ask, ‘Does he have a profession?’ If they said, ‘No’, he would say, ‘He has lost his worth in my eye.’ They would then ask, ‘O Messenger of Allah! Why is that?!’ He would reply, ‘Because when the believer has no profession, he subsists off his religion.’[Jami’a al–Akhbar, p. 390, no. 1084]

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : تَعَرّضوا للتِّجارَةِ ؛ فإنَّ فيها غِنىً لَكُم عَمّا في أيْدي النّاسِ ، وإنَّ اللّهَ عزّوجلّ يُحِبُّ العَبدَ المُحْتَرِفَ الأمينَ.

3– Imam Ali (a.s.) said, ‘Undertake yourselves to trading, for there lies therein your independence from what others possess, and verily Allah, Mighty and Exalted, loves the trustworthy servant who is engaged in a profession.’[al–Khisal, p. 621, no. 10]

4ـ عن جَعفرِ بنِ محمّدٍ (عَلَيهِ الّسَلامُ) أنّه سألَ بعضَ أصْحابِهِ عَمّا يتَصَرَّفُ فيهِ ، فقال : جُعِلتُ فِداكَ ، إنّي كَفَفْتُ يَدي عنِ التِّجارَةِ . قالَ: لِمَ ذلكَ؟! قالَ: انْتِظاري هذا الأمرَ . قالَ: ذلكَ أعْجَبُ لَكُم ، تَذْهبُ أمْوالُكُم ! لا تَكُفُفْ عنِ التِّجارَةِ والْتمِسْ مِن فَضْلِ اللّهِ ، وَافْتَحْ بابَكَ وابْسُطْ بِساطَكَ واسْتَرْزِقْ رَبَّكَ.

4– Imam al–Sadiq (a.s.) once asked one of his companions about his means of income. He said, ‘May I be your ransom. I have given up trading.’ Imam asked why, and he answered, ‘I am waiting for this rule [i.e. the reign of your government].’ Imam said, ‘That is strange from you. Your wealth will perish. Do not abandon trading, and seek out the bounty of Allah. Open your door and exhibit your goods, and seek out the sustenance of your Lord.’[Mustadrak al–Wasa’il, v. 13, p. 10, no. 14578]

The Prohibited (Haraam)

The Prohibited (Haraam) الحَرام

Avoiding the Prohibited

اجتِنابُ المَحارِمِ

1ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : إذا رَغِبْتَ في المَكارِمِ فاجْتَنِبِ المَحارِمَ

1– Imam Ali (a.s.) said, ‘If you wish for noble traits, then avoid the prohibited things.’[Ghurar al–Hikam, no. 4069]

2ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : مِن أحْسَنِ المَكارِمِ تَجَنُّبُ المَحارِمِ

2– Imam Ali (a.s.) said, ‘One of the best noble traits is the avoidance of prohibited things.’[Ghurar al–Hikam, no. 9382]

3ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : لَو لَم يَنْهَ اللّهُ سُبحانَهُ عَن مَحارِمِهِ لَوجَبَ أنْ يَجْتَنِبَها العاقِلُ

3– Imam Ali (a.s.) said, ‘Even if Allah, glory be to Him, had not forbidden that which He has prohibited, it would have been mandatory for the one possessing intellect to avoid them [at least].’[Ghurar al–Hikam, no. 7595]

Consuming the Prohibited

أكلُ الحَرامِ

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : العِبادَةُ مَع أكْلِ الحَرامِ كالبِناءِ على الرَّمْلِ ـ وقيلَ : على الماءِ ـ .

4– The Prophet (S) said, ‘Worship alongside consumption of the prohibited is like erecting a building on sand—or on water [according to other narrations].’[‘Uddat al–Da’ai, p. 141]

5ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : تَرْكُ لُقْمَةِ حَرامٍ أحَبُّ إلى اللّهِ من صلاةِ ألفَي رَكْعَةٍ تَطَوُّعاً .

5– The Prophet (S) said, ‘Abstaining from eating even one morsel of prohibited food is dearer to Allah than a voluntary prayer of one thousand units.’[Tanbih al–Khawatir, v. 2, p. 120]

6- الإمامُ الباقرُ (عَلَيهِ السّلامُ) : إنَّ الرّجُلَ إذا أصابَ مالاً مِن حَرامٍ لَم يُقْبَلْ مِنهُ حَجٌّ ولا عُمْرَةٌ ولا صِلَةُ رَحِمٍ حتّى أنّه يَفْسُدُ فيهِ الفَرْجُ .

6- Imam al-Baqir (a.s.) said, 'When a man accumulates wealth from prohibited sources, neither his obligatory pilgrimage (Hajj) nor his voluntary pilgrimage ('umra) nor his maintaining kinship will be accepted from him, and it even spoils marriage.'[Amali al-Tusi, p. 680, no. 1447]

7- الإمامُ الصّادقُ (عَلَيهِ السّلامُ) - في قولهِ عزّوجلّ : «وَ قَدِمْنَا إلى مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْناهُ هَبَاءً مَّنثُورًا» - : أمَا واللّهِ إنْ كانت أعمالُهُم أشدَّ بَياضاً مِن القُباطيّ ، ولكنْ كانوا إذا عَرَضَ لهُمُ الحرامُ لم يَدَعوهُ.

7- Imam al-Sadiq (a.s.), with regards to Allah's verse, "Then We shall attend to the works they have done and then turn them into scattered dust", said, 'By Allah, even though their deeds were whiter than Egyptian cotton, when the prohibited presented itself before them they did not leave it.'[al-Kafi, v. 2, p. 81, no. 5]

The Reward of One Who Has Access to the Prohibited But Abandons It

ثَوابُ مَن قَدَرَ عَلى حَرامٍ فَتَرَكَهُ

8- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَن قَدرَ على امرأةٍ أو جارِيَةٍ حَراماً فَتَركَها مَخافَةَ اللّهِ حَرَّمَ اللّهُ عزّوجلّ علَيهِ النّارَ ، وآمَنَهُ اللّهُ تَعالى مِن الفَزَعِ الأكْبَرِ ، وأدْخَلَهُ اللّهُ الجَنّةَ.

8- The Prophet (S) said, 'He who has unlawful access to enjoy a woman or a maid but leaves her for fear of Allah, He - Mighty and Exalted - will keep him safe from the Fire, preserve him from the Great Terror, and make him enter Paradise.'[Thawab al-A'amal, p. 334, no. 1]

9- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : لا يَقْدِرُ رَجُلٌ على حَرامٍ ثُمَّ يَدَعُهُ ، لَيس بِهِ إلّا مَخافَةُ اللّهِ ، إلّا أبْدَلَهُ اللّهُ في عاجِلِ الدُّنيا قَبْلَ الآخِرَةِ ما هُو خَيرٌ لَهُ مِن ذلكَ.

9- The Prophet (S) said, 'No sooner does a man who is able to commit a prohibited act abandon it, only for fear of Allah, than Allah gives him in lieu of it something that is better for him in this present world before the Hereafter.'[Kanz al-'Ummal, no. 43113]

10- الإمامُ الكاظمُ (عَلَيهِ السّلامُ) : إنَّ رسولَ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) كانَ يأتي أهلَ الصُّفَّةِ وكانوا ضِيفانَ رسولِ

اللّه (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ، كانوا هاجَروا مِن أهاليهم وأموالِهِم إلى المَدينَةِ فأسْكَنَهُم رسولُ اللّه (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) صُفَّةَ المَسجِدِ، وهُم أربَعُمِائةِ رجُلٍ [كان]، يُسَلِّمُ علَيهِم بالغدوةِ والعَشِيّ، فأتاهُم ذاتَ يومٍ فمِنهُم مَن يَخصِفُ نَعلَهُ ، ومِنهُم مَن يَرقَعُ ثَوبَهُ ، ومِنهُم مَن يَتَفلّى ، وكانَ رسولُ اللّه (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) يَرزُقُهُم مُدّاً مُدّاً مِن تمرٍ في كُلّ يَومٍ .

فقامَ رجُلٌ مِنهُم فقالَ : يا رسولَ اللّهِ ، التَّمرُ الّذي تَرْزُقُنا قَد أحْرَقَ بطُونَنا !

فقالَ رسولُ اللّه (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : أمَا إنّي لَو اسْتَطَعْتُ أنْ أُطْعِمَكُمُ الدُّنيا لَأطعَمْتُكُم ، ولكنْ مَن عاشَ مِنكُم من بَعدي فسَيُغدى علَيهِ بالجِفانِ ويُراحُ علَيهِ بالجِفانِ ، ويَغدو أحَدُكُم في قَميصةٍ ويَروحُ في أُخرى ، وتُنَجّدونَ بُيوتَكُم كما تُنَجَّدُ الكَعبَةُ .

فقامَ رجُلٌ فقالَ : يا رسولَ اللّهِ ، إنّا على ذلكَ الزَّمانِ بالأشْواقِ ! فمَتى هُو ؟!

قالَ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : زَمانُكُم هذا خَيرٌ مِن ذلكَ الزّمانِ ، إنَّكُم إنْ مَلأتُم بطُونَكُم مِن الحَلالِ تُوشِكونَ أنْ تَملؤوها مِن الحَرامِ.

10- Imam al-Kazim (a.s.) said, ‘The Prophet (S) used to visit the people of the ledge [of the mosque], who were his guests and had migrated to Medina without their families and belongings. The Prophet (S) had lodged them on the ledges of the Mosque. They were four hundred men, and he greeted them every morning and every night.

One day he came to them while some of them were mending their sandals, some were patching their garments, and some were cleaning their heads from lice. The Prophet (S) used to provide them with half a bushel of dates every day.

One of the men stood up and said, ‘O Messenger of Allah! The dates you provide us with have burned our stomachs!’ The Prophet (S) said, ‘If I could feed you the whole world surely I would have done it, but [know that] those among you who will live after me will be brought bowls [of food] in the morning and bowls in the evening, and each of you will have a shirt in the morning and another in the evening, and each of you will adorn your houses with curtains and carpets as the Ka’aba is adorned.’

A man then rose and exclaimed, ‘O Messenger of Allah! We are waiting eagerly for that time. When will it be?!’ He (S) said, ‘Your time now is better than that time. When you fill your stomachs with the lawful, you might also fill it with the unlawful.’[Mustadrak al-Wasa’il, v. 12, p. 56, no. 13499]

Propagation (of Islam)

Propagation (of Islam) التَّبليغ

The Importance of the Propagation of Islam

أهَمِّيَّةُ التَّبليغِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ألا وَإنّي أُجَدِّدُ القَولَ: ألا فَأقيموا الصَّلاةَ، وَآتوا الزَّكاةَ، وَأمُروا بِالمَعروفِ، وَانهَوا عَنِ المُنكَرِ . ألا وَإنَّ رَأسَ الأمرِ بِالمَعروفِ وَالنَّهيِ عَنِ المُنكَرِ أن تَنتَهوا إلى قَولي، وَتُبَلِّغوهُ مَن لَم يَحضُر، وَتَأمُروهُ بِقَبولِهِ، وَتَنهَوهُ عَن مُخالَفَتِهِ ؛ فَإنَّهُ أمرٌ مِنَ اللّهِ وَمِنّي.

1– The Prophet (S) said, ‘I hereby reiterate what I have said: establish the performance of the prayer, pay the alms–tax, enjoin what is good, and forbid evil. Verily the peak of enjoining what is good and forbidding evil is to heed to my words and propagate them to those who are absent; you must command them to accept [my words] and prohibit them from going against them, for they are the commands from Allah, the Exalted, and from me.’[al–Ihtijaj, v. 1, p. 157, no. 32]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): يا عَليُّ، لأن يَهدي اللّهُ عَلى يَديكَ رَجُلاً خَيرٌ لَكَ مِمّا طَلَعَت عَليهِ الشَّمسُ

2– The Prophet (S) said, ‘O Ali! When Allah guides a man through you, it is better for you than all that the sun shines on.’[al–Mustadrak ‘ala al–Sahihayn, v. 3, p. 691, no. 6537]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): حَبِّبوا اللّهَ إلى عِبادِهِ يُحِبُّكُم اللّهُ

3– The Prophet (S) said, ‘Render Allah beloved to His servants, and He will love you.’[al–Mu’jam al–Kabir, v. 8, p. 91, no. 7461]

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن أسلَمَ عَلى يَدَيهِ رَجُلٌ وَجَبَت لَهُ الجَنَّةُ. .

4– The Prophet (S) said, ‘Whoever becomes a cause for a man’s converting to Islam is guaranteed entry into Paradise.’[Ibid. v. 17, p. 285, no. 786]

5ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ما مِن داعٍ يَدعو إلى هُدىً إلّا كانَ لَهُ مِثلُ أجرِ مَن اتَّبَعَهُ، لا يَنقُصُ ذلِكَ مِن

أُجورِهِم شَيئاً.

5– The Prophet (S) said, ‘Anyone who calls to what is right will have the same reward as he who follows him, without any decrease in each of their rewards thereof.’[al–Muwatta’, v. 1, p. 218, no. 41]

6ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): خيارُ أُمَّتي مَن دَعا إلى اللّهِ تَعالى، وَحَبَّبَ عِبادَه إلَيهِ. .

6– The Prophet (S) said, ‘The elect of my community are those who call to [the path] of Allah, the most High, and render Him beloved to His servants.’[Kanz al–’Ummal, no. 28779]

7ـ شريفُ بن سابقِ التفليسي عن حَمّاد السمدري: قُلتُ لأبي عَبدِاللّهِ جَعفَرِ بنِ مُحَمَّدٍ: إنّي أدخُلُ بِلادَ الشِّركِ، وَإنَّ مَن عِندِنا يَقولُ: إن مِتَّ ثَمَّ حُشِرتَ مَعَهُم ؟

قالَ: فَقالَ لي: يا حَمَّادُ، إذا كُنتَ ثَمَّ، تَذكُرُ أمرَنا وَتَدعو إلَيهِ ؟ قالَ: قُلتُ: نَعَم . قالَ: فَإذا كُنتَ في هذِهِ المُدُنِ ـ مُدُنِ الإسلامِ ـ تَذكُرُ أمرَنا وَتَدعو إلَيهِ؟ قالَ: قُلتُ: لا . فَقالَ لي: إنَّكَ إن مِتَّ ثَمَّ حُشِرتَ أُمَّةً وَحدَكَ، وَسَعَى نورُكَ بَينَ يَدَيكَ.

7– Sharif b. Sabiq al–Taflisi narrated on the authority of Hammad al–Samdari: ‘I said to Abu ‘Abdillah, J’afar b. Muhammad [al–Sadiq] (a.s.), ‘I often go to the lands of the idolaters, and people say that if I die there, I will be resurrected with them.’ He said to me, ‘O Hammad! When you are there, do you mention our cause and call people to it?’ I said, ‘Yes.’ He said, ‘And when you are in these cities – the cities of Islam – do you mention our cause and call people to it?’ I said, ‘No.’ He said, ‘If you die over there, you will be resurrected as a whole community in yourself, and your light will run before you.’[Amali al–Tusi, p. 46, no. 54]

What Is Incumbent Upon The Propagator Of Islam

ما يَجِبُ عَلى المُبَلِّغِ

A. Knowledge of the Religion

الفـ الفقهُ في الدّينِ

8ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ دينَ اللّهِ لَن يَنصُرَهُ إلّا مَن حاطَهُ مِن جَميعِ جَوانِبِهِ

8- The Prophet (S) said, 'No one can support [the cause of] the religion of Allah, the Exalted, except for one who is well-versed in all its aspects.'[al-Firdaws, v. 1, p. 234, no. 897]

B.Reliance on the Words of the ahl al-bayt (a.s.)

ب- الاستنادُ إلى كَلامِ أهلِ البَيتِ

9- عبدُ السلامِ بن صالح الهَرَوي: سَمعتُ أبا الحسنِ الرّضا (عَلَيهِ السّلامُ) يَقولُ: رَحِمَ اللّهُ عَبداً أحيا أمرَنا . فَقُلتُ لَهُ: فَكَيفَ يُحيي أمرَكُم ؟! قالَ: يَتَعَلَّمُ عُلومَنا وَيُعَلِّمُها النّاسَ ؛ فَإنَّ النّاس لَو عَلِموا مَحاسِنَ كَلامِنا لاتَّبَعونا.

9- 'Abd al-Salam b. Salim al-Harawi said, 'I heard Abu al-Hasan al-Ridha (a.s.) saying, 'May Allah have mercy on anyone who revives our cause.' I asked, 'How does he revive your cause?' He replied, 'He learns our sciences and teaches them to the people, for verily if people were to know the goodness in our speech, they would follow us.'[Ma'ani al-Akhbar, p. 180, no. 1]

C. Sincerity

ج- الإخلاص

10- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ما مِن عَبدٍ يَخطِبُ خُطبَةً إلّا اللّهُ سائِلُهُ عَنها ما أرادَ بِها. .

10- The Prophet (S) said, 'Every single servant who delivers a sermon, Allah, the Exalted, will ask him about it and what he meant by it.'[al-Zuhd li Ibn Hanbal]

D. Courage

د- الشُّجاعَة

11- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): قُل الحَقَّ، وَلا تَأخُذكَ في اللّهِ لَومَةُ لائِمٍ. .

11- The Prophet (S) said, 'Speak the truth, and let no one's blame for obeying Allah affect you.'[Hilyat al-Awliya, v. 1, p. 241]

12- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا يَمنَعَنَّ أحَدَكُم رَهبَةُ النّاسِ أن يَقولَ بِحقٍّ إذا رَآهُ أو شَهِدَهُ ؛ فَإنَّهُ لا يُقَرِّبُ مِن أجَلٍ، وَلا يُباعِدُ مِن رِزقٍ أن يَقولَ بِحقٍّ، أو يُذَكِّرَ بِعَظيمٍ.

12– The Prophet (S) said, ‘Let not the fear of people prevent any of you from speaking the truth, when he sees or witnesses it, for telling the truth or reminding [others] of a great consequence will neither hasten death nor delay sustenance.’[Musnad Ibn Hanbal, v. 4, p. 102, no. 11474]

E. Honesty

هـ ـ الصِّدقُ

13ـ الإمامُ الصّادقُ (عَلَيهِ السَّلامُ) ـ فيما يُنسَبُ إلَيهِ في مِصباحِ الشَّريعَةِ ـ: أحسَنُ المَواعِظِ ما لا يُجاوِزُ القَولُ حَدَّ الصِّدقِ، وَالفِعلُ حَدَّ الإخلاصِ.

13– Imam al-Sadiq (a.s.) said, in what is attributed to him in The Lantern of the Path: ‘The best advice is that which does not carry the statement beyond the limits of honesty, nor the act the limits of sincerity.’[Misbah al-Shari’a, p. 395]

14ـ عَمرو بنِ أبي المِقدامِ: قال لي أبو جَعفَرٍ (عَلَيهِ السَّلامُ) ـ في أوَّلِ دَخلَةٍ دَخَلتُ عَلَيهِ ـ: تَعَلَّموا الصِّدقَ قَبلَ الحَديثِ.

14– ‘Amr b. Abi Miqdam said, ‘Abu J’afar (a.s.) said, when I first went to visit him, ‘Learn honesty before speech.’[al-Kafi, v. 8, p. 334, no. 522]

F. Kindness

وـ الرِّفق

15ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): يَسِّروا وَلا تُعَسِّروا، وَسَكِّنوا وَلا تُنَفِّروا. .

15– The Prophet (S) said, ‘Ease and do not cause hardship [when propagating], and comfort and do not nauseate.’[Sahih al-Bukhari, v. 5, p. 2269, no. 5774]

16ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أُمِرتُ بِمُداراةِ النّاسِ كَما أُمِرتُ بِتَبليغِ الرِّسالَةِ. .

16– The Prophet (S) said, ‘I have been commanded to be amicable towards people as much as I have been commanded to deliver the Message.’[Tuhaf al-’Uqul, no. 48]

17- الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ لِعُمر بنِ حَنظَلة ـ: يا عُمَرُ، لا تُحَمِّلوا عَلى شيعَتِنا، وَارفُقوا بِهِم ؛ فَإنَّ النّاسَ لا يَحتَمِلونَ ما تَحمِلونَ .

17- Imam al-Sadiq said to 'Umar b. Hanzala, 'O 'Umar! Do not overburden our followers (shi'a), and be kind to them, for people cannot endure what you can.'[al-Kafi, v. 8, p. 334, no. 522]

G. Good Advice

ز- النُّصح

18- الإمامُ عَليٌّ (عَلَيهِ السّلامُ) ـ في ذِكرِ فَضيلَةِ الرَّسولِ الكَريمِ ـ: بَعَثَهُ وَالنّاسُ ضُلّالٌ في حَيرَةٍ، وَحاطِبونَ في فِتنَةٍ .... فَبالَغَ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) في النَّصيحَةِ، وَمَضى عَلى الطَّريقَةِ، وَدَعا إلى الحِكمَةِ وَالمَوعِظَةِ الحَسَنَةِ

18- Imam Ali (a.s.) said, mentioning the virtue of the honourable Prophet (S), 'He [Allah] sent him while the people were straying in perplexity, and engaged in corruption... He (S) advised extensively and kept on the [right] path, and called for wisdom and gentle exhortation.'[Nahjul Balaghah, Sermon 95]

H. Coherence of the Heart and the Tongue

ح- تَطابُقُ القَلبِ وَاللِسان

19- الإمام عليّ (عَلَيهِ السّلامُ) ـ في الحِكَمِ المَنسوبَةِ إلَيهِ ـ: الكَلِمَةُ إذا خَرَجَت مِنَ القَلبِ وَقَعَت في القَلبِ، وَإذا خَرَجَت مِنَ اللِسانِ لَم تُجاوِزِ الآذانَ.

19- Imam Ali (a.s.) said in the sayings attributed to him, 'When a word comes from the heart, it falls onto the heart; but when it merely comes from the tongue, it will not go farther than the ears.'[Sharh Nahjul Balaghah li Ibn Abi al-Hadid, v. 20, p. 287, no. 279]

I. Preaching Through Action

ط- التبليغُ بِالعَمَل

20- الإمام الصادق (عَلَيهِ السّلامُ): كونوا دُعاةً لِلناسِ بِالخَيرِ بِغَيرِ أَلسِنَتِكُم ؛ لِيَرَوا مِنكُم الاجتِهادَ وَالصِّدقَ وَالوَرَعَ

20- Imam al-Sadiq (a.s.) said, 'Invite people to what is good with other than your tongues, so that they

see tenacity, veracity, and piety in you.’[al-Kafi, v. 2, p. 105, no. 10]

ـ الإمام الصادق (عَلَيهِ الّسَلامُ): رَحِمَ اللّهُ قَوماً كانوا سِراجاً وَمَناراً ؛ كانوا دُعاةً إلَينا بِأعمالِهِم وَمَجهودِ طاقَتِهِم21

21- Imam al-Sadiq (a.s.) said, ‘May Allah have mercy on the people who are a lamp and a beacon. They call to our cause with their actions and the best of their efforts.’[Tuhaf al-’Uqul, no. 301]

Prosperity

Prosperity السَّعادَة

The Prosperous One

عَلامَةُ السَّعيدِ

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ لأميرِ المُؤمنينَ (عَلَيهِ الّسَلامُ) ـ: إنَّ السَّعِيدَ حَقَّ السَّعيدِ مَن أحَبَّكَ وأطاعَكَ1

1- The Prophet (S) said to the Commander of the Faithful, Ali (a.s.), 'Verily the truly prosperous person is the one who loves you and obeys you.’[Amali al-Tusi, p. 426, no. 953]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): السَّعيدُ مَن أخلَصَ الطّاعَةَ2

2- Imam Ali (a.s.) said, 'Prosperous is he who is sincere in his acts of obedience.’[Ghurar al-Hikam, no. 1293]

ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): لا يَنبَغي لِمَن لم يَكُن عالِما أن يُعَدَّ سَعيداً3

3- Imam al-Sadiq (a.s.) said, 'One who is not knowledgeable must not be deemed prosperous.’[Tuhaf al-’Uqul, no. 364]

That Which Brings About Prosperity

ما يوجِبُ السَّعادَةَ

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): اِعمَلُوا بِالعِلمِ تَسعَدُوا

4– Imam Ali (a.s.) said, 'Act in accordance with knowledge and you will prosper.'[Ghurar al-Hikam, no. 2479]

5ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): جالِسِ العُلماءَ تَسعَدْ. .

5– Imam Ali (a.s.) said, 'Sit in the company of scholars and you will prosper.'[Ghurar al-Hikam, no. 4717]

6ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): في لُزومِ الحَقّ تَكونُ السَّعادَةُ. .

6– Imam Ali (a.s.) said, 'Prosperity lies in adhering to the truth.'[Ghurar al-Hikam, no. 6489]

7ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن حاسَبَ نَفسَهُ سَعِدَ. .

7– Imam Ali (a.s.) said, 'Whoever takes account of himself prospers.'[Ghurar al-Hikam, no. 7887]

8ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن أجهَدَ نَفسَهُ في إصلاحِها سَعِدَ، مَن أهمَلَ نفسَهُ في لَذّاتِها شَقِيَ وبَعُدَ

8– Imam Ali (a.s.) said, 'Whoever exerts his soul in a bid to improve himself prospers, and whoever neglects and abandons his soul to its pleasures attracts misfortune and becomes distant [from Allah].'[Ghurar al-Hikam, 8246-8247]

Things That Constitute Prosperity

ما يُعَدُّ مِنَ السَّعادَةِ

9ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أربَعةٌ مِن سَعادَةِ المَرءِ: الخُلَطاءُالصّالِحُونَ، والوَلَدُ البارُّ، والمَرأةُ المُؤاتِيَةُ، وأن تَكونَ مَعِيشَتُهُ في بَلَدِهِ.

9– The Prophet (S) said, 'Four things make up a man's prosperity: virtuous friends, a dutiful child, a compatible wife, and having the source of his livelihood in his own town.'[Nawadir al–Rawandi, no. 11]

10ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): خُلُوُّ الصَّدرِ مِنَ الغِلِّ والحَسَدِ مِن سَعادَةِ العَبدِ

10– Imam Ali (a.s.) said, 'Having a heart free from rancour and jealousy is part of a man's prosperity.'[Ghurar al–Hikam, no. 5803]

11ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مِنَ السَّعادَةِ ، التَّوفيقُ لِصالِحِ الأعمالِ

11– Imam Ali (a.s.) said, 'Accomplishment of good deeds constitutes prosperity.'[Ghurar al–Hikam, no. 9296]

The Reality of Prosperity

حَقيقَةُ السَّعادَةِ

12ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): إنّ حَقيقَةَ السَّعادةِ أن يُختَمَ لِلمَرءِ عَمَلُهُ بِالسَّعادَةِ ، وإنّ حَقيقَةَ الشَّقاءِ أن يُختَمَ للمَرءِ عَمَلُهُ بِالشَّقاءِ.

12– Imam Ali (a.s.) said, 'The reality of prosperity is that a man's tasks conclude with success, and the reality of misfortune is that a man's tasks conclude with failure.'[Ma'ani al–Akhbar, p. 345, no. 1]

13ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): عِندَ العَرضِ عَلَى اللّهِ سبحانَهُ تَتَحَقَّقُ السَّعادَةُ مِنَ الشَّقاءِ ـ .

13– Imam Ali (a.s.) said, 'At the time of the Great Exposure [of our deeds] in front of Allah [on the Day of Resurrection], prosperity and misfortune will materialize in their distinct realities.'[Ghurar al–Hikam, no. 6223]

The Most Properous of People

أسعَدُ النّاسِ

14ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أسعَدُ الناسِ مَن خالَطَ كِرامَ الناسِ ـ .

14– The Prophet (S) said, 'The most prosperous of people is the one who mingles with honourable people.'[Bihar al-Anwar, v. 74, p. 185, no. 2]

15- الإمامُ عليٌّ (عَلَيهِ السّلامُ): أسعَدُ الناسِ مَن تَرَكَ لَذَّةً فانِيَةً لِلَذَّةٍ باقِيَةٍ. .

15– Imam Ali (a.s.) said, 'The most prosperous of people is the one who has abandoned an ephemeral pleasure in exchange for a lasting one.'[Ghurar al-Hikam, no. 3218]

16- الإمامُ عليٌّ (عَلَيهِ السّلامُ): إنَّ أسعَدَ الناسِ في الدنيا مَن عَدَلَ عَمّا يَعرِفُ ضُرَّهُ ، وإنَّ أشقاهُم مَنِ اتَّبَعَ هَواهُ. .

16– Imam Ali (a.s.) said, 'Verily the most prosperous of people in this world is the one who turns away from all that which he knows is detrimental to him, and verily the most unfortunate person is he who follows his whims.'[Waq'aat Siffin, p. 108]

17- الإمامُ عليٌّ (عَلَيهِ السّلامُ): أسعَدُ الناسِ مَن عَرَفَ فَضلَنا ، وتَقَرَّبَ إلى اللّهِ بِنا ، وأخلَصَ حُبَّنا ، وعَمِلَ بما إلَيهِ نَدَبنا ، وانتَهى عَمّا عَنهُ نَهَينا ، فذاكَ مِنّا وهُو في دارِ المُقامَةِ مَعَنا.

17– Imam Ali (a.s.) said, 'The most prosperous person is he who acknowledges our virtue, draws near to Allah through us, is sincere in his love for us, acts upon whatever we have recommended, and refrains from all that we have prohibited. He is indeed of us and will be with us in the place of everlasting abode.'[Ghurar al-Hikam, no. 3297]

18- الإمامُ عليٌّ (عَلَيهِ السّلامُ): أعظَمُ الناسِ سَعادَةً أكثَرُهُم زَهادَةً.

18– Imam Ali (a.s.) said, 'The person with the greatest prosperity is the one with the greatest level of abstemiousness.'[Ghurar al-Hikam, no. 3100]

Prostration

Prostration السُّجود

Prostration

السُّجودُ

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لا يُقَرِّبُ مِنَ اللّهِ سبحانَهُ إلّا كَثرَةُ السُّجودِ والرُّكوعِ1

1– Imam Ali (a.s.) said, 'Nothing can bring about proximity to Allah, Glory be to Him, except an abundance of prostration (sujud) and bowing (ruku'a).'[Ghurar al–Hikam, no. 10888]

ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): السُّجودُ مُنتَهى العِبادَةِ مِن بَني آدَمَ2

2– Imam al–Sadiq (a.s.) said, 'Prostration is the highest degree of worship that man can perform.'[al–Da'aawat, p. 33, no. 70]

ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) ـ لَمّا قالَ لَهُ سعيدُ بنُ يسارٍ: أدعُو وأنا راكِعٌ أو ساجِدٌ ؟ ـ: نَعَم أُدْعُ وأنتَ ساجِدٌ، فإنَّ أقرَبَ ما يَكونُ العَبدُ إلى اللّهِ وهُو ساجِدٌ ، أُدْعُ اللّهَ عزّوجلّ لِدُنياكَ وآخِرَتِكَ.3

3– Imam al–Sadiq (a.s.) was once asked by Sa'aid b. Yasar whether he should supplicate in the state of prostration or in the state of bowing, to which he replied, 'Supplicate while prostrating for verily the nearest the servant can ever be to Allah is in the state of prostration, so supplicate Allah for your worldly needs as well as for your life in the Hereafter.'[Bihar al–Anwar, v. 85, p. 131, no. 6]

Prolonging One's Prostration

إطالَةُ السُّجودِ

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إذا أرَدتَ أن يَحشُرَكَ اللّهُ مَعي فَأطِلِ السُّجودَ بينَ يَدَي اللّهِ الواحِدِ القَهّارِ4

4– The Prophet (S) said, 'If you want Allah to raise you [on the Day of Resurrection] with me, then prolong your prostration to Allah the One, the all–Conqueror.'[Bihar al–Anwar, p. 164, no. 12]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أطِيلُوا السُّجودَ ، فما مِن عَمَلٍ أشَدَّ على إبليسَ مِن أن يَرَى ابنَ آدَمَ ساجِداً ، لأ نّهُ أُمِرَ بالسُّجودِ فَعَصى.5

5– Imam Ali (a.s.) said, 'Prolong your prostration, for there is no act more agonizing for Iblis [Satan] than to see man in the state of prostration, for he himself was once commanded to prostrate but refused to do

so.’[al-Khisal, p. 616, no. 10]

6ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إنّ قَوماً أتَوا رسولَ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) فقالوا: يا رسولَ اللّهِ، اضمَن لَنا على رَبِّكَ الجَنَّةَ ، فقالَ: على أن تُعِينُونِي بِطُولِ السُّجودِ .

6– Imam al-Sadiq (a.s.) said, 'A group of people once came to the Prophet (S) saying, 'O Prophet of Allah, ask your Lord to secure us a place in Paradise', to which he replied, 'As long as you assist me with lengthy prostrations.’[Amali al-Tusi, p. 664, no. 1389]

7ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): كانَ عليُّ بنُ الحسينِ (عَلَيهِ الّسَلامُ) ... إذا سَجَدَ لَم يَرفَعْ رَأسَهُ حتّى يَرْفَضَّ عَرَقاً

7– Imam al-Sadiq (a.s.) narrated, 'When Ali b. al-Husayn [i.e. Imam Zayn al-Abidin] (a.s.) used to go down in prostration, he would not raise his head up again until he was dripping with sweat.’[Bihar al-Anwar, v. 85, p. 137, no. 17]

The Effect of Prostration

أثرُ السُّجودِ

8ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنّي لأكرَهُ للرَّجُلِ أن تُرى جَبهَتُهُ جَلحاءَ لَيسَ فيها شيءٌ مِن أثَرِ السُّجودِ

8– Imam Ali (a.s.) said, 'I hate it for a man to have a smooth forehead not having any trace of prostration on it.’[Bihar al-Anwar, v. 71, p. 344, no. 4]

9ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): كانَ لأبِي (عَلَيهِ الّسَلامُ) في مَوضِعِ سُجودِهِ آثارٌ ناتِيةٌ ، وكانَ يَقطَعُها في السَّنَةِ مَرَّتَينِ في كُلِّ مَرّةٍ خَمسَ ثَفِناتٍ فَسُمِّيَ ذا الثَّفِناتِ لذلكَ.،

9– Imam al-Baqir (a.s.) said, 'My father (a.s.) used to have protruding marks from prostration on his forehead, which he used to cut twice a year, and every time he would do so, he would scrape off five calluses, and came to be nicknamed 'the one with calluses.’[‘Aellal al-Shara’i’a, p. 233, no. 1]

Prostrating on the Earth from Imam Husayn (a.s.)'s Grave

السُّجودُ عَلى تُربَةِ الحُسَينِ (عَلَيهِ الّسَلامُ)

10- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): السُّجودُ على تُربَةِ الحُسينِ (عَلَيهِ الّسَلامُ) يَخرُقُ الحُجُبَ السَّبعَ. .

10– Imam al–Sadiq (a.s.) said, 'Prostrating on the earth from al–Husayn (a.s.)'s grave pierces the seven veils.'[Bihar al–Anwar, v. 85, p. 153, no. 14]

Prudence

Prudence الحَزم

Prudence

الحَزمِ

1- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الحَزْم كِياسَةٌ.

1– Imam Ali (a.s.) said, 'Prudence is sagacity.'[Bihar al–Anwar, v. 71, p. 339, no. 8]

2- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : مَن أخَذَ بالحَزمِ اسْتَظْهَرَ ، مَن أضاعَ الحَزمَ تَهوَّرَ.

2– Imam Ali (a.s.) said, 'He who adopts prudence is cautious, and he who lacks prudence is reckless.'[Ghurar al–Hikam, nos. 7913, 7914]

3- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : الحَزمُ مِشْكاةُ الظَّنِّ. .

3– Imam al–Sadiq (a.s.) said, 'Prudence is the lamp–niche of suspicion.'[Tuhaf al–'Uqul, no. 356]

Looking into the Consequences of Matters

النَّظَرِ في عَواقِبِ الأُمورِ

4- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : مَن تَورَّطَ في الأُمورِ بغَيرِ نَظَرٍ في العَواقِبِ فَقد تَعرَّضَ للنَّوائبِ. .

4- Imam Ali (a.s.) said, 'He who involves himself in matters without considering the consequences exposes himself to troubles.'[Tuhaf al-'Uqul, no. 90]

5- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : التَّدْبيرُ قَبلَ العَملِ يُؤْمِنُكَ مِن النَّدَمِ

5- Imam Ali (a.s.) said, 'Planning before action will preserve you from regret.'['Uyun Akhbar ar-Ridha, v. 2, p. 54, no. 204]

6- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : أعْقَلُ النّاسِ أنْظَرُهُم في العَواقِبِ

6- Imam Ali (a.s.) said, 'The most intelligent of people is he who looks further into the consequences.'[Ghurar al-Hikam, no. 3367]

Firm Resolution and Determination

الحَزمُ وَالعَزمُ

7- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الظَّفَرُ بالحَزْمِ والجَزْمِ . .

7- Imam Ali (a.s.) said, 'Victory comes through firm resolution and determination.'['Awali al-La'ali, v. 1, p. 292, no. 164]

8- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : لا خَيرَ في عَزمٍ بلا حَزمٍ

8- Imam Ali (a.s.) said, 'There is no good in determination without a firm resolution.'[Ghurar al-Hikam, no. 10682]

The Interpretation of Prudence

تَفسيرُ الحَزمِ

9- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الحَزمُ النَّظَرُ في العَواقِبِ ، ومُشاوَرَةُ ذَوي العُقولِ

9- Imam Ali (a.s.) said, 'Prudence is careful consideration of the consequences and consultation of

people of reason.’[Ghurar al-Hikam, no. 1915]

10ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : أصْلُ الحَزمِ الوُقوفُ عِندَ الشُّبْهَةِ

10- Imam Ali (a.s.) said, ‘The essence of prudence is stopping in the face of the dubious.’[Tuhaf al-’Uqul, no. 214]

11ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الطُّمَأنينَةُ قَبلَ الخُبْرَةِ خِلافُ الحَزمِ

11- Imam Ali (a.s.) said, ‘Feeling certainty and quietude before experience is against prudence.’[Ghurar al-Hikam, no. 1514]

The Prudent

الحازِمُ

12ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الحازِمُ مَن لَم يَشْغَلْهُ غُرورُ دُنْياهُ عنِ العَمَلِ لأُخْراهُ . .

12- Imam Ali (a.s.) said, ‘The prudent one is he who is not preoccupied by the delusion of this world from working for his Hereafter.’[Ghurar al-Hikam, no. 1984]

13ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الحازِمُ مَن تَخيَّرَ لخُلَّتِهِ ؛ فإنَّ المَرْءَ يُوزَنُ بخَليلِهِ

13- Imam Ali (a.s.) said, ‘The prudent one is he who is selective in his friendships, for man is judged according to his friend.’[Ghurar al-Hikam, no. 2026]

14ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الحازِمُ مَن لا يَشْغَلُهُ النِّعْمَةُ عنِ العَمَلِ للعاقِبَةِ . .

14- Imam Ali (a.s.) said, ‘The prudent one is he whose prosperity does not stop him from working towards the end goal.’[Ghurar al-Hikam, no. 1878]

15ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الحازِمُ مَن يُؤَخِّرُ العُقوبَةَ في سُلطانِ الغَضَبِ، ويُعَجِّلُ مُكافَأةَ الإحْسانِ اغْتِناماً لفُرْصَةِ الإمْكانِ .

15- Imam Ali (a.s.) said, ‘The prudent one is he who puts off punishment when anger prevails, and hastens to reward the good, taking the first possible opportunity to do so.’[Ghurar al-Hikam, no. 2179]

The Most Prudent of People

أحزَمُ النّاسِ

16ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : أحْزَمُ النّاسِ أكْظَمُهُمْ للغَيْظِ

16- The Prophet (S) said, ‘The most prudent of people is he who is best at controlling his rage.’[Amali al-Saduq, p. 28, no. 4]

17ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إنَّ أكْيَسَكُم أكْثَرُكُم ذِكْراً للمَوتِ ، وإنَّ أحْزَمَكُم أحْسَنُكُمُ اسْتِعْداداً لَهُ

17- The Prophet (S) said, ‘The most sagacious one from among you is he who remembers death the most, and the most prudent one from among you is he who is the most prepared for it.’[‘alam al-Din, no. 333]

18ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : أحْزَمُكُم أزْهَدُكُم

18- Imam Ali (a.s.) said, ‘The most prudent one from among you is the one who is most abstemious.’[Ghurar al-Hikam, no. 2832]

The Purgatory (al-barzakh)

The Purgatory (al-barzakh) البَرْزَخِ

The Purgatory

مَعنَى البَرْزَخِ

1ـ عمرو بن يزيد: قال الصّادقُ (عَلَيهِ الّسَلامُ): واللّه، أتَخَوَّفُ علَيكُم في البَرزَخِ ! قلتُ: وما البَرْزخُ ؟ قالَ: القَبرُ، مُنذُ

حينِ مَوتِهِ إلى يومِ القيامةِ.

1- Imam al-Sadiq (a.s.) said, 'By Allah! I fear for you the barzakh!' He was asked, 'What is the barzakh?' He replied, 'The grave, from the day one dies until the Day of Judgment.' [Nur al-Thaqalayn, v. 3, p. 554, no. 124]

The Souls of the Believers in the Purgatory

أرواحُ المؤمنينَ في البَرزخِ

2- الإمامُ الصادقُ (عَلَيهِ السّلامُ): أرواحُ المؤمنينَ في حُجُراتٍ في الجنّةِ، يأكُلونَ مِن طَعامِها، ويَشْرَبونَ مِن شَرابِها، ويَتَزاوَرونَ فيها، ويقولونَ: ربَّنا، أقِمْ لنا السّاعةَ لِتُنْجِزَ لنا ما وَعَدْتَنا.

2- Imam al-Sadiq (a.s.) said, 'The souls of the believers will be in chambers in Paradise, eating of its food and drinking its drinks, and visiting one another, saying, 'Our Lord! Bring the Final Hour, so that You may fulfil what You promised us.' [al-Mahasin, v. 1, p. 258, no. 562]

The Souls of Disbelievers in the Purgatory

أرواحُ الكُفّارِ في البَرزخِ

3- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إنّ أرواحَ الكُفّارِ في نارِ جَهنّمَ يُعْرَضونَ عليها يقولونَ: ربَّنا، لا تُقِمْ لنا السَّاعةَ، ولا تُنْجِزْ لنا ما وَعَدْتَنا، ولا تُلْحِقْ آخِرَنا بأوَّلِنا !

3- Imam al-Sadiq (a.s.) said, 'The souls of disbelievers are in the Fire of Hell, exposed to it, saying, 'Our Lord! Delay the Final Hour, and do not fulfil what You warned us against, nor make the last of us catch up with the first.' [Bihar al-Anwar, v. 6, p. 270, no. 127]

Purity

الطَّهارَةُ Purity

Ritual Purification

الطَّهورُ

Ritual Purification [1]

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الطَّهُورُ شَطرُ الإيمانِ

1– The Prophet (S) said, ‘Purification is a portion of faith.’[Kanz al–’Ummal, no. 25998]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أوَّلُ مايُحاسَبُ بِهِ العَبدُ طَهُورُهُ

2– The Prophet (S) said, ‘The first thing that the servant will have to account for is his ritual purification.’[Kanz al–’Ummal, no. 26010]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا تُقبَلُ صَلاةٌ بغَيرِ طَهورٍ

3– The Prophet (S) said, ‘A prayer without ablution is not accepted.’[Kanz al–’Ummal, no. 26006]

Purifying Agents

المُطَهِّراتُ

1. Water

1 ـ الماءُ

4ـ ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): خَلَقَ اللّهُ الماءَ طَهورا لا يُنَجِّسُهُ شَيءٌ، إلّا ما غَيَّرَ لَونَهُ أو طَعمَهُ أو رِيحَهُ

4– Imam Ali (a.s.) said, ‘Allah has created water to be a purifier where nothing can make it impure, except for that water whose colour, taste or smell has changed.’[Wasa’il al–Shi’ah, v. 1, p. 101, no. 9]

2. The Sun

2 ـ الشّمسُ

5ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): كُلُّ ما أشرَقَت علَيهِ الشَّمسُ فهُو طاهِرٌ

5– Imam al-Baqir (a.s.) said, ‘Everything that the sun shines on becomes purified.’[Wasa’il al-Shi’ah, v. 2, p. 1043, no. 6]

3. Earth

3 ـ التُّرابُ

6ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إنّ اللّهَ عَزَّوجلَّ جَعَلَ التُّرابَ طَهوراً كما جَعَلَ الماءَ طَهوراً

6– Imam al-Sadiq (a.s.) said, ‘Verily Allah, Mighty and Exalted, made the earth a purifier just as he made water a purifier.’[al-Faqih, v. 1, p. 109, no. 224]

4. Fire

4 ـ النارُ

7ـ الإمامُ الكاظمُ (عَلَيهِ الّسَلامُ) ـ لمّا سُئلَ عنِ الجِصّ يُوقَدُ عَلَيهِ بِالعذَرَةِ وعِظامِ المَوتى ثُمَّ يُجَصَّصُ بِهِ المَسجِدُ، أيُسجَدُ عَلَيهِ ؟ ـ: إنَّ الماءَ وَالنّارَ قَد طَهَّراهُ.

7– Imam al-Kazim (a.s.) was once asked about gypsum that is burnt along with dried excrement and bone ash, and then used to plaster a mosque, and whether prostration on such plaster is allowed. He replied, ‘Verily water and fire [from the kilning process] have purified it.’[al-Kafi, v. 3, p. 330, no. 3]

Spiritual Purity

الطَّهارَةُ المَعنَوِيَّةُ

8ـ . الإمامُ عليٌّ (عَلَيهِ السّلامُ): فَرَضَ اللّهُ الإيمانَ تَطهيراً مِن الشِّركِ

8– Imam Ali (a.s.) said, ‘Allah has obligated faith in order to purify one from polytheism.’[Nahjul Balaghah, Saying 252]

9ـ . الإمامُ عليٌّ (عَلَيهِ السّلامُ): إنَّ تَقوَى اللّهِ دَواءُ داءِ قُلوبِكُم ... وطَهُورُ دَنَسِ أنفُسِكُم

9– Imam Ali (a.s.) said, ‘Verily being wary of one’s duty to Allah is the remedy for the disease of your hearts ... and the purifier of the pollution in your souls.’[Nahjul Balaghah, no. 198]

10ـ . الإمامُ عليٌّ (عَلَيهِ السّلامُ): إن كُنتُم لا مَحالَةَ مُتَطَهِّرِينَ فَتَطَهَّرُوا مِن دَنَسِ العُيوبِ والذُّنوبِ

10– Imam Ali (a.s.) said, ‘Since you have no choice but to purify your bodies, then make a point of purifying yourselves of your faults and your sins.’[Ghurar al–Hikam, no. 3743]

1. Ritual purification (Tahur): ablution (wuzu’), major ablution (ghusl), dry ablution (tayammum), as well as cleaning and purifying one’s body from all things considered impure in Islam (ed.)

Quenching Someone’s Thirst

Quenching Someone’s Thirstالسَّقي

The Virtue of Quenching Someone's Thirst

فَضلُ السَّقي

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ الرجُلَ إذا سَقَى امرَأَتَهُ الماءَ أُجِرَ

1– The Prophet (S) said, 'If a man quenches his wife's thirst he is rewarded for it.’[Kanz al–’Ummal, no. 16380]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إذا كَثُرَت ذُنوبُكَ فاسْقِ الماءَ عَلَى الماءِ

2– The Prophet (S) said, 'If you have committed many sins, then quench people's thirst time after time.'[Kanz al–'Ummal, no. 16377]

3ـ الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ): مَن سَقى مُؤمناً مِن ظَمَأٍ سَقاهُ اللّهُ مِنَ الرَّحيقِ المَختومِ

3– Imam Zayn al–Abidin (a.s.) said, 'Whoever quenches a believer of his thirst, Allah will quench him from the pure sealed wine [of Paradise].'[al–Kafi, v. 2, p. 201, no. 5]

4ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): مَن سَقى ظَمآنا ماءً سَقاهُ اللّهُ مِنَ الرَّحيقِ المَختومِ

4– Imam al–Baqir (a.s.) said, "Whoever gives a drink of water to a thirsty person, Allah will quench him from the pure sealed wine [of Paradise].'[Bihar al–Anwar, v. 96, p. 172, no. 8]

5ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): إنّ أوَّلَ ما يُبدَأُ بِهِ يَومَ القِيامَةِ صَدَقَةُ الماءِ . .

5– Imam al–Baqir (a.s.) said, 'Verily the first thing to be rewarded on the Day of Resurrection will be the giving of water.'[Bihar al–Anwar, p. 173, no. 13]

6ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): أفضَلُ الصَّدقَةِ إبرادُ الكَبِدِ الحَرّى ، ومَن سَقى كَبِدا حَرّى مِن بَهيمَةٍ أو غَيرِها أظَلَّهُ اللّهُ عزّوجلّ يَومَ لا ظِلَّ إلّا ظِلُّهُ .

6– Imam al–Sadiq (a.s.) said, 'The best form of charity is to cool down someone's internal heat [by quenching them], and whoever quenches an animal's or any other being's internal heat, Allah will shade him on the Day when no shade will avail except His shade.'[Bihar al–Anwar, p. 172, no. 8]

The Duty of One Who Quenches Others

ما يَنبَغي لِلسّاقي

7ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لِيَشرَبْ ساقِي القَومِ آخِرَهُم . .

7– The Prophet (S) said, 'The one who gives people to drink should himself drink last of all.'[Bihar al–Anwar, v. 75, p. 455, no. 24]

Ramadhan

Ramadhan رَمَضان

The Month of Ramadhan

شَهرُ رَمَضان

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّما سُمِّيَ الرَّمَضانُ لأ نّهُ يَرمَضُ الذُّنوبَ

1– The Prophet (S) said, 'Verily Ramadhan has been thus named because it scorches454 away sins.'[Kanz al–'Ummal, no. 23688]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ أبوابَ السماءِ تُفتَحُ في أوَّلِ ليلةٍ مِن شَهرِرَمَضانَ، ولا تُغلَقُ إلى آخِرِ ليلةٍ مِنهُ.

2– The Prophet (S) said, 'Verily the gates of the heavens are opened on the first night of the month of Ramadhan, and are not closed again until the very last night.'[Bihar al–Anwar, v. 96, p. 34, no. 8]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لَو يَعلَمُ العَبدُ ما في رَمَضانَ لَوَدَّ أن يكونَ رَمَضانُ السَّنَةَ

3– The Prophet (S) said, 'If the servant was to fathom the worth of Ramadhan, he would wish that Ramadhan lasted the whole year.'[Bihar al–Anwar, p. 346, no. 12]

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إذا استَهَلَّ رَمَضانُ غُلِّقَتْ أبوابُ النارِ ، وفُتِحَتْ أبوابُ الجِنانِ ، وصُفِّدَتِ الشَّياطينُ .

4– The Prophet (S) said, 'As soon as the month of Ramadhan sets in, the gates of Hell are locked up, the gates of Paradise are opened, and the devils are bound up.'[Bihar al–Anwar, p. 348, no. 14]

5ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنَّ رسولَ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) خَطَبَنا ذاتَ يَومٍ، فقالَ: أيُّها الناسُ ، إنّهُ قد أقبَلَ إلَيكُم شَهرُ اللّهِ بالبَرَكَةِ والرّحمَةِ والمَغفِرةِ ، شَهرٌ هُو عِندَ اللّهِ أفضَلُ الشُّهورِ ، وأيّامُهُ أفضَلُ الأيّامِ ، ولَياليهِ أفضَلُ اللَّيالِي ، وساعاتُهُ أفضَلُ الساعاتِ ، هُو شَهرٌ دُعِيتُمْ فيهِ إلى ضِيافَةِ اللّهِ وجُعِلتُم فيهِ مِن أهلِ كَرامَةِ اللّهِ ، أنفاسُكُم فيهِ تَسبيحٌ ، ونَومُكُم فيهِ عِبادَةٌ ، وعَمَلُكُم فيهِ مَقبولٌ ، ودُعاؤكُم فيهِ مُستَجابٌ ... فَقُمتُ فقلتُ: يا رسولَ اللّهِ ، ما

أفضَلُ الأعمالِ في هذا الشَّهرِ؟ فقالَ: يا أباالحسنِ، أفضَلُ الأعمالِ في هذا الشَّهرِ، الوَرَعُ عن مَحارِمِ اللّهِ عزّوجلّ.

5– Imam Ali (a.s.) said, 'Verily the Prophet of Allah (S) addressed us one day, saying, "O people, verily the month of Allah has come to you with benediction, mercy and forgiveness – a month that is the best of months in the sight of Allah, whose days are the best of days, whose nights are the best of nights, and whose hours are the best of hours. It is a month wherein you have been invited to the banquet of Allah and have been made worthy of Allah's magnanimity. Your breaths during this month are considered glorification [of Allah], and your sleep worship. Your actions in it are accepted and your supplication answered..."

Upon hearing this, I stood up and asked, 'O Prophet of Allah, what is the best of deeds to be performed in this month?' He replied, 'O Abu al-Hasan, the best of deeds in this month is to restrain oneself from all that Allah, Mighty and Exalted, has prohibited.'[Amali al-Saduq, p. 84, no. 4]

6ـ الإمامُ الباقر (عَلَيهِ الّسَلامُ): قالَ رسولُاللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) لَمّا حَضَرَ شَهرُ رَمَضانَ وذلكَ لثَلاثٍ بَقِينَ مِن شَعبانَ، قالَ لبِلالٍ: نادِ في الناسِ ، فَجَمعَ الناسُ ثُمّ صَعِدَ المِنبَرَ، فَحَمِدَ اللّهَ وأثنى علَيهِ، ثُمّ قالَ: أيُّها الناسَ ، إنَّ هذا الشَّهرَ قد حَضَرَكُم وهُو سَيّدُ الشُّهُورِ ، فيهِ ليلةٌ خَيرٌ مِن ألفِ شَهرٍ ، تُغلَقُ فيهِ أبوابُ النّيرانِ، وتُفتَحُ فيهِ أبوابُ الجِنانِ ،. فَمَن أدرَكَهُ فلَم يُغفَرْ لهُ فَأبعَدَهُ اللّهُ

6– Imam al-Baqir (a.s.) narrated, 'At the end of Sha'aban, when there were only three days left till the month of Ramadhan, the Prophet (S) told Bilal, 'Call all the people', so the people gathered together.

The Prophet (S) mounted the pulpit, praised Allah and glorified Him, then continued, 'O people, this month that is coming upon you is the chief of all months. One particular night in it is better than a thousand months. During this month, the gates of Hell are locked up, and the gates of Paradise are opened. So whoever, in spite of experiencing this month is not forgiven, has indeed been distanced by Allah.'[Amali al-Saduq, p. 56, no. 2]

7ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) ـ مِن وَصِيَّتِهِ لِوِلْدِهِ عِندَ دُخُولِ شَهرِ رَمَضانَ ـ: فاجهَدُوا أنفُسَكُم فإنّ فيهِ تُقسَمُ الأرزاقُ ، وتُكتَبُ الآجالُ ، وفيهِ يُكتَبُ وَفدُ اللّهِ الذين يَفِدُونَ إلَيهِ ، وفيهِ ليلةٌ العَمَلُ فيها خَيرٌ مِن العَمَلِ في ألفِ شَهرٍ.

7– Imam al-Sadiq (a.s.), in his advice to his children heralding the advent of the month of Ramadhan, said, 'Exert yourselves [in doing good deeds] for verily in this month sustenance is apportioned, life spans are destined, the names of Allah's select servants who wish to strive towards Him are recorded down, and in this month is a night wherein the good deeds performed equal the deeds of a thousand months.'[Bihar al-Anwar, v. 96, p. 375, no. 63]

Allah's Forgiveness in the Month of Ramadhan

غُفرانُ اللّهِ في شَهرِ رَمَضانَ

8 ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن أدرَكَ شَهرَ رَمَضانَ فلَم يُغفَرْ لَهُ فَأبعَدَهُ اللّهُ .

8– The Prophet (S) said, 'He who experiences the month of Ramadhan and remains unforgiven has indeed been distanced by Allah.'[Bihar al–Anwar, v. 74, p. 74, no. 62]

9 ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ في خُطبتِهِ عندَ إقبالِ شهرِ رمضانَ ـ إنّ الشَّقِيَّ مَن حُرِمَ غُفرانَ اللّهِ في هذا الشَّهرِ العَظيمِ .

9– The Prophet (S), in his sermon heralding the advent of the month of Ramadhan, said, 'Verily the most unfortunate is he who is deprived of Allah's forgiveness in this great month.'['Uyun Akhbar ar–Ridha, v. 1, p. 295, no. 53]

10 ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَنْ لم يُغفَرْ لَهُ في شَهرِ رمضانَ ففِي أيِّ شهرٍ يُغفَرُ لَهُ ؟!

10– The Prophet (S) said, 'If a person remains unforgiven in the month of Ramadhan, then what other month is there left for him to be forgiven in?!'[Amali al–Saduq, p. 52, no. 2]

11 ـ الإمامُ الصّادقُ (عَلَيهِ السَّلامُ): مَن لَم يُغفَرْ لَهُ في شهرِ رمضانَ لَم يُغفَرْ لَهُ إلى مِثلِهِ مِن قابِلٍ إلّا أن يَشهَدَ عَرَفَةَ ..

11– Imam al–Sadiq (a.s.) said, 'If a person remains unforgiven in the month of Ramadhan, he will not be forgiven in any other month after it unless he is able to attend the plains of 'AArafa [during the obligatory pilgrimage].'[Bihar al–Anwar, v. 96, p. 342, no. 6]

Rancour

الغِلُّ Rancour

Rancour

التَّحذيرُ مِنَ الغِلِّ

1ـ عيسى (عَلَيهِ السَّلامُ): يا عَبيدَ الدنيا، تَحلِقُونَ رُؤوسَكُم وتُقَصِّرُونَ قُمُصَكُم وتُنَكِّسونَ رُؤوسَكُم ولا تَنزِعونَ الغِلَّ مِن قُلوبِكُم؟!

1– Prophet Jesus (a.s.) said, 'O slaves of this world, you shave your heads [claiming to be ascetics], you shorten your shirts, you bow your heads but do not remove the rancour from your hearts?!'[Bihar al–Anwar, v. 14, p. 305, no. 17]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إذا لم تَغُلَّ أُمَّتي لم يَقُمْ لَها عَدُوٌّ أبَداً

2– The Prophet (S) said, 'If it was not for the rancour that my community harbours, no enemy would ever challenge it.'[Kanz al–'Ummal, no. 11044]

3ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): الغِلُّ بَذْرُ الشَّرِّ

3– Imam Ali (a.s.) said, 'Rancour is the seed of evil.'[Ghurar al–Hikam, no. 547]

4ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): الغِلُّ يُحبِطُ الحَسَناتِ

4– Imam Ali (a.s.) said, 'Rancour thwarts good deeds.'[Ghurar al–Hikam, no. 642]

5ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): أشَدُّ القُلوبِ غِلاًّ قَلبُ الحَقُودِ

5– Imam Ali (a.s.) said, 'The heart that harbours the most rancour is the heart of the malicious person.'[Ghurar al–Hikam, no. 2932]

That Which the Heart Cannot Harbour Rancour Towards

مالا يَغُلُّ عَلَيهِ القَلبُ

6ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) :ثلاثٌ لايَغُلُّ علَيهِنَّ قلبُ امرئٍ مسلمٍ: إخلاصُ العَمَلِ للّهِ، ومُناصَحَةُ وُلاةِ الأمرِ، ولزومُ جَماعَةِ المُسلمينَ ؛ فإنَّ دَعوَتَهُم تُحيطُ مِن وَراءِهِم.

6– The Prophet (S) said, ‘There are three things towards which the heart of a Muslim will not harbour rancour: the sincere act performed for Allah, the sincere advice of leaders, and adherence to the community of Muslims; for verily their attraction towards these things encompasses them from all sides.’[Kanz al–’Ummal, no. 44272]

The One Who Breaches His Trust (out of Rancour)

الغُلولِ

7ـ الدرّ المنثور عن ابنِ عبّاسٍ: نَزَلَت هذهِ الآيةُ: «وما كانَ لِنبيٍّ أنْ يَغُلَّ»في قَطيفَةٍ حَمراءَ افتُقِدَتْ يَومَ بَدرٍ، فقالَ بعضُ الناسِ: لَعَلَّ رسولَ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) أخَذَها! فَأنزَلَ اللهِ: «وما كانَ لِنبيٍّ أن يَغُلَّ».

7– Ibn ‘Aabbas narrated, ‘The verse: “A prophet may not breach his trust, and whoever breaches his trust will bring his breaches on the Day of Resurrection” was revealed with regards to a red velvet shawl that got lost on the day of the battle of Badr, so some people started saying that maybe the Prophet (S) had taken it! So Allah revealed the verse: “A prophet may not breach his trust …”[al–Durr al–Manthur, v. 2, p. 361]

8ـ الترغيب والترهيب: لَمّا كانَ يومُ خَيبَرَ أقبَلَ نَفَرٌ مِن أصحابِ النبيِّ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) فقالوا: فلانٌ شَهيدٌ، وفلانٌ شَهيدٌ، وفلانٌ شهيدٌ، حتّى مَرُّوا على رَجُلٍ فقالوا: فلانٌ شَهيدٌ، فقالَ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): كَلاّ، إنّي رَأيتُهُ فِي النارِ في بُردَةٍ غَلَّها، أو عَباءَةٍ غَلَّها.

8– ‘Aumar narrated, ‘On the day of the battle of Khaybar, some of the Prophet (S)’s companions came to him, [listing who had been martyred], ‘x is a martyr, y is a martyr, etc…’ until they mentioned a particular man as having been martyred, upon which the Prophet (S) exclaimed, ‘No way, verily I have seen him burning in the Fire, clad in a shawl or a cloak that he had taken [as a breach of trust of the war booty].’[al–Targhib wa al–Tarhib, v. 2, p. 307, no. 4]

9ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): الغُلولُ كُلُّ شيءٍ غُلَّ عن الإمامِ، وأكلُ مالِ اليَتيمِ شُبهَةً، والسُّحتُ شُبهَةً.

9– Imam al–Sadiq (a.s.) said, ‘Breach of trust includes anything that is taken unlawfully from one’s Imam [in the form of war booty before it has been justly divided], or usurping the property of an orphan, or consuming illicit gains.’[Tafsir al–’Aayyashi, v. 1, p. 205, no. 148]

Regret

Regret الحَسْرَة

The Person with the Greatest Regret

أعظَمُ النّاسِ حَسرَةً

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إنَّ أشَدَّ النّاسِ نَدامَةً يَومَ القِيامَةِ ، رجُلٌ باعَ آخِرَتَهُ بدُنيا غَيرِهِ1

1– The Prophet (S) said, ‘The person with the most intense remorse on the Day of Resurrection will be the man who sold his Hereafter for the world of others.’[Kanz al–’Ummal, no. 14936]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : إنَّ أعْظَمَ الحَسَراتِ يَومَ القِيامَةِ ، حَسْرَةُ رجُلٍ كَسَبَ مالاً في غَيرِ طاعَةِ اللّهِ ، فوَرِثَهُ2 رجُلٌ فأنْفَقَهُ في طاعةِ اللّهِ سُبحانَهُ ، فدَخَلَ بهِ الجَنّةَ ، ودَخَلَ الأوَّلُ بهِ النّارَ .

2– Imam Ali (a.s.) said, ‘The greatest of regrets on the Day of Resurrection will be the regret of a man who gained wealth through means of disobedience Allah, which was then inherited by a man who spent it in the obedience of Allah, glory be to Him; thus because of it [i.e. the same wealth] the latter entered Paradise whereas the former entered the Fire.’[Nahjul Balaghah, Saying 429]

ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : إنّ أعظَمَ النّاسِ يَومَ القِيامَةِ (حَسْرَةً) مَن وَصفَ عَدْلاً ثُمَّ خالَفَهُ إلى غَيرِهِ3 .

3– Imam al–Sadiq (a.s.) said, ‘The most regretful person on the Day of Resurrection will be the man who speaks of justice yet acts in opposition to it with others.’[Amali al–Tusi, p. 663, no. 1386]

Religion

Religion الدِّين

Religion

الدّينُ

1ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن دَقَّ في الدّينِ نَظَرُهُ جَلَّ يومَ القِيامَةِ خَطَرُهُ

1– Imam Ali (a.s.) said, ‘Whoever gives acute attention to their religion will have a lofty station on the Day of Resurrection.’[Ghurar al-Hikam, no. 8807]

2ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الدّينُ نورٌ

2– Imam Ali (a.s.) said, ‘Religion is light.’[Ghurar al-Hikam, no. 213]

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لا حياةَ إلّا بالدّينِ ، ولا مَوتَ إلّا بجُحُودِ اليقينِ

3– Imam Ali (a.s.) said, ‘Verily the best of religion is love for the sake of Allah and hate for the sake of Allah.’[Ghurar al-Hikam, no. 3540]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الدّينُ يَعصِمُ

4– Imam Ali (a.s.) said, ‘Religion immunizes.’[Ghurar al-Hikam, no. 1]

5ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الدّينُ أقوَى عِمادٍ . .

5– Imam Ali (a.s.) said, ‘Religion is the strongest support.’[Ghurar al-Hikam, no. 489]

6ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): كانَ أميرُالمؤمنينَ (عَلَيهِ الّسَلامُ) كثيراً مّا يقولُ في خُطبتِهِ: يا أيّها الناسُ ، دِينَكُم دِينَكم !! فإنّ السيّئةَ فيهِ خيرٌ مِن الحَسَنةِ في غَيرِهِ ، والسيّئةَ فيهِ تُغفَرُ ، والحَسَنةَ في غيرِهِ لا تُقبَلُ .

6– Imam al-Sadiq (a.s.) said, ‘The Commander of the Faithful (a.s.) would frequently say in his sermons, ‘O people! Preserve your religion, for the bad deed of a religious person is better than the good deed of a religion-less person, because the bad deed of a religious person can be forgiven but the good deed of a religion-less person is not even accepted.’[Nahj al-Sa’ada, v. 3, no. 368]

The Bane of Religion

آفاتُ الدِّينِ

7ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): آفَةُ الدِّينِ سُوءُ الظنّ. .

7– Imam Ali (a.s.) said, ‘The bane of religion is suspiciousness.’[Ghurar al-Hikam, no. 3924]

8ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): فسادُ الدِّينِ الدنيا

8– Imam Ali (a.s.) said, ‘The corruption of religion lies in [the vanities of] this world.’[Ghurar al-Hikam, no. 6554]

9ـ الإمامُ الصّادقُ (عَلَيهِ السَّلامُ): آفَةُ الدِّينِ: الحَسَدُ والعُجبُ والفَخرُ

9– Imam al-Sadiq (a.s.) said, ‘The bane of religion is in jealousy, self-conceit and pride.’[al-Kafi, v. 2, p. 307, no. 5]

Encouragement to Preserve Religion

الحَثُّ عَلَى الحِفاظِ عَلَى الدِّينِ

10ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): إذا حَضَرَت بَلِيَّةٌ فاجعَلُوا أموالَكُم دونَ أنفسِكُم ، وإذا نَزَلَت نازلةٌ فاجعَلُوا أنفسَكُم دونَ دِينِكُم ، واعلَمُوا أنَّ الهالِكَ مَن هَلَكَ دِينُهُ ، والحَريبَ مَن حُرِبَ دِينُهُ.

10– Imam Ali (a.s.) said, ‘If you are faced with a tribulation, shield your life with your wealth. If you are faced with a calamity, then shield your religion with your life, and know that the ruined man is he who destroys his religion himself and that the corrupted one is he who spoils his religion himself.’[al-Kafi, v. 2, p. 216, no. 2]

11ـ الإمامُ الصّادقُ (عَلَيهِ السَّلامُ) ـ كانَ يقولُ عندَ المُصيبةِ ـ: الحمدُ للّهِ الذي لم يَجعَلْ مُصِيبَتِي في دِينِي

11– Imam al-Sadiq (a.s.) would say when struck with an affliction, ‘All praise be to Allah who did not allow my religion to be afflicted.’[Bihar al-Anwar, v. 78, p. 268, no. 183]

Those Who Have No Religion

لا دين لِهؤلاء

12ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): لا دِينَ لِمَن دانَ بطاعةِ مَن عَصَى اللّهَ ، ولا دِينَ لِمَن دانَ بِفِريَةٍ باطلٍ على اللّهِ ، ولا دِينَ لِمَن دانَ بجُحُودِ شَيءٍ مِن آياتِ اللّهِ .

12– Imam al-Baqir (a.s.) said, ‘One who subjects himself to the obedience of someone who disobeys Allah has no religion, and the one who subjects himself to attributing a lie or falsity to Allah has no religion, and the one who subjects himself to denying any of Allah’s signs has no religion.’[al-Kafi, v. 2, p. 373, no. 4]

13ـ . ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): لا دِينَ لِمَن دانَ بولايةِ إمامٍ جائرٍ لَيسَ مِنَ اللّهِ

13– Imam al-Sadiq (a.s.) said, ‘He who subjects himself to following an oppressive leader unendorsed by Allah has no religi0n.’[Bihar al-Anwar, v. 72, p. 135, no. 19]

14ـ . ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): لادِينَ لِمَن لاعَهدَ لَه

14– Imam al-Sadiq (a.s.) said, ‘The one who has no covenant has no religion.’[Bihar al-Anwar, v. 84, p. 252, no. 48]

15ـ . ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): كُلُّ مَن لم يُحِبَّ على الدِّينِ ولم يُبغِضْ على الدِّينِ فلا دينَ لَهُ

15– Imam al-Sadiq (a.s.) said, ‘Anyone whose love and hate is not based on religion, has no religion.’[al-Kafi, v. 2, p. 127, no. 16]

16ـ . ـ الإمامُ الكاظمُ (عَلَيهِ الّسَلامُ): لا دِينَ لِمَنلامُرُوَّةَ لَهُ

16– Imam al-Kazim (a.s.) said, ‘He who has no valorous qualities has no religion.’[Tuhaf al-’Uqul, no. 389]

17ـ الإمامُ الرِّضا (عَلَيهِ الّسَلامُ): لادِينَ لِمَنلاوَرَعَ لَهُ

17– Imam Ar–Ridha' (a.s.) said, 'He who has no piety has no religion.'[Kamal al–Din, p. 371, no. 5]

The Simplicity of Religion

يَسارُ الدِّينِ

18ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): يا أيّها الناسُ ، إنَّ دِينَ اللّهِ يُسرٌ

18– The Prophet (S) said, 'O people, verily the religion of Allah is easy.'[Kanz al–'Ummal, no. 5418]

19ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): بُعِثتُ بِالحَنِيفِيَّةِ السَّمْحَةِ ، ومَن خالَفَ سُنَّتِي فلَيسَ مِنّي

19– The Prophet (S) said, 'I have been sent [to you] with the upright and liberal religion and whoever defies my prophetic practice is not from me.'[Kanz al–'Ummal, no. 900]

20ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ اللّهَ لم يَبعَثْنِي بالرَّهبانِيَّةِ ، وإنّ خيرَ الدينِ عندَ اللّهِ الحنيفيّةُ السَّمْحَةُ

20– The Prophet (S) said, 'Verily Allah has not sent me with monasticism, rather the best religion with Allah is the upright and liberal one.'[Kanz al–'Ummal, no. 5422]

The Only Religion Through Which Deeds are Accepted

الدِّينُ الَّذي لا تُقبَلُ الأعمالُ إلّا بِهِ

21ـ عن عليّ بنِ أبي حمزَةَ عن أبي بصيرٍ، قال: سمعتُهُ يسألُ أبا عبدِاللّهِ (عَلَيهِ السَّلامُ) فقالَ له: جُعِلتُ فِداكَ أخبِرْني عنِ الدِّينِ الذي افتَرَضَ اللّهُ عزّوجلّ عَلى العبادِ ما لا يَسَعُهُم جَهلُهُ ، ولا يُقبَلُ مِنهُم غيرُهُ ماهو ؟ فقالَ: شهادةُ أن لا إلهَ إلّا اللّهُ ، وأنّ محمّداً رسولُاللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ، وإقامُ الصلاةِ ، وإيتاءُ الزكاةِ ، وحجُّ البيتِ مَنِ استَطاعَ إلَيهِ سبيلاً ، وصومُ شَهرِ رمضانَ . ثُمّ سَكَتَ قليلاً ثُمّ قالَ: والوَلايةُ ـ مَرّتَينِ ـ .

21– Abu Basir asked Imam al–Sadiq (a.s.), 'May I be your ransom! Please inform me about the religion that Allah has obligated upon his servants, [the religion] that they cannot afford to be ignorant of and the only religion that will be accepted from them. What is it?' The Imam (a.s.) replied, 'Bearing witness that there is no god except Allah and that Muhammad (S) is the messenger of Allah, establishing the prayer, paying the alms–tax, pilgrimage to the House for those who are able to do so, fasting the month of

Ramadhan.’ Then the Imam momentarily paused and then repeated twice, ‘and divine guardianship [of the divinely appointed Imams] (al-walaya).’[al-Kafi, v. 2, p. 22, no. 11]

The Correct Way to Understanding Religion

المَنهَجُ في مَعرِفَةِ الدّين

22ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مَن عَرَفَ دينَهُ مِن كتابِ اللّهِ عزّوجلّ زالَتِ الجِبالُ قبلَ أن يَزُولَ ، ومَندَخَلَفيأمرٍ بِجَهلٍخَرَجَ منهُ بِجَهلٍ.

22– Imam al-Sadiq (a.s.) said, ‘The one who understands his religion from the Book of Allah, mountains will move before he does [in his faith], and the one who enters a matter with ignorance [i.e. accepts religion ignorantly] will leave it in ignorance.’[Bihar al-Anwar, v. 23, p. 103, no. 11]

23ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مَن دَخَلَ في هذا الدّينِ بالرِّجالِ أخرَجَهُ مِنهُ الرِّجالُ كما أدخَلُوهُ فيهِ ، ومَن دَخَلَفيهِ بِالكِتابِ والسُّنَّةِ زالَتِ الجبالُ قَبلَ أن يَزولَ.

23– Imam al-Sadiq (a.s.) said, ‘The one who enters this religion through men will exit it through men just as they caused him to enter it. And whoever enters this religion through the Book and the prophetic practice, mountains will move before he does [in his faith].’[Bihar al-Anwar, v. 2, p. 105, no. 67]

Protecting the Religion By Means of the World

صِيانَةُ الدّين بِالدُّنيا

24ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): صُن دِينَكَ بدُنياكَ تَربَحْهُما ، ولا تَصُنْ دنياكَ بِدِينِكَ فَتَخسَرَهُما

24– Imam Ali (a.s.) said, ‘Protect your religion by means of your worldly affairs and you will profit in both, but do not use your religion to protect your worldly affairs as you will lose them both.’[Ghurar al-Hikam, no. 5861]

25ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لا يَترُكُ الناسُ شيئاً مِن دِينِهِم لِإصلاحِ دُنياهُم إلّا فَتَحَ اللّهُ عَليهِم ما هُوَ أضَرُّ مِنهُ

25– Imam Ali (a.s.) said, ‘No sooner do people omit any aspect of their religion for the sake of improving

their worldly affairs than Allah will open for them something that will be more detrimental to them [than the improvement of their worldly affairs].'[Ghurar al-Hikam, no. 10831]

Supplication for Affirming the Heart towards Religion

الدُّعاءُ لِتَثبيتِ القَلبِ عَلَى الدّينِ

26- عن عبد اللّه بن سنان: قال أبو عبد اللّه (عَلَيهِ السّلامُ): سَتُصيبُكُم شُبهَةٌ فَتَبقُونَ بِلا عَلَمٍ يُرى ولا إمامٍ هدى ، ولا يَنجُو مِنها إلّا مَن دَعا بدُعاءِ الغَريقِ. قلتُ: كيفَ دعاءُ الغَريقِ ؟ قالَ: يقولُ: «يا اللّهُ يا رحمنُ يا رحيمُ يا مُقَلِّبَ القُلوبِ ثَبِّتْ قَلبِي على دِينِكَ» .

26– Imam al-Sadiq (a.s.) said, 'You will be afflicted with an obscure matter that will leave you with no sign to indicate to the solution, nor a leader to guide the way. None shall be saved from it except the one who recites the 'Supplication of the Drowning Person'. [The narrator says] I asked the Imam, 'What is the Supplication of the Drowning Person?' The Imam replied, 'O Allah, O the Beneficent, O the Merciful, O He who causes the hearts to fluctuate, affirm my heart upon Your religion.'[Kamal al-Din, p. 352, no. 49]

Characteristics of the Preservers of Allah's Religion

صِفَةُ المُستَحفِظينَ لِدينِ اللّهِ

27- الإمامُ عليٌّ (عَلَيهِ السّلامُ): إنّما المُستَحفِظُونَ لِدينِ اللّهِ هُمُ الذينَ أقامُوا الدّينَ ونَصَرُوهُ ، وحاطُوهُ مِن جميعِ جَوانِبِهِ ، وحَفِظُوهُ على عِبادِ اللّهِ ورَعَوهُ .

27– Imam Ali (a.s.) said, 'Verily the preservers of Allah's religion are the same people who established the religion and helped it, they guarded it from all sides, they preserved it for the servants of Allah and carefully watched over it.'[Ghurar al-Hikam, no. 3912]

The Strengthening of Religion through a Disgraceful People

تَأييدُ الدّينِ بِأقوامٍ لا خَلاقَ لَهُم

28- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ اللّهَ لَيُؤَيِّدُ هذا الدّينَ بالرَّجُلِ الفاجِرِ

28– The Prophet (S) said, ‘Verily Allah strengthens this religion through an oppressive man.’[Kanz al–’Ummal, no. 115]

29ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ اللّهَ تَبارَكَ وَتَعالى يُؤَيِّدُ هذا الدِّينَ بِأقوامٍ لا خَلاَقَ لَهُم

29– The Prophet (S) said, ‘Verily Allah, Blessed and most High, strengthens this religion through a disgraceful people.’[Kanz al–’Ummal, no. 28956]

Remedy

Remedy الدَّواء

To Treat Oneself

التَّداوي

1ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إنَّ نبيّاً مِنَ الأنبياءِ مَرِضَ، فقالَ: لا أتَداوى حتّى يكونَ الذي أمرَضَنِي هُو الذي يَشفِينِي ، فأوحَى اللّهُ تعالى إلَيهِ: لا أشفِيكَ حتّى تَتَداوى، فإنَّ الشِّفاءَ مِنّي.

1– Imam al–Sadiq (a.s.) said, ‘A prophet from among the prophets fell sick and said, ‘I will not treat myself [with medicine] until the One who made me sick heals me’. Then Allah revealed to him saying, ‘I will not heal you until you treat yourself [with medicine] for verily the healing is from Me.’[Bihar al–Anwar, v. 62, p. 66, no. 15]

There is a Cure for Every Ailment

لِكُلّ عِلَّةٍ دَواءٌ

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): تَداوَوا فإنَّ اللّهَ تعالى لَم يُنزِلْ داءً إلّا وقد أنزَلَ اللّهُ لَهُ شِفاءً ، إلّا السّامَ والهَرَمَ

2– The Prophet (S) said, ‘Treat yourselves with medicine, for verily Allah has not sent down any ailment except that he has sent down a cure for it with the exception of death and old age.’[Kanz al–’Ummal, no.

28088]

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لِكُلّ عِلّةٍ دَواءٌ

3– Imam Ali (a.s.) said, ‘For every ailment, there is a cure.’[Ghurar al–Hikam, no. 7275]

Beware of Hastening towards Resorting to Medicine

إيّاك والتَّسَرُّعَ في تَناوُلِ الدَّواءِ

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): تَجَنَّبِ الدَّواءَ ما احتَمَلَ بَدنُكَ الداءَ ، فإذا لم يَحتَمِلِ الداءَ فالدواءُ

4– The Prophet (S) said, ‘Avoid medicine as long as your body can bear the ailment, but if it cannot bear the ailment, then resort to medicine.’[Bihar al–Anwar, v. 81, p. 211, no. 30]

5ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لا يَتَداوَى المُسلمُ حتّى يَغلِبَ مَرَضُهُ صِحَّتَهُ

5– Imam Ali (a.s.) said, ‘A Muslim does not seek to treat himself [with medicine] until the ailment overcomes his health.’[al–Khisal, p. 620, no. 10]

6ـ الإمامُ الكاظمُ (عَلَيهِ الّسَلامُ): لَيسَ مِن دواءٍ إلّا وهو يُهَيّجُ داءً، وليسَ شيءٌ في البَدنِ أنفَعَ مِن إمساكِ اليدِ إلّا عمّا يَحتاجُ إلَيهِ .

6– Imam al–Kazim (a.s.) said, ‘There is no medicine except that it exacerbates another ailment, and there is nothing more beneficial to the body than self–restraint from all except that which the body needs.’[al–Kafi, v. 8, p. 273, no. 409]

الحِميةُ رَأسُ الدَّواءِ

Diet Control is the Fountainhead of Remedies

7ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): التَّجوُّعُ أنفَعُ الدواءِ

7– Imam Ali (a.s.) said, ‘Starving out is the best of remedies.’[Ghurar al–Hikam, no. 903]

8ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): لا يَضُرُّ المَريضَ ما حَمَيتَ عنهُ الطَّعامَ

8– Imam al-Sadiq (a.s.) said, ‘Dieting from food causes no harm to the sick person.’[Bihar al-Anwar, v. 62, p. 140, no. 2]

9ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): لا تَنفَعُ الحِميَةُ لمريضٍ بعدَ سبعَةِ أيّامٍ

9– Imam al-Sadiq (a.s.) said, ‘[Starting to] Diet from food is of no benefit to the sick person after seven days.’[al-Kafi, v. 8, p. 291, no. 442]

10ـ الإمامُ الكاظمُ (عَلَيهِ الّسَلامُ): الحِميةُ رأسُ الدواءِ ، والمَعِدةُ بيتُ الداءِ ، عَوِّدْ بَدَناً ما تَعَوّدَ

10– Imam al-Kazim (a.s.) said, ‘Diet control is the fountainhead of remedies and the stomach is the house of all ailments, so condition your body while it can be conditioned.’[Makarim al-Akhlaq, v. 2, p. 180, no. 2468]

11ـ الإمامُ الكاظمُ (عَلَيهِ الّسَلامُ): لَيسَ الحِميةُ أنتَدَعَ الشيءَ أصلاً لاتَأكُلَهُ، ولكنَّ الحِميَةَ أن تَأكُلَ مِنَ الشيءِ وتُخَفِّفَ
.

11– Imam al-Kazim (a.s.) said, ‘Diet control is not to avoid eating absolutely anything, rather diet control is to eat lightly.’[al-Kafi, v. 8, p. 291, no. 443]

The Greatest

الدَّواءُ الأكبَرُ

12ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): في طِينِ قبرِ الحسينِ (عَلَيهِ الّسَلامُ) الشِّفاءُ مِن كلِّ داءٍ وهُوَ الدواءُ الأكبَرُ. .

12– Imam al-Sadiq (a.s.) said, ‘In the soil of the grave of ?usayn (a.s.) is a healing for every disease, for it is the greatest remedy.’[Bihar al-Anwar, v. 101, p. 123, no. 18]

Miscellaneous

النَّوادِرُ

13ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ربّما كانَ الدَّواءُ داءً والدّاءُ دواءً

13– Imam Ali (a.s.) said, ‘It is possible for a medicine to be an ailment and an ailment to be a medicine.’[Nahjul Balaghah, Letter 31]

14ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن لم يَحتَمِلْ مَرارَةَ الدواءِ دامَ أَلَمُهُ

14– Imam Ali (a.s.) said, ‘The pain of one who cannot bear the bitterness of a remedy will continue.’

15ـ . . الإمامُ الحسينُ (عَلَيهِ الّسَلامُ): لا تَصِفَنَّ لِمَلِكٍ دواءً ، فإن نَفَعَهُ لَم يَحمَدْكَ ، وإن ضَرَّهُ اتَّهَمَكَ

15– Imam al–Husayn (a.s.) said, ‘Do not prescribe any remedy for a king, for if it benefits him, he will fail to show gratitude to you, and if it harms him he will accuse you.’[Bihar al–Anwar, v. 75, p. 382, no. 47]

Remembrance

Remembrance الذِّكر

The Virtue of the Remembrance of Allah

فَضلُ ذِكرِ اللّهِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا تَختارَنَّ عَلى ذِكرِ اللّهِ شَيئاً فإنّهُ يقولُ: «وَلَذِكْرُ اللّهِ أَكْبَرُ».

1– The Prophet (S) said, ‘Never prefer anything above the remembrance of Allah for verily He says, “and the remembrance of Allah is surely greater.”’[Bihar al–Anwar, v. 77, p. 107, no. 1]

2ـ عن معاذ عنه (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لَيسَ عَمَلٌ أحَبَّ إلى اللّهِ تعالى ولا أنجى لِعَبدٍ مِن كُلِّ سيّئَةٍ في الدنيا والآخِرَةِ مِن ذِكرِ اللّهِ . قيلَ: ولا القتالُ في سبيلِ اللّهِ ؟ قالَ: لولا ذِكرُ اللّهِ لم يُؤمَرْ بالقِتالِ.

2– The Prophet (S) said, ‘There is no action more beloved to Allah Almighty, or more successful as a means of salvation for a servant of Allah from all the evil of this world and the next than the

remembrance of Allah.' Someone then asked, 'Not even fighting in the way of Allah?' The Prophet (S) replied, 'If it was not for the remembrance of Allah, there would be no command to fight in the way of Allah.'[Kanz al-'Ummal, no. 3931]

3ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): الذِّكرُ لَذَّةُ المُحِبّينَ

3– Imam Ali (a.s.) said, 'Remembrance is a source of great pleasure for the lovers [of Allah].'[Ghurar al-Hikam, no. 670]

4ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): الذِّكرُ مُجالَسَةُ المَحبوبِ . .

4– Imam Ali (a.s.) said, 'Remembrance is sitting in the company of the Beloved One.'[Ghurar al-Hikam, no. 322]

5ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): ذِكرُ اللّهِ سَجِيَّةُ كُلِّ مُحسِنٍ وشِيمَةُ كُلِّ مُؤمنٍ

5– Imam Ali (a.s.) said, 'Remembrance of Allah is the natural disposition of every good-doer and the distinguishing mark of every believer.'[Ghurar al-Hikam, no. 5173]

Enjoinment of Frequent Remembrance [of Allah]

الحَثُّ عَلى كَثرَةِ الذِّكرِ

6ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): عَليكَ بِتِلاوَةِ القرآنِ وذِكرِ اللّهِ كثيراً ، فإنّهُ ذِكرٌ لكَ في السماءِ ونورٌ لكَ في الأرضِ.

6– The Prophet (S) said, 'I urge you to recite the Qur'an and remember Allah frequently, for verily it [will result in] a remembrance for you in the heavens and a light for you in the earth.' [al-Khisal, p. 525, no. 13]

7ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن ذَكَرَ اللّهَ في السِرِّ فقد ذَكَرَ اللّهَ كثيراً

7– Imam Ali (a.s.) said, 'Whoever remembers Allah in private, has surely remembered Allah much.'[Bihar al-Anwar, v. 93, p. 342, no. 11]

8- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): أكثِرُوا ذِكرَ اللّهِ ما استَطَعتُم في كُلِّ ساعةٍ مِن ساعاتِ الليلِ والنهارِ ، فإنَّ اللّهَ أمَرَ بكَثرَةِ الذكرِ لَهُ.

8– Imam al-Sadiq (a.s.) said, 'Remember Allah frequently as much as you can every hour of the day and night, for verily Allah has commanded [us] to remember Him abundantly.'[al-Kafi, v. 8, p. 7, no. 1]

9- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): تَسبيحُ فاطمةَ الزهراءِ (عَلَيهَا السّلامُ) مِنَ الذكرِ الكثيرِ الذي قالَ اللّهُ عزّوجلّ: «اُذْكُرُوا اللّهَ ذِكْراً كثيراً» .

9– Imam al-Sadiq (a.s.) said, 'The glorification of Fatima al-Zahra' [The glorification of Fatima al-Zahra' (a.s.), otherwise known as Tasbih al-Zahra' is composed of reciting Allahu Akbar (Allah is Greater) 34 times, Alhamdulillah (Praise be to Allah) 33 times and Subhanallah (Glory be to Allah) 33 times. Usually it is recommended to recite it after every obligatory prayer (ed.)] (a.s.) is from the frequent remembrance which Allah mentions, "Remember Allah with a frequent remembrance."[al-Kafi, v. 2, p. 500, no. 4]

Enjoinment of Engaging in Continuous Remembrance

الحَثُّ عَلى دَوامِ الذِّكرِ

10- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ما مِن ساعةٍ تَمُرُّ بابنِ آدَمَ لَم يَذكُرِ اللّهَ فيها إلّا حَسِرَ علَيها يَومَ القيامَةِ. .

10– The Prophet (S) said, 'Every single hour that passes by the son of Adam, that was devoid of the remembrance of Allah will be grieved for on the Day of Resurrection.'[Kanz al-'Ummal, no. 1819]

11- الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ في المُناجاةِ الشَّعبانيّةِ ـ: إلهي، وألْهِمني وَلَهاً بِذِكرِكَ إلى ذِكرِكَ وهِمَّتي إلى روحِ نَجاحِ أسمائكَ ومَحَلّ قُدسِكَ.

11– Imam Ali (a.s.) said in the intimate supplication of the month of Sha'ban [al-Munajat al-Sha'abaniyya: the intimate supplication of the month of Sha'aban recited by Imam 'Ali (a.s.) and the Im?ms from his progeny (a.s.) during the sacred month of Sha'aban.], 'My God! Inspire me with fervour for Your remembrance until I have become inspired with Your remembrance, and a spiritual zeal for the refreshing salvation of Your Names and the place of Your sanctity.'[Bihar al-Anwar, v. 94, p. 98, no. 13]

12- الإمامُ عليٌّ (عَلَيهِ السّلامُ): أسألُكَ أن تُصَلِّيَ على محمّدٍ وآلِ محمّدٍ ، وأن تَجعَلَني مِمَّن يُديمُ ذِكرَكَ ، ولا يَنقُضُ عَهدَكَ.

12– Imam Ali (a.s.) said, ‘I ask You to send blessings on Muhammad and the family of Muhammad, and to make me of those who are continuous in Your remembrance and who do not breach Your covenant.’[Bihar al–Anwar, v. 94, p. 99, no. 13]

The Remembrance of Allah is Good at All Times

ذِكرُ اللّهِ حَسَنٌ عَلى كُلِّ حالٍ

13ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ مِن وَصاياهُ لِابنِهِ الحسنِ (عَلَيهِ السّلامُ) عِندَ الوَفاةِ ـ: وكُن للّهِ ذاكِراً على كلِّ حالٍ

13– Imam Ali (a.s.) said in counsel to his son ?asan at the time of his death (a.s.), ‘and be one to remember Allah at all times.’[Amali al–Tusi, p. 8, no. 8]

14. الإمامُ الصّادقُ (عَلَيهِ السّلامُ): قالَ موسى (عَلَيهِ السّلامُ): يا ربِّ ، إنّي أكونُ في حالٍ أُجِلُّكَ أن أذكُرَكَ فيها قالَ: يا موسى ، أُذكُرْني على كُلِّ حالٍ .

14– Imam al–Sadiq (a.s.) narrated, ‘Prophet Moses (a.s.) said, ‘My Lord, I am in a [base] state wherin I esteem You too highly to remember You therein’, He said, ‘O Moses, remember Me at all times.’[Bihar al–Anwar, v. 80, p. 176, no. 21]

The Ones Who Remember

الذّاكِرونَ

15ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الذاكِرُ في الغافِلينَ كالمُقاتِلِ في الفارّينَ . .

15– The Prophet (S) said, ‘The one who remembers [Allah] in the midst of the neglectful ones is as one who fights [in the way of Allah] in the midst of others who flee [from the battle].’[Makarim al–Akhlaq, v. 2, p. 373, no. 2661]

16ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): كُلُّ أحَدٍ يَموتُ عَطْشانَ إلّا ذاكِرَ اللّهِ . .

16– The Prophet (S) said, ‘Everyone will die thirsty except the one who remembers Allah.’[Bihar al–Anwar, v. 81, p. 240, no. 26]

17ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ موسى بنَ عِمرانَ (عَلَيهِ السّلامُ) لَمّا ناجى رَبَّهُ عزّوجلّ قالَ: يا ربِّ ، أبَعيدٌ أنتَ مِنّي فَأُناديكَ أمْ قَريبٌ فَأُناجيكَ ؟ فأَوحَى اللّهُ جلّجلالُهُ: أنا جَليسُ مَن ذَكَرَني.

17– The Prophet (S) narrated, ‘Verily when Moses, son of Amran (a.s.) would engage in intimate supplication with his Lord, he said, ‘My Lord, are you so far from me that I should call You, or are You so near to me that I should whisper?’ so Allah then revealed to Moses, ‘I sit in close proximity with the one who remembers Me.’[Bihar al-Anwar, v. 93, p. 153, no. 11]

18ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَنِ اشتَغَلَ بذِكرِ اللّهِ طَيَّبَ اللّهُ ذِكرَهُ

18– Imam Ali (a.s.) said, ‘The one who occupies himself with the remembrance of Allah, Allah beautifies his remembrance [among people].’[Ghurar al-Hikam, no. 5235]

19ـ رسولُ اللهِ (عَلَيهِ السّلامُ): ذاكِرُ اللّهِ سبحانَهُ مُجالِسُهُ

19– Imam Ali (a.s.) said, ‘The one who remembers Allah, glory be to Him, is sitting closely with Him.’[Ghurar al-Hikam, no. 5159]

20ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): لا يَزالُ المُؤمنُ في صلاةٍ ما كانَ في ذِكرِ اللّهِ ، قائماً كانَ أو جالِساً أو مُضطَجِعاً ، إنّ اللّهَ تعالى يقولُ «اَلَّذينَ يَذْكُرُونَ اللّهَ قِياماً وقُعُوداً وعَلَى جُنوبِهِم ...» .

20– Imam al-Baqir (a.s.) said, ‘The believer remains in a state of prayer as long as he is remembering Allah, whether he is standing, sitting or lying down, for verily Allah says, “Those who remember Allah standing, sitting and lying on their sides”.[Amali al-Tusi, p. 79, no. 116]

21ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إنّ الصاعِقَةَ لا تُصيبُ ذاكِراً للّهِ عزّوجلّ . .

21– Imam al-Sadiq (a.s.) said, ‘Verily the one who remembers Allah will never be struck by lightning.’[Amali al-Saduq, p. 375, no. 3]

Remember Me and I Will Remember You

اُذكُرُوني اَذكُرْكُم

22ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): قالَ اللّهُ تعالى: ابنَ آدمَ ، اُذكُرْني في نَفسِكَ أذكُرْكَ في نَفسي . ابنَ آدمَ اُذكُرني في

الخَلاءِ أذكُرُكَ في خَلاءٍ . ابنَ آدمَ أُذكُرني في مَلاَءٍ أذكُرْكَ في مَلاَءٍ خَيرٍ مِن مَلَئِكَ .

22– Imam al–Sadiq (a.s.) said, ‘Allah Almighty said, ‘O son of Adam, remember Me within yourself and I will remember you within Myself. O son of Adam, remember Me in secret and I will remember you when [you are] in secret. O son of Adam, remember Me when in an assembly and I will remember you in an assembly which is better than your assembly.’[Bihar al–Anwar, v. 93, p. 158, no. 31]

The Fruits of Remembrance

ثَمَراتُ الذِّكرِ

23ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ذِكرُ اللّهِ شِفاءُ القُلوبِ

23– The Prophet (S) said, ‘The remembrance of Allah is a healing for the hearts.’[Kanz al–’Ummal, no. 1751]

24ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن أكثَرَ مِن ذِكرِ اللّهِ فقد بَرِئَ مِنَ النِّفاقِ

24– The Prophet (S) said, ‘The one who remembers Allah abundantly has freed himself from hypocrisy.’[al–Firdaws, v. 3, p. 564, no. 5768]

25ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن أكثَرَ ذِكرَ اللّهِ أحَبَّهُ

25– The Prophet (S) said, ‘The one who remembers Allah abundantly loves Him.’[Bihar al–Anwar, v. 93, p. 160, no. 39]

26ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): مَن عَمَرَ قَلبَهُ بدَوامِ الذِكرِ حَسُنَت أفعالُهُ في السِّرِّ والجَهرِ . .

26– Imam Ali (a.s.) said, ‘The one whose heart thrives with the continuous remembrance of Allah, his actions will always be good whether done in secret or openly.’[Ghurar al–Hikam, no. 8872]

27ـ رسولُ اللهِ (عَلَيهِ السَّلامُ): أصلُ صلاحِ القلبِ اشتِغالُهُ بذِكرِ اللّهِ . .

27– Imam Ali (a.s.) said, ‘The root of reforming the heart is in occupying it with the remembrance of Allah.’[Ghurar al–Hikam, no. 3083]

28ـ ـ رسولُ اللهِ (عَلَيهِ الّسَلامُ): مَن ذَكَرَ اللّهَ سبحانَهُ أحيا اللّهُ قَلبَهُ ونَوَّرَ عَقلَهُ ولُبَّهُ .

28– Imam Ali (a.s.) said, ‘Whoever remembers Allah, glory be to Him, Allah enlivens his heart and illuminates his intellect and the innermost core of his heart.’[Ghurar al-Hikam, no. 8876]

29ـ ـ رسولُ اللهِ (عَلَيهِ الّسَلامُ): ذِكرُ اللّهِ قُوتُ النُّفوسِ ومُجالَسَةُ المَحبوبِ .

29– Imam Ali (a.s.) said, ‘The remembrance of Allah is a provision for the souls and a close sitting in the company of the Beloved.’[Ghurar al-Hikam, no. 5166]

30ـ ـ رسولُ اللهِ (عَلَيهِ الّسَلامُ): عَليكَ بِذِكرِ اللّهِ ، فإنّهُ نورُ القلوبِ .

30– Imam Ali (a.s.) said, ‘I urge you to keep up the remembrance of Allah for verily it is the light of the hearts.’[Ghurar al-Hikam, no. 6103]

31ـ ـ رسولُ اللهِ (عَلَيهِ الّسَلامُ): دَوامُ الذِكرِ يُنيرُ القلبَ والفِكرَ .

31– Imam Ali (a.s.) said, ‘Continuous remembrance [of Allah] enlightens the heart and the mind.’[Ghurar al-Hikam, no. 5144]

32ـ رسولُ اللهِ (عَلَيهِ الّسَلامُ): إنَّ اللّهَ سبحانَهُ جَعَلَ الذِّكرَ جَلاءً للقُلوبِ ، تَسمَعُ بِهِ بَعدَ الوَقْرَةِ ، و تُبصِرُ بِهِ بَعدَ العَشْوَةِ ، وتَنقادُ بِهِ بَعدَ المُعانَدَةِ .

32– Imam Ali (a.s.) said, ‘Verily Allah, Glory be to Him, has made [His] remembrance a polish for the hearts through which they hear after deafness, see after blindness and yield after resistance.’[Nahjul Balaghah, Sermon 222]

33ـ ـ رسولُ اللهِ (عَلَيهِ الّسَلامُ) ـ في الدُّعاءِ ـ: يا مَن اسمُهُ دواءٌ وذِكرُهُ شِفاءٌ .

33– Imam Ali (a.s.) said in supplication, ‘O He whose name is a remedy and whose remembrance is a healing.’[Iqbal al-A’amal, v. 3, p. 337]

34ـ رسولُ اللهِ (عَلَيهِ الّسَلامُ): الذِّكرُ مِفتاحُ الأُنسِ ـ

34– Imam Ali (a.s.) said, ‘Remembrance [of Allah] is the key to intimacy (with Him).’[Ghurar al-Hikam,

no. 541]

35- رسولُ اللهِ (عَلَيهِ الّسَلامُ): إذا رَأيتَ اللّهَ سُبحانَهُ يُؤنِسُكَ بِذِكرِهِ فقد أحَبَّكَ ، إذا رَأيتَ اللّهَ يُؤنِسُكَ بِخَلقِهِ ويوحِشُكَ مِن ذِكرِهِ فقد أبغَضَكَ.

35– Imam Ali (a.s.) said, 'If you see that Allah, Glory be to Him, has made you intimate with His remembrance, then He loves you. If you see that Allah has made you intimate with His creation and banished you from His remembrance, then He has despised you.'[Ghurar al-Hikam, no. 4040-4041]

36- رسولُ اللهِ (عَلَيهِ الّسَلامُ): ذِكرُ اللّهِ مَطرَدَةُ الشيطانِ.

36– Imam Ali (a.s.) said, 'The remembrance of Allah is a repellent of Satan.'[Ghurar al-Hikam, no. 5162]

37- رسولُ اللهِ (عَلَيهِ الّسَلامُ): ذِكرُ اللّهِ جَلاءُ الصُّدورِ وطُمأنِينَةُ القُلوبِ.

37– Imam Ali (a.s.) said, 'The remembrance of Allah is a polish for the breasts and a soothing for the hearts.'[Ghurar al-Hikam, no. 5165]

38- رسولُ اللهِ (عَلَيهِ الّسَلامُ): الذِّكرُ يَشرَحُ الصَّدرَ. .

38– Imam Ali (a.s.) said, 'Remembrance [of Allah] expands the breasts.'[Ghurar al-Hikam, no. 835]

Enjoinment of Remembrance of Allah in Certain Situations

الحَثُّ عَلى ذِكرِ اللّهِ في مَواقِفَ

1. When Facing an Enemy

أ ـ عِندَ لِقاءِ العَدُوِّ

39- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إذا لَقِيتُم عَدُوَّكُم في الحَربِ فَأَقِلُّوا الكلامَ وأكثِرُوا ذِكرَ اللّهِ عزّوجلّ. .

39– Imam Ali (a.s.) said, 'When you face your enemy in battle, then lessen your speech and increase in the remembrance of Allah.'[al-Khisal, p. 617, no. 10]

2. When Entering the Market Place

ب ـ عِند دُخولِ الأَسواقِ

40ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): أكثِرُوا ذِكرَ اللّهِ عزّوجلّ إذا دَخَلتُمُ الأسواقَ عِندَ اشتِغالِ الناسِ، فإنّهُ كَفّارةٌ لِلذُّنوبِ وزِيادَةٌ في الحَسَناتِ ، ولاتُكتَبُوا في الغافِلينَ .

40– Imam Ali (a.s.) said, ‘Increase in the remembrance of Allah when you enter the market while people are busy, for verily it will be an expiation of your sins and an increase in good deeds, and you will not be recorded down as being amongst the neglectful ones.’[al–Khisal, p. 614, no. 10]

3. During Distress, When Giving Judgment and When Distributing

ج ـ عند الهَمِّ والحُكمِ والقِسمَةِ

41ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أُذكُرِ اللّهَ عِندَ هَمِّكَ إذا هَمَمتَ، وعِندَ لِسانِكَ إذا حَكَمتَ ، وعِندَ يَدِكَ إذا قَسَمتَ.

41– The Prophet (S) said, ‘Remember Allah during your distress when you are distressed, with your tongue when you give judgment and with your hand when distributing anything.’[Bihar al–Anwar, v. 77, p. 171, no. 7]

4. When in Anger

د ـ عند الغَضَبِ

42ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أوحَى اللّهُ إلى نبيٍّ مِن أنبيائِهِ: ابنَ آدَمَ ، اذكُرنِي عِندَ غَضَبِكَ أذكُرْكَ عِندَ غَضَبِي ، فلا أمحَقُكَ فيمَن أمحَقُ.

42– The Prophet (S) said, ‘Allah revealed to a prophet from among His prophets, ‘O son of Adam, remember Me during your anger and I will remember you during My anger, and I will not destroy you as a result with those whom I destroy.’[Bihar al–Anwar, v. 75, p. 321, no. 50]

5. When Alone and During Pleasures

ه ـ في الخَلَواتِ وعند اللَذّاتِ

43ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): في التَّوراةِ مَكتوبٌ: ... يا موسى ... أُذكُرْني في خَلَواتِكَ وعِندَ سُرورِ لَذَّتِكَ أذكُرْكَ عِندَ غَفَلاتِكَ.

43– Imam al-Baqir (a.s.) said, 'It is written in the Torah: '...O Moses... remember Me in times of loneliness and when enjoying your pleasures and I will remember you in your times of negligence.'[Amali al-Saduq, p. 210, no. 6]

The Reality of the Remembrance [of Allah]

حَقيقَةُ الذِّكرِ

44ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن أطاعَ اللّهَ عزّوجلّ فَقَد ذَكَرَ اللّهَ وإن قَلَّتْ صلاتُهُ وصِيامُهُ وتلاوَتُهُ لِلقرآنِ

44– The Prophet (S) said, 'Whoever obeys Allah has remembered Him, even if his prayers, his fasts and his recitation of the Qur'an are few.'[Bihar al-Anwar, v. 77, p. 86, no. 3]

45ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) ـ في قولِهِ تعالى: «ولَذِكْرُ اللّهِ أَكبَرُ»ـ: ذِكرُ اللّهِ تَعالى عِندَ ما أحَلَّ وحَرَّمَ ..

45– Imam al-Sadiq (a.s.) said, with regard to the verse of Allah: "and the remembrance of Allah is greater", '[It means] Remembering Allah with regards to what He has made lawful and unlawful.'[Nur al-Thaqalayn, v. 4, p. 162, no. 61]

46ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): الذِّكرُ ذِكرانِ: ذِكرٌ خالِصٌ يُوافِقُهُ القَلبُ ، وذِكرٌ صارِفٌ يَنفِي ذِكرَ غَيرِهِ ..

46– Imam al-Sadiq (a.s.) said, 'There are two types of remembrance, a sincere remembrance which is harmonious with the heart, and a mere remembrance which negates the remembrance of anyone other than Allah.'[Bihar al-Anwar, v. 93, p. 159, no. 33]

47ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): اِجعَلْ ذِكرَ اللّهِ مِن أجلِ ذِكرِهِ لكَ ، فإنّهُ ذَكَرَكَ وهُو غَنِيٌّ عنكَ فَذِكرُهُ لكَ أجَلُّ وأشهى وأتَمُّ مِن ذِكرِكَ لَهُ وأسبَقُ ... فَمَن أرادَ أن يَذكرَ اللّهَ تعالى فَلْيَعلَمْ أ نَّهُ ما لَم يَذكُرِ اللّهُ العَبدَ بالتوفيقِ لِذِكرِهِ لا

. يَقدِرُ العَبدُ عَلى ذِكرِهِ

47– Imam al-Sadiq (a.s.) said, ‘Make your remembrance of Allah for the sake of the fact that He remembers you, for verily He remembers you even though He is needless of you, so His remembrance of you is loftier, more desirable and more complete than your remembrance of Him and it supersedes it…so whoever wishes to remember Allah, most High, should know that as long as Allah does not remember His servant in the context of granting him divine succour to remember Him [in the first place], the servant will not be capable of remembering Him.’[Bihar al-Anwar, v. 93, p. 158, no. 33]

48ـ الإمامُ الرِّضا (عَلَيهِ السَّلامُ): مَن ذَكَرَ اللّهَ ولم يَستَبِقْ إلى لِقائهِ فَقَدِ استَهزَأَ بنَفسِهِ

48– Imam Ar-Ridha’ (a.s.) said, ‘Whoever remembers Allah but does not vie to meet Him has mocked himself.’[Bihar al-Anwar, v. 78, p. 357, no. 11]

That Which Brings About Continuous Remembrance [of Allah]

ما يوجِبُ دَوامَ الذِّكرِ

49ـ في حديثِ المعراجِ: يا أحمَدُ ... دُمْ على ذِكري ، فقالَ: يا ربِّ ، وكيفَ أدُومُ على ذِكرِكَ ؟ فقالَ: بالخَلوَةِ عنِ الناسِ ، وبُغضِكَ الحُلوَ والحامِضَ ، وفَراغِ بَطنِكَ وبَيتِكَ مِنَ الدنيا.

49– In the tradition recounting the Prophet (S)’s Ascension to the Heavens (al-mi’araj): ‘O Ahmad… be continuous in My remembrance.’ The Prophet (S) asked, ‘O My Lord, how can I be continuous in Your remembrance?’ He replied, ‘Through seclusion from people, despising the sweet and the sour [of the world], and clearing your stomach and your house of the world.’[Bihar al-Anwar, v. 77, p. 22, no. 6]

50ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): مَن أحَبَّ شيئاً لَهِجَ بِذِكرِهِ

50– Imam Ali (a.s.) said, ‘Whoever loves something is engaged in remembrance of it.’[Ghurar al-Hikam, no. 7851]

Factors that Prevent the Remembrance [of Allah]

مَوانِعُ الذِّكرِ

51ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لَيسَ في المعاصِي أشَدُّ مِن اتِّباعِ الشَّهوَةِ ، فلا تُطِيعُوها فَتَشغَلَكُم عَنِ اللّهِ

51– Imam Ali (a.s.) said, ‘There is nothing worse from amongst the transgressions than submitting to one’s base desires, so do not obey them as they will preoccupy you from [remembering] Allah.’[Ghurar al-Hikam, no. 7520]

52ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): كُلُّ ما ألهى عن ذِكرِ اللّهِ فهو مِن المَيسِرِ

52– Imam Ali (a.s.) said, ‘Anything that distracts you from the remembrance of Allah is classified as gambling.’[Bihar al-Anwar, v. 73, p. 157, no. 2]

53ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): كُلُّ ما ألهى عن ذِكرِ اللّهِ فهو مِن إبليسَ

53– Imam Ali (a.s.) said, ‘Anything that distracts you from the remembrance of Allah is from Iblis [Satan].’[Tanbih al-Khawatir, v. 2, p. 170]

54ـ الإمامُ زينُ العابدينَ (عَلَيهِ الّسَلامُ): إنَّ قَسوَةَ البِطنَةِ وفَترَةَ المَيلَةِ وسُكرَ الشِّبَعِ وغِرَّةَ المُلكِ مِمّا يُثَبِّطُ ويُبطِئُ عَنِ العَمَلِ ويُنسِي الذِّكرَ.

54– Imam Zayn al-Abidin (a.s.) said, ‘Verily filling the stomach, weakness of will, the intoxication of being fully satiated and the delusion of power, all hinder and delay one from the performance [of good deeds] and cause one to forget Allah.’[Bihar al-Anwar, v. 78, p. 129, no. 1]

The Effects of Disregarding the Remembrance [of Allah]

آثارُ الإعراضِ عَنِ الذِّكرِ

55ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن نَسِيَ اللّهَ سبحانَهُ أنساهُ اللّهُ نفسَهُ وأعمى قَلبَهُ

55– Imam Ali (a.s.) said, ‘Whoever forgets Allah, Glory be to Him, Allah makes him forget himself and blinds his heart.’[Ghurar al-Hikam, no. 8875]

Silent Remembrance

الذِّكرُ الخَفِيُّ

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): خيرُ الذِّكرِ الخَفِيُّ56

56– The Prophet (S) said, ‘The best remembrance is the silent type.’[Kanz al–’Ummal, no. 1771]

ـ الإمامُالباقرُ أو الإمامُالصّادقُ(: لايَكتُبُ المَلَكُ إلّا ما يَسمَعُ ، قالَ اللّهُ عزّوجلّ: «وَاذْكُرْ رَبَّكَ في نَفسِكَ»: لا يَعلمُ57 ثوابَ ذلكَ الذِّكرِ في نَفسِ العَبدِ غيرُ اللّهِ تعالى.

57– Imam al–Baqir or Imam al–Sadiq (a.s.) said, ‘The angel only writes down what he hears, but when Allah, Mighty and Exalted, has said, “And remember your Lord within your heart…”, no one knows the reward of that remembrance in the heart of the servant except Allah, most High.’[Bihar al–Anwar, v. 5, p. 322, no. 7]

Repetance

Repetance التَّوبَةِ

Repentance

التَّوبَةِ

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): التَّوبةُ تَجُبُّ ما قَبلَها1

1– The Prophet (S) said, ‘Repentance erases whatever precedes it.’[Mustadrak al–Wasa’il, v. 12, p. 129, no. 13706]

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): التّائبُ مِن الذَّنبِ كَمَنْ لا ذَنْبَ لَهُ2

2– The Prophet (S) said, ‘He who repents for his sin is like one who has no sin.’[Kanz al–’Ummal, no. 10174]

ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): التَّوبَةُ تُطهّرُ القُلوبَ وتَغْسِلُ الذُّنوبَ3

3– Imam Ali (a.s.) said, ‘Repentance purifies the hearts and washes away the sins.’[Ghurar al–Hikam, no. 1355]

The Status Of One Who Repents

مَنزِلةُ التّائِبِ

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ليسَ شَيءٌ أحَبَّ إلى اللّهِمِن مُؤمنٍ تائبٍ أو مُؤمنةٍ تائبةٍ

4– The Prophet (S) said, ‘There is nothing more beloved to Allah than a penitent believer – man or woman.’[Bihar al–Anwar, v. 7, p. 21, no. 15]

5ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): كُلُّ بَني آدمَ خَطّاءٌ، وخَيرُالخَطّائينَ التَّوّابونَ

5– The Prophet (S) said, ‘Every son of Adam is a sinner, but the best of the sinners are the penitent ones.’[al–Durr al–Manthur, v. 1, p. 626]

6ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لَلّهُ أفْرَحُ بتَوبةِ عبدِهِ مِن العَقيمِالوالِدِ، ومِن الضّالِّ الواجِدِ، ومِن الظّمآنِ الوارِدِ.

6– The Prophet (S) said, ‘Allah rejoices for the repentance of His servant more than the barren rejoices for having a child, and more than the lost one who finds his way, and more than the thirsty one who finds water.’[Kanz al–’Ummal, no. 10165]

The Penitent Ones

التّائِبونَ

7ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أمّا عَلامةُ التّائبِ فأربَعةٌ: النَّصيحةُ للّهِ في عَمَلِهِ، وتَرْكُ الباطِلِ، ولُزومُ الحَقِّ، والحِرْصُ على الخَيرِ.

7– The Prophet (S) said, ‘There are four signs to the penitent person: honesty in his work for the sake of Allah, avoiding misdeeds, adhering to what is right, and eagerness for what is good.’[Tuhaf al–’Uqul, no. 20]

8ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ في وَصفِ التّائبينَ ـ :غَرَسُوا أشْجَارَ ذُنوبِهِم نُصْبَ عُيونِهِم وقُلوبِهِم وسَقَوها بمِياهِ النَّدَمِ، فأثْمَرَتْ لهُمُ السَّلامةَ، وأعْقَبَتْهُمُ الرِّضا والكَرامَةَ .

8- Imam Ali (a.s.) said, describing the penitent ones, 'They planted the trees of their sins before their eyes and hearts, and watered them with the water of remorse; thus they produced safety for them and left them with contentment and dignity.'[Bihar al-Anwar, v. 78, p. 72, no. 38]

9ـ الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ) ـ في مُناجاته ـ: واجْعَلْنا مِن الّذينَ ... قَطَعوا أسْتارَ نارِ الشَّهَواتِ بنَضْحِ ماءِ التَّوبَةِ، وغَسَلوا أوْعِيَةَ الجَهلِ بِصَفْوِ ماءِ الحَياةِ .

9- Imam Zayn al-Abidin (a.s.) said in his intimate supplication, 'Place us among those ... who extinguish the fire of desires by shedding the water of repentance, and wash the plates of ignorance with the purity of the water of life.'[Ibid. v. 94, p. 127, no. 19]

The Acceptance of Repentance

قَبولُ التَّوبَةِ

10ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن أُعْطِيَ التَّوبَةَ لَم يُحرَمِ القَبولَ، ومَن أُعْطِيَ الاستِغْفارَ لَم يُحرَمِ المَغفِرَةَ . .

10- Imam Ali (a.s.) said, 'A man who is blessed with repentance will not be deprived of its acceptance, and a man who is blessed with seeking forgiveness will not be deprived of forgiveness.'[Bihar al-Anwar, v. 69, p. 410, no. 124]

When Is Repentance Accepted?

مَتى تُقبَلُ التَّوبَةُ ؟

11ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن تابَ قَبْلَ أنْ يُعايِنَ قَبِلَ اللّهُ تَوبَتَهُ ..

11- The Prophet (S) said, 'A man who repents before he sees [the angel of death], Allah will accept his repentance.'[al-Kafi, v. 2, p. 440, no. 2 al-Kafi]

12ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): إذا بَلَغتِ النّفسُ هذهِ وأهْوى بيَدِهِ إلى حَلْقِهِ ـ لَم يَكُن للعالِمِ تَوبَةٌ، وكانتْ للجاهلِ

تَوبَةٌ.

12- Imam al-Baqir (a.s.) said, 'When the soul reaches this – and pointed at the back of his throat – there will not remain a chance to repent for the knowledgeable man, but there will remain a chance for the ignorant one.'[Ibid. no. 3]

13- الإمامُ الرِّضا (عَلَيهِ السَّلامُ) ـ وقد سُئِلَ عن عِلَّةِ إغْراقِ اللّهِ فِرْعَونَ وقد آمَنَ بِهِ وأقَرَّ بتَوحيدِهِ ـ: لأنَّهُ آمنَ عندَ رُؤيةِ البَأْسِ، والإيمانُ عندَ رُؤيَةِ البَأْسِ غيرُ مَقبولٍ.

13- Imam Ar-Ridha' (a.s.), when he was asked about the reason for Allah's drowning the Pharaoh after he believed in Him and attested to His oneness, replied, 'Because he believed after he saw the wrath [of Allah], and belief at such a time is not accepted.'[Bihar al-Anwar, v. 6, p. 23, no. 25]

Remorse Is Repentance

النَّدَمُ تَوبَةٌ

14- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): النَّدَمُ تَوبَةٌ ..

14- The Prophet (S) said, 'Remorse is repentance.'[Kanz al-'Ummal, no. 10301]

15- الإمامُ عليٌّ (عَلَيهِ السَّلامُ): النَّدَمُ على الخَطيئةِ اسْتِغْفارٌ ..

15- Imam Ali (a.s.) said, 'Remorse for a sin counts as seeking forgiveness.'[Mustadrak al-Wasa'il, v. 12, p. 118, no. 13674]

16- الإمامُ عليٌّ (عَلَيهِ السَّلامُ): نَدمُ القلبِ يُكَفِّرُ الذَّنبَ ..

16- Imam Ali (a.s.) said, 'Remorse of the heart offsets the sin.'[Ibid.]

Appropriate Confession [of One's Sins]

حُسنُ الاعتِرافِ

17ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): عاصٍ يُقِرُّ بذَنبِهِ خَيرٌ مِن مُطيعٍ يَفتَخِرُ بعَمَلِهِ

17- Imam Ali (a.s.) said, 'A sinner who confesses to his sin is better than an obedient man who brags about his deed.'[Ghurar al-Hikam, no. 6334]

18ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): واللّهِ، ما يَنْجو مِن الذَّنْبِ إلّا مَن أقَرَّ بهِ

18- Imam al-Baqir (a.s.) said, 'By Allah! None will be safe from his sin except the one who admits it.'[Bihar al-Anwar, v. 6, p. 36, no. 56]

19ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): لا واللّهِ ما أرادَ اللّهُ تَعالى مِن النّاسِ إلّا خَصْلَتَين: أنْ يُقِرّوا لَهُ بالنِّعَمِ فيَزيدَهُم، وبالذُّنوبِ فَيَغفِرَها لَهُم.

19- Imam al-Baqir (a.s.) said, 'By Allah! Allah wants but two traits to be present in people: to acknowledge His favors so that He may increase them, and to confess their sins so that He may forgive them.'[al-Kafi, v. 2, p. 426, no. 2]

The Pillars Of Repentance

دَعائِمُ التَّوبَةِ

20ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): التَّوبَةُ على أربَعةِ دَعائِمَ: نَدَمٌ بالقَلبِ، واسْتِغفَارٌ باللِّسانِ، وعَملٌ بالجَوارِحِ، وعَزْمٌ أنْ لا يَعودَ.

20- Imam Ali (a.s.) said, 'Repentance stands on four pillars: remorse with the heart, asking for forgiveness with the tongue, work with the limbs, and resolve not to repeat [the offense].'[Bihar al-Anwar, v. 78, p. 81, no. 74]

21ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ) ـ وقد سألَهُ شَيخٌ مِن النَّخَعِ: إنّي لَم أزَلْ والِياً مُنذُ زَمنِ الحَجّاجِ إلى يَومي هذا، فهَلْ لي مِن تَوبةٍ ؟ قالَ: فَسَكتَ، ثُمّ أعَدْتُ علَيهِ، فقالَ ـ: لا، حتّى تُؤَدّيَ إلى كُلِّ ذي حَقٍّ حقَّهُ.

21- Wahab b. 'Abdu Rabbih narrated on the authority of a shaykh from [the tribe of] Nakha'a, who said, 'I said to Abu Ja'afar (a.s.), 'I have been a governor since the time of al-Hajjaj until this very day – is repentance possible for me?' He remained silent. When I repeated the question, he said, 'No, until you compensate everyone for his lost rights.'[al-Kafi, v. 2, p. 331, no. 3]

Types Of Repentance

أنواعُ التَّوبَةِ

22ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أحْدِثْ لكُلِّ ذَنبٍ تَوبَةً ،السِّرُّ بالسِّرِ والعَلانِيَةُ بالعَلانِيَةِ

22- The Prophet (S) said, 'Make a repentance for every sin; public [repentance] for public [sins] and private [repentance] for private [sins].'[Bihar al-Anwar, v. 77, p. 127, no. 33]

Sincere Repentance

التَّوبَةُ النَّصوحُ

23ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ وقد سُئلَ عنِ التَّوبةِالنَّصوحِ ـ: هُو النَّدمُ على الذّنبِ حينَ يَفْرُطُ مِنكَ، فتَسْتَغفِرُ اللّهَ بِنَدامَتِكَ عِند الحافِرِ، ثُمَّ لا تَعودُ إلَيهِ أبَداً.

23- The Prophet (S) said, 'Sincere repentance is remorse for the sin as soon as it slips out from you; then you ask Allah for forgiveness, then you never return to it.'[Kanz al-'Ummal, no. 10302]

24ـ الإمامُ الهاديُّ (عَلَيهِ الّسَلامُ) ـ وقد سُئلَ عنِ التّوبةِ النَّصُوحِ ـ: أنْ يَكونَ الباطِنُ كالظّاهِرِ وأفْضَلَ مِن ذلكَ

24- Imam al-Hadi (a.s.) when he was asked about sincere repentance, said, ' [It is] when the inner self becomes identical to the outer behavior, and even better than it.'[Bihar al-Anwar, v. 6, p. 22, no. 20]

Postponing Repentance

تَأخيرُ التَّوبَةِ

25ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنْ قارَفْتَ سَيّئَةً فعَجّلْ مَحْوَها بالتَّوبةِ. ـ .

25- Imam Ali (a.s.) said, 'If you commit a misdeed, hasten to erase it with repentance.'[Ibid. v. 77, p. 208, no. 1]

26- الإمامُ عليٌّ (عَلَيهِ السّلامُ): مُسَوِّفُ نَفسِهِ بالتَّوبةِ، مِن هُجومِ الأجَلِ على أعظَمِ الخَطَرِ. .

26– Imam Ali (a.s.) said, ‘The one who procrastinates in repenting for himself faces the greatest danger from the [sudden] attack of death.’[Mustadrak al-Wasa’il, v. 12, p. 130, no. 13707]

27- الإمامُ الجوادُ (عَلَيهِ السّلامُ): تأخِيرُ التَّوبةِ اغْتِرارٌ ،وطُولُ التّسْويفِ حَيْرَةٌ.

27– Imam al-Jawad (a.s.) said, ‘Postponing repentance is an illusion, and long procrastination is perplexity.’[Tuhaf al-’Uqul, no. 456]

What Is Easier Than Repentance

الأهوَنُ مِن التَّوبَةِ

28- المسيح (عَلَيهِ السّلامُ): إنَّ مَنلَيس علَيهِ دَيْنٌ مِنالنّاسِ أروَحُ وأقَلُّ هَمّاً مِمَّن علَيهِ الدَّينُ وإنْ أحسَنَ القَضاءَ،وكذلكَ مَن لَم يَعمَلِ الخَطيئةَ أرْوَحُ هَمّاً مِمَّن عَمِلَ الخَطيئَةَ وإنْ أخْلصَ التّوبَةَ وأنابَ.

28– Prophet Jesus (a.s.) said, ‘The man who has no debt to people is more comfortable than the one indebted, even if he repayed his debt; and similarly the man who has not committed any sins is more comfortable than he who has committed sins, even if he has sincerely repented and returned [to the right path].’[Ibid. no. 392]

29- الإمامُ عليٌّ (عَلَيهِ السّلامُ): تَرْكُ الذَّنبِ أهْوَنُ مِن طَلَبِ التَّوبةِ.

29– Imam Ali (a.s.) said, ‘Abandoning sin is easier than asking for forgiveness.’[Bihar al-Anwar, v. 73, p. 364, no. 96]

Allah Conceals The Sin of The Penitent One

سَتر اللّهِ عَلَى التّائِبِ

30- الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن تابَ تابَ اللّهُ علَيهِ ،وأُمِرَتْ جَوارِحُهُ أنْ تَسْتُرَ علَيهِ، وبِقاعُ الأرضِ أنْ تَكْتُمَ علَيهِ،وأُنْسِيَتِ الحَفَظَةُ ما كانتْ تَكتُبُ علَيهِ.

30- Imam Ali (a.s.) said, 'Allah turns mercifully to the one who repents, and his limbs are ordered to keep his secret, and all the places on earth to conceal for him [his sin], and the record-keeping angels to forget whatever they wrote about him.'[Ibid. v. 6, p. 28, no. 32]

Changing Sins Into Good Deeds

تَبديلُ السَّيِّئاتِ حَسَناتٍ

31- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): أوحى اللّهُ عزّ وجلّإلى داوودَ النَّبيِّ على نبيّنا وآلهِ وعلَيهِ السّلامُ: يا داوودُ، إنّ عَبديَ المؤمنَ إذا أذْنَبَ ذَنبا ثُمّ رَجعَ وتابَ مِن ذلكَ الذَّنبِ واستَحيى مِنّي عندَ ذِكْرِهِ غَفَرْتُ لَهُ ، وأنسَيْتُهُ الحَفَظَةَ وأبْدَلْتُهُ الحسَنَةَ، ولا أُبالي وأنا أرْحَمُ الرّاحِمينَ.

31- Imam al-Sadiq (a.s.) narrated, 'Allah, the Exalted, revealed to Prophet David [Prophet David (a.s.) is known in the Arabic tradition as Dawud (ed.)] – peace be upon him and on our Prophet, 'O David! When My believing servant commits a sin and then returns [to Me] and repents for that sin and is ashamed in My presence every time he remembers it, I will forgive him and cause the recording angels to forget it and change it to count as a good deed, and I will not care about it further, for I am the most Merciful.'[Bihar al-Anwar, v. 6, p. 28, no. 30]

Speculating On Allah's Judgment

التَّأَلّي عَلَى اللّهِ

32- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): وَيْلٌ للمُتَأَلّينَ من أُمَّتي، الَّذينَ يقولونَ: فُلانٌ في الجَنّةِ، وفُلانٌ في النّارِ

32- The Prophet (S) said, 'Woe to those who foretell [about Allah's actions] from among my community – those who proclaim that x will go to Paradise, but y will go to the Fire.'[Kanz al-'Ummal, no. 7902]

33- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ رجُلاً قالَ يوما: واللّهِ، لا يَغفِرُاللّهُ لفُلانٍ! فقالَ اللّهُ عزّ وجلّ: مَنْ ذا الّذي تَأَلّى عليَّ أنْ لاأغفِرَ لفُلانٍ؟! فإنّي قد غَفَرتُ لِفُلانٍ، وأحْبَطْتُ عَملَ الثّاني بقولهِ: لا يَغفِرُ اللّهُ لفُلانٍ.

33- The Prophet (S) said, 'A man said one day, 'I swear by Allah that He will not forgive so and so.' Allah, the Exalted, said, 'Who is he to foretell about what I will do – that I will not forgive this man? I indeed have forgiven him and annulled the work of the foretelling man because of his saying, 'Allah will not forgive him.'[Wasa'il al-Shi'ah, v. 11, p. 267, no. 13]

Resentment

Resentment الحِقد

Resentment

ذَمُّ الحِقدِ

1ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : الحِقْدُ اَلْأَمُ العُيوبِ

1- Imam Ali (a.s.) said, ‘Resentment is the basest of defects.’[Ghurar al-Hikam, no. 966]

2ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : الحِقدُ مَثارُ الغَضَبِ

2- Imam Ali (a.s.) said, ‘Resentment is the instigator of anger.’[Ghurar al-Hikam, no. 530]

3ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : الحِقدُ شِيمَةُ الحَسَدةِ

3- Imam Ali (a.s.) said, ‘Resentment is the distinguishing characteristic of the jealous.’[Ghurar al-Hikam, no. 422]

4ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : الحِقدُ نارٌ لا تُطْفَأُ إلّا بالظَّفَرِ

4- Imam Ali (a.s.) said, ‘Resentment is a fire that is only extinguished by triumph [over one’s opponent].’[Ghurar al-Hikam, no. 2203]

5ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : سَبَبُ الفِتَنِ الحِقْدُ . .

5- Imam Ali (a.s.) said, ‘Resentment is the cause of problems.’[Ghurar al-Hikam, no. 5522]

6ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : الحَقودُ مُعذَّبُ النّفسِ ، مُتَضاعَفُ الهَمِّ . .

6- Imam Ali (a.s.) said, ‘The resentful person has a tormented soul and his anxiety is manifold.’[Ghurar

al-Hikam, no. 1962]

7- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : لا مَودَّةَ لِحَقودٍ . .

7- Imam Ali (a.s.) said, 'The resentful person knows no friendship.'[Ghurar al-Hikam, no. 10436]

8- الإمامُ الهاديُّ (عَلَيهِ الّسَلامُ) : العِتابُ خَيرٌ مِن الحِقْدِ . .

8- Imam al-Hadi (a.s.) said, 'Reproof [expressed] is better than resentment [harboured within].'[Bihar al-Anwar, v. 78, p. 369, no. 4]

9- الإمامُ العسكريُّ (عَلَيهِ الّسَلامُ) : أقلُّ النّاسِ راحةً الحَقودُ ..

9- Imam al-'Askari (a.s.) said, 'Among people, the person with the least comfort is the resentful one.'[Tuhaf al-'Uqul, no. 488]

The Believer's Resentment is Short-lived

سُرعةُ ذَهابِ حِقدِ المُؤمِنِ

10- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : المؤمنُ يَحقِدُ مادامَ في مَجلسِهِ ، فإذا قامَ ذهبَ عنهُ الحِقدُ ..

10- Imam al-Sadiq (a.s.) said, 'The believer's resentment lasts as long as he is seated [in an assembly], but as soon as he rises it vanishes.'[Tuhaf al-'Uqul, no. 310]

Responsibility

Responsibility المَسؤولِيَّة

Responsibility

المَسؤولِيَّةُ

1ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): اِتَّقُوا اللّهَ في عِبادِهِ وبِلادِهِ فإنّكُم مَسؤولُونَ حتّى عنِ البِقاعِ والبَهائمِ، أطِيعُوا اللّهَ ولا تَعصُوهُ.

1– Imam Ali (a.s.) said, 'Be careful of your duty to Allah with respect to His people as well as His places, for verily you will be answerable even for the places [you frequented] and the animals. Obey Allah and do not disobey Him.'[Nahjul Balaghah, Sermon 167]

Everyone is Commissioned with Responsibility

كُلُّكُم مَسؤُولٌ!

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ألا كُلُّكُمْ راعٍ وكُلُّكُم مَسؤولٌ عن رَعِيَّتِهِ ، فالأميرُ الذي على الناسِ راعٍ وهُو مَسؤولٌ عن رَعِيَّتِهِ ، والرَّجُلُ راعٍ على أهلِ بَيتِهِ وهُو مَسؤولٌ عَنهُم ، والمَرأةُ راعِيَةٌ على بَيتِ بَعلِها ووُلْدِهِ وهِي مَسؤولَةٌ عَنهُم.

2– The Prophet (S) said, 'Indeed each of you is a shepherd responsible for his own herd. The commander of the people is their shepherd and responsible for his herd, just as a man looks after his household and is responsible for them, and a woman tends to her husband and children and is responsible for them.'[Sahih Muslim, no. 1829]

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): كُلُّ امرِئٍ مَسؤولٌ عمّا مَلَكَتْ يَمِينُهُ وعِيالِهِ..

3– Imam Ali (a.s.) said, 'Every single person is answerable for all that he possesses and all who depend on him.'[Ghurar al-Hikam, no. 7254]

The Answerability of the Hearing, the Sight and the Heart

مَسؤولِيَّةُ السَّمعِ وَالبَصَرِ وَالفُؤادِ

4ـ كتاب من لا يحضره الفقيه: قالَ رجلٌ للصّادِقِ (عَلَيهِ الّسَلامُ): إنّ لي جِيرانا ولَهُم جَوارٍ يَتَغَنَّينَ ويَضرِبن بالعُودِ، فرُبّما دَخَلتُ المَخرَجَ فَأُطِيلُ الجُلُوسَ استِماعا مِنّي لَهُنَّ؟... فقالَ لَهُ الصّادقُ (عَلَيهِ الّسَلامُ): تاللّهِ أنتَ ! أما سَمِعتَ اللّهَ عزّوجلّ يقولُ: «إنَّ السَّمْعَ والبَصَرَ والفُؤادَ كُلُّ أُولئكَ كانَ عنه مَسْؤولاً»؟!

4– It has been narrated in Man La Yahzuruhu al-Faqih that a man once came to Imam al-Sadiq (a.s.) saying, 'I have a neighbour whose slave girls sing and play the lute, and sometimes when I go to the

outhouse I take my time there so I may listen to them…? So Imam al-Sadiq (a.s.) said to him, 'By Allah! Have you not heard the verse of Allah, Mighty and Exalted, [in the Qur'an], ***"Verily the hearing and the sight and the heart, each of those shall be answerable for it"?***![al-Faqih, v. 1, p. 80, no. 177]

Ressurrection

Ressurrection المَعادُ

Resurrection

المَعادُ

1ـ لقمانُ (عَلَيهِ السّلامُ) ـ لِابنِهِ وهُوَ يَعِظُهُ ـ: يا بُنَيَّ، إن تَكُ في شَكٍّ مِنَ المَوتِ فَارفَعْ عَن نَفسِكَ النَّومَ ولَن تَستَطيعَ ذلكَ، وإن كُنتَ في شَكٍّ مِنَ البَعثِ فَارفَعْ عَن نَفسِكَ الانتِباهَ ولَن تَستَطيعَ ذلكَ.

1– Luqman (a.s.) said to his son, exhorting him, 'O my son, if you are in doubt about death, then try to avert yourself from falling asleep and you will not be able to, and if you are in doubt about the Resurrection, then try to avert yourself from waking up and you will not be able to do that either.'[Bihar al-Anwar, v. 7, p. 42, no. 13]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): المَعادُ مِضمارُ العَمَلِ، فمُغتَبِطٌ بِما احتَقَبَ غانِمٌ، ومُبتَئِسٌ بِما فاتَهُ نادِمٌ

2– The Prophet (S) said, '(The Day of) Resurrection will be a field of activity wherein a successful man will be delighted at what he has bagged for himself, and a regretful man will grieve at what he has missed out on.'[A'alam al-Din, p. 341]

3ـ الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ) ـ مِن مَواعِظِهِ ـ: اِعلَمْ يَابنَ آدَمَ أنَّ مِن وَراءِ هذا أعظَمَ وأفظَعَ وأوجَعَ لِلقُلوبِ يَومَ القِيامَةِ، ذلكَ يَومٌ مَجموعٌ لَهُ النّاسُ وذلكَ يَومٌ مَشهودٌ، يَجمَعُ اللّهُ فيهِ الأوَّلينَ والآخِرينَ.

3– Imam Zayn al-Abidin (a.s.) said in one of his exhortations, 'Know O son of Adam that beyond this [life] is something greater, more horrendous and more painful for the hearts – the Day of Resurrection. That is the day when people will be gathered and that will be an eventful day wherein Allah will gather people from the first to the last.'[al-Kafi, v. 8, p. 73, no. 29]

The Drawing Near of the Hour

اِقتِرابُ السّاعَةِ

4ـ الجعفريّات عن رسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): بُعِثتُ أنا والسّاعَةُ كَهاتَينِ ـ وأشارَ بِإصبَعِهِ: السَّبّابَةِ والوُسطى ـ ثُمَّ قالَ: وَالّذي نَفسِي بِيَدِه إنّي لَأجِدُ السّاعةَ بَينَ كِتفَيَّ .

4– The Prophet (S) said, ‘The time between when I was sent down [as a messenger] and the Hour is as these two’, indicating to the space between his index finger and his middle finger. He then continued, ‘By the One who has my soul in His Grasp, verily I find the Hour to be upon me already.’[al-Ja’afariyyat, p. 212]

5ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): أسفَرَتِ السّاعَةُ عَن وَجهِها، وظَهَرَتِ العَلامَةُ لِمُتَوَسِّمِها

5– Imam Ali (a.s.) said, ‘You and the Hour will occur in the same epoch.’[Nahjul Balaghah, Sermon 190]

Allah’s Exclusive Knowledge of the Hour

تَفَرُّدُ اللّهِ بِعِلمِ السّاعَةِ

6ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): قالَ عيسَى بنُ مَريَمَ ’ لِجَبرَئيلَ (عَلَيهِ السّلامُ): مَتى قِيامُ السّاعَةِ ؟ فَانتَفَضَ جَبرَئيلُ انتِفاضَةً أُغمِيَ عَلَيهِ مِنها، فلَمّا أفاقَ قالَ: يا روحَ اللّهِ، ما المَسؤولُ أعلَمُ بِها مِنَ السّائلِ، ولَهُ مَن فِي السَّماواتِ والأرضِ، لا تَأتيكُم إلّا بَغتَةً.

6– Imam al-Sadiq (a.s.) narrated, ‘Jesus son of Mary (a.s.) asked Gabriel (a.s.), ‘When will the Hour come’ upon which Gabriel started to tremble so severely that he fainted from it. When he came to his senses, he said, ‘O Spirit of Allah, the questioned one does not know that any more than the questioner does. To Him belongs all that is in the heavens and the earth, and it [the Hour] will take you all by surprise.’[Qasas al-Anbiy’a’, p. 271, no. 346]

The Day of Rising [from the Graves]

يَومُ الخُروجِ

7ـ الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ): أشَدُّ ساعاتِ ابنِ آدَمَ ثَلاثُ ساعاتٍ: السّاعَةُ الّتي يُعايِنُ فيها مَلَكَ المَوتِ، والسّاعَةُ الّتي يَقومُ فيها مِن قَبرِهِ، والسّاعَةُ الّتي يَقِفُ فيها بَينَ يَدَيِ اللّهِ تَبارَكَ وتَعالى .

7– Imam Zayn al–Abidin (a.s.) said, ‘Man’s worst hours are three in number the hour wherein he will see the angel of death with his own eyes, the hour when he will rise up from his grave, and the hour when he will stand before Allah, Blessed and most High.’ [al–Khisal, p. 119, no. 108]

The Description of the [Day of] Congregation

صِفَةُ المَحشَرِ

8ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): يَموتُ الرَّجُلُ عَلى ما عاشَ عَلَيهِ، ويُحشَرُ عَلى ما ماتَ عَلَيهِ. .

8– The Prophet (S) said, ‘Man will die in the state that he has lived, and will be raised in the same state that he died.’[Tanbih al–Khawatir, v. 2, p. 133]

9ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): المَيِّتُ يُبعَثُ فى ثِيابِهِ الَّتى يَموتُ فيها. .

9– The Prophet (S) said, ‘Verily you will meet your Lord barefooted, naked and uncircumcised.’[al–Targhib wa al–Tarh?b, v. 4, p. 384, no. 11]

10ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): كُلُّ مَن وَرَدَ القِيامَةَ عَطشانٌ. .

10– The Prophet (S) said, ‘Everyone on the Day of Judgment will be thirsty.’[Kanz al–’Ummal, no. 38938]

11ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): اِسمَعْ ياذَا الغَفلَةِ والتَّصريفِ مِن ذي الوَعظِ والتَّعريفِ، جُعِلَ يَومُ الحَشرِ يَومَ العَرضِ والسُّؤالِ والحِباءِ والنَّكالِ، يَومَ تُقلَبُ إلَيهِ أعمالُ الأنامِ، وتُحصى فيهِ جَميعُ الآثامِ، يَومَ تَذوبُ مِنَ النُّفوسِ أحداقُ عُيونِها، وتَضَعُ الحَوامِلُ ما في بُطونِها.

11– Imam Ali (a.s.) said, ‘Listen O negligent and fickle one to someone who exhorts and expounds. The Day of Resurrection has been made a day of exposition, questioning, bestowal and exemplary punishment. It is the day when men’s deeds will be upturned, and all sins will be computed, when people’s pupils will melt with grief and expectant women will deliver what they carry in their wombs.’[Amali al–Tusi, p. 653, no. 1353]

12ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): وذلكَ يَومُ يَجمَعُ اللّهُ فيهِ الأوَّلينَ والآخِرينَ لِنِقاشِ الحِسابِ وجَزاءِ الأعمالِ، خُضوعاً قِياماً، قَد ألجَمَهُمُ العَرَقُ، ورَجَفَت بِهِمُ الأرضُ، فَأحسَنُهُم حالاً مَن وَجَدَ لِقَدَمَيهِ مَوضِعاً، ولِنَفَسِهِ مُتَّسَعاً!

12– Imam Ali (a.s.) said, ‘And that is the day when Allah will gather all people from the first to the last, standing in subjugation in order to discuss the account [of their deeds] and the recompense for their actions. They will be bridled with their own sweat while the earth trembles under them. Those amongst them in the best state will be those who manage to find a stable place for their feet to stand and an open space for them to breathe!’ [Nahjul Balaghah, Sermon 102]

The Godwary People on the Day of Resurrection

المُتَّقونَ فِي القِيامَةِ

13ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ في قولِهِ تعالى: «يَومَ نَحشُرُ المُتَّقينَ إلَى الرَّحْمنِ وَفْداً» ـ: إنَّ الوَفدَ لا يَكونونَ إلّا رُكباناً، أُولئكَ رِجالٌ اتَّقَوا اللّهَ فأحَبَّهُمُ اللّهُ وَاختَصَّهُم ورَضِيَ أعمالَهُم، فسَمّاهُمُ المُتَّقينَ.

13– The Prophet (S), with regards to Allah’s verse “The Day We shall gather the Godwary toward the All-beneficent, as incoming guests”[Qur’ an 1985], said, ‘Verily these incoming guests will only enter mounted. They are the men who were wary of their duty to Allah, so Allah loved them, distinguished them and is well-pleased with their deeds, and has therefore named them the Godwary.’[al-Kafi, v. 8, p. 95, no. 69]

The Guilty Ones on the Day of Resurrection

المُجرِمونَ فِي القِيامَةِ

14ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): مَن لَقِيَ المُسلِمينَ بِوَجهَينِ ولِسانَينِ، جاءَ يَومَ القِيامَةِ ولَهُ لِسانانِ مِن نارٍ

14– Imam al-Sadiq (a.s.) said, ‘He who meets his fellow Muslims two-facedly and hypocritically [lit. having two-tongues] will be raised on the Day of Resurrection with two tongues of Fire.’[Thawab al-A’amal, p. 319, no. 1]

15ـ . ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): مَن أكَلَ مِن مالِ أخيهِ ظُلما ولَم يَرُدَّهُ عَلَيهِ، أكَلَ جَذوَةً مِنَ النّارِ يَومَ القِيامَةِ

15– Imam al-Sadiq (a.s.) said, ‘Whoever wrongfully consumes his fellow brother’s property and does not

return it to him will be made to devour a burning log of fire on the Day of Resurrection.'[Thawab al-A'amal, p. 322, no. 8]

16- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): مَن قَرَأَ القُرآنَ لِيَأكُلَ بِهِ النّاسَ جاءَ يَومَ القِيامَةِ ووَجهُه عَظمٌ لا لَحمَ فيهِ. .

16- Imam al-Sadiq (a.s.) said, 'Whoever recites the Qur' an in order to deceive people thereby will be raised on the Day of Resurrection with a bony face without any flesh therein.'[Thawab al-A'amal, p. 329, no. 1]

17- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إنَّ المُتَكَبِّرينَ يُجعَلونَ فيصُوَرِ الذَّرِّ يَتَوَطَّؤهُمُ النّاسُ حَتّى يَفرُغَ اللّهُ مِنَ الحِسابِ. .

17- Imam al-Sadiq (a.s.) said, 'Verily the proud ones will be transformed into tiny particles that people will trample underfoot until Allah finishes the account.'[al-Kafi, v. 2, p. 311, no. 11]

18- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إذا كانَ يومَ القِيامَةِ نادى مُنادٍ: أينَ الصَّدودُ لِأولِيائي ؟ فيَقومُ قَومٌ لَيسَ عَلى وُجوهِهِم لَحمٌ، فيُقالُ: هؤلاءِ الّذينَ آذَوُا المُؤمِنينَ ونَصَبوا لَهُم وعانَدوهُم وعَنَّفوهُم في دِينِهِم، ثُمَّ يُؤمَرُ بِهِم إلى جَهَنَّمَ.

18- Imam al-Sadiq (a.s.) said, 'When the Day of Resurrection comes, a caller will announce [on Allah's behalf], 'Where are those who obstructed My friends' and a group of people with no flesh on their faces will stand, and it will be said of them, 'These are the people who troubled the believers, who declared enmity towards them, who opposed them and treated them harshly because of their religion.' Then they will be ordered into Hell.'[Thawab al-A'amal, p. 351, no. 2]

The Book of Deeds

كِتابُ الأعمالِ

19- الإمامُ الباقرُ (عَلَيهِ السّلامُ) - في قَولِه تَعالى: «وَكُلَّ إنْسانٍ أَلْزَمْناهُ طائرَهُ في عُنُقِه» -: يَقولُ: خَيرُهُ وشَرُّهُ مَعَهُ حَيثُ كانَ، لا يَستَطيعُ فِراقَهُ حَتّى يُعطى كِتابَهُ يَومَ القِيامَةِ بِما عَمِلَ.

19- Imam al-Baqir (a.s.), with regards to Allah's verse "We have attached every person's omen to his neck", said, 'The good and the evil he has done is with him wherever he is, and he cannot separate them until he is given his book about his deeds on the Day of Resurrection.'[Tafsir al-Qummi, v. 2, p. 17]

20ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) ـ في قولِهِ تَعالى ـ: «اِقْرَأْ كِتابَكَ كَفى بِنَفْسِكَ اليَومَ» ـ: يُذَكَّرُ العَبدُ جَميعَ ما عَمِلَ وما كُتِبَ عَلَيهِ؛كأنَّهُ فَعَلَهُ تِلكَ السّاعَةِ، فلِذلكَ قالوا: «يا وَيْلَتَنا ما لِهذا الكِتابِ لا يُغادِرُ صَغيرَةً وَلا كَبيرَةً إلّا أحْصاها»؟!

20– Imam al-Sadiq (a.s.), with regards to Allah's verse 'Read your book! Today your soul suffices as your own reckoner', said, 'The servant will be reminded of everything that he had done and that was recorded against him, as if he had done it that very hour, and because of that they will say, ***"Woe to us! What a book this is! It omits nothing, big or small, without enumerating it!"*** [***Qur'an 18:49***]– [Tafsir al-'Aayyashi, v. 2, p. 328, no. 35]

21ـ تفسير العيّاشي عن الإمام الصّادقِ (عَلَيهِ الّسَلامُ): إذا كانَ يَومُ القِيامَةِ دُفِعَ إلَى الإنسانِ كِتابُه، ثُمَّ قيلَ لَهُ: اقرَأهُ. [قالَ الرّاوي: قُلتُ: فيَعرِفُ ما فيهِ ؟ فقالَ: إنَّهُ يَذكُرُهُ فَما مِن لَحظَةٍ ولا كَلِمَةٍ ولا نَقْلِ قَدَمٍ ولا شَيءٍ فَعَلَهُ إلّا ذَكَرَهُ؛كأنَّهُ فَعَلَهُ تِلكَ السّاعَةَ، فلِذلكَ قالوا: «يا وَيْلَتَنا ما لِهذا الكِتابِ لا يُغادِرُ صَغيرَةً وَلا كَبيرَةً إلّا أحْصاها».

21– Imam al-Sadiq (a.s.) said, 'When the Day of Resurrection comes, man will be handed his book and told, 'Read it.' [The reporter of the tradition then asked him], 'And will he know what is in it' to which he replied, 'Verily he will remember it. There will not remain a single moment, a single word, a single footstep or anything that he did which he will not remember, as if he had done it that very hour. And this is why they will say, "Woe to us! What a book this is! It omits nothing, big or small, without enumerating it." [Tafsir al-'Aayyashi, no. 34]

The People of the Right Hand and of the Left Hand

أصحابُ اليَمينِ والشمال

22ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إنَّ اللّهَ تَبارَكَ وتَعالى إذا أرادَ أن يُحاسِبَ المُؤمِنَ أعطاهُ كِتابَهُ بِيَمينِه وحاسَبَهُ فيما بَينَهُ وبَينَهُ، فيَقولُ: عَبدي، فَعَلتَ كَذا وكَذا وعَمِلتَ كَذا وكَذا ! فيَقولُ: نَعَم يا رَبِّ قَد فَعَلتُ ذلكَ، فيَقولُ: قَد غَفَرتُها لَكَ وأبدَلتُها حَسَناتٍ، فيَقولُ النّاسُ: سُبحانَ اللّهِ أما كانَ لِهذا العَبدِ سَيِّئَةٌ واحِدَةٌ ؟!

وهُوَ قَولُ اللّهِ عَزَّوجلَّ: «فَأَمّا مَن أُوتِيَ كِتابَهُ بِيَمينِهِ فَسَوْفَ يُحاسَبُ حِساباً يَسيراً وَيَنْقَلِبُ إلى أهْلِهِ مَسروراً».

22– Imam al-Sadiq (a.s.) said, 'Verily when Allah, Blessed and most High, will wish to deal with the believer's account, He will give him his book in his right hand and will then take him to account for all that is between him and Himself, and will say, 'My servant, you have committed such and such and have done such and such!' and he will reply, 'Yes, my Lord, I have done that.' And Allah will say, 'I have forgiven you for them and have transformed them into good deeds', so people will ask, 'Glory be to

Allah, did this man not have a single evil deed!' and this is the purport of Allah's verse ***"Then as for him who is given his record in his right hand, he shall soon receive an easy reckoning, and he will return to his folks joyfully"*** [***Qur' an 84: 7-9***].[al-Zuhd li al-Husayn b. Sa'aid, p. 92, no. 246]

23- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إنَّ اللّهَ تَبارَكَ وتَعالى ... إذا أرادَ بِعَبدٍ شَرّاً حاسَبَهُ عَلى رُؤوسِ النّاسِ، وبَكَّتَهُ، وأعطاهُ كِتابَهُ بِشِمالِهِ، وهُوَ قَولُ اللّهِ عَزَّوجلَّ: «وَأمّا مَنْ أُوتِيَ كِتابَهُ وَراءَ ظَهْرِهِ فَسَوْفَ يَدْعو ثُبورا وَيَصْلى سَعيرا إنّهُ كانَ في أهْلِهِ مَسروراً».

23– Imam al-Sadiq (a.s.) said, 'Verily when Allah, Blessed and most High, wishes to requite his servant with evil [as a result of his deeds], He will take him to account for them in front of everyone, and will reduce him to tears [on account of the proofs against him], and will give him his book in his left hand, and this is the purport of Allah's verse ***"But as for him who is given his record from behind his back, he will pray for annihilation, and he will enter the Blaze. Indeed he used to be joyful among his folk"*** [***Qur' an 84: 10-13***] [al-Zuhd li al-Husayn b. Sa'aid, p. 92, no. 246]

Retreat in the Mosque (i'tikaf)

Retreat in the Mosque (i'tikaf) الاعتِكافُ

Retreat in the Mosque

الاعتِكافُ

1- كنز العمّال: كانَ [النَّبِيُّ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ)] إذا كانَ مُقيماً اعتَكَفَ العَشرَ الأواخِرَ مِن رَمَضانَ ، وإذا سافَرَ اعتَكَفَ مِنَ العامِ المُقبِلِ عِشرينَ.

1– Anas narrated 'The Prophet (S), if he was in town, would retreat in the mosque the last ten nights of the month of Ramadhan, and if he was travelling, would retreat in the mosque twenty nights the following year.' [Kanz al-'Ummal, no. 18091]

2- كتاب من لا يحضره الفقيه عن مَيمون بن مِهرانَ: كُنتُ جالِساً عِندَ الحَسَنِ ابنِ عَلِيٍّ ' فأتاهُ رَجُلٌ فقالَ لَهُ: يَابنَ رَسولِ اللّهِ ، إنَّ فُلاناً لَهُ عَلَيَّ مالٌ ويُريدُ أن يَحبِسَني ، فقالَ: وَاللّهِ ما عِندي مالٌ فأقضِيَ عَنكَ . قالَ: فَكَلِّمْهُ ، قالَ: فلَبِسَ (عَلَيهِ الّسَلامُ) نَعلَهُ ، فقُلتُ لَهُ: يَابنَ رَسولِ اللّهِ ، أنَسِيتَ اعتِكافَكَ ؟ فقالَ لَهُ: لَم أنسَ ، ولكِنّي سَمِعتُ أبي (عَلَيهِ الّسَلامُ) يُحَدِّثُ عَن (جَدّي) رَسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) أنَّهُ قالَ: مَن سَعى في حاجَةِ أخيهِ المُسلِمِ فَكَأنَّما عَبَدَ

اللّهَ عَزَّوجلَّ تِسعَةَ آلافِ سَنَةٍ ، صائماً نَهارَهُ ، قائماً لَيلَهُ.

2– Maymun b. Mihran narrated ‘I was once sitting in the presence of al-Hasan b. Ali (a.s.) when a man came to him, saying, ‘O son of the Prophet of Allah, verily x is claiming money from me that I owe him and wants to arrest me.’ So he replied, ‘By Allah, I do not have money to pay your debt on your behalf.’ So he asked, ‘Then talk to him.’ So he (a.s.) put on his sandals, whereupon I asked him, ‘O son of the Prophet of Allah, have you forgotten the fact that you are in a state of retreat’ So he replied, ‘No, I have not forgotten, but I have heard my father (S) narrating on the authority of my grandfather, the Prophet of Allah (S) that he had said, ‘He who strives to fulfil a fellow Muslim brother’s need is as if he has worshipped Allah, Mighty and Exalted, for nine thousand years, fasting during the day and standing in prayer at night.’ [al-Faqih, v. 2, p. 189, no. 2108]

3ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): كانَ رَسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) إذا كانَ العَشرُ الأواخِرُ [يَعني مِن رَمَضانَ]اعتَكَفَ في المَسجِدِ ، وضُرِبَت لَهُ قُبَّةٌ مِن شَعرٍ ، وشَمَّرَ الميزَرَ وطَوى فِراشَهُ.

3– Imam al-Sadiq (a.s.) said, ‘The Prophet (S) used to retreat in the mosque the last ten nights [of Ramadhan], when a tent of fur would be pitched for him, and he would roll up the skirting and lay out his bedding.’ [al-Tahdhib, v. 4, p. 287, no. 869]

4ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): لاَ اعتِكافَ إلّا في مَسجِدِ جَماعَةٍ قَد صَلّى فيهِ إمامُ عَدلٍ بِصَلاةِ جَماعَةٍ

4– Imam al-Sadiq (a.s.) said, ‘Retreat can only be in a congregational mosque wherein the congregational prayer is led by a just imam.’ [al-Kafi, v. 4, p. 176, no. 1]

The Reward

The Reward الثَّواب

The Reward

الثَّواب

1ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ثَوابُ عَمَلِكَ أفضَلُ مِن عَمَلِكَ

1- Imam Ali (a.s.) said, 'The reward for your work is better than your work itself.'[Ghurar al-Hikam, no. 4688]

2ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ثوَابُ الآخِرَةِ يُنْسي مَشَقَّةَ الدُّنيا

2- Imam Ali (a.s.) said, 'The reward of the Hereafter causes one to forget the toil of this world.'[Ibid. no. 4692]

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنَّ اللّهَ سُبحانَهُ وَضَعَ الثّوابَ على طاعَتِهِ والعِقابَ على مَعصِيَتِهِ ذِيادَةً لِعبادِهِ عَن نِقْمَتِهِ، وحِياشَةً لَهُم إلى جَنَّتِهِ.

3- Imam Ali (a.s.) said, 'Allah, the Exalted, decreed reward for obeying Him and chastisement for disobeying Him, in order to protect His servants against His wrath and to herd them to His Paradise.'[Nahjul Balaghah, Saying 368]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ثَوابُ العَملِ على قَدْرِ المَشَقَّةِ فيهِ

4- Imam Ali (a.s.) said, 'The reward for any work is proportionate to the toil of performing it.'[Ghurar al-Hikam, no. 4690]

The Greatest Reward

أعظَمُ المَثوبَةِ

5ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنَّ أعظَمَ المَثوبَةِ مَثوبَةُ الإنْصافِ

5- Imam Ali (a.s.) said, 'The greatest reward is the reward [dealt] by fairness.'[Ibid. no. 3387]

6ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ثَوابُ الجهادِ أعظَمُ الثَّوابِ . .

6- Imam Ali (a.s.) said, 'The reward for jihad is the greatest reward.'[Ibid. no. 4695]

7ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): شَيْئان لا يُوزَنُ ثَوابُهُما: العَفوُ، والعَدلُ

7– Imam Ali (a.s.) said, ‘There are two things the reward for which is beyond measure: pardon and justice.’[Ibid. no. 5769]

A Man Who Hears About The Reward For A Particular Action

مَن بَلَغَهُ ثَوابٌ عَلى عَمَلٍ

8- الإمامُ الباقرُ (عَلَيهِ السّلامُ): مَن بَلَغَهُ ثَوابٌ مِن اللّه ِ على عَمل، فعَمِلَ ذلكَ العَملَ الْتِماسَذلكَ الثَّوابِ أُوتِيَهُ وإنْ لَم يَكُنِ الحَديثُ كَما بَلَغَهُ.

8– Imam al–Baqir (a.s.) said, ‘If a man hears about Allah’s reward for a particular action, and subsequently performs it in order to attain that reward, he will receive it – even if the actual report was contrary to what he had heard.’[al–Kafi, v. 2, p. 87, no. 2]

Riches

Riches الغِنى

Riches and Rebellion

الغِنى وَالطُّغيانُ

1- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ الشَّيطانَ قالَ: لن يَنجُوَ مِنّي الغَنِيُّ مِن إحدى ثلاث: إمّا أن أُزَيِّنَهُ في عَينِهِ فَيَمنَعَهُ مِن حَقِّهِ، وإمّا أن أُسَهِّلَ علَيهِ سبيلَهُ فَيُنفِقَهُ في غيرِ حَقِّهِ، وإمّا أن أُحَبِّبَهُ إلَيهِ فَيَكسِبَهُ بغيرِ حَقِّهِ.

1– The Prophet (S) said, ‘Verily Satan says, ‘The rich man is not safe from me in either one of three situations: either I embellish his riches in his eyes such that he deprives it to whoever has a right to it, or I facilitate its way so that he squanders it in the wrong place; or I make it so beloved to him that he earns it unlawfully.’[Kanz al–’Ummal, no. 16677]

2- الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ في صفةِ أعجَبِ ما فِي الإنسانِ وهُو القَلبُ ـ: إن أفادَ مالاً أطغاهُ الغِنى، وإن أصابَتهُ مُصيبَةٌ فَضَحَهُ الجَزَعُ.

2– Imam Ali (a.s.), in his description of the most wonderful thing in man, which is the heart, said, ‘If it comes across riches, freedom from need makes it rebellious. If calamity befalls it, it is humbled by anguish.’[Nahjul Balaghah, Saying 108]

3ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): جاءَ رجُلٌ مُوسِرٌ إلى رسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) نَقِيُّ الثَّوبِ فَجَلَسَ إلى رسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ)، فجاءَ رَجُلٌ مُعسِرٌ دَرِنُ الثَّوبِ فَجَلَسَ إلى جَنبِ المُوسِرِ، فَقَبَضَ المُوسِرُ ثيابَهُ مِن تَحتِ فَخِذَيهِ، فقالَ لَهُ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أخِفتَ أن يَمَسَّكَ مِن فَقرِهِ شَيءٌ ؟! قالَ: لا، قالَ: فَخِفتَ أن يُصيبَهُ مِن غِناكَ شَيءٌ؟! قالَ: لا، قالَ: فَخِفتَ أن يُوَسِّخَ ثِيابَكَ ؟! قالَ: لا، قالَ: فما حَمَلَكَ على ما صَنَعتَ ؟ فقالَ: يا رسولَ اللّهِ، إنَّ لي قَرينا يُزَيِّنُ لي كُلَّ قَبيحٍ، ويُقَبِّحُ لي كُلَّ حَسَنٍ، وقد جَعَلتُ لَهُ نِصفَ مالي! فقالَ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) للمُعسِرِ: أتَقبَلُ ؟ قالَ: لا، فقالَ لَهُ الرَّجُلُ: ولِمَ ؟! قالَ: أخافُ أن يَدخُلَني ما دَخَلَكَ!

3– Imam al-Sadiq (a.s.) narrated, ‘A rich man, clad in a clean robe, once came to the Prophet (S) and sat near the Prophet (S). Then a poor man clad in dirty clothes came and sat next to the rich man, at which the rich man grabbed his clothes from under his thighs. So the Prophet (S) asked him, ‘Do you fear that some of his poverty will rub off onto you?!’ so he replied, ‘No.’ Then he asked, ‘Then perhaps you fear that some of your riches will fall upon him?!’ to which he replied, ‘No.’ So he asked, ‘Then do you fear that he will make your clothes dirty?!’ to which he again replied no. So the Prophet (S) asked him, ‘Then what made you do what you just did?’ to which he replied [remorsefully], ‘O Prophet of Allah, verily I have an associate [i.e. Satan] who embellishes every ugly act to me, and who makes every good act appear ugly to me. Indeed I will give him [the poor man] half my wealth!’ So the Prophet (S) asked the poor man, ‘Do you accept it?’ and he replied, ‘No’, so the rich man exclaimed, ‘But why not?!’ so he replied, ‘I fear that the same thing that has affected him will affect me!’[al-Kafi, v. 2, p. 262, no. 11]

Riches and Godwariness

الغِنى وَالتَّقوى

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): نِعمَ العَونُ على تَقوَى اللّهِ تَعالى الغِنى

4– The Prophet (S) said, ‘What a good aid riches can be to Godwariness.’[Mustadrak al-Wasa’il, v. 13, p. 15, no. 14598]

5ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): سَلُوا اللّهَ الغِنى فِي الدّنيا والعافِيَةَ، وفي الآخِرَةِ المَغفِرَةَ والجَنَّةَ

5– Imam al-Sadiq (a.s.) said, ‘Ask Allah for riches and vitality in this world’s life, and ask him for forgiveness and Paradise for the life hereafter.’[al-Kafi, v. 5, p. 71, no. 4]

The Real Meaning of Being Rich

تَفسيرُ الغِنى

6ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): لا كَنزَ أغنى مِن القَناعَةِ . .

6– Imam Ali (a.s.) said, ‘There is no treasure more precious than contentment.’[Nahjul Balaghah, Saying 371]

7ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): لا غِنى كالعَقلِ . .

7– Imam Ali (a.s.) said, ‘There is no wealth like the intellect.’[Nahjul Balaghah, Saying 54]

8ـ الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ): أظهِرِ اليَأسَ مِن الناسِ ؛ فإنَّ ذلكَ هُو الغِنى . .

8– Imam Zayn al-Abidin (a.s.) said, ‘Show your despair of people [and their possessions], for verily that is true wealth.’[Amali al-Mufid, p. 183, no. 6]

9ـ الإمامُ الهاديُّ (عَلَيهِ السّلامُ): الغِنى قِلَّةُ تَمَنّيكَ والرِّضا بما يَكفِيكَ . الفَقرُ شَرَهُ النّفسِ وشِدَّةُ القُنُوطِ . .

9– Imam al-Hadi (a.s.) said, ‘[Truly] Being rich is to wish for little and to be content with whatever suffices you, and [true] poverty is the voracity of the soul [for more] and severe despondence.’[al-Durra al-Bahira, p. 41]

The Greatest of Riches

أعظَمُ الغِنى

10ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن أرادَ أن يَكونَ أغنَى الناسِ فَلْيَكُنْ بما في يَدِ اللّهِ أوثَقَ مِنهُ بما في يَدِ غَيرِهِ .

10– The Prophet (S) said, ‘He who wishes to be the richest of people should be more trusting of what is in Allah’s Hands than what is in others’ hands.’[al-Kafi, v. 2, p. 139, no. 8]

11ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): اِستَغنُوا عنِ الناسِ ولو بشَوصِ السِّواكِ

11– The Prophet (S) said, ‘Be free from need of people, even for a toothpick.’[Kanz al-’Ummal, no. 7156]

12ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): خَيرُ الغِنى غِنَى النفسِ

12– The Prophet (S) said, ‘The best of riches is richness of the soul [i.e. its being needless of everyone but Allah].’[Amali al-Saduq, p. 394, no. 1]

13ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَنِ استَغنى باللّهِ افتَقَرَ الناسُ إلَيهِ

13– Imam Ali (a.s.) said, ‘He who is needless of all but Allah is himself needed by people.’[Kashf al-Ghamma, v. 3, p. 137]

14ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الغِنَى الأكبَرُ اليَأسُ عَمّا في أيدِي الناسِ

14– Imam Ali (a.s.) said, ‘The greatest of riches is to despair of [obtaining] what other people possess.’[Nahjul Balaghah, Saying 342]

15ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنَّ أغنَى الغِنَى العَقلُ، وأكبَرَ الفَقرِ الحُمقُ

15– Imam Ali (a.s.) said, ‘Verily the most affluent of riches is intellect, and the worst poverty is stupidity.’[Nahjul Balaghah, Saying 38]

16ـ . . الإمامُ الباقرُ (أ) و الإمامُ الصّادقُ ’: مَن قَنِعَ بما رَزَقَهُ اللّهُ فهُو مِن أغنَى الناسِ

16– Imam al-Baqir and Imam al-Sadiq (a.s.) said, ‘He who is content with whatever sustenance Allah has provided him is the richest of people.’[al-Kafi, v. 2, p. 139, no. 9]

17ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مَن رُزِقَ ثلاثاً نالَ ثلاثاً وهُو الغِنَى الأكبَرُ: القَناعَةُ بما أُعطِيَ، واليَأسُ مِمّا في أيدِي الناسِ، وتَركُ الفُضولِ .

17– Imam al-Sadiq (a.s.) said, ‘Whoever has been granted three things, receives three other things in addition, and this is the greatest wealth: contentment with what one has been given, despair of other

people's possessions, and abandonment of all that is superfluous.'[Tuhaf al-'Uqul, no. 318]

The Key to Affluence

مِفتاحُ الغِنى

18ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مِفتاحُ الغِنَى اليَقينُ. .

18– Imam Ali (a.s.) said, 'The key to affluence is conviction.'[Bihar al-Anwar, v. 78, p. 9, no. 65]

19ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): لا يكونُ غَنيّاً حتّى يكونَ عَفيفاً. .

19– Imam Ali (a.s.) said, 'One cannot be rich unless one has self-restraint.'[Bihar al-Anwar, v. 78, p. 8, no. 64]

20ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن أصبَحَ والآخِرَةُ هَمُّهُ استَغنى بغَيرِ مالٍ، واستَأنَسَ بغَيرِ أهلٍ، وعَزَّ بغَيرِ عَشيرَةٍ.

20– Imam Ali (a.s.) said, 'He who wakes up in the morning concerned about his Hereafter is enriched without the need for riches, finds solace without the need for family, and is honoured without the need for a clan.'[Amali al-Tusi, p. 580, no. 1198]

21ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): إنَّ أهلَ التَّقوى هُمُ الأغنياءُ، أغناهُمُ القَليلُ مِن الدنيا فَمَؤونَتُهُم يَسيرَةٌ.

21– Imam al-Baqir (a.s.) said, 'Verily the Godwary people are the richest, and they have been enriched by their possession of very little so that their provisions [on their journey to the Hereafter] are very light.'[Tuhaf al-'Uqul, no. 287]

The Rich People who's Reward Will Be Doubled

مَن يُضاعَفُ لَهُ الأجرُ مِنَ الأغنِياءِ

22ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ لَمّا ذَكَرَ رجُلٌ عندَهُ الأغنياءَ ووَقَعَ فيهِم ـ: اُسكُتْ ! فإنَّ الغَنيَّ إذا كانَ وَصُولاً لِرَحِمِهِ بارّاً بِإخوانِهِ، أضعَفَ اللّهُ لَهُ الأجرَ ضِعفَينِ ؛ لأنَّ اللّهَ يقولُ: «وما أموالُكُم ولا أولادُكُم بالّتي تُقَرِّبُكُم عِندَنا زُلْفى إلّا مَن آمَنَ وعَمِلَ صالِحاً فأُولئكَ لَهُم جَزاءُ الضِّعْفِ بِما عَمِلُوا وهُمْ في الغُرُفاتِ آمِنونَ ». الآية.

22– Imam al-Sadiq (a.s.), when a man mentioned the rich people in his presence, defaming them, replied, ‘Be quiet! For verily if the rich man maintains relations with his kin and does good to his fellow brothers [with the aid of his riches], Allah doubles his reward for him, for Allah has said, “It is not your wealth, nor your children, that will bring you close to Us in nearness, except those who have faith and act righteously. It is they for whom there will be a twofold reward for what they did, and they will be secure in lofty abodes.”[Tafsir al-Qummi, v. 2, p. 203]

The Rich People’s Responsibility for the Poor People’s Hunger

مَسؤولِيَّةُ الأغنِياءِ عَن جوعِ الفُقَراءِ

23ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): إنّ اللّهَ سبحانَهُ فَرَضَ في أموالِ الأغنياءِ أقواتَ الفُقَراءِ، فما جاعَ فَقيرٌ إلّا بما مُتِّعَ بهِ غَنيٌّ، واللّهُ تعالى سائلُهُم عن ذلكَ .

23– Imam Ali (a.s.) said, ‘Verily Allah, Glory be to Him, allotted the food provisions of the poor within the wealth of the rich, so no poor man goes hungry except as a result of what a rich man has denied him, and Allah, most High, will question him about that.’[Nahjul Balaghah, Saying 328]

24ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): إنَّ اللّهَ فَرَضَ علَى الأغنياءِ في أموالِهِم بقَدْرِ ما يَكفِي فُقَراءَهُم، وإن جاعُوا وعَرُوا وجَهَدُوا فَبِمَنعِ الأغنياءِ، وحَقٌّ علَى اللّهِ أن يُحاسِبَهُم يَومَ القِيامَةِ ويُعذِّبَهُم عليهِ.

24– Imam Ali (a.s.) said, ‘Verily Allah allotted to the rich their wealth in proportion to what would also suffice the poor from among them, so if they go hungry or are naked or exhausted, it is only because of the rich people’s deprivation of them. And Allah has a right to take them to account for it on the Day of Resurrection and to punish them for it.’[Kanz al-’Ummal, no. 16840]

25ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): لا وِزرَ أعظَمُ مِن وِزرِ غَنيٍّ مَنَعَ المُحتاجَ

25– Imam Ali (a.s.) said, ‘There is no burden greater than the burden that a rich person carries for depriving the needy.’[Ghurar al-Hikam, no. 10738]

Righteousness

Righteousness البِرّ

Righteousness

الحَثُّ عَلَى البِرّ

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا يَزيدُ في العُمرِ إلّا البِرُّ1

1– The Prophet (S) said, ‘Nothing increases lifespan except righteousness.’[Bihar al–Anwar, v. 77, p. 166, no. 3]

ـ . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ أسْرَعَ الخيرِ ثواباً البِرُّ، وإنَّ أسْرَعَ الشَّرِّ عِقاباً البَغْيُ2 . .

2– The Prophet (S) said, ‘The good deed to be rewarded the fastest is righteousness, and the evil deed to be punished the fastest is aggression.’[al–Khisal, p. 100, no. 81]

ـ . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ثلاثٌ مِن أبوابِ البِرِّ: سَخاءُ النَّفْسِ، وطِيبُ الكلامِ، والصَّبرُ علَى الأذى3 . .

3– The Prophet (S) said, ‘Three things represent righteousness: liberality from one’s self, kind words, and endurance of harm.’[Tuhaf al–’Uqul, no. 8]

ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): أربعٌ مُن كُنوزِ البِرِّ: كِتْمانُ الحاجةِ، وكِتْمانُ الصَّدقةِ، وكِتْمانُ الوَجَعِ، وكِتْمانُ المُصيبةِ4 . .

4– Imam al–Baqir (a.s.) said, ‘Four things are among the treasures of righteousness: concealing one’s need, concealing one’s charity, concealing one’s pain, and the concealment of catastrophe [befalling oneself].’[Ibid. no. 295]

The Sign of a Righteous Person

علاَمةُ البارّ

5ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أمّا علاَمةُ البارِّ فعَشرَةٌ: يُحِبُّ في اللّه، ويُبْغِضُ في اللّه، ويُصاحِبُ في اللّه، ويُفارِقُ في اللّه، ويَغْضَبُ في اللّه، ويَرْضى في اللّه، ويَعملُ للّه، ويَطلُبُ إلَيهِ، ويَخْشَعُ للّه خائفاً مَخُوفاً طاهِراً مُخْلِصاً مُسْتَحْيِياً مُراقِباً، ويُحْسِنُ في اللّه.

5– The Prophet (S) said, ‘There are ten signs of a righteous person: he loves for the sake of Allah, hates for the sake of Allah, befriends for the sake of Allah, abandons for the sake of Allah. He becomes angry for the sake of Allah, becomes pleased for the sake of Allah, works for the sake of Allah, beseeches Allah, submits to Allah – fearing Him, awed [by others], pure, sincere, bashful, and watchful – and acts kindly for the sake of Allah.’[Ibid. no. 21]

Complete Righteousness

تَمامُ البِرِّ

6ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): تَمامُ البِرِّ أن تَعملَ في السِّرِّ عَملَ العَلانِيَةِ

6– The Prophet (S) said, ‘Complete righteousness means that you do in secret what is usually done in public.’[Kanz al–’Ummal, no. 5265]

The Rights

The Rights الحُقوق

The Rights of Allah, Most High

حُقوقُ اللّهِ تَعالى

1 ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إنّ حُقوقَ اللّهِ جَلَّ ثَناؤُه أعْظَمُ مِن أنْ يَقومَ بِها العِبادُ ، وإنّ نِعَمَ اللّهِ أكْثَرُ مِن أنْ يُحْصيَها العِبادُ ، ولكنْ أمْسُوا وأصْبِحوا تائِبينَ.

1– The Prophet (S) said, ‘Truly the rights of Allah, exalted be His praise, are too great to be fulfilled by His servants, and verily the bounties of Allah are too great to be estimated by the servants; but [the least they can do is to] repent to Him morning and night.’[Makarim al–Akhlaq, v. 2, p. 365, no. 2661]

2 ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : ... لكنَّهُ سبحانَهُ جَعَلَ حقَّهُ على العِبادِ أنْ يُطيعوهُ ، وجَعلَ جَزاءهُم علَيهِ مُضاعَفَةَ الثَّوابِ تَفَضُّلاً مِنهُ.

2– Imam Ali (a.s.) said, 'Allah, glory be to Him, has made it His right upon people to obey Him, and has made its requital for them an increase in their reward [for acts of obedience] out of His Grace.'[Nahjul Balaghah, Sermon 216]

Giving Priority to the Rights of People

تَقديمُ حَقِّ النّاسِ

3 ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : جَعلَ اللّهُ سبحانَهُ حُقوقَ عِبادِهِ مُقَدِّمَةً لحُقوقِهِ ، فمَن قامَ بحُقوقِ عِبادِ اللّهِ كانَ ذلكَ مُؤَدّياً إلى القِيامِ بحُقوقِ اللّهِ.

3– Imam Ali (a.s.) said, 'Allah, glory be to Him, has made the rights of the people the prelude to His rights; therefore, he who fulfils the rights of Allah's servants ends up fulfilling Allah's rights.'[Ghurar al–Hikam, no. 4780]

The Greatest of Rights

أعظَمُ الحُقوقِ

4 ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : وأعظَمُ ما افْتَرضَ [اللّهُ] سبحانَهُ مِن تلكَ الحُقوقِ : حقُّ الوالي على الرَّعِيَّةِ ، وحقُّ الرَّعِيَّةِ على الوالي.

4– Imam Ali (a.s.) said, 'The greatest of those rights that He, glory be to Him, has made obligatory are the right of the ruler upon the subjects, and the right of the subjects upon the ruler.'[Nahjul Balaghah, Sermon 216]

The Ruler (The Sultan)

The Ruler (The Sultan) السُّلطان

Associating with A Tyrannical Ruler

إيّاكم ومُخالَطَةَ السُّلطانِ الجائِرِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إيّاكُم ومُخالَطَةَ السُّلطانِ فإنّهُ ذَهابُ الدّينِ ، وإيّاكُم ومَعُونَتَهُ فإنّكُم لا تَحمَدُونَ أمرَهُ.

1– The Prophet (S) said, 'Beware of associating with the [unjust] ruler for verily it causes faith to depart. And beware of assisting him for indeed you do not approve of his rule.'[Bihar al-Anwar, v. 10, p. 368, no. 7]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن لَزِمَ السُّلطانَ أُفتُتِنَ ، وما يَزدادُ مِنَ السُّلطانِ قُرباً إلّا ازدادَ مِنَ اللّهِ بُعداً

2– The Prophet (S) said, 'Whoever adheres to the ruler will be tempted away from the right course, and the closer one gets to the ruler the further away one is from Allah.'[Bihar al-Anwar, v. 75, p. 371, no. 13]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إيّاكُم وأبوابَ السُّلطانِ وحَواشِيَها؛ فإنَّ أقرَبَكُم مِن أبوابِ السُّلطانِ وحَواشِيها أبعَدُكم مِنَ اللّهِ عَزَّوجلَّ، ومَن آثَرَ السُّلطانَ على اللّهِ عَزَّوجلَّ أذهَبَ اللّهُ عَنهُ الوَرَعَ وجَعَلَهُ حَيرانَ.

3– The Prophet (S) said, 'Beware of [going near] the ruler's gates and the retinue guarding them, for verily the nearest of you to the gates and retinue of the ruler is the farthest away from Allah, Mighty and Exalted. And whoever chooses the ruler over Allah, Mighty and Exalted, Allah will strip away his piety and will render him bewildered.'[Bihar al-Anwar, p. 372, no. 19]

4ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): صاحِبُ السُّلطانِ كَراكِبِ الأسَدِ، يُغبَطُ بمَوقِعِهِ ، وهُو أعلَمُ بِمَوضِعِهِ

4– Imam Ali (a.s.) said, 'The one who associates with the ruler is like one who rides a lion – he is envied for his [high] position, and yet only he best knows his [unstable] situation.'[Nahjul Balaghah, Saying 263]

5ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): باعِدِ السُّلطانَ لِتَأمَنَ خُدَعَ الشَّيطانِ. .

5– Imam Ali (a.s.) said, 'Keep away from the sultan in order to be safe from the deception of Satan.'[Bihar al-Anwar, v. 77, p. 215, no. 1]

Subservience to a Tyrannical Ruler

الخُضوعِ لِلسُّلطانِ الجائِرِ

6ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن خَفَّ لِسُلطانٍ جائرٍ في حاجَةٍ كانَ قَرِينَهُ في النارِ. .

6– The Prophet (S) said, 'Whoever yields to a tyrannical ruler in any matter will be his companion in the Fire.'[Bihar al–Anwar, v. 76, p. 360, no. 30]

7ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن مَدَحَ سُلطانا جائرا وتَخَفَّفَ وتَضَعضَعَ لَهُ طَمَعاً فيهِ ، كانَ قَرِينَهُ إلى النارِ

7– The Prophet (S) said, 'Whoever praises a tyrannical ruler, succumbs to him or humbles himself in front of him in a bid to secure his pleasure, will accompany him to the Fire.'[Amali al–Saduq, p. 347, no. 1]

8ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): أيُّما مُؤمِنٍ خَضَعَ لِصاحِبِ سلطانٍ أو مَن يُخالِفُهُ على دِينِهِ طَلَباً لِما في يَدَيهِ، أخمَلَهُ اللّهُ ومَقَتَهُ علَيهِ ووَكَلَهُ إلَيهِ ، فإن هُو غَلَبَ عَلى شَيءٍ مِن دُنياهُ وصارَ في يَدِهِ مِنهُ شَيءٌ ، نَزَعَ اللّهُ البَرَكَةَ مِنهُ.

8– Imam al–Sadiq (a.s.) said, 'Any believer who is subservient to the ruler or any of his entourage, going against his faith in his bid to secure the worldly things that the ruler has in his grasp, Allah will reduce him to obscurity, render him odious to him [the ruler] and will relegate him to the ruler. And whatever he manages to acquire and possess of the worldly things, Allah will strip them of their benediction.'[Bihar al–Anwar, v. 75, p. 371, no. 15]

The Virtue of a Just Ruler

فَضلُ السُّلطانِ العادِلِ

9ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): السُّلطانُ العادِلُ المُتَواضِعُ ظِلُّ اللّهِ ورُمحُهُ في الأرضِ

9– The Prophet (S) said, 'The just and humble ruler is Allah's Shade and His Lance on this earth.'[Kanz al–'Ummal, no. 14589]

10ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): السُّلطانُ وَزَعَةُ اللّهِ في أرضِهِ

10– Imam Ali (a.s.) said, 'The [just] ruler is Allah's lifeguard on His earth.'[Nahjul Balaghah, Saying 332]

11ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): إنَّ في سلطانِ اللّهِ عِصمَةً لِأمرِكُم، فَأعطُوهُ طاعَتَكُم غَيرَ مُلَوَّمَةٍ (مُتَلَوِّمِينَ) ولا مُستَكرَهٍ بها ، واللّهِ لَتَفعَلُنَّ أو لَيَنقُلَنَّ اللّهُ عَنكُم سلطانَ الإسلامِ ، ثُمَّ لا يَنقُلُهُ إلَيكُم أبداً حتّى يَأرِزَ الأمرُ إلى غَيرِكُم .

11– Imam Ali (a.s.) said, 'Verily the ruler in the way of Allah safeguards your affairs, so offer him such obedience as is neither blameworthy nor reluctant. By Allah, you must do so else Allah will take away the rule of Islam from you, never to return it to you thereafter until it settles with others.'[Bihar al–Anwar, Sermon 169]

Greeting of Peace (Salam)

Greeting of Peace (Salam) السَّلام

The Greeting Between Muslims

تَحِيَّةُ المُسلِمينَ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): السَّلامُ تَحِيَّةٌ لِمِلَّتِنا،وأمانٌ لِذِمَّتِنا

1– The Prophet (S) said, 'The salutation of peace is the greeting towards members of our own creed, and an extension of safety towards people of other creeds living in Muslim lands.'[Kanz al–'Ummal, no. 25242]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ أبخَلَ الناسِ مَن بَخِلَ بِالسلامِ

2– The Prophet (S) said, 'The most miserly of all people is he who withholds his greeting.'[Amali al–Tusi, p. 89, no. 136]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أفشِ السلامَ يَكثُر خَيرُ بَيتِكَ

3– The Prophet (S) said, 'Spread peace around and the good within your own house will increase.'[al–Khisal, p. 181, no. 246]

4ـ . . الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): إنَّ اللّهَ يُحِبُّ إطعامَ الطَّعامِ ، وإفشاءَ السَّلامِ

4– Imam al-Baqir (a.s.) said, 'Verily Allah loves the feeding of food [to others] and the spreading of peace.'[al-Mahasin, v. 2, p. 143, no. 1371]

5ـ . . الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): السَّلامُ قَبلَ الكلامِ

5– Imam al-Sadiq (a.s.) said, 'The greeting of peace comes before speech.'[Jami'a al-Akhbar, p. 231, no. 596]

6ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): عن آبائه (عَلَيهِمُ الّسَلام): قالَ رسولُاللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن بَدَأَ بِالكَلامِ قَبلَ السلامِ فلا تُجِيبُوهُ . وقالَ (عَلَيهِ الّسَلامُ): لا تَدعُ إلى طَعامِكَ أحَداً حتّى يُسَلِّمَ.

6– Imam al-Sadiq (a.s.) narrated from his forefathers (a.s.) that the Prophet (S) said, 'Do not answer the one who begins to talk before having greeted you with peace', and he (S) also said, 'Do not allow anybody to partake of your food until they have greeted with peace.'[al-Khisal, p. 19, no. 67]

Initiating the Salutation

الابتِداءِ بِالسَّلامِ

7ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ أولَى الناسِ بِاللّهِ وبرسولِهِ مَن بَدَأَ بِالسلامِ

7– The Prophet (S) said, 'Verily the nearest people to Allah and His Messenger are those who initiate the greeting of peace.'[Bihar al-Anwar, v. 76, p. 12, no. 50]

8ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): البادِئُ بِالسلامِ بَرِيءٌ مِنَ الكِبرِ

8– The Prophet (S) said, 'The initiator of the greeting is not prone to arrogance.'[Kanz al-'Ummal, no. 25265]

9ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): السلامُ سَبعونَ حَسَنَةً ، تِسعَةٌ وسِتُّونَ لِلمُبتَدي وواحِدَةٌ لِلرّادِّ

9– Imam Ali (a.s.) said, 'The greeting is rewarded the worth of seventy good deeds, sixty-nine of which are rewarded to the initiator and one to the reciprocator [of the greeting].'[Bihar al-Anwar, v. 76, p. 11,

no. 46]

Greeting Upon Entering One's House

التَّسليمِ عِندَ دُخولِ البَيتِ

10ـ . ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إذا دَخَلَ أحَدُكُم بَيتَهُ فَلْيُسَلِّمْ ؛ فإنَّهُ يَنزِلُهُ البَرَكَةُ ، وتُؤنِسُهُ الملائكةُ

10– The Prophet (S) said, 'When anyone of you enters his own house, he should greet with peace, for verily it brings down benediction, and angels come to keep him company.'[Bihar al–Anwar, v. 76, p. 7, no. 25]

The Obligation of Returning a Greeting

وُجوبُ رَدِّ السَّلامِ

11ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): السلامُ تَطَوُّعٌ ، والرَّدُّ فَريضَةٌ

11– The Prophet (S) said, 'Greeting with peace is a voluntary act whereas returning it is an obligation.'[Kanz al–'Ummal, no. 25294]

The Etiquette of Greeting

أدَبُ السَّلامِ

12ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): يُسَلِّمُ الصغيرُ عَلى الكبيرِ، ويُسَلِّمُ الواحِدُ على الاثنَينِ، ويُسَلِّمُ القَليلُ على الكثيرِ ، ويُسَلِّمُ الراكِبُ على الماشي ، ويُسَلِّمُ المارُّ على القائمِ ، ويُسَلِّمُ القائمُ على القاعِدِ.

12– The Prophet (S) said, 'The young should greet the old, a single individual should greet two together, the fewer number of people should greet the larger number, the person on horseback should greet the one on foot, the person walking should greet the one standing, and the person standing should greet the one sitting.'[Kanz al–'Ummal, no. 25321]

13ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): خَمسٌ لا أدَعُهُنَّ حَتّى المَماتِ: ... والتَّسليمُ على الصِّبيانِ لِتَكونَ سُنَّةً مِن

بَعدي.

13– The Prophet (S) said, 'There are five things that I will never leave until death: … and greeting the young, in order that it may remain a practice after me.'[Bihar al–Anwar, v. 76, p. 10, no. 38]

14ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): لا تُسَلِّمُوا على اليَهُودِ ، ولا على النَّصارى ، ولا على المَجُوسِ ، ولا عَبَدَةِ الأوثانِ، ولا على مَوائدِ شُرّابِ الخَمرِ ، ولا على صاحِبِ الشَّطرَنجِ والنَّردِ ، ولا على المُخَنَّثِ ، ولا على الشاعِرِ الذي يَقذِفُ المُحصَناتِ ، ولا على المُصَلّي؛ وذلكَ لأنَّ المُصَلّيَ لايَستَطيعُ أن يَرُدَّ السلامَ ، لأنَّ التَّسليمَ مِنَ المُسَلِّمِ تَطَوُّعٌ والرَّدَّ علَيهِ فَريضَةٌ ، ولا على آكِلِ الرِّبا ، ولا على رَجُلٍ جالِسٍ على غائطٍ، ولا على الّذي في الحَمّامِ ، ولا على الفاسِقِ المُعلِنِ بِفِسقِهِ.

14– Imam al–Baqir (a.s.) said, 'Do not extend the greeting of peace to the Jews, nor to the Christians, nor the Magians, nor the idolaters, nor to those who drink alcohol, nor to chess and dice players, nor to an effeminate person, nor to a poet who slanders chaste women of fornication, and nor to someone performing his prayer – and that is because the person praying cannot return the greeting, for verily the initiation of the greeting on the part of the greeter is voluntary whereas returning the greeting is obligatory. Nor [greet] the usurer, nor someone who is sitting in the lavatory, nor someone taking a bath, and nor an outrightly corrupt person who openly commits immoral acts.'[Bihar al–Anwar, p. 9, no. 35]

15ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): كانَ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) يُسَلِّمُ عَلَى النِّساءِ ويَرُدُدْنَ علَيهِ ، وكانَ أميرُ المؤمنينَ (عَلَيهِ الّسَلامُ) يُسَلِّمُ على النِّساءِ ، وكانَ يَكرَهُ أن يُسَلِّمَ على الشّابَّةِ مِنهُنَّ ، ويقولُ: أتَخَوَّفُ أن يُعجِبَني صَوتُها فَيَدخُلَ عَلَيَّ أكثَرُ ممّا طَلَبتُ مِنَ الأجرِ .

15– Imam al–Sadiq (a.s.) narrated, 'The Prophet (S) used to greet women and they used to return his greeting. The Commander of the Faithful (a.s.) also used to greet women, but he used to dislike greeting young [unmarried] girls and used to say, 'I fear lest their voices may be pleasing to me, whence I would end up with more [consequence] than the reward I anticipated [from the greeting].'[al–Kafi, v. 5, p. 535, no. 3]

Satan

الشَّيطان Satan

The Lesson to Be Learned From How Allah Dealt With Satan

الاعتِبارُ بِما فَعَلَ اللّهُ بِإبليسَ

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): فاعتَبِرُوا بما كانَ مِن فِعلِ اللّهِ بِإبليسَ ؛ إذ أحبَطَ عَمَلَهُ الطَّويلَ وجَهدَهُ الجَهِيدَ1 (الجميلَ) وكانَ قد عَبَدَ اللّهَ سِتَّةَ آلافِ سَنَةٍ ، لايُدرى أمِن سِني الدُّنيا أم مِن سِني الآخِرَةِ عن كِبْرِ ساعَةٍ واحِدَةٍ.

1– Imam Ali (a.s.) said, 'So take a lesson from how Allah dealt with Iblis [Satan], when He thwarted his great works and his extensive efforts [because of the vanity of a single moment] even though he had been worshipping Allah for six thousand years, each hour of which was so long that it is not known whether they were years by the reckoning of this world or the next.'[Nahjul Balaghah, Sermon 192]

الاستِعاذَةُ بِاللّهِ مِنَ الشَّيطانِ

Seeking Refuge in Allah from Satan

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أحمَدُ اللّهَ وأستَعِينُهُ على مَداحِرِ الشَّيطانِ ومَزاجِرِهِ (مَزاحِرِهِ) ، والاعتِصامِ مِن حَبائِلِهِ2 ومَخاتِلِهِ.

2– Imam Ali (a.s.) said, 'I praise Allah and seek His aid against the acts that led to Satan's banishment and his eviction, and [I seek] His protection from his snares and his deceitful ways.'[Nahjul Balaghah, Sermon 151]

Satan's Enmity Towards Man

عَداوَةُ الشَّيطانِ لِلإنسانِ

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): اِحذَرُوا عَدوّاً نَفَذَ في الصُّدورِ خَفِيّاً ، ونَفَثَ في الآذانِ نَجِيّاً3

3– Imam Ali (a.s.) said, 'Be on your guard against the enemy who covertly penetrates into your hearts and secretly whispers into your ears.'[Ghurar al-Hikam, no. 2633]

ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): لقد نَصَبَ إبليسُ حَبائلَهُ في دارِ الغُرورِ ، فما يَقصِدُ فيها إلّا أولِياءَنا4

4– Imam al-Sadiq (a.s.) said, 'Iblis [Satan] lays out his traps in the Abode of Delusion, intending to ensnare none but our friends [i.e. lovers of the ahl al-bayt].'[Tuhaf al-'Uqul, no. 301]

5ـ الإمامُ الكاظمُ (عَلَيهِ السّلامُ) ـ لمّا سُئلَ عن أوجَبِ الأعداءِ مُجاهَدةً ـ: أقرَبُهم إلَيكَ وأعداهُم لَكَ... ومَن يُحَرِّضُ أعداءَكَ علَيكَ ، وهُو إبليسُ.

5– Imam al-Kazim (a.s.) was once asked who one's archenemy is that one must fight, to which he replied, 'It is he who is closest to you and yet harbours the most enmity towards you ... and he who provokes all your enemies against you, and he is Iblis [Satan].'[Tuhaf al-'Uqul, no. 399]

Caution Against Satan's Temptations

التَّحذيرُ مِن فِتَنِ الشَّيطانِ

6ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): الفِتَنُ ثلاثٌ: حُبُّ النِّساءِ وهُو سَيفُ الشَّيطانِ ، وشُربُ الخَمرِ وهُو فَخُّ الشَّيطانِ ، وحُبُّ الدِّينارِ والدِّرهَمِ وهُو سَهمُ الشَّيطانِ .

6– Imam Ali (a.s.) said, 'There are three types of temptation: the love of women, which Satan uses as his sword; drinking wine, which Satan uses as his snare; and love of the dinar and the dirham [symbols of wealth], which Satan uses as his arrow.'[al-Khisal, p. 113, no. 91]

Satan Worshippers

عَبَدَةُ الشَّيطانِ

7ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ في ذَمِّ أتباعِ الشَّيطانِ ـ: اِتَّخَذُوا الشَّيطانَ لِأمرِهِم مِلاكاً، واتَّخَذَهُم لَهُ أشراكاً، فَباضَ وفَرَّخَ في صُدُورِهِم ، وَدَبَّ ودَرَجَ في حُجُورِهِم ، فَنَظَرَ بِأعيُنِهِم ، ونَطَقَ بِألسِنَتِهِم ، فَرَكِبَ بِهِمُ الزَّلَلَ ، وزَيَّنَ لَهُمُ الخَطَلَ ، فِعلَ مَن قد شَرِكَهُ الشَّيطانُ في سُلطانِهِ ، ونَطَقَ بالباطِلِ عَلى لِسانِهِ.

7– Imam Ali (a.s.) said, condemning those who follow Satan, 'They have taken Satan as the controller of their affairs, and he has in turn adopted them as his partners. He has laid eggs and hatched them in their bosoms, and creeps and crawls onto their laps, until he sees through their eyes and speaks with their tongues. Thus does he lead them to commit errors and glamorizes their own foolish deeds to them, like the act of one whom Satan has made partner in his domain, speaking lies through his tongue.'[Nahjul Balaghah, Sermon 7]

Satan's Allurements

غَواياتُ الشَّيطانِ

8ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ لكميل بن زياد ـ: يا كُمَيلُ ، إنَّ إبليسَ لا يَعِدُ عن نفسِهِ ، وإنّما يَعِدُ عن رَبِّهِ لِيَحمِلَهُم على مَعصِيَتِهِ فَيُوَرِّطَهُم .

8– Imam Ali (a.s.) said, 'O Kumayl! Verily Iblis [Satan] does not threaten them in his own name, rather he threatens them in Allah's name in order to cause them to disobey Him, and thus does he entangle them in difficulties.'[Basharat al-Mustafa, p. 27]

9ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): الشَّيطانُ مُوَكَّلٌ به [أي بالعَبدِ]يُزَيِّنُ لَهُ المَعصيَةَ لِيَركَبَها ، ويُمَنِّيهِ التَّوبَةَ لِيُسَوِّفَها . .

9– Imam Ali (a.s.) said, 'Satan takes charge of him [the servant] and glamorizes the sin to him in order that he commit it, and makes him indulge false hopes of forgiveness in order that he delay it.'[Nahjul Balaghah, Sermon 64]

10ـ الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ) ـ في دعائِهِ ـ: فلَولا أنَّ الشَّيطانَ يَختَدِعُهُم عَن طاعَتِكَ ما عَصاكَ عاصٍ ، ولَولا أ نّهُ صَوَّرَ لَهُمُ الباطِلَ في مِثالِ الحَقِّ ما ضَلَّ عَن طَرِيقِكَ ضالٌّ.

10– Imam Zayn al-Abidin (a.s.) said in one of his supplications, 'Were it not for the fact that Satan misleads them from Your obedience, no disobeyer would have ever disobeyed You, and were it not for the fact that he portrays falsehood to them in the likeness of truth, no strayer would have ever strayed from Your path.'[al-Sahifat al-Sajjadiyya, supplication 37, line 144]

11ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): يقولُ إبليسُ لِجُنُودِهِ: ألقُوا بَينَهُمُ الحَسَدَ والبَغيَ ؛ فإنّهُما يَعدِلانِ عِندَ اللّهِ الشِّركَ

11– Imam al-Sadiq (a.s.) said, 'Iblis [Satan] addresses his troops saying, 'Sow jealousy and dissention between them, for verily these are tantamount to polytheism in the sight of Allah.'[al-Kafi, v. 2, p. 327, no. 2]

That Which Renders One Immune From Satan

ما يَعصِمُ مِنَ الشَّيطانِ

12ـ . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أكثِرِ الدُّعاءَ تَسلَمْ مِن سَورَةِ الشَّيطانِ

12– Imam Ali (a.s.) said, 'Increase in your supplication and you will be secure from Satan's force.'[Bihar al–Anwar, v. 78, p. 9, no. 64]

13ـ . الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): تَحَرَّزْ مِن إبليسَ بالخَوفِ الصادِقِ

13– Imam al–Baqir (a.s.) said, 'Guard yourself against Iblis [Satan] with true dread.'[Bihar al–Anwar, p. 164, no. 1]

14ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): قالَ إبليسُ: خَمسَةٌ ليسَ لي فيهِنَّ حِيلَةٌ وسائرُ الناسِ في قَبضَتي: مَنِ اعتَصَمَ بِاللّهِ عن نيّةٍ صادِقَةٍ واتَّكَلَ علَيهِ في جَميعِ أُمُورِهِ ، ومَن كَثُرَ تَسبيحُهُ في لَيلِهِ ونَهارِهِ ، ومَن رَضِيَ لأخِيهِ المؤمِنِ بما يَرضاهُ لنفسِهِ ، ومَن لَم يَجزَعْ على المُصيبةِ حينَ تُصِيبُهُ ، ومَن رَضِيَ بما قَسَمَ اللّهُ لَهُ ولَم يَهتَمَّ لِرِزقِهِ .

14– Imam al–Sadiq (a.s.) said, 'Iblis [Satan] said, 'There are five types of people against whom I have no stratagem, whilst I have the rest of people firmly in my grasp: he who clings fast to Allah with a true intention and relies solely on Him in all his affairs, he who is in constant and abundant glorification of Allah day and night, he who pleases for his brother in faith whatever he pleases for himself, he who does not feel anxious about an affliction when it befalls him, and he who is satisfied with whatever Allah has allotted to him and does not worry about his sustenance.'[al–Khisal, p. 285, no. 37]

That Which Brings One Under Satan's Authority

ما يُسَلِّطُ الشَّيطانَ

15ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): بَينَما موسى (عَلَيهِ الّسَلامُ) جالِساً إذ أقبَلَ إبليسُ... قالَ موسى: فَأخبِرْني بالذَّنبِ الذي إذا أذنَبَهُ ابنُ آدَمَ استَحوَذتَ علَيهِ . قالَ: إذا أعجَبَتهُ نَفسُهُ ، واستَكثَرَ عَمَلَهُ ، وصَغُرَ في عَينِهِ ذَنبُهُ.

15– The Prophet (S) narrated, 'Moses (a.s.) was once sitting down when Iblis [Satan] approached him ... Moses asked him, 'So inform me about the sin which if the son of Adam were to commit would give you mastery over him.' He replied, 'When he feels proud of himself [for a particular action], and continues to perform that action, deeming his sin insignificant.'[al–Kafi, v. 2, p. 314, no. 8]

16ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مُجالَسَةُ أهلِ الهَوى مَنساةٌ للإيمانِ ومَحضَرَةٌ للشَّيطانِ

16– Imam Ali (a.s.) said, 'Sitting in the company of people who are driven by their base desires is the key to obliviousness of one's faith and is the very seat of Satan's presence.'[Nahjul Balaghah, Sermon 86]

18ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): ليسَ لِإبليسَ جُندٌ أشَدَّ مِنَ النِّساءِ والغَضَبِ

17– Imam al-Sadiq (a.s.) said, 'Satan's strongest forces are [mobilized through] women and anger.'[Tuhaf al-'Uqul, no. 363]

Satisfaction with Allah's Divine Decree

Satisfaction with Allah's Divine Decree الرِّضاءُ بِالقَضاءِ

Satisfaction

الرِّضا

1ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): نِعمَ القَرينُ الرِّضا

1– Imam Ali (a.s.) said, 'What an excellent companion satisfaction is.'[Nahjul Balaghah, Saying 4]

2ـ الإمامُ الحسنُ (عَلَيهِ الّسَلامُ): مَنِ اتَّكَلَ على حُسنِ الاختِيارِ مِنَ اللّهِ ، لَم يَتَمَنَّ أ نّهُ في غَيرِ الحالِ التي اختارَها اللّهُ لَهُ.

2– Imam al-Hasan (a.s.) said, 'He who trusts whatever Allah has chosen for him to be good, will never wish to be in any situation other than what Allah has chosen for him to be in.'[Bihar al-Anwar, v. 78, p. 106, no. 6]

3ـ الإمامُ الحسنُ (عَلَيهِ الّسَلامُ): كيفَ يكونُ المؤمنُ مؤمنا وهو يَسخَطُ قِسمَهُ ويُحَقِّرُ مَنزِلَتَهُ والحاكِمُ عليهِ اللّهُ؟!

3– Imam al-Hasan (a.s.) said, 'How can a believer call himself a believer if he is dissatisfied with his lot in life and despises his current circumstances when Allah is the authority above him.'[Bihar al-Anwar, v. 43, p. 351, no. 25]

4ـ الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ): أعلى دَرَجةِ الزُّهدِ أدنى دَرَجةِ الوَرَعِ ، وأعلى دَرَجةِ الوَرَعِ أدنى دَرَجةِ اليَقينِ، وأعلى دَرَجةِ اليَقينِ أدنى دَرَجةِ الرِّضا.

4– Imam Zayn al-Abidin (a.s.) said, 'The highest degree of asceticism is equivalent to the lowest degree of piety. And the highest degree of piety is equivalent to the lowest degree of certainty. And the highest degrees of certainty are equivalent to the lowest degrees of ultimate satisfaction (with Allah).'[al-Kafi, v. 2, p. 128, no. 4]

5ـ الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ): الرِّضا بمَكروهِ القَضاءِ مِن أعلى دَرَجاتِ اليَقينِ

5– Imam Zayn al-Abidin (a.s.) said, 'Satisfaction with adversities is one of the highest stages of certainty.'[al-Tamhis,p. 60, no. 131]

6ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): لَم يَكُن رسولُاللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) يقولُ لِشَيءٍ قد مَضى: لَو كانَ غَيرَهُ

6– Imam al-Sadiq (a.s.) said, 'The Prophet (S) never used to utter the words 'if only...' with regards to something that had happened in the past.'[Bihar al-Anwar, v. 71, p. 157, no. 75]

7ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): رَأسُ طاعَةِ اللّهِ الرِّضا بما صَنَعَ اللّهُ فيما أحَبَّ العَبدُ وفيما كَرِهَ

7– Imam al-Sadiq (a.s.) said, 'The basis of obedience to Allah is to be satisfied with everything that Allah has designed whether he himself likes it or not.'[Bihar al-Anwar, p. 139, no. 28]

Things that Incite Satisfaction [With Allah's Decree]

ما يورِثُ الرِّضا

8ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): أصلُ الرِّضا حُسنُ الثِقَةِ بِاللّهِ

8– Imam Ali (a.s.) said, 'The origin of satisfaction is trust in Allah.'[Ghurar al-Hikam, no. 3805]

9ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إنّ أعلَمَ الناسِ باللّهِ أرْضاهُم بقَضاءِ اللّهِ

9– Imam al-Sadiq (a.s.) said, 'Verily those who have the greatest knowledge of Allah are the most satisfied with His decree.'[Bihar al-Anwar, v. 71, p. 158, no. 75]

The Benefits of Satisfaction

ثَمَراتُ الرِّضا

10ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إذا أحَبَّ اللّهُ عَبدا ابتَلاهُ، فإن صَبَرَ اجتَباهُ ، وإن رَضِيَ اصطَفاهُ

10– The Prophet (S) said, 'When Allah loves a servant He tests him with tribulations, and if he endures these He selects him [for His proximity], and if he bears them with satisfaction, He distinguishes him.'[Bihar al-Anwar, v. 82, p. 142, no. 26]

11ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): اِرْضَ بِقَسْمِ اللّهِ تَكُنْ أغنَى الناسِ

11– The Prophet (S) said, 'Satisfy yourself with Allah's share [for you] and you will be the richest of people.'[Bihar al-Anwar, v. 69, p. 368, no. 4]

12ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): الرِّضا يَنفِي الحُزْنَ . .

12– Imam al-Sadiq (a.s.) said, 'Satisfaction expels sorrow.'[Ghurar al-Hikam, no. 410]

13ـ رسولُ اللهِ (عَلَيهِ السَّلامُ): إنّ أهنَأَ الناسِ عَيشاً مَن كانَ بما قَسَمَ اللّهُ لَهُ راضِياً . .

13– Imam al-Sadiq (a.s.) said, 'Verily the one who enjoys the best standards of living is he who is satisfied with what Allah has apportioned for him.'[Ghurar al-Hikam, no. 3397]

14ـ الإمامُ الحسنُ (عَلَيهِ السَّلامُ): أنا الضّامِنُ لِمَن لا يَهجِسُ في قَلبِهِ إلّا الرِّضا أن يَدعُوَ اللّهَ فَيُستَجابَ لَهُ . .

14– Imam al-Hasan (a.s.) said, 'I guarantee you that the one who entertains nothing save satisfaction with Allah in his heart, has only to ask Allah and He will answer him.'[Ghurar al-Hikam, v. 71, p. 159, no. 75]

15ـ الإمامُ الصّادقُ (عَلَيهِ السَّلامُ): الرَّوحُ والرّاحَةُ في الرِّضا واليَقينِ ، والهَمُّ والحُزْنُ في الشَّكِّ والسُّخطِ . .

15– Imam al-Sadiq (a.s.) said, 'Tranquility and comfort lie in satisfaction and certainty, whereas worry and sorrow lie in doubt and dissatisfaction.'[Ghurar al-Hikam, p. 159, no. 75]

The Outcomes of Dissatisfaction

ثَمَرَةُ عَدَمِ الرِّضا

16ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): مَن لم يَرضَ بما قَسَمَ اللّهُ عزّوجلّ ، اِتَّهَمَ اللّهَ تعالى في قَضائِهِ

16– Imam al–Sadiq (a.s.) said, 'He who is dissatisfied with what Allah has apportioned him accuses Allah with regards to His decree.'[Bihar al–Anwar, v. 78, p. 202, no. 33]

17ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): مَن رَضِيَ القَضاءَ أتى علَيهِ القَضاءُ وهُو مَأجُورٌ ومَن سَخِطَ القَضاءَ أتى علَيهِ القَضاءُ وأحبَطَ اللّهُ أجرَهُ.

17– Imam al–Sadiq (a.s.) said, 'The one who is satisfied with Allah's decree will experience His decree and be rewarded [on account of his satisfaction], whereas the one who is displeased with the decree, not only will he continue to experience the same decree, but Allah will do away with his reward too.'[Bihar al–Anwar, v. 71, p. 139, no. 26]

Scorn

التَحقير Scorn

Prohibition of Scorning People

النَّهيُ عَن تَحقيرِ النّاسِ

1ـ لقمانُ (عَلَيهِ السّلامُ) ـ لابنِهِ ـ : يا بُنَيَّ لا تُحَقِّرَنَّ أحَداً بخُلْقانِ ثِيابِهِ ؛ فإنَّ ربَّكَ وربَّهُ واحدٌ

1– Luqman (a.s.), said to his son, 'My son! Do not ever scorn anybody because of his ragged clothes, for verily your Lord and his Lord is the same One.'[Bihar al–Anwar, v. 72, p. 47, no. 57]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : لا يَزْرَأنَّ أحدُكُم بأحدٍ من خَلقِ اللّهِ فإنَّهُ لا يَدري أيُّهُم وليُّ اللّهِ

2– The Prophet (S) said, ‘Do not hold any of Allah’s creatures in disdain, for you do not know which of them is the friend of Allah.’[Bihar al–Anwar, v. 75, p. 147, no. 21]

3ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : مَن حَقّر مؤمناً مِسْكيناً لم يَزَلِ اللّهُ لَهُ حاقِراً ماقِتاً حتّى يَرجِعَ عن مَحْقَرَتِهِ إيّاهُ

3– Imam al–Sadiq (a.s.) said, ‘He who scorns a poor believer is scorned and detested by Allah until he desists from scorning him.’[al–Tamhis, p. 50, no. 89]

Caution against Scorning a Believer

التَّحذيرُ مِن تَحقيرِ المُؤمِنِ

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَنِ اسْتَذَلّ مؤمناً أو مؤمنةً ، أو حَقّرَهُ لفَقْرِهِ أو قِلَّةِ ذاتِ يَدِهِ ، شَهَرَهُ اللّهُ تعالى يَومَ القِيامَةِ ، ثُمّ يَفْضَحُهُ.

4– The Prophet (S) said, ‘He who degrades a believing man or woman, or scorns him or her for their poverty or lack of means, Allah, most High, will defame him on the Day of Resurrection, and then will publicly disgrace him.’[Bihar al–Anwar, v. 72, p. 44, no. 52]

5ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : لا تُحَقِّرنَّ أحَداً مِن المسلمينَ ، فإنَّ صَغيرَهُم عِند اللّهِ كَبيرٌ . .

5– The Prophet (S) said, ‘Do not ever scorn any of the Muslims, for verily the lowest of them is great in the sight of Allah.’[Tanbih al–Khawatir, v. 1, p. 31]

6ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : حَسْبُ ابنِ آدمَ من الشَّرِّ أنْ يُحَقِّرَ أخاهُ المسلمَ . .

6– The Prophet (S) said, ‘It is evil enough for the son of Adam to scorn his fellow Muslim brother.’[Tanbih al–Khawatir, v. 2, p. 122]

7ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : إنَّ اللّهَ تَبارَكَ وتعالى يَقولُ : مَن أهانَ لي وَلِيّاً فقد أرْصَدَ لمُحارَبَتي ، وأنا أسرَعُ شَيءٍ إلى نُصْرَةِ أوْليائي.

7– Imam al–Sadiq (a.s.) said, ‘Verily Allah, Blessed and most High, says, ‘He who insults a friend of Mine has indeed set himself up to fight Me, and I am the fastest to come to the aid of My friends.’[al–Kafi, v. 2, p. 351, no. 5]

Scrutiny (of Man's Actions)

Scrutiny (of Man's Actions) المُراقَبَة

Man's Actions are Scrutinized by Allah, the Angels and his Own Limbs

مُراقَبَةُ اللّهِ وَالمَلائِكَةِ وَالجَوارِحِ

1ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): اِعلَمُوا عِبادَاللّهِ أَنَّ علَيكُم رَصَداً مِن أنفُسِكُم، وعُيُوناً من جَوارِحِكُم ، وحُفَّاظَ صِدْقٍ يَحفَظُونَ أعمالَكُم ، وعَدَدَ أنفاسِكم ، لا تَستُرُكُم مِنهُم ظُلمَةُ لَيلٍ داجٍ، ولا يُكِنُّكُم مِنهُم بابٌ ذو رِتاجٍ.

1– Imam Ali (a.s.) said, 'Know O servants of Allah that your own selves monitor you, and your limbs are a watchful eye over you. The truthful guardian angels record your deeds as well as the number of your breaths. Neither can the dark gloomy night conceal you from view, nor can you hide behind a bolted door.'[Nahjul Balaghah, Sermon 157]

Enjoinment of Self-Scrutiny

الحَثُّ عَلَى مُراقَبَةِ النَّفْسِ

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): كان فيها [أي صُحُفِ إبراهيم (عَلَيهِ السّلامُ)]...: على العاقِلِ ما لَم يَكُن مَغلوباً على عَقلِهِ أن يكونَ لَهُ ساعاتٌ: ساعَةٌ يُناجِي فيها رَبَّهُ عزّوجلّ ، وساعَةٌ يُحاسِبُ نَفسَهُ ، وساعَةٌ يَتَفَكَّرُ فيما صَنَعَ اللّهُ عزّوجلّ إلَيهِ ، وساعَةٌ يَخلُو فيها بِحَظِّ نفسِهِ مِنَالحَلالِ؛ فإنّ هذهِ الساعَةَ عَونٌ لِتلكَ الساعاتِ واستِجمامٌ للقُلوبِ وتَوزِيعٌ لها.

2– The Prophet (S) said, 'The scriptures of Prophet Abraham (a.s.) contain the following: '…the rational man, as long as he is of sound reason, must put aside several hours during the day – an hour for conversing with his Lord, an hour for [self-scrutiny and] accounting for himself, an hour to ponder over Allah's favors bestowed upon him, and an hour to spend on his own lawful pleasures, for this one hour will be an aid to him in fulfilling his other hours, as well as a time to recuperate and relax.'[al-Khisal, p. 525, no. 13 and Ma'ani al-Akhbar, p. 334]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): اِجعَلْ مِن نفسِكَ على نفسِكَ رَقيباً، واجعَلْ لِآخِرَتِكَ مِن دُنياك نَصيباً3

3– Imam Ali (a.s.) said, 'Appoint your own self as a scrutinizer over yourself, and use this world to reserve your share in the Hereafter.'[Ghurar al-Hikam, no. 2429]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): يَنبَغِي أن يكونَ الرجُلُ مُهَيمِناً عَلى نَفسِهِ ، مُراقِباً قَلبَهُ حافِظاً لِسانَهُ4

4– Imam Ali (a.s.) said, 'Man must control and survey his own self, scrutinize his heart, and guard his tongue.'[Ghurar al-Hikam, no. 10947]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): رَحِمَ اللّهُ امرَأً (عَبدا) سَمِعَ حُكْماً فَوَعى ، ودُعِيَ إلى رَشادٍ فَدَنا ، وأخَذَ بِحُجْزَةِ هادٍ5 فَنَجا ، راقَبَ رَبَّهُ ، وخافَ ذَنبَهُ.

5– Imam Ali (a.s.) said, 'Allah has mercy on the servant who scrutinizes his sins carefully and fears his Lord.'[Ghurar al-Hikam, no. 5205]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): على العاقِلِ أنيُحصِيَ على نفسِهِ مَساوِيَها في الدِّينِ والرَأيِ والأخلاقِ والأدَبِ ، فَيَجمَعَ6 ذلكَ في صَدرِهِ أو في كتابٍ ويَعمَلَ في إزالَتِها.

6– Imam Ali (a.s.) said, 'The rational man must calculate his soul's misdeeds against religion, reason, ethical virtues and good moral conduct. He must gather this information within himself or write it down in a book and work at eradicating them.'[Bihar al-Anwar, v. 78, p. 6, no. 58]

ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): كانَ فيما وَعَظَ اللّهُ تَبارَكَ و تَعالى بِهِ عيسَى بنَ مريمَ (عَلَيهِ الّسَلامُ) أن قالَ له: ...7 . يا عيسى ، كُنْ حَيثُما كُنتَ مُراقِباً لي

7– Imam al-Sadiq (a.s.) said, 'Among the advices that Allah, Blessed and most High, gave to Jesus son of Mary (a.s.) was, 'O Jesus, wherever you may be, scrutinize yourself on My behalf.'[Bihar al-Anwar, v. 14, pp. 289 and 293, no. 14]

ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مَن اعتَدَلَ يَوماهُ فهُو مَغبونٌ ، ومَن كانَ في غَدِهِ شَرّا مِن يَومِهِ فهُو مَفتونٌ ، ومَن8 لَم يَتَفَقَّدِ النُقصانَ في نفسِهِ دام نَقصُهُ ، ومَن دامَ نَقصُهُ فالمَوتُ خَيرٌ لَهُ .

8– Imam al-Sadiq (a.s.) said, 'The man for whom each day passes exactly the same as another [where there is no change in his character or his deeds] is indeed a loser. And the man for whom the next day is always worse than the previous day is indeed cursed. And the man who never sees to improve

himself day after day is indeed at a loss, and whoever passes his days in such loss, death is surely better for him than life.'[Bihar al-Anwar, v. 78, p. 277, no. 113]

Self-Scrutiny and Self-Accountability

المُراقَبةُ وَالمُحاسَبةُ

9- الإمامُ الكاظمُ (عَلَيهِ السّلامُ): لَيسَ مِنّا مَن لَم يُحاسِبْ نفسَهُ في كُلِّ يَومٍ ، فَإن عَمِلَ حَسَناً استَزادَ اللّهَ ، وإن عَمِلَ سَيِّئاً استَغفَرَ اللّهَ مِنهُ وتابَ إلَيهِ .

9- Imam al-Kazim (a.s.) said, 'The one who does not take account of himself every single day is not one of us. And when he performs a good deed, he should ask Allah to enable him to do more, and when he commits an evil deed, he must seek Allah's forgiveness and repent for it.'[al-Kafi, v. 2, p. 453, no. 2]

Secrecy

السِّرُّ Secrecy

Keeping a Secret

كِتمانُ السِّرِّ

1- الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن كَتَمَ سِرَّهُ كانَتِ الخِيَرَةُ بيَدِهِ.

1- Imam Ali (a.s.) said, 'Whoever keeps his own secrets has control in his own hands.'[Nahjul Balaghah, Saying 162]

2- الإمامُ عليٌّ (عَلَيهِ السّلامُ): الظَّفَرُ بِالحَزمِ ، والحَزمُ بِإجالَةِ الرَّأيِ ، والرَّأيُ بِتَحصينِ الأسرارِ.

2- Imam Ali (a.s.) said, 'Victory comes about through determination, and determination comes about through carefully weighing up one's ideas, and ideas are formed through guarding secrets.'[Nahjul Balaghah, Saying 48]

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): سِرُّكَ أسِيرُكَ فإن أفشَيتَهُ صِرتَ أسِيرَهُ

3– Imam Ali (a.s.) said, 'Your secret is your prisoner which, if let loose, will make you its prisoner.'[Ghurar al-Hikam, no. 563]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): صَدرُ العاقِلِ صُندوقُ سِرِّهِ

4– Imam Ali (a.s.) said, 'The bosom of the wise man is the strongbox guarding his secret.'[Nahjul Balaghah, Saying 6]

5ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): كُلَّما كَثُرَ خُزّانُ الأسرارِ كَثُرَ ضُيّاعُها

5– Imam Ali (a.s.) said, 'The more the keepers of secrets increase, the more the divulgers of secrets increase.'[Ghurar al-Hikam, no. 7197]

6ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أُبْذُلْ لِصَدِيقِكَ كُلَّ المَوَدَّةِ ولا تَبذُلْ لَهُ كُلَّ الطُّمَأ نِينَةِ

6– Imam Ali (a.s.) said, 'Shower all your love on your friend but do not shower all your trust on him.'[Ghurar al-Hikam, no. 2463]

7ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أنجَحُ الأُمورِ ما أحاطَ بِهِ الكِتمانُ

7– Imam Ali (a.s.) said, 'The most successful of matters is the one that is kept confidential.'[Ghurar al-Hikam, no. 3384]

8ـ . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لا تُودِعْ سِرَّكَ إلّا عِندَ كُلِّ ثِقَةٍ

8– Imam Ali (a.s.) said, 'Do not entrust your secret, except to someone who has your absolute trust.'[Bihar al-Anwar, v. 77, p. 235, no. 3]

9ـ . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لا بَأسَ بأن لا يُعلَمَ سِرُّكَ

9– Imam Ali (a.s.) said, 'It does not matter if your secret is unknown.'[Bihar al-Anwar, p. 269, no. 1]

10ـ . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن ضَعُفَ عَن حِفظِ سِرِّهِ لَم يَقْوَ لِسِرِّ غَيرِهِ

10– Imam Ali (a.s.) said, 'The one who is unable to keep his own secret will be unable to keep anyone else's.'[Ghurar al–Hikam, no. 8941]

11ـ ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إفشاءُ السِّرِّ سُقوطٌ

11– Imam al–Sadiq (a.s.) said, 'Divulging a secret is a breakdown [of trust].'[Tuhaf al–'Uqul, no. 315]

12ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): سِرُّكَ مِن دَمِكَ فلا يَجرِيَنَّ مِن غَيرِ أوداجِكَ

12– Imam al–Sadiq (a.s.) said, 'Your secret is of your own blood, so never let it flow from other than your own veins.'[Bihar al–Anwar, v. 75, p. 71, no. 15]

13ـ الإمامُ الرِّضا (عَلَيهِ الّسَلامُ): لا يَكونُ المؤمنُ مؤمناً حتّى يَكونَ فيهِ ثلاثُ خِصالٍ: سُنَّةٌ مِن رَبِّهِ ، وسُنَّةٌ مِن نَبِيِّهِ ، وسُنَّةٌ مِن وَلِيِّهِ ، فالسُّنَّةُ مِن رَبِّهِ كِتمانُ سِرِّهِ ، قالَ اللّهُ عزّوجلّ: «عالِمُ الغَيْبِ فلا يُظْهِرُ عَلى غَيْبِهِ أَحَداً إلّا مَنِ ارْتَضى مِن رسولٍ».

13– Imam Ar–Ridha' (a.s.) said, 'A believer is not a believer unless he possesses three qualities within him: one quality characteristic of his Lord, one quality from His Prophet, and one quality from His vicegerent. The quality that is characteristic of his Lord is guarding a secret, for verily Allah has said, ***"Knower of the Unseen, He does not disclose His Unseen to anyone, except to an apostle He approves of"*** [***Qur'an 72:26***].[Bihar al–Anwar, v. 75, p. 68, no. 2]

14ـ الإمامُ الجوادُ (عَلَيهِ الّسَلامُ): إظهارُ الشَّيءِ قبلَ أن يَستَحكِمَ مَفسَدَةٌ لَهُ

14– Imam al–Jawad (a.s.) said, 'Exposing something before it has become consolidated will ruin it.'[Bihar al–Anwar, p. 71, no. 13]

Those That Must Not Be Entrusted With a Secret

مَن لا يَنبَغي إيداعُهُم سِرّاً

15ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لا تُسِرَّ إلى الجاهِلِ شيئاً لا يُطِيقُ كِتمانَهُ

15– Imam Ali (a.s.) said, 'Do not confide anything in an ignorant person for he will not be able to guard it.'[Ghurar al–Hikam, no. 10265]

16ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لا تُودِعَنَّسِرَّكَ مَنلا أمانَةَ لَهُ

16– Imam Ali (a.s.) said, 'Do not ever entrust your secret to someone who has no integrity.'[Ghurar al–Hikam, no. 10166]

17ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ثلاثٌ لا يُستَودَعْنَ سِرّا : المَرأةُ ، والَّنمّامُ ، والأحمَقُ . .

17– Imam Ali (a.s.) said, 'Three types of people should not be entrusted with a secret: a woman, a slanderer and an idiot.'[Ghurar al–Hikam, no. 4662]

18ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): أربَعةٌ يَذهَبنَ ضَياعاً: ... وسِرٌّ تُودِعُهُ عِندَ مَن لا حَصافَةَ لَهُ

18– Imam al–Sadiq (a.s.) said, 'There are four things that go to waste: ...and a secret you entrust to an injudicious person.'[Bihar al–Anwar, v. 75, p. 69, no. 4]

Seeking Forgiveness

Seeking Forgiveness الاستِغفارُ

Seeking Forgiveness

الاستِغفارُ

1ـ لقمانُ (عَلَيهِ الّسَلامُ) ـ في وصيَّتِهِ لابنِهِ ـ: يا بُنَيَّ، لا يكونُ الدّيكُ أكيَسَ مِنكَ، يقومُ في وَقتِ السَّحَرِ ويَستَغفِرُ، وأنتَ نائمٌ!

1– Luqman (a.s.) in his advice to his son, said, 'O my son, do not let the rooster be smarter than you – it rises at dawn seeking forgiveness whilst you sleep!'[Mustadrak al–Wasa'il, v. 12, p. 146, no. 13744]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): خَيرُ الدعاءِ الاستِغفارُ

2– The Prophet (S) said, 'The best supplication is seeking forgiveness.'[al–Kafi, v. 2, p. 504, no. 1]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): خَيرُ العِبادَةِ الاستِغفارُ

3– The Prophet (S) said, ‘The best act of worship is seeking forgiveness.’[Nur al-Thaqalayn, v. 5, p. 38, no. 44]

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أكثِرُوا مِن الاستِغفارِ؛ فإنّ اللّهَ عَزَّوجلَّ لم يُعَلِّمْكُمُ الاستِغفارَ إلّا وهُو يُريدُ أن يَغفِرَ لَكُم.

4– The Prophet (S) said, ‘Increase your seeking of forgiveness, for verily Allah, Mighty and Exalted, has only taught you to seek forgiveness because He wants to forgive you.’[Tanbih al-Khawatir, v. 1, p. 5]

5ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): عَجِبتُ لِمَن يَقنَطُ ومَعهُ الاستِغفارُ!

5– Imam Ali (a.s.) said, ‘I am surprised at the one who despairs whilst he has [the ability to seek] forgiveness!’[Nahjul Balaghah, Saying 87]

6ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): تَعَطَّرُوا بالاستِغفارِ لاتَفضَحْكُم روائحُ الذُّنوبِ

6– Imam Ali (a.s.) said, ‘Perfume yourselves with seeking forgiveness so that you are not exposed to the stench of sins.’[Bihar al-Anwar, v. 93, p. 278, no. 7]

7ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): مَن أُعطِيَ الاستِغفارَ لم يُحرَمِ المَغفِرَةَ

7– Imam Ali (a.s.) said, ‘He who is given the opportunity to seek forgiveness is not deprived forgiveness.’[Nahjul Balaghah, Saying 135]

8ـ الإمامُ الصّادقُ (عَلَيهِ السَّلامُ): إنّ العَبدَ إذا أذنَبَ ذَنباً أُجّلَ مِن غُدوَةٍ إلَى الليلِ، فإنِ استَغفَرَ اللّهَ لم يُكتَبْ علَيهِ

8– Imam al-Sadiq (a.s.) said, ‘Verily when a servant commits a sin, it is kept on hold from morning until night, so if he seeks forgiveness for it, it is not recorded against him.’[al-Kafi, v. 2, p. 437, no. 1]

Seeking Forgiveness and Increase in Sustenance

الاستِغفارُ وزِيادَةُ الرِّزقِ

9ـ . . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن أكثَرَ الإستِغفارَ جَعَلَ اللهُ لَهُ مِن كُلِّ هَمٍّ فَرَجاً، وَ مِن كُلِّ ضِيقٍ مَخرَجاً

9– The Prophet (S) said, ‘Whoever seeks forgiveness in abundance, Allah will give him relief from every distress and an outlet from every source of anxiety.’[Nur al-Thaqalayn, v. 5, p. 357, no. 45]

10ـ . . رسولُ اللهِ (عَلَيهِ الّسَلامُ): الاستِغفارُ يَزِيدُ في الرِّزقِ

10– Imam Ali (a.s.) said, ‘Seeking forgiveness increases sustenance.’[Bihar al-Anwar, v. 93, p. 277, no. 4]

11ـ . . رسولُ اللهِ (عَلَيهِ الّسَلامُ): اِستَغفِرْ تُرزَقْ

11– Imam Ali (a.s.) said, ‘Seek forgiveness and you will be provided sustenance.’[Mustadrak al-Wasa’il, v. 12, p. 122, no. 13686]

The Seeking of Forgiveness by Those Brought Near to Allah

استِغفارُ المُقَرَّبينَ

12ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّهُ لَيُغانُ عَلى قَلبِي، وإنّي لَأستَغفِرُ اللّهَ في كُلِّ يَومٍ سَبعينَ مَرّةً

12– The Prophet (S) said, ‘Verily if my heart feels an excitable emotion, I seek forgiveness from Allah for it seventy times a day.’[Mustadrak al-Wasa’il, v. 5, p. 320, no. 5987]

Caution against Seeking Forgiveness Alongside Persistent Sinning

التَّحذيرُ مِنَ الاستِغفارِ مَعَ الإصرارِ

13ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الاستِغفارُ مَع الإصرارِ ذُنوبٌ مُجَدَّدَةٌ

13– Imam Ali (a.s.) said, ‘Seeking forgiveness alongside persistent sinning is renewing one’s sins.’[Tuhaf al-’Uqul, no. 223]

14ـ الإمامُ الرِّضا (عَلَيهِ السَّلامُ): المُستَغفِرُ مِن ذَنبٍ ويَفعَلُهُ كَالمُستَهزئِ بربِّهِ

14– Imam Ar–Ridha’ (a.s.) said, ‘The one who seeks forgiveness for a sin and then repeats it is as one who mocks his Lord.’[al–Kafi, v. 2, p. 504, no. 3]

15ـ الإمامُ الرِّضا (عَلَيهِ السَّلامُ): مَنِ استَغفَرَ بِلِسانِهِ ولم يَندَمْ بقَلبِهِ فَقَدِ استَهزَأَ بنفسِهِ. .

15– Imam Ar–Ridha’ (a.s.) said, ‘He who seeks forgiveness with his tongue but does not feel remorse in his heart has fooled himself.’[Bihar al–Anwar, v. 78, p. 356, no. 11]

Self–Admiration

Self–Admiration العُجبُ

Self–Admiration

العُجبُ

1ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): لا وَحدَةَ أوحَشُ مِنَ العُجبِ

1– Imam Ali (a.s.) said, ‘There is no loneliness more miserable than self–admiration.’[Nahjul Balaghah, Saying 113]

2ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): العُجبُ يُظهِرُ النَّقيصَةَ

2– Imam Ali (a.s.) said, ‘Self–admiration shows up your faults.’[Ghurar al–Hikam, no. 954]

3ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): العُجبُ حُمقٌ

3– Imam Ali (a.s.) said, ‘Self–admiration is foolishness.’[Ghurar al–Hikam, no. 62]

4ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): سَيِّئَةٌ تَسوؤكَ خَيرٌ عِندَ اللّهِ مِن حَسَنَةٍ تُعجِبُكَ

4– Imam Ali (a.s.) said, ‘An evil deed [of yours] that upsets you is better in the sight of Allah than a good deed which you feel proud about.’[Nahjul Balaghah, Saying 46]

5 . ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إيّاكَ أن تَرضى عَن نَفسِكَ فَيَكثُرَ السّاخِطُ عَلَيكَ.

5– Imam Ali (a.s.) said, ‘Beware of self–satisfaction lest it increases the cause for [Allah’s] wrath against you.’[Ghurar al–Hikam, no. 2642]

6 . ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ثَمَرَةُ العُجبِ البَغضاءُ.

6– Imam Ali (a.s.) said, ‘The consequence of self–admiration is hatred [of other people towards you].’[Ghurar al–Hikam, no. 4606]

7 . ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الإعجابُ ضِدُّ الصَّوابِ، وآفَةُ الألبابِ.

7– Imam Ali (a.s.) said, ‘Self–admiration is the opposite of proper conduct, and is the bane of the hearts.’[Tuhaf al–’Uqul, no. 74]

8 . ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): العُجبُ يُفسِدُ العَقلَ.

8– Imam Ali (a.s.) said, ‘Self–admiration corrupts reason.’[Ghurar al–Hikam, no. 726]

9 . ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الإعجابُ يَمنَعُ الازدِيادَ.

9– Imam Ali (a.s.) said, ‘Self–admiration prevents progress.’[Nahjul Balaghah, no. 167]

10 ـ الإمامُ الباقرُ أو الإمامُ الصّادقُ (عَلَيهِمَا الّسَلامُ): إنَّ اللّهَ تَبارَكَ وتَعالى يَقولُ: إنَّ مِن عِبادي مَن يَسأ لُني الشَّيءَ مِن طاعَتي لِأُحِبَّهُ، فأصرِفُ ذلكَ عَنهُ لِكَي لا يُعجِبَهُ عَمَلُه.

10– Imam al–Baqir and Imam al–Sadiq (a.s.) said, ‘Verily Allah, Blessed and most High, says, ‘Verily from among My servants is he who asks Me to enable him to perform an act of obedience to Me in order that he may procure My love, but I however, withhold that from him in order that he does not come to feel proud of that action of his.’[al–Zuhd li al–Husayn b. Sa’aid, p. 68, no. 179]

11 ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مَن دَخَلَهُ العُجبُ هَلَكَ.

11– Imam al-Sadiq (a.s.) said, ‘He who is overtaken by self-admiration perishes.’[al-Kafi, v. 2, p. 313, no. 2]

Enjoinment of Undervaluing the Good that One Does

الحَثُّ عَلَى استِقلالِ الخَيرِ مِنَ النَّفسِ

12- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ في صِفَةِ العاقِلِ ـ: يَستَكثِرُ قَليلَ الخَيرِ مِن غَيرِهِ، ويَستَقِلُّ كَثيرَ الخَيرِ مِن نَفسِهِ.

12– The Prophet (S) said, describing the intelligent person, ‘He regards the little good that others do as being much and regards the abundance of good that he himself does as being little.’[Mustadrak al-Wasa’il, v. 1, p. 132, no. 184]

13- الإمامُ الباقرُ (عَلَيهِ السَّلامُ): اِستَقِلِلْ مِن نَفسِكَ كَثيرَ الطّاعَةِ للّهِ؛ إزراءً عَلَى النَّفسِ وتَعَرُّضاً لِلعَفوِ

13– Imam al-Baqir (a.s.) said, ‘Undervalue the abundant acts of obedience that you perform for Allah, in contempt of your lower self and in order to expose yourself to Allah’s pardon.’[Tuhaf al-’Uqul, no. 285]

14- الإمامُ الصّادقُ (عَلَيهِ السَّلامُ): قالَ إبليسُ ـ لَعنةُ اللّهِ عَلَيهِ ـ لِجُنودِهِ: إذا استَمكَنتُ مِن ابنِ آدَمَ في ثَلاثٍ لَم اُبالِ ما عَمِلَ؛ فإنَّهُ غَيرُ مَقبولٍ مِنهُ: إذا استَكثَرَ عَمَلَهُ، ونَسِيَ ذَنبَهُ، ودَخَلَهُ العُجبُ .

14– Imam al-Sadiq (a.s.) said, ‘Iblis [Satan] – may Allah’s curse be on him – says to his troops, ‘If I can gain mastery over three things in man, I will no longer care how much good he does for it will not be accepted from him: if he overrates his good deeds, forgets his sins, and is overcome by self-admiration.’[al-Khisal, p. 112, no. 86]

Treatment of Self-Admiration

مُعالَجَةُ العُجبِ

15- الإمام عليّ (عَلَيهِ السَّلامُ): ما لِابنِ آدمَ والعُجبَ ؟! وأوَّلُهُ نُطفَةٌ مَذِرَةٌ، وآخِرُهُ جيفَةٌ قَذِرَةٌ، وَهُوَ بَينَ ذلكَ يَحمِلُ العَذِرَةَ!؟

15– Imam Ali (a.s.) said, ‘What has the son of Adam to do with self-admiration? His beginning is a putrid drop and his end is a stinking corpse, and he himself is between the two carrying excrement!’

15– Imam Ali (a.s.) said, ‘What is the matter with man that he is so given to self-admiration when his origin was but a putrid droplet, and his end is as a filthy corpse, and between these states he is but a vessel for excrement?!’[Ghurar al-Hikam, no. 9666]

16ـ ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): سُدَّ سَبيلَ العُجبِ بِمَعرِفةِ النَّفسِ

16– Imam al-Baqir (a.s.) said, ‘Block the path of self-admiration through self-knowledge.’[Tuhaf al-’Uqul, no. 285]

17ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إن كانَ المَمَرُّ عَلَى الصِّراطِ حَقّاً فالعُجبُ لِماذا؟!

17– Imam al-Sadiq (a.s.) said, ‘If crossing the Sirat [Bridge extended over Hell] is a reality, then wherefore the need for self-admiration?!’ [Amali al-Saduq, p. 16, no. 5]

Self Restraint

Self Restraint العِفَّةُ

Enjoinment of Self-Restraint

الحَثُّ عَلَى العَفافِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ اللّهَ يُحِبُّ الحَيِيَّ المُتَعفِّفَ ، ويُبغِضُ البَذِيَّ السّائلَ المُلحِفَ

1– The Prophet (S) said, ‘Verily Allah, Mighty and Exalted, loves the reserved and shy person, and despises the bawdy and importunate beggar.’[Amali al-Tusi, p. 39, no. 43]

2ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): ما المُجاهِدُ الشَّهيدُ في سَبيلِ اللّهِ بِأعظَمَ أجراً مِمَّن قَدَرَ فعَفَّ ، لَكادَ العَفيفُ أن يَكونَ مَلَكاً مِنَ المَلائكَةِ.

2– Imam Ali (a.s.) said, ‘The fighter who is martyred in the way of Allah has no greater reward than the one who is able to sate himself but remains chaste. The chaste person may well become one of the angels.’[Nahjul Balaghah, Saying 474]

3ـ ـ الإمامُ عليٌ (عَلَيهِ السّلامُ): العِفَّةُ رَأسُ كُلِّ خَيرٍ

3– Imam Ali (a.s.) said, ‘Self–restraint is the root of all good.’[Ghurar al–Hikam, no. 1168]

4ـ ـ الإمامُ عليٌ (عَلَيهِ السّلامُ): العِفَّةُ أفضَلُ الفُتُوَّةِ

4– Imam Ali (a.s.) said, ‘Self–restraint is the best part of spiritual chivalry (futuwwa).’[Ghurar al–Hikam, no. 529]

5ـ ـ الإمامُ عليٌ (عَلَيهِ السّلامُ): العَفافُ يَصونُ النَّفسَ ويُنَزِّهُها عَنِ الدَّنايا

5– Imam Ali (a.s.) said, ‘Self–restraint protects the soul from all sides and keeps it away from base things.’[Ghurar al–Hikam, no. 1989]

6ـ الإمامُ عليٌ (عَلَيهِ السّلامُ): زَكاةُ الجَمالِ العَفافُ ـ

6– Imam Ali (a.s.) said, ‘The zakat of beauty is chastity.’[Ghurar al–Hikam, no. 5449]

7ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): عِفّوا عَن نِساءِ النّاسِ تَعِفَّ نِساؤكُم ـ

7– Imam al–Sadiq (a.s.) said, ‘Restrain yourselves from other people’s women and your own women will remain chaste.’[al–Khisal, p. 55, no. 75]

Enjoinment of Restraining the Stomach and the Private Parts

الحَثُّ عَلى عِفَّةِ البَطنِ وَالفَرجِ

8ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أكثَرُ ما تَلِجُ بِهِ أُمَّتِيَ النّارَ الأجوَفانِ: البَطنُ والفَرجُ ـ

8– The Prophet (S) said, ‘Most of my community who will enter the Fire will be as a result of two cavities the stomach and the private parts.’[al–Kafi, v. 2, p. 79, no. 5]

9ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ موسى ـ صلّى اللّهُ عليهِ و سَلَّمَ ـ آجَرَ نَفسَهُ ثَمانِيَ سِنينَ ، أو عَشراً، عَلى عِفَّةِ فَرجِهِ وطَعامِ بَطنِهِ.

9– The Prophet (S) said, ‘Verily Moses (a.s.) engaged himself for eight or ten years in restraining his private parts and his stomach.’[Sunan Ibn Maaja, no. 2444]

10ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): ما عُبِدَ اللّهُ بِشَيءٍ أفضَلَ مِن عِفَّةِ بَطنٍ وفَرجٍ

10– Imam al–Baqir (a.s.) said, ‘Allah can be worshipped with no act better than restraint of the stomach and the private parts.’[al–Kafi, v. 2, p. 79, no. 5]

The Root of Self–Restraint

أصلُ العَفافِ

11ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أصلُ العَفافِ القَناعَةُ، وثَمَرَتُها قِلَّةُ الأحزانِ

11– Imam Ali (a.s.) said, ‘The root of self–restraint is contentment, and its fruit is fewer sorrows.’[Masalib al–Sa’ ul, p. 50]

12ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الرِّضا بِالكَفافِ يُؤَدّي إلَى العَفافِ

12– Imam Ali (a.s.) said, ‘Satisfaction with one’s lot leads to self–restraint.’[Ghurar al–Hikam, no. 1512]

13ـ . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): قَدرُ الرَّجُلِ عَلى قَدرِ هِمَّتِهِ ... وعِفَّتُهُ عَلى قَدرِ غَيرَتِهِ .

13– Imam Ali (a.s.) said, ‘The worth of a man is proportionate to his ambition ... and his chastity is in proportion with his sense of self–worth.’ [Nahjul Balaghah, Saying 47]

14ـ . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن عَقَلَ عَفَّ .

14– Imam Ali (a.s.) said, ‘He who uses his intellect restrains himself.’[Ghurar al–Hikam, no. 7646]

The Fruit of Self–Restraint

ثَمَرَةُ العِفَّةِ

15ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أمّا العَفافُ: فيَتَشَعَّبُ مِنهُ الرِّضا ، والاستِكانَةُ ، والحَظُّ ، والرّاحَةُ ، والتَّفَقُّدُ ، والخُشوعُ ، والتَّذَكُّرُ ، والتَّفَكُّرُ ، والجُودُ ، والسَّخاءُ ، فهذا ما يَتَشَعَّبُ لِلعاقِلِ بِعَفافِه رِضىً بِاللّهِ وبِقِسمِهِ.

15– The Prophet (S) said, ‘As for self-restraint, from it branches out satisfaction, resignation, good fortune, comfort, a sense of evaluation, humbleness, a sense of remembrance, contemplation, magnanimity and generosity. These are the many ramifications for the intelligent man who practices self-restraint and is satisfied with Allah and with his share.’[Tuhaf al-’Uqul, no. 17]

16ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): العِفَّةُ تُضعِّفُ الشَّهوَةَ

16– Imam Ali (a.s.) said, ‘Self-restraint weakens carnal desire.’[Ghurar al-Hikam, no. 2148]

17ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ثَمَرَةُ العِفَّةِ القَناعَةُ

17– Imam Ali (a.s.) said, ‘The fruit of self-restraint is contentment.’[Ghurar al-Hikam, no. 4637]

18ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ثَمَرَةُ العِفَّةِ الصِّيانَةُ

18– Imam Ali (a.s.) said, ‘The fruit of self-restraint is preservation [of oneself].’[Ghurar al-Hikam, no. 4593]

19ـ ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن عَفَّ خَفَّ وِزرُهُ ، وعَظُمَ عِندَ اللّهِ قَدرُهُ

19– Imam Ali (a.s.) said, ‘He who practices self-restraint, his burden decreases and his worth in Allah’s eyes increases.’[Ghurar al-Hikam, no. 4597]

20ـ ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): بِالعَفافِ تَزكو الأعمالُ

20– Imam Ali (a.s.) said, ‘Actions are purified through practice of self-restraint.’[Ghurar al-Hikam, no. 4238]

Self-Sacrifice

Self-Sacrifice الإيثار

The Virtue of Self-Sacrifice

فضل الإيثار

1 ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الإيثارُ أعلَى المَكارِمِ. (غرر الحكم: 986، عيون الحكم والمواعظ: 19 / 1 91

1 – Imam Ali (a.s.) said, 'Self-sacrifice is the highest of virtues.'[Ghurar al-Hikam, no. 986]

2 ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الإيثارُ شيمَةُ الأَبرارِ

2 – Imam Ali (a.s.) said, 'Self-sacrifice is a characteristic of the righteous.'[Ibid. no. 606]

3 ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الإيثارُ أحسَنُ الإحسانِ، وأعلى مَراتِبِ الإيمانِ

3 – Imam Ali (a.s.) said, 'Self-sacrifice is the best kindness and the highest rank of belief.'[Ibid. no. 1705]

4 ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الإيثارُ أفضَلُ عِبادَةٍ، وأجَلُّ سِيادَةٍ

4 – Imam Ali (a.s.) said, 'Self-sacrifice is the best form of worship and the greatest eminence.'[Ibid. no. 1148]

5 ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أفضَلُ السَّخاءِ الإيثارُ

5 – Imam Ali (a.s.) said, 'The best form of generosity is self-sacrifice.'[Ibid. no. 2888]

6 ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): عامِلْ سائرَ النّاسِ بالإنصافِ، وعامِلِ المؤمنينَ بالإيثارِ

6 – Imam Ali (a.s.) said, 'Treat ordinary people with fairness and treat the believers with self-

sacrifice.’[Ibid. no. 6342]

7 ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): غايَةُ المَكارِمِ الإيثارُ

7 – Imam Ali (a.s.) also said, ‘The peak of virtues is self–sacrifice.’[Ibid. no. 6361]

8 ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): بِالإيثارِ يُستَرَقُّ الأَحرارُ

8 – Imam Ali (a.s.) also said, ‘Through self–sacrifice do free people become enslaved.’[Ibid. no. 4187]

The Eminence of Altruistic People

فضل المؤثرين

9 ـ عن أبي هريرة: جاءَ رجُلٌ إلى النّبيّ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ)، فَشَكا إلَيه الجُوعَ، فَبَعثَ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) إلى بُيوتِ أزواجِه فقُلْنَ: ما عندَنا إلّا الماءُ . فقالَ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن لِهذا الرّجُلِ اللّيلةَ ؟ فقالَ عليُّ بنُ أبي طالبٍ (عَلَيهِ السّلامُ): أنا له يا رسولَ اللّهِ. وأتى فاطمةَ (عَلَيهَا السّلامُ) فقالَ لها: ما عندَكِ يا ابنةَ رسولِ اللّهِ ؟ فقالتْ: ما عندَنا إلّا قُوتُ الصبيّة، لكِنّا نُؤثِرُ ضَيْفَنا، فقالَ (عَلَيهِ السّلامُ): يا ابنةَ محمّدٍ، نَوّمي الصِّبْيَةَ وأطفئي المِصْباحَ.

فلَمّا أصْبَحَ عليٌّ (عَلَيهِ السّلامُ) غَدا على رسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) فأخبَرهُ الخبَر، فلَمْ يَبْرَحْ حتّى أنزلَ اللّهُ: .... ويُؤثِرون

9 – Abu Hurayra narrated, ‘A man came to the Prophet (S) and complained to him of hunger, so the Prophet (S) sent a messenger to the homes of his wives, but they said that they had nothing but water. The Prophet (S) asked, ‘Who can host this man tonight?’ So Ali b. Abi Talib (a.s.) said, ‘I will host him, O Messenger of Allah.’ He came to Fatima (a.s.) and asked her, ‘What do you have, O daughter of the Prophet?’ She said, ‘We only have food for tonight, but we will give it to our guest.’ He (a.s.) said, ‘O Daughter of Muhammad. Take the children to bed and put off the lamp.’ The next morning, Ali (a.s.) came to the Prophet (S) and told him the story. No sooner had he left than Allah, the Exalted, revealed the verse: “…but prefer [others] to themselves…”.[Nur al–Thaqalayn, v. 5, p. 285, no. 53]

10ـ عن عائشة: ما شَبِعَ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ثَلاثةَ أيّامٍ مُتَواليةٍ حتّى فارَقَ الدُّنيا. ولَو شاءَ لَشَبِعَ، ولكنَّهُ كانَ يُؤْثِرُ على نَفْسِهِ.

10 – Aisha narrated, ‘The Prophet (S) had never spent three consecutive days having eaten to his fill until he left this world, although he could have, had he wanted to; but he used to place others before himself.[Tanbih al-Khawatir, v. 1, no. 172]

11 ـ عن أبي الطفيل: اشتَرى عليٌّ (عَلَيهِ السّلامُ) ثَوبا، فأعجَبَهُ فتَصدَّقَ بِهِ، وقالَ: سَمِعتُ رسولَ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) يقولُ: مَن آثرَ على نفسِهِ آثَرهُ اللّهُ يومَ القيامةِ الجَنّةَ.

11 – Abu al-Tufayl narrated, ‘ Ali (a.s.) bought a gown, which he liked, so he gave it away in charity. He said, ‘I heard the Prophet (S) saying, ‘When a man places others before himself, Allah, the Exalted, will place him [before others] in Paradise.[Nur al-Thaqalayn, v. 5, p. 285, no. 52]

12 ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ في قَولِهِ تَعالى: وَ يُطْعِمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَ يَتِيمًا وَ أَسِيرًا ـ: كانَ عِندَ فاطِمَةَ (عَلَيهَا السّلامُ) شَعيرٌ، فَجَعَلوهُ عَصيدَةً، فَلَمّا أنضَجوها ووَضَعوها بَينَ أيديهِم جاءَ مِسكينٌ، فَقالَ المِسكينُ: رَحِمَكُمُ اللّهُ! أطعِمونا مِمّا رَزَقَكُمُ اللّهُ، فَقامَ عَلِيٌّ (عَلَيهِ السّلامُ) فَأَعطاهُ ثُلُثَها. فَما لَبِثَ أن جاءَ يَتيمٌ، فَقالَ اليَتيمُ: رَحِمَكُمُ اللّهُ ! أطعِمونا مِمّا رَزَقَكُمُ اللّهُ، فَقامَ عَلِيٌّ (عَلَيهِ السّلامُ) فَأَعطاهُ ثُلُثَهَا الثّانِيَ. فَما لَبِثَ أن جاءَ أسيرٌ، فَقالَ الأَسيرُ: يَرحَمُكُمُ اللّهُ ! أطعِمونا مِمّا رَزَقَكُمُ اللّهُ، فَقامَ عَلِيٌّ (عَلَيهِ السّلامُ) فَأعطاهُ الثُّلُثَ الباقِيَ، وما ذاقوها. فَأَنزَلَ اللّهُ فيهِم هذِهِ الآيَةَ إلى قَولِهِ: وَ كَانَ سَعْيُكُم مَّشْكُورًا.

12 – Imam al-Sadiq (a.s.) said, ‘Fatima (a.s.) had some barley which she made into a sweet paste. When they had finished cooking it and placed it on the table, a poor man came and said, ‘May Allah have mercy upon you.’ So Ali (a.s.) stood up and gave him a third of it. Soon afterwards, an orphan came and said, ‘May Allah have mercy upon you.’ Ali (a.s.) stood up and gave him a third. Soon afterwards, a prisoner of war came and said, ‘May Allah have mercy upon you.’ So Ali (a.s.) gave him the last third, and they did not even taste it. So Allah, the Exalted, sent down the Qur’anic verses honouring them, and they apply to every believer who does the same for the sake of Allah, the Exalted.[Ibid. p. 470, no. 20]

Service

Service الخِدمَة

Service

الخِدمَة

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : أيُّما مُسلمٍ خَـدَمَ قَوما مِن المُسلمينَ إلّا أعْطاهُ اللّهُ مِثْلَ عَدَدِهِم خُدّاما في الجَنّةِ.

1– The Prophet (S) said, ‘No sooner does a Muslim serve a group of Muslims than Allah will give him servants equal in number [to the group] in Paradise.’[al-Kafi, v. 2, p. 307, no. 1]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : خِدْمَـةُ المؤمنِ لأخيهِ المؤمنِ دَرَجةٌ لا يُدْرَكُ فَضْلُها إلّا بمِثْلِها

2– The Prophet (S) said, ‘The service of a believer to his fellow believing brother is [worthy of] a station of which the reward and grandeur can only be perceived by returning the same service.’[Mustadrak al-Wasa’il, v. 12, p. 429, no. 14524]

3ـ عن جميل ـ قال الإمام الصّادقُ (عَلَيهِ الّسَلامُ) ـ : المؤمِنونَ خَدَمٌ بَعْضُهُم لبَعْضٍ ـ [قالَ جميلٌ:] قلتُ : وكيفَ يَكونونَ خَدَماً بَعْضُهم لبَعْضٍ ؟ قالَ ـ : يُفيدُ بَعْضُهُم بَعْضاً.

3– Imam al-Sadiq (a.s.) said, ‘The believers are servants of each other’. (Jamil narrates), ‘I asked, ‘How are they servants of each other?’ The Imam replied, ‘By being of benefit to each other.’[al-Kafi, v. 2, p. 167, no. 9]

4ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : إخْدِمْ أخاكَ ، فإنِ اسْتَخْدَمَكَ فلا ولا كَرامَةَ

4– Imam al-Sadiq (a.s.) said, ‘Serve your brother, but if he makes you toil then do not serve him.’[al-Ikhtisas, no. 243]

Shaking Hands

Shaking Hands المُصافَحَة

Shaking Hands

المُصافَحَة

1ـ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إذا التَقَيتُمْ فَتَلاقَوا بِالتَّسليمِ والتَّصافُحِ، وإذا تَفَرَّقتُم فَتَفَرَّقُوا بِالاستِغفارِ

1– The Prophet (S) said, ‘When you meet each other, receive each other with the greeting of peace (salam) and a handshake, and when you part company, do so by seeking each other’s forgiveness.’[al-Kafi, v. 2, p. 181, no. 11]

2ـ رسولُ اللّه (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): تَصافَحُوا؛ فإنَّ التَّصافُحَ يُذهِبُ السَّخيمَةَ

2– The Prophet (S) said, ‘Shake hands with each other for verily the handshake takes away resentment.’[Bihar al-Anwar, v. 77, p. 158, no. 149]

3ـ رسولُ اللّه (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): تَصافَحُوا؛ فإنّهُ يَذهَبُ بِالغِلِّ

3– The Prophet (S) said, ‘Shake hands with each other for verily it takes away rancour.’[Bihar al-Anwar, v. 77, p. 165, no. 2]

4ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): إذا صافَحَ الرجُلُ صاحِبَهُ فَالذي يَلزَمُ التَّصافُحَ أعظَمُ أجراً مِنَ الذي يَدَعُ، ألاَ وإنَّ الذُّنوبَ لَيَتَحاتُّ فيما بينَهُم حتّى لا يَبقى ذَنبٌ.

4– Imam al-Baqir (a.s.) said, ‘When a man shakes his companion’s hand, the one who holds on the longest has the greater reward than the one who lets go. Indeed sins fall off from between them [as a result of it] until finally no sin remains.’[al-Kafi, v. 2, p. 181, no. 13]

5ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): كانَ المُسلمونَ إذا غَزَوا مَع رسولِ اللّه (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ومَرُّوا بمَكانٍ كَثيرِ الشَّجَرِ ثُمّ خَرَجُوا إلى الفَضاءِ نَظَرَ بَعضُهُم إلى بعضٍ فَتَصافَحُوا .

5– Imam al-Sadiq (a.s.) narrated, ‘The [early] Muslims were such that when they went on conquests with the Prophet (S) and traversed through dense forests, as they would come back out into the open, they would look at each other and shake each other’s hands.’[al-Kafi, v. 2, p. 181, no. 12]

6ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): ما صافَحَ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) رَجُلاً قَطُّ فَنَزَعَ يَدَهُ حتّى يَكونَ هُوَ الذي يَنزِعُ يَدَهُ مِنهُ .

6– Imam al-Sadiq (a.s.) narrated, ‘When the Prophet (S) used to shake someone’s hand, he would never be the first to let go, until the other person let go of his hand.’[al-Kafi, v. 2, p. 182, no. 15]

Prohibition of Shaking a Woman’s Hand

النَّهيُ عَن مُصافَحَةِ المَرأةِ

7ـ رسولُ‌اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّي لَستُ اُصافِحُ النِّساءَ

7– The Prophet (S) said, ‘Verily I do not shake hands with women.’[Kanz al–’Ummal, no. 475]

8ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): أمّا المرأةُ التي يَحِلُّ لَهُ أن يَتَزَوَّجَها فلا يُصافِحْها إلّا مِن وراءِ الثَّوبِ، ولا يَغمِزْ كَفَّها.

8– Imam al–Sadiq (a.s.) said, ‘As for any woman whom one can marry [i.e. not one’s immediate relative], one must not shake her hand except from under a cloth, nor clasp her palm.’[al–Kafi, v. 5, p. 525, no. 1]

The Shi’ah

The Shi’ah1 الشِيعَة

The Virtue of the Shi’ah

فَضلُ الشِيعَةِ

1ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): شَكَوتُ إلى رسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) حَسَدَ الناسِ إيَّايَ ، فقالَ: يا عليُّ ، إنّ أوَّلَ أربَعةٍ يَدخُلُونَ الجَنَّةَ أنا وأنتَ والحَسنُ والحُسينُ ، وذُرِّيَّتُنا خَلفَ ظُهُورِنا ، وأحِبّاؤنا خَلفَ ذُرِّيَّتِنا ، وأشياعُنا عَن أيمانِنا وشَمائِلِنا.

1– Imam Ali (a.s.) said, ‘I complained to the Prophet (S) about people’s jealousy towards me, so he replied, ‘O Ali, the first four people to enter Paradise will be myself, you, Hasan and Husayn. The rest of our progeny will be behind us, those who love us will be behind them, and our Shi’ah will be on either side of us.’[al–Irshad, v. 1, p. 43]

2ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): سُئلَت أُمُّ سَلَمَةَ زَوجُ النبيّ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) عن عليّ بن أبي طالب (عَلَيهِ الّسَلامُ) ، فقالَت: سَمِعتُ رسولَ اللّه (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) يقولُ: إنّ عليّا وشِيعَتَهُ هُمُ الفائزونَ.

2– Imam al-Baqir (a.s.) said, ‘Umm Salama, the wife of the Prophet (S), was once asked about [the status of] Ali b. Abi Talib (a.s.), to which she replied, ‘I have heard the Prophet (S) say, ‘Verily Ali and his Shi’ah are the victorious ones.’[Ibid. p. 41]

Qualities of the Shi’ah

صِفاتُ الّشيعَةِ

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ لِنَوفٍ البَكاليّ ـ: أتَدري يا نَوفُ مَن شِيعَتي ؟ قالَ: لا وَاللّه ، قالَ: شِيعَتي الذُّبُلُ الشِّفاهِ، الخُمصُ البُطُونِ ، الذينَ تُعرَفُ الرَّهبانيَّةُ في وُجوهِهِم ، رُهبانٌ باللَّيلِ أُسْدٌ بالنَّهارِ.

3– Imam Ali (a.s.) asked Nawf al-Bakali, ‘Do you know who my Shi’ah are, Nawf?’ to which he replied, ‘By Allah, no.’ Imam replied, ‘My Shi’ah have parched lips and empty stomachs. They are those whose faces disclose asceticism, for they are ascetics by night, lions by day.’[Bihar al-Anwar, v. 78, p. 28, no. 95]

4ـ الإمامُ الحسنُ (عَلَيهِ الّسَلامُ) ـ في جَوابِ رَجُلٍ قالَ لَهُ: إنّي مِن شِيعَتِكُم ـ: يا عبدَ اللّه ، إن كُنتَ لَنا في أوامِرِنا وزَواجِرِنا مُطِيعاً فقد صَدَقتَ ، وإن كُنتَ بخِلافِ ذلكَ فلا تَزِدْ في ذُنوبِكَ بدَعواكَ مَرتَبةً شَرِيفَةً لَستَ مِن أهلِها ، لا تَقُلْ: أنا مِن شِيعَتِكُم ، ولكن قُل: أنا مِن مُوالِيكُم ومُحِبّيكُم ومُعادِي أعدائكُم، وأنتَ في خَيرٍ وإلى خَيرٍ.

4– Imam al-Hasan (a.s.) said in answer to a man who said to him, ‘Verily I am one of your Shi’ah’, ‘O ‘Aabdallah, if you are truly obedient to us in our commands and prohibitions, then you are telling the truth. But if not, then do not add to your sins by falsely claiming such a dignified position that you are not worthy of. Do not say, ‘I am one of your Shi’ah’, but say rather, ‘I am one of your adherents and one of your lovers and an enemy to your enemies.’ You are [doing] good and aiming towards good.’[Tanbih al-Khawatir, v. 2, p. 106]

5ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): ما شِيعَتُنا إلّا مَن اتَّقى اللّهَ وأطاعَهُ، وما كانوا يُعرَفُونَ إلّا بالتَّواضُعِ والتَّخَشُّعِ وأداءِ الأمانَةِ وكَثرَةِ ذِكرِ اللّهِ.

5– Imam al-Baqir (a.s.) said, ‘Our Shi’ah are none other than those who are consciously wary of their duty to Allah and obey Him. They are known solely for their humbleness, their humility, their returning promptly whatever is entrusted in their care and their Abundant remembrance of Allah.’[Tuhaf al-’Uqul,

p. 295]

6- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إنّما شِيعَةُ عليٍّ مَن عَفَّ بَطنُهُ وفَرجُهُ ، واشتَدَّ جِهادُهُ ، وعَمِلَ لِخالِقِهِ ، ورَجا ثَوابَهُ، وخافَ عِقابَهُ، فإذا رأيتَ أُولئكَ فأُولئكَ شِيعَةُ جعفرٍ ..

6– Imam al-Sadiq (a.s.) said, 'Verily the Shi'ah of Ali were those who restrained their stomachs and their sexual desires, who struggled and fought intensely, who worked hard for their Creator, who hoped for His reward and feared His punishment. If you have seen such people, then they are the very Shi'ah of Ja'afar.'[al-Kafi, v. 2, p. 233, no. 9]

7- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): اِمتَحِنُوا شِيعَتَنا عِندَ ثَلاثٍ: عِندَ مَواقيتِ الصلَواتِ كيفَ مُحافَظَتُهُم علَيها ، وعِندَ أسرارِهِم كيفَ حِفظُهُم لَها عَن عَدُوّنا ، وإلى أموالِهِم كيفَ مُواساتُهُم لإِخوانِهم فيها.

7– Imam al-Sadiq (a.s.) said, 'Test our Shi'ah with regard to three things: the prayer times to see how well they observe them, their secrets to see how well they guard them from our enemies, and their wealth to see how they help out their fellow brothers with it.'[Bihar al-Anwar, v. 83, p. 22, no. 40]

8- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إنّما شِيعَتُنا أصحابُ الأربَعةِ الأعيُنِ: عَينانِ فِي الرَّأسِ ، وعَينانِ فِي القَلبِ ، ألاَ والخلائقُ كُلُّهُم كذلكَ إلّا أنَّ اللّهَ عَزَّوجلَّ فَتَحَ أبصارَكُم وأعمى أبصارَهُم.

8– Imam al-Sadiq (a.s.) said, 'Verily our Shi'ah are those who possess four eyes: two in their head, as well as two in their heart. Actually, all people are such, except that Allah has opened their [the Shi'ah's] eyes, and blinded others' [as a result of their rejection of His guidance].'[al-Kafi, v. 8, p. 215, no. 260]

Those Who Are Not Considered To Be Shi'ah

مَن هُم لَيسُوا مِن الّشيعَةِ

9- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): لَيسَ مِن شِيعَتِنا مَن قالَ بِلِسانِهِ وخالَفَنا في أعمالِنا وآثارِنا . .

9– Imam al-Sadiq (a.s.) said, 'One who claims to follow us with his tongue, but does the opposite to our actions and deeds is not from among our Shi'ah.'[Bihar al-Anwar, v. 68, p. 164, no. 13]

10- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): قَومٌ يَزعُمُونَ أ نّي إمامُهُم ، واللّهِ ما أنا لَهُم بِإمامٍ، لَعَنَهُمُ اللّهُ، كُلَّما سَتَرتُ سِترا هَتَكُوهُ ، أقولُ: كذا وكذا ، فيقولونَ: إنّما يَعني كذا وكذا ، إنّما أنا إمامُ مَن أطاعَني .

10– Imam al-Sadiq (a.s.) said, ‘There is a group of people who claim that I am their Imam, but by Allah, I am no Imam of theirs – may Allah curse them – every time I conceal a secret, they disclose it. Every time I explain a matter, they retort, saying, ‘Actually that means such and such.’ I am only the Imam of those who obey me.’[Ibid. v. 2, p. 80, no. 76]

11ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): ليسَ مِن شيعَتِنا مَن أنكَرَ أربَعةَ أشياءَ: المِعراجَ ، والمُساءَلَةَ في القَبرِ ، وخَلقَ الجَنَّةِ وَالنارِ ، وَالشَّفاعَةَ .

11– Imam al-Sadiq (a.s.) said, ‘The one who rejects four things is not from among our Shi’ah. They are: the Prophet’s Ascension to the heavens, the questioning in the grave, the creation of Heaven and Hell, and intercession.’[Bihar al-Anwar, v. 69, p. 9, no. 11]

12ـ عن محمّدِ بنِ عجلان: كنتُ عِند أبي عَبدِ اللّهِ (عَلَيهِ السّلامُ) فَدخلَ رَجُلٌ فَسَلَّمَ، فَسألَهُ: كيفَ مَن خُلّفْتَ مِن إخوانِكَ؟ قالَ: فأحسنَ الثناءَ وزكّى وأطرى . قالَ لهُ: كيفَ عِيادَةُ أغنِيائهِم على فُقَرائهِم ؟

فقالَ: قَليلَةٌ ، قالَ: وكيفَ مُشاهَدَةُ أغنيائهِم لِفُقَرائهِم ؟ قالَ: قَليلةٌ ، قالَ: فكيفَ صِلَةُ أغنيائهِم لِفُقَرائهِم في ذاتِ أيديهِم ؟، فقالَ: إنّك لَتَذكُرُ أخلاقا قَلَّ ما هِي فِيمَن عِندَنا . قالَ: فقالَ: فكيفَ تَزعُمُ هؤلاءِ أ نَّهُم شِيعَةٌ !

12– Imam al-Sadiq (a.s.) once asked a man about his tribe and brothers whom he had left back home, which the latter replied by praising them, attesting to their integrity and extolling them. Then Imam (a.s.) asked, ‘Do the rich among them visit the poor when they are ill?’ He replied, ‘Not much.’ ‘Do the rich frequent the poor at all?’ asked Imam. The man replied, ‘Not much.’ ‘Then, do the rich maintain relations with the leaders from amongst the poor?’ The man replied, ‘Verily you are listing virtues that people amongst us rarely possess.’ Imam said, ‘Then how can these people claim to be Shi’ah?!’ [al-Kafi, v. 2, p. 173, no. 10]

13ـ الإمامُ الكاظمُ (عَلَيهِ السّلامُ): ليسَ مِن شيعَتِنا مَن خَلا ثُمّ لَم يَرُعْ قلبُهُ..

13– Imam al-Kazim (a.s.) said, ‘One who goes into retreat [in order to achieve spiritual upliftment] and who does not attain piety in his heart as a result is not from among our Shi’ah.’[Basa’ir al-Darajat, p. 247, no. 10]

Types of Shi’ah

أصنافُ الشّيعَةِ

14- الإمامُ الباقرُ (عَلَيهِ السّلامُ): شِيعَتُنا ثلاثةُ أصنافٍ: صِنفٌ يَأكُلُونَ الناسَ بنا ، وصِنفٌ كالزُّجاجِ يَنُمُّ، وصِنفٌ كالذَّهَبِ الأحمَرِ كُلَّما أُدخِلَ النارَ ازدادَ جَودَةً.

14– Imam al-Baqir (a.s.) said, ‘Our Shi’ah are of three types: one type dupe people in our name, one type are like glass which discloses everything that is inside it [that they, like glass, cannot keep hidden that which is placed in their trust, like secrets (ed.)], and one type are like red gold, which the more it is brandished in the fire, the purer it becomes.’[Bihar al-Anwar, v. 78, p. 186, no. 24]

15- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): الشِّيعَةُ ثلاثٌ: مُحِبٌّ وادٌّ فهُو مِنّا ، ومُتَزَيِّنٌ بنا ونحنُ زَينٌ لِمَن تَزَيَّنَ بنا، ومُستَأكِلٌ بِنَا الناسَ ، ومَنِ استَأكَلَ بِنَا افتَقَرَ .

15– Imam al-Sadiq (a.s.) said, ‘The Shi’ah are of three types: one type who loves us and shows affection towards us, and he is one of us. The other type is he who adorns himself through us, and we will serve as an adornment for whoever adorns himself through us. And the third type seeks to cheat people and enrich himself in our name, and whoever does this will be impoverished.’[al-Khisal, p. 103, no. 61]

Prohibition of Extremism for the Shi’ah

نَهيُ الشِّيعَةِ عَنِ الغُلُوِّ

16- عن عَمرو بنِ خالدٍ عَن الإمامِ الباقرِ (عَلَيهِ السّلامُ): يا مَعشرَ الشِّيعَةِ ـ شِيعَةَ آلِ محمّدٍ ـ كُونُوا النُّمْرُقَةَ الوُسطى، يَرجِعِ إليكُمُ الغالي ، ويَلحَقَ بِكُمُ التّالي ، فقالَ لَهُ رجُلٌ مِن الأنصارِ يقالُ لَهُ سعدٌ: جُعِلتُ فِداكَ ، مَا الغالِي ؟ قالَ: قومٌ يَقولُونَ فينا ما لا نَقُولُهُ في أنفُسِنا ، فليسَ أُولئكَ مِنّا ولَسنا مِنهُم . قالَ: فَمَا التّالِي ، قالَ: المُرتادُ يُرِيدُ الخَيرَ ، يُبَلِّغُهُ الخَيرُ يُوجَرُ علَيهِ.

16– Imam al-Baqir (a.s.) said, ‘O community of Shi’ah – the Shi’ah of the household of Muhammad – be like the middle saddle-cushion, on which the extremist who has slid forward falls back, and with which the follower who is yet to come catches up.’ Upon hearing this, a man called Sa’ad from among the ansar asked him, ‘May I be your ransom, who is an extremist?’ He replied, ‘They are a group of people who say such things about us that we do not say about ourselves. Neither are these people from among us, nor do we associate ourselves with them.’ Then the man asked, ‘Who is the follower that is yet to come?’ He replied, ‘The one who is searching for good and wants it, and who will eventually attain it and be rewarded for it.’[al-Kafi, v. 2, p. 75, no. 6]

Duties Incumbent on the Shi’ah in their Interactions with People

ما يَنبَغي لِلشِّيعةِ في مُواجَهَةِ النَّاسِ

17- الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ لعبد الأعلى ـ: يا عبدَ الأعلَى ... فَأقرِئهُمُ السلامَ ورَحمَةَ اللّهِ ـ يَعنِي الشّيعَةَ ـ وقُل: قالَ لَكُم: رَحِمَ اللّهُ عَبداً استَجَرَّ مَوَدَّةَ الناسِ إلى نفسِهِ وإلَينا ، بأن يُظهِرَ لَهُم ما يَعرِفُونَ ويَكُفَّ عَنهُم ما يُنكِرُونَ.

17– Imam al-Sadiq (a.s.) said, ‘O ‘Aabd al-A’ala, … give my greetings of peace and the mercy of Allah to my Shi’ah, and tell them: ‘Allah has mercy on the servant who incites love in the people towards himself and towards us [when attracting them towards Islam], by displaying to them that which they already like, and keeping from them that which they would reject.’[Bihar al-Anwar, v. 2, p. 77, no. 62]

18- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): مَعاشِرَ الشّيعَةِ ، كُونُوا لنا زَيناً، ولا تَكُونُوا علَينا شَيناً ، قُولُوا لِلناسِ حُسناً ، وَاحفَظُوا ألسِنَتَكُم ، وكُفُّوها عنِ الفُضُولِ وقَبيحِ القَولِ.

18– Imam al-Sadiq (a.s.) said, ‘O Shi’ah community, be an adornment for us [amongst people] and not a disgrace to us. Say good words to people, guard your tongues and restrain yourselves from mindless chatter and offensive speech.’[Amali al-Saduq, p. 327, no. 17]

The Station of the Shi’ah on the Day of Resurrection

مَقامُ الشّيعَةِ فِي القِيامَةِ

19- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): تُوضَعُ يَومَ القِيامَةِ مَنابِرُ حَولَ العَرشِ لِشِيعَتِي وشِيعَةِ أهلِ بَيتِي المُخلِصِينَ في وَلايَتِنا ، ويقولُ اللّهُ عَزَّوجلَّ: هَلُمُّوا يا عبادِي إلَيَّ لأنشُرَنَّ علَيكُم كَرامَتي؛ فقد أُوذِيتُم في الدُّنيا.

19– The Prophet (S) said, ‘On the Day of Resurrection, pulpits will be set up around the Throne for my Shi’ah and the Shi’ah of my household, who are sincere in their adherence to our guardianship. Then Allah, Mighty and Exalted, will say, ‘Hurry to Me My servants that I may spread My Magnanimity over you, for you have been hurt in the world.’[‘Uyun Akhbar ar-Ridha, v. 2, p. 60, no. 232]

20- قد سَأَلَ رسولَ اللّه (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ابنُ عبّاسٍ عن قولِ اللّهِ عَزَّوجلَّ: «والسّابِقُونَ السابِقُونَ أُولئكَ المُقَرَّبُونَ» ـ فقال: قالَ لي جَبرَئيلُ: ذاكَ عَلِيٌّ وشِيعَتُهُ ، هُمُ السابِقونَ إلَى الجَنَّةِ المُقَرَّبُونَ مِنَ اللّهِ بكَرامَتِهِ لَهُم .

20– The Prophet (S) was asked by Ibn ‘Aabbas about the verse of Allah in the Qur’an, ***“And the Foremost Ones are the foremost ones: they are the ones brought near to Allah”*** [***Qur’an 56: 10,11***], to which he replied, ‘This refers to Ali and his Shi’ah – they will be the foremost to enter Paradise, the ones brought near to Allah through His Magnanimity over them.’[Amali al-Tusi, p. 72, no. 104]

1. The word Shi’ah lexically means ‘follower’, and originally referred to those who followed Imam ‘Ali b. Abi Talib and who recognised him as the Prophet (S)’s divinely appointed rightful successor. Today it generally refers to the body of Muslims who recognise the twelve Imams from Imam ‘Ali (a.s.) to the rest of the Imams (a.s.) from his and Fatima, the Prophet’s daughter’s lineage (ed.)

Showing Off

Showing Off الرِّياء

The Censure of Showing Off

ذَمُّ الرِّياءِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ويلٌ للذينَ يَجتَلِبُونَ الدنيا بالدِّينِ ، يَلبَسُونَ للناسِ جُلودَ الضَّأنِ مِن لِينِ ألسِنَتِهِم، كلامُهُم أحلى مِن العَسَلِ وقُلوبُهُم قُلوبُ الذِئابِ، يقولُ اللّهُ تعالى: أبي يَغتَرُّونَ؟!

1– The Prophet (S) said, 'Woe betide those who trade their religion for the life of this world – in front of people they are soft-spoken and their words are sweeter than honey, but they are wolves in sheep's clothing [lit. their hearts are wolves' hearts (ed.)], and Allah says regarding them, 'Are they trying to pull the wool over My eyes?' [A’alam al-Din, no. 295]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ المَلَكَ لَيَصعَدُ بعَملِ العَبدِ مُبتَهِجاً بِهِ ، فإذا صَعِدَ بحَسَناتِهِ يقولُ اللّهُ عزّوجلّ: اجعَلُوها في سِجّينٍ إنّهُ لَيسَ إيّايَ أرادَ بِها.

2– The Prophet (S) said, 'Verily the angel [charged with man's deeds] rises up with man's good deeds, delighted on account of them, but as he is lifting up his good deeds, Allah tells him, 'Go and place them in the Sijjin [Sijjin: proper name given in the Qur’an to a written record of the evildoers' deeds (ed.)], as he did not perform these deeds for Me.’[al-Kafi, v. 2, p. 295, no. 7]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ المُرائيَ يُنادى يَومَ القِيامَةِ: يا فاجِرُ! يا غادِرُ ! يا مُرائي ! ضَلَّ عَمَلُكَ،

وبَطَلَ أجرُكَ ، اذهَبْ فَخُذْ أجرَكَ مِمَّن كُنتَ تَعمَلُ لَهُ.

3– The Prophet (S) said, 'The show-off will be called on the Day of Resurrection: O shameless liar! O treacherous one! O show-off! Your deeds are lost, and the reward for your deeds is lost. Go and get your reward from those you intended to please by your actions.'[Munyat al-Murid, p. 318]

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): يقولُ اللّهُ سبحانَهُ: إنّي أغنَى الشُّرَكاءِ فَمَن عَمِلَ عَمَلاً ثُمّ أشرَكَ فيهِ غَيرِي فأنا مِنهُ بَرِيءٌ ، وهو لِلَّذِي أشرَكَ بِهِ دُوني .

4– The Prophet (S) said, 'Allah, glory be to Him, says, 'I am the most self-sufficient of partners, for whoever performs a deed for Me as well as for someone else alongside Me, [know that] I am free from need of his action and I leave it for the one that he associated with Me.'['Uddat al-Da'ai, p. 203]

5ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ اللّهَ لا يَقبَلُ عَملاً فيهِ مِثقالُ ذَرَّةٍ مِن رياءٍ.

5– The Prophet (S) said, 'Verily Allah does not accept a deed that is performed with even an atom's weight of showing off in it.'[Tanbih al-Khawatir, v. 1, p. 187]

6ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ حِينَ سَأَلَهُ رَجُلٌ: يا رسولَ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ، فِيمَ النَّجاةُ ؟ ـ: أن لا يَعمَلَ العَبدُ بطاعَةِ اللّهِ يُريدُ بها الناسَ.

6– The Prophet (S) was once asked, 'Where does salvation lie?' to which he replied, 'In that the servant must not perform acts of obedience to Allah whilst intending them for other people [to see].'[Tanbih al-Khawatir, p. 186]

7ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ما أقبَحَ بِالإنسانِ باطِناً عَليلاً وظاهِراً جَميلاً!

7– Imam Ali (a.s.) said, 'How ugly the man who is sick inwardly and beautiful outwardly.'[Ghurar al-Hikam, no. 9661]

8ـ رسولُ اللهِ (عَلَيهِ الّسَلامُ): اللّهُمّ إنّي أعوذُ بكَ مِن أن تَحسُنَ في لامِعَةِ العُيونِ عَلانِيَتي ، وتَقبُحَ فيما أُبطِنُ لكَ سَرِيرَتي ، مُحافِظاً على رئاءِ الناسِ مِن نَفسِي بجَميعِ ما أنتَ مُطَّلِعٌ علَيهِ مِنّي ، فَأُبدِيَ لِلناسِ حُسنَ ظاهري وأُفضِيَ إليكَ بِسُوءِ عَمَلِي ، تَقَرُّباً إلى عِبادِكَ وتَباعُداً مِن مَرضاتِكَ.

8– Imam Ali (a.s.) said, 'O Allah I seek refuge in You from looking good in the gleaming mirror of people's eyes whilst my inward self that I conceal [from others] be ugly in front of You, and from

guarding myself [against sins] only for show in front of people whilst You know all there is to know about me, such that I may display my good side to people, leaving the bad deeds for You, in seeking nearness to mere servants of Yours and getting further and further away from Your good pleasure.'[Nahjul Balaghah, Saying 276]

9ـ . . الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): مَن كانَ ظاهِرُهُ أرجَحَ مِن باطِنِهِ خَفَّ مِيزانُهُ

9– Imam al-Baqir (a.s.) said, 'He whose outward appearance is superior to his inward self will have a very light scale of good deeds.'[Amali al-Saduq, p. 398, no. 8]

10ـ . . الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إيّاك والرياءَ؛ فإنّهُ مَن عَمِلَ لِغَيرِ اللّهِ وَكَلَهُ اللّهُ إلى مَن عَمِلَ لَهُ

10– Imam al-Sadiq (a.s.) said, 'Beware of showing off, for whoever performs good deeds for anyone other than Allah, Allah relegates him to the one he acted for.'[al-Kafi, v. 2, p. 293, no. 1]

Showing Off and Polytheism

الرِّياءُ وَالشِّركُ

11ـ عن رسول اللّه (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ أخوَفَ ما أخافُ علَيكُمُ الشِّركَ الأصغرَ. قالوا: وما الشِّركُ الأصغَرُ يا رسولَ اللّهِ ؟ قالَ: الرياءُ .

11– The Prophet (S) said, 'The worst thing I fear for you is minor polytheism.' When asked what he meant by this, he replied, 'Showing off.'['Uddat al-Da'ai, p. 214]

12ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): اِعلَمُوا أنَّ يَسِيرَ الرياءِ شِركٌ

12– Imam Ali (a.s.) said, 'Know that even the slightest showing off is tantamount to polytheism.'[Tuhaf al-'Uqul, no. 151]

13ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): سُئلَ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) عن تفسيرِ قَولِ اللّهِ: «فَمَنْ كانَ يَرْجُو لِقاءَ رَبِّهِ فَلْيَعمَلْ عَمَلاً صَالِحاً وَلاَ يُشْرِكْ بِعِبادَةِ رَبِّهِ أَحَداً» فقال: مَن صَلَّى مُراءاةَ الناسِ فهُو مُشرِكٌ ... ومَن عَمِلَ عَملاً مِمّا أمَرَ اللّهُ بِهِ مُراءاةَ الناسِ فهُو مُشرِكٌ .

13– Imam al-Baqir (a.s.) said, 'The Prophet (S) was once asked about the interpretation of Allah's words

in the Qur'an: ***"So whoever expects to encounter his Lord, let him act righteously, and not associate anyone with the worship of Allah"*[*Qur'an 18:110*]**. He replied, 'He who performs prayer in order to show people is a polytheist ... and he who performs any act commanded by Allah to show people is a polytheist.'[Tafsir al-Qummi, v. 2, p. 47]

سوءُ عاقِبَةِ أهلِ الرِّياءِ

The Evil Outcome of Those Who Used to Show Off

14- قال رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ النارَ وأهلَها يَعِجُّونَ مِن أهلِ الرياءِ ، فقيلَ: يا رسولَ اللّهِ ، وكيفَ تَعِجُّ النارُ ؟! قالَ: مِن حَرِّ النارِ التي يُعَذَّبُونَ بها.

14– The Prophet (S) said, 'Verily the Hellfire and its inmates rage on account of those who used to show off.' When asked how the Hellfire rages, he replied, 'It rages on account of the intense heat with which they are being punished.'[Mustadrak al-Wasa'il, v. 1, p. 107, no. 109]

15- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): يُجاءُ بعَبدٍ يَومَ القِيامَةِ قد صَلّى فيقولُ: يا ربِّ صَلَّيتُ ابتِغاءَ وَجهِكَ فيُقالُ لَهُ: بل صَلَّيتَ لِيُقالَ ما أحسَنَ صلاةَ (فلانٍ) ، اِذهَبُوا بِهِ إلى النارِ.

15– Imam al-Sadiq (a.s.) said, 'On the Day of Resurrection, a servant who used to pray regularly will be brought forth, and he will beg, 'O Lord, I prayed in seeking Your pleasure', and he will be told, 'No, you prayed so that people would say how beautiful your prayer was. Take him to the Fire.'[Bihar al-Anwar, v. 72, p. 301, no. 44]

The Distinguishing Characteristics of a Show Off

عَلاماتُ المُرائي

16- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ثلاثُ علاماتٍ لِلمُرائي: يَنشَطُ إذا رَأى الناسَ ، ويَكسَلُ إذا كانَ وَحدَهُ ، ويُحِبُّ أن يُحمَدَ في جَميعِ أُمُورِهِ.

16– Imam Ali (a.s.) said, 'Three characteristics distinguish a show off: he is energetic and active whilst in the presence of people, he is lazy when he is by himself, and he loves to be praised for everything.'[al-Kafi, v. 2, p. 295, no. 8]

Exceptions

النَّوادِرُ

17ـ . . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): السِّرُّ أفضَلُ مِن العَلانِيَةِ ، والعلانِيَةُ لِمَن أرادَ الاقتِداءَ

17– The Prophet (S) said, 'Performing actions in secret is better than performing them publicly, except for the one who wishes to set an example.'[Kanz al–'Ummal, no. 5273]

18ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ) ـ لمّا سَأَلَهُ زرارةُ عن الرَّجُلِ يَعمَلُ الشيءَ مِن الخَيرِ فَيَراهُ إنسانٌ فَيَسُرُّهُ ذلكَ ـ: لا بَأسَ . . ، ما مِن أحدٍ إلّا وهُو يُحِبُّ أن يَظهَرَ لَهُ في الناسِ الخَيرُ ، إذا لَم يَكُن صَنَعَ ذلكَ لذلكَ

18– Imam al–Baqir (a.s.) was once asked by his companion Zurara, about a man who performs a good deed which people happen to see, and which he feels good about as a result. Im?m replied, 'It does not matter as long as he did not [originally] perform the action for that purpose. Everyone naturally wants people to see them as good.'[al–Kafi, v. 2, p. 297, no. 18]

19ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): مَن عَمِلَ حَسَنَةً سِرّاً كُتِبَت لَهُ سِرّاً، فإذا أقَرَّ بها مُحِيَتْ وكُتِبَت جَهراً، فإذا أقَرَّ بها ثانياً مُحِيَت وكُتِبَت رياءً .

19– Imam al–Sadiq (a.s.) said, 'The deed of one who performs it in secret is recorded down as a secret action. If he admits to having performed it [when asked], the previous record is erased and it is recorded instead as a public action. If he subsequently avers it himself, however, the previous record is erased and it is recorded instead as showing off.'['Uddat al–Da'ai, p. 221]

Silence

Silence الصَّمت

Silence

الصَّمتُ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ لأبي ذَرٍّ وهو يَعِظُهُ ـ: أربَعٌ لا يُصِيبُهُنَّ إلّا مؤمنٌ: الصَّمتُ وهُو أوَّلُ العِبادَةِ....

1– The Prophet (S) said to Abu Dharr, exhorting him, ‘There are four things that none can accomplish apart from the believer: silence, and this is the first stage of worship…’[Makarim al–Akhlaq, v. 2, no. 377]

2ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الصَّمتُ آيَةُ النُّبلِ وثَمَرَةُ العَقلِ

2– Imam Ali (a.s.) said, ‘Silence is the sign of nobility and the fruit of the intellect.’[Ghurar al–Hikam, no. 1343]

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ في صِفةِ المؤمِنِ ـ: كثيرٌ صَمتُهُ، مَشغولٌ وَقتُهُ

3– Imam Ali (a.s.) said, describing the believer, ‘Great is his silence and occupied is his time.’[Nahjul Balaghah, Saying 333]

The Fruits of Silence

ثَمَراتُ الصَّمتِ

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): علَيكَ بطُولِ الصَّمتِ فإنّهُ مَطرَدَةٌ لِلشَّيطانِ، وعَونٌ لكَ على أمرِ دِينِكَ

4– The Prophet (S) said, ‘You must maintain silence for long periods of time for verily it drives Satan away and helps you in matters of your faith.’[Bihar al–Anwar, v. 71, p. 279, no. 19]

5ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): اِلزَمِ الصَّمتَ فَأدنى نَفعِهِ السَّلامَةُ. .

5– Imam Ali (a.s.) said, ‘Adhere to silence for the very least of its benefits is health.’[Ghurar al–Hikam, no. 2314]

6ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الصَّمتُ رَوضَةُ الفِكرِ

6– Imam Ali (a.s.) said, ‘Silence is the garden of thought.’[Ibid. no. 546]

7ـ الإمامُ الحسنُ (عَلَيهِ الّسَلامُ): قد أكثَرَ مِن الهَيبَةِ الصّامِتُ. .

7– Imam al-Hasan (a.s.) said, ‘Indeed the silent one has great earnestness.’[Bihar al-Anwar, v. 78, p. 113, no. 7]

8ـ الإمامُ الحسنُ (عَلَيهِ السّلامُ): نِعمَ العَونُ الصَّمتُ في مَواطِنَ كثيرَةٍ وإن كُنتَ فَصيحاً

8– Imam al-Hasan (a.s.) said, ‘How excellent an aid silence is in numerous situations, even if one be an expressive person.’[Ma’ani al-Akhbar, p. 401, no. 62]

9ـ الإمامُ الرِّضا (عَلَيهِ السّلامُ): إنَّ الصَّمتَ بابٌ مِن أبوابِ الحِكمَةِ، إنَّ الصَّمتَ يُكسِبُ المَحَبَّةَ إنّه دَليلٌ على كُلِّ خَيرٍ.

9– Imam Ar-Ridha’ (a.s.) said, ‘Verily silence is one of the doors to wisdom; verily silence secures love; verily it leads one to all good.’[al-Kafi, v. 2, p. 113, no. 1]

الصَّمتُ المَمدوحُ

Blameworthy Silence

10ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): لا خَيرَ في الصَّمتِ عَنِ الحُكمِ، كما أنّهُ لا خَيرَ في القَولِ بِالجَهلِ

10– Imam Ali (a.s.) said, ‘There is no good in keeping silent about a matter of wisdom, just as there is no good in speaking about something one is ignorant of.’[Nahjul Balaghah, Saying 182]

11ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ في علامةِ المُتَّقي ـ: إن صَمَتَ لَم يَغُمَّهُ، وإن ضَحِكَ لَم يَعلُ صَوتُهُ

11– Imam Ali (a.s.) said about the distinguishing characteristics of the pious one, ‘Verily when he is silent, his own silence does not distress him, and when he laughs he does not do so loudly.’[Ibid. sermon 193]

Sincerity

Sincerity الإخلاص

Sincerity

الإخلاص

1ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الإخْلاصُ غايَةُ الدِّين

1– Imam Ali (a.s.) said, ‘Sincerity is the peak of religion.’[Ghurar al–Hikam, no. 727]

2ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الإخْلاصُ عِبادَةُ المُقَرَّبينَ

2– Imam Ali (a.s.) said, ‘Sincerity is the worship of those brought near [to Allah].’[Ghurar al–Hikam, no. 667]

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الإخْلاصُ مِلاكُ العِبادَةِ . .

3– Imam Ali (a.s.) said, ‘Sincerity is the criterion for worship.’[Ghurar al–Hikam, no. 859]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الإخْلاصُ أعْلى الإيمانِ

4– Imam Ali (a.s.) said, ‘Sincerity is the summit of faith.’[Ghurar al–Hikam, no. 860]

5ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : في الإخْلاصِ يَكونُ الخَلاصُ

5– Imam Ali (a.s.) said, ‘Salvation is found in sincerity.’[Tanbih al–Khawatir, v. 2, p. 118]

6ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : طُوبى لِمَن أخْلَصَ للّهِ عَمَلَهُ وعِلْمَهُ ، وحُبَّهُ وبُغْضَهُ ، وأخْذَهُ وتَرْكَهُ ، وكَلامَهُ وصَمْتَهُ ، وفِعْلَهُ وقَولَهُ .

6– Imam Ali (a.s.) said, ‘Blessed is he whose knowledge and practice, love and hate, acceptance and refusal, speech and silence, and words and actions are sincerely for the sake of Allah.’[Tuhaf al–’Uqul, no. 100]

The Difficulty of Sincerity

صُعوبَةُ الإخلاصِ

7ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : تَصْفِيَةُ العَمَلِ أشَدُّ مِن العَمَلِ، وتَخْليصُ النِّيّةِ عن الفَسادِ أشَدُّ على العامِلِينَ مِن طُولِ الجِهادِ.

7– Imam Ali (a.s.) said, ‘Perfecting an action is more difficult than [performing] the action itself, and purifying an intention from corruption is tougher for the striving ones than engaging in lengthy jihad.’[Bihar al-Anwar, v. 77, p. 288, no. 1]

8ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : الإبْقاءُ على العَمَلِ حتّى يَخْلُصَ أشَدُّ مِن العَمَلِ . .

8– Imam al-Sadiq (a.s.) said, ‘Persevering with an action until its end is harder than [performing] the action itself.’[al-Kafi, v. 2, p. 16, no. 4]

The Sufficiency of Few Actions Coupled with Sincerity

كِفايَةُ القَليلِ مِنَ العَملِ مَعَ الإخلاصِ

9ـ فيما ناجى اللّهُ تباركَ وتعالى موسى (عَلَيهِ الّسَلامُ) : يا موسى ، ما أُريدَ بِهِ وَجْهي فكَثيرٌ قَليلُهُ ، وما أُريدَ بِهِ غَيري فقَليلٌ كَثيرُهُ .

9– It is narrated in al-Kafi that Allah – Blessed and most High – addressed Prophet Moses (a.s.) in intimate conversation saying, ‘O Moses, whatever is done for My sake, a little of it is a lot and whatever is done for the sake of others, a lot of it is little.’[al-Kafi, v. 8, p. 46, no. 8]

10ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : أخْلِصْ قَلبَكَ يَكْفِكَ القَليلُ مِن العَمَلِ . .

10– The Prophet (S) said, ‘Purify your heart and few actions will suffice you.’[Bihar al-Anwar, v. 73, p. 175, no. 15]

The Sincere One

المُخلِص

11- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : العُلَماءُ كُلُّهُم هَلْكى إلّا العامِلينَ ، والعامِلونَ كُلُّهُم هَلْكى إلّا المُخْلِصينَ، والمُخْلِصونَ على خَطَرٍ.

11– The Prophet (S) said, 'The men of knowledge will all be ruined except those who acted [upon their knowledge], and those who act will all be ruined except for the sincere ones from among them, and the sincere ones are significant indeed.'[Tanbih al-Khawatir, v. 2, p. 118]

12- عن المُفَضّلِ بن صالح : قالَ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : إنَّ للّهِ عِبادا عامَلوهُ بخالِصٍ مِن سِرِّهِ ، فعامَلَهُم بخالِصٍ مِن بِرِّهِ ، فهُمُ الّذينَ تَمُرُّ صُحُفُهُم يَومَ القِيامَةِ فُرَّغاً ، وَإذا وَقَفوا بَينَ يدَيهِ تعالى مَلأها مِن سِرِّ ما أسَرُّوا إلَيهِ . فقلتُ : يا مَولاي ، ولِمَ ذلكَ؟ فقالَ : أجَلَّهُم أنْ تَطَّلِعَ الحَفَظَةُ على ما بَينَهُ وبَينَهُم.

12– Imam al-Sadiq (a.s.) said to Mufadhaal b. Salih, 'Verily Allah has servants who sincerely engage in transaction with Him in secrecy, so Allah gives them from His pure reward and goodness, for they are the ones who will come on the Day of Resurrection with their book of deeds empty, and when they stand in front of Allah, their books will be filled with the secrets that they had with Him'. [Mufadhal narrates], I asked, 'O my master, why will their books be empty?' The Imam replied, 'Allah holds them in such high regard that He does not even want the guardian angels to be aware of what is between Him and them.'['Uddat al-Da'ai, p. 194]

13- عَن جَبرئيلَ (عَلَيهِ السّلامُ) ـ لَمّا سألَهُ النّبيُّ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) عن تَفسيرِ الإخْلاصِ ـ : المُخْلِصُ الّذي لا يَسألُ النّاسَ شَيئاً حتّى يَجِدَ، و إذا وَجدَ رَضِيَ، و إذا بَقِيَ عِندَهُ شيء أعْطاهُ فِي اللّهِ ، فإنَّ مَن لَم يَسألِ المَخلوقَ فَقَد أقَرَّ للّهِ عزّوجلّ بالعُبودِيَّةِ ، و إذا وَجَدَ فرَضِيَ فهُو عنِ اللّهِ راضٍ ، واللّهُ تبارك وتعالى عنهُ راضٍ، و إذا أعطى للّهِ عزّوجلّ فهُو على حَدِّ الثِّقَةِ برَبِّهِ عزّوجلّ.

13– The archangel Gabriel (a.s.), when he was asked by the Prophet (S) about the meaning of sincerity, replied, 'The sincere one is he who does ask the people anything until he himself finds it, and when he finds it he is pleased. Whenever he has a remainder of a thing, he gives it to others, because if a person does not ask anything from creation, he has established that his servitude is solely for Allah, Mighty and Exalted, and if he finds and he is pleased then he is pleased with Allah and Allah – Blessed and most High – is pleased with him, and if he gives for the sake of Allah then he has reached the station of reliance on his Lord, Mighty and Exalted.'[Nur al-Thaqalayn, v. 3, p. 15, no. 50]

The Role of Sincerity in the Acceptance of Actions

دَورُ الإخلاصِ في قَبولِ الأعمالِ

14ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إذا عَمِلْتَ عَمَلاً فاعْمَلْ للّهِ خالِصاً ؛ لأ نَّهُ لا يَقْبَلُ مِن عِبادِهِ الأعْمالَ إلّا ما كانَ خالِصاً.

14– The Prophet (S) said, ‘If you perform an action, do it sincerely for the sake of Allah because He only accepts from His servants those actions that have been performed sincerely.’[Bihar al-Anwar, v. 77, p. 103, no. 1]

15ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : قالَ اللّهُ تَبارَك وتعالى : أنا خَيرُ شَريكٍ ، مَن أشْرَكَ بِي في عَمَلِهِ لَن أقْبَلَهُ، إلّا ما كانَ لي خالِصاً.

15– Imam al-Sadiq (a.s.) said, ‘Allah – most High –has said, ‘I am the best partner, so whoever associates a partner with Me in his actions I will never accept them, except those actions that have been performed [sincerely for Me].’[Mustadrak al-Wasa’il, v. 1, p. 203, no. 1]

The Pure Religion

الدّينُ الخالِصُ

16ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : تَمامُ الإخْلاصِ اجْتِنابُ المَحارِمِ

16– The Prophet (S) said, ‘Complete sincerity is abstaining from the prohibited things.’[Kanz al-’Ummal, no. 44399]

17ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : مَن قالَ: «لا إلهَ إلّا اللّهُ» مُخْلِصاً دَخَلَ الجَنّةَ ، و إخْلاصُهُ أنْ يَحْجِزَهُ «لا إلهَ إلّا اللّهُ» عَمّا حَرّمَ اللّهُ .

17– Imam al-Sadiq (a.s.) said. ‘Whoever sincerely says “There is no god but Allah” will enter Paradise and his sincerity should be such that his testimony of “There is no god but Allah” becomes a barrier for him against whatever Allah has forbidden.’[Bihar al-Anwar, v. 8, p. 359, no. 24]

The Reality of Sincerity

حَقيقَةُ الإخلاصِ

18ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إنَّ لِكُلِّ حَقٍّ حَقيقةً ، وما بَلَغَ عَبدٌ حقيقةَ الإخْلاصِ حتّى لا يُحِبَّ أنْ يُحْمَدَ على شيءٍ مِن عَمَلٍ للّهِ.

18– The Prophet (S) said, ‘Verily for every essential truth is a reality and a servant has not reached the reality of sincerity until he dislikes to be praised [by others] for any act that he does for the sake of Allah.’[Bihar al-Anwar, v. 72, p. 304, no. 51]

19ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : العِبادَةُ الخالِصَةُ أنْ لا يَرجوَ الرّجُلُ إلّا رَبَّهُ ، ولا يَخافَ إلّا ذَنْبَهُ

19– Imam Ali (a.s.) said, ‘Pure worship is that a man does not hope for anything except his Lord and does not fear anything except [the outcome of] his sin.’[Ghurar al-Hikam, no. 2128]

20ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : العَمَلُ الخالِصُ : الّذي لا تُريدُ أنْ يَحْمَدَكَ علَيهِ أحَدٌ إلّا اللّهُ عزّوجلّ

20– Imam al-Sadiq (a.s.) said, ‘The pure action [done out of sincerity], is that which the servant does not wish to be praised for by anyone except Allah – Mighty and Exalted.’[al-Kafi, v. 2, p. 16, no. 4]

What Brings About Sincerity

ما يورِثُ الإخلاصَ

21ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : سَبَبُ الإخلاصِ اليَقينُ . .

21– Imam Ali (a.s.) said, ‘The [root] cause of sincerity is conviction.’[Ghurar al-Hikam, no. 5538]

22ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : ثَمَرَةُ العِلمِ إخْلاصُ العَمَلِ . .

22– Imam Ali (a.s.) said, ‘The fruit of knowledge is sincerity of action.’[Ghurar al-Hikam, no. 4642]

23- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : قَلِّلِ الآمالَ تَخْلُصْ لَكَ الأعمالُ. .

23– Imam Ali (a.s.) said, ‘Reduce your expectations and your actions will become sincere.’[Ghurar al–Hikam, no. 6793]

24- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : أصْلُ الإخْلاصِ اليَأسُ مِمّا في أيْدي النّاسِ.

24– Imam Ali (a.s.) said, ‘The root of sincerity is despairing of obtaining what is in the hands of men.’[Ghurar al–Hikam, no. 3088]

The Effects of Sincerity

آثارُ الإخلاصِ

25- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : ما أخْلَصَ عَبدٌ للّهِ عزّوجلّ أربَعينَ صباحاً إلّا جَرَتْ يَنابِيعُ الحِكمَةِ مِن قَلبِهِ على لِسانِهِ.

25– The Prophet (S) said, ‘No sooner does a servant spend his mornings in a state of sincere devotion for forty days than the springs of wisdom will flow from his heart onto his tongue.’[‘Uyun Akhbar ar–Ridha, v. 2, p. 69, no. 321]

26- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : قالَ اللّهُ عزّوجلّ : لا أطَّلِعُ على قَلبِ عَبدٍ فأعْلَمُ مِنهُ حُبَّ الإخْلاصِ لِطاعَتي لِوَجْهي وابْتِغاءَ مَرْضاتي إلّا تَولّيتُ تَقويمَهُ وسياسَتَهُ.

26–The Prophet (S) said, ‘Allah said, ‘No sooner do I look into a servant’s heart and find that he has sincere love for My sole obedience and he seeks My pleasure than I take charge of his plans and affairs.’[Bihar al–Anwar, v. 85, p. 136, no. 16]

27- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : مَن أخْلَصَ النِّيَّةَ تَنَزّهَ عنِ الدَّنِيَّةِ.

27– Imam Ali (a.s.) said, ‘The one who purifies his intention distances himself from base qualities.’[Ghurar al–Hikam, no. 8447]

28- الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : إنَّ المؤمنَ لَيَخشَعُ لَهُ كُلُّ شيءٍ ويَهابُهُ كُلُّ شيءٍ . إذا كانَ مُخلِصاً للّهِ أخافَ اللّهُ مِنهُ كُلَّ شيءٍ ، حتّى هَوامَّ الأرضِ وسِباعَها وطَيرَ السَّماءِ .

28– Imam al–Sadiq (a.s.) said, ‘Verily everything is humbled and awed before the believer’, and then he said, ‘If he is sincere for Allah, Allah will make everything fear him including the wild and poisonous animals of the land and the birds of the sky.’[Bihar al–Anwar, v. 70, p. 238, no. 21]

Sinning

Sinning الذَّنب

Sinning

التَّحذِيرُ مِنَ الذَّنبِ

1ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الذُّنوبُ الدّاءُ ، والدَّواءُ الاستغِفارُ، والشِّفاءُ أن لا تَعودَ

1– Imam Ali (a.s.) said, 'Sins are a disease the medicine of which is to seek forgiveness, and the cure lies in never committing them again.’[Ghurar al–Hikam, no. 1890]

2ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): يا أيّها الإنسانُ، ما جَرَّأكَ على ذَنبِكَ، وما غَرَّكَ بِرَبِّكَ، وما أنَّسَكَ بِهَلَكَةِ نَفسِكَ!؟

2– Imam Ali (a.s.) said, 'O man, what has emboldened you to commit sins, and what has deceived you about your Lord, and what has rendered you so complacent about the destruction of your soul!?’[Nahjul Balaghah, Sermon 223]

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): عَجِبتُ لأقوامٍ يَحتَمُونَ الطَّعامَ مَخافَةَ الأذى كيفَ لا يَحتَمُونَ الذُّنوبَ مَخافَةَ النّارِ؟!

3– Imam Ali (a.s.) said, 'How I wonder at people who keep away from certain types of food for fear of harm to themselves, and yet do not keep away from sins for fear of the Fire!?'[Tuhaf al–’Uqul, no. 204]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لَو لَم يَتَوَعَّدِ اللّهُ على معصِيَتِهِ لَكانَ يَجِبُ إلّا يُعصى شُكراً لِنِعَمِهِ

4– Imam Ali (a.s.) said, 'Even if Allah had not fixed punishments and threats for acts of disobedience to Him, we would still be obliged not to disobey Him, simply by way of gratitude to Him for His bounties.’[Nahjul Balaghah, Saying 290]

5ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): اجتِنابُ السيّئاتِ أولى مِن اكتِسابِ الحَسَناتِ

5– Imam Ali (a.s.) said, 'Refraining from committing evil deeds is better than performing good deeds.'[Ghurar al-Hikam, no. 1522]

6ـ الإمامُ الكاظمُ (عَلَيهِ الّسَلامُ): إنّ العُقَلاءَ تَرَكُوا فُضولَ الدنيا فكيفَ الذُّنوبُ؟! وتَركُ الدنيا مِنَ الفَضلِ ، وتَركُ الذُّنوبِ مِنَ الفَرضِ.

6– Imam al-Kazim (a.s.) said, 'The people of intellect have abandoned the excesses of this world, but what about sins? Forsaking worldly excesses is [merely] a virtue whereas abandoning sins is an obligation.'[Bihar al-Anwar, v. 78, p. 301, no. 1]

7ـ عنهم (عَلَيهِمُ الّسَلامُ): جِدُّوا واجتَهِدُوا، وإن لَم تَعمَلُوا فلا تَعصُوا، فإنّ مَن يَبنِي ولا يَهدِمُ يَرتَفِعُ بِناؤهُ وإن كانَ يَسيراً ، وإنّ مَن يَبنِي ويَهدِمُ يوشِكُ أن لا يَرتَفِعَ بِناؤهُ.

7– The Im?ms (a.s.) have said, 'Strive earnestly and work hard, and even if you do not manage to perform good deeds, at least do not sin, for verily the building of one who continuously builds without destroying [at the same time] will rise tall, even if it be plain and unadorned, whilst the building of one who builds but also destroys will almost never rise up.'[Bihar al-Anwar, v. 70, p. 286, no. 8]

Sinning Openly

المُجاهَرَةُ بِالذَّنبِ

8ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مُجاهَرَةُ اللّهِ سبحانَهُ بالمعاصِي تُعَجّلُ النِّقَمَ

8– Imam Ali (a.s.) said, 'Openly and candidly disobeying Allah – glory be to Him – hastens His wrath.'[Ghurar al-Hikam, no. 9811]

9ـ الإمامُ الرِّضا (عَلَيهِ الّسَلامُ): المُذيعُ بالسيّئةِ مَخذُولٌ، والمُستَتِرُ بالسيّئةِ مَغفورٌ لَهُ

9– Imam Ar-Ridha' (a.s.) said, 'The one who commits an evil deed openly is disgraced [by Allah], and the one who hides his evil deed [feeling ashamed of it] is forgiven by Allah.'[Bihar al-Anwar, v. 73, p. 356, no. 67]

The Worst of Sins

أعظَمُ الذُّنوبِ

10ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): أشَدُّ الذُّنوبِ ما استَخَفَّ بِهِ صاحِبُهُ

10– Imam Ali (a.s.) said, ‘The worst and gravest of sins is that which its perpetrator takes lightly.’[Bihar al-Anwar, p. 364, no. 96]

11ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): أعظَمُ الذُّنوبِ عِندَ اللّهِ ذنبٌ أصَرَّ عَليهِ عامِلُهُ

11– Imam Ali (a.s.) said, 'The worst of sins in the sight of Allah is the sin which its perpetrator commits persistently.’[Ghurar al-Hikam, no. 3131]

12ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): الذُّنوبُ كُلُّها شَديدةٌ وأشَدُّها ما نَبَتَ عَليهِ اللَّحمُ والدمُ

12– Imam al-Baqir (a.s.) said, ‘All sins are severe [in requital], but the severest of them are those that result in the growth of [polluted] flesh and blood.’[al-Kafi, v. 2, p. 270, no. 7]

Unforgivable Sins

الذُّنوبُ الَّتي لا تُغفَرُ

13ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لِكُلِّ ذَنبٍ تَوبَةٌ إلّا سُوءَ الخُلُقِ، فإنّ صاحِبَهُ كُلَّما خَرَجَ من ذَنبٍ دَخَلَ في ذَنبٍ.

13– The Prophet (S) said, 'The repentance of every sin is acceptable, except for ill-nature, for indeed the ill-natured person is such that every time he manages to get out of one sin, he plunges into another.’[Bihar al-Anwar, v. 77, p. 48, no. 3]

14ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): إنّ مِن عَزائمِ اللّهِ في الذِّكرِ الحكيمِ ... أنّهُ لا يَنفَعُ عَبداً ـ وإن أجهَدَ نفسَهُ وأخلَصَ فِعلَهُ ـ أن يَخرُجَ مِنَ الدنيا لاقياً رَبَّهُ بِخَصلةٍ مِن هذهِ الخِصالِ لَم يَتُبْ مِنها: أن يُشرِكَ باللّهِ فيما افتَرَضَ عَلَيهِ مِن عبادَتِهِ، أو يَشفِيَ غَيظَهُ بهَلاكِ نَفْسٍ، أو يَعُرَّ بأمرٍ فَعَلَهُ غيرُهُ ، أو يَستَنجِحَ حاجةً إلى الناسِ بإظهارِ بِدعَةٍ في دِينِهِ ، أو يَلقَى الناسَ بَوَجهَينِ ، أو يَمشِيَ فيهِم بِلِسانَينِ.

14– Imam Ali (a.s.) said, ‘One of the firm decisions of Allah in the Wise Reminder (the Qur’an) ... is that it will be of no avail to man to strive with his soul and to act sincerely, if upon leaving this world to meet his Lord he is still guilty of any of the following sins for which he has not repented: that he associated anything else with Allah in his obligatory worship, or appeased his own anger by killing someone, or exposed acts committed by others, or sought fulfilment of his needs from people by introducing an innovation in his religion, or was two-faced in his encounters with people, or mingled among them deceitfully.’[Nahjul Balaghah, Sermon 153]

15ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): مِنَ الذُّنوبِ التي لا تُغفَرُ قولُ الرَّجُلِ: يالَيتَني لا أُؤاخَذُ إلّا بهذا

15– Imam al-Baqir (a.s.) said, 'Among the sins that are unforgivable is when a man says, ‘I wish I would only be punished on account of this one sin [deeming the sin so small that he thinks he can bear the punishment].’[al-Khisal, p. 24, no. 83]

16ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): كُلُّ الذُّنوبِ مَغفورَةٌ سِوى عُقوقِ أهلِ دَعوَتِكَ . .

16– Imam al-Sadiq (a.s.) said, 'All sins are forgivable except insolence towards fellow Muslims.’[Tuhaf al-’Uqul, no. 303]

Warning Against Committing Acts of Disobedience in Secret

التَّحذيرُ مِنَ المَعصِيَةِ فِي الخَلَواتِ

17ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): اتَّقوا معاصيَ اللّهِ في الخَلَواتِ ، فإنّ الشاهِدَ هُو الحاكِمُ . .

17– Imam Ali (a.s.) said, 'Be on your guard against committing acts of disobedience to Allah in secret, for verily the Witness is the Judge Himself.’[Bihar al-Anwar, v. 78,p. 70, no. 25]

18ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): مَنِ ارتَكَبَ الذنبَ في الخَلا لم يَعبَأِ اللّهُ بهِ . .

18– Imam al-Baqir (a.s.) said, 'Allah could not care less about the one who goes out of his way to commit a sin in private [thinking he can hide from Allah].’[Bihar al-Anwar, v. 46, p. 247, no. 35]

Taking One's Sins Lightly and Deeming Them Insignificant

الاستِخفافُ بِالذَّنبِ وَاستِصغارُهُ

19ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ المؤمنَ لَيَرى ذَنبَهُ كَأَ نَّهُ تحتَ صَخرَةٍ يَخافُ أن تَقَعَ علَيهِ ، والكافِرَ يَرى ذَنبَهُ كأنّهُ ذُبابٌ مَرَّ على أنفِهِ.

19– The Prophet (S) said, 'The believer sees his sin as a big boulder which he fears may fall on him, while the disbeliever sees his sin as a fly that has brushed past him.'[Amali al–Tusi, p. 527, no. 1126]

20ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ إبليسَ رَضِيَ مِنكُم بالمُحَقَّراتِ ـ .

20– The Prophet (S) said, 'Verily Iblis [Satan] is well–pleased with you when you commit petty sins.'[Bihar al–Anwar, v. 73, p. 363, no. 93]

21ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا تَنظُرُوا إلى صِغَرِ الذَّنبِ ولكنِ انظُرُوا إلى مَنِ اجتَرَأتُم

21– The Prophet (S) said, 'Do not look at the pettiness of the sin, rather look at Who it is you have dared to defy.'[Bihar al–Anwar, v. 77, p. 168, no. 6]

22ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أعظَمُ الذُّنوبِ عِندَ اللّهِ سبحانَهُ ذَنبٌ صَغُرَ عِندَ صاحِبِهِ

22– Imam Ali (a.s.) said, 'The worst of sins in the sight of Allah is the sin which its perpetrator deems insignificant.'[Ghurar al–Hikam, no. 3141]

23ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): لا مُصيبَةَ كاستِهانَتِكَ بالذنبِ ورِضاكَ بالحالةِ التي أنتَ علَيها

23– Imam al–Baqir (a.s.) said, 'There is no greater tribulation than your indifference towards your sins and your satisfaction with your current state of affairs.'[Tuhaf al–'Uqul, no. 286]

24ـ الإمامُ الكاظمُ (عَلَيهِ الّسَلامُ): لاتَستَقِلُّوا قليلَ الذُّنوبِ، فإنّ قليلَ الذُّنوبِ يَجتَمِعُ حتّى يكونَ كثيراً

24– Imam al–Kazim (a.s.) said, 'Do not deem your petty sins as insignificant, for verily petty sins accumulate and become grave sins.'[Amali al–Mufid, p. 157,no. 8]

25ـ الإمامُ الرِّضا (عَلَيهِ السّلامُ): الصَّغائرُ مِنَ الذنوبِ طُرُقٌ إلى الكبائرِ ، ومَن لَم يَخَفِ اللّهَ في القَليلِ لَم يَخَفْهُ في الكثيرِ .

25– Imam Ar–Ridha' (a.s.) said, 'Petty sins lead the way for grave sins, and he who does not fear Allah with regard to small things will not fear Him when it comes to grave things.'[Bihar al–Anwar, v. 73, p. 353, no. 55]

The Grave Sins

كَبائِرُ الذُّنوبِ

26ـ . ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الكبائرُ: الإشراكُ بِاللّهِ ، وعُقُوقُ الوالدَينِ ، وقَتلُ النَّفْسِ ، واليَمينُ الغَمُوسُ

26– The Prophet (S) said, 'The grave sins are: associating anything with Allah, insolence to one's parents, murdering an innocent soul, and taking an immoral or licentious oath.'[Kanz al–'Ummal, no. 7798]

27ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ لَمّا سُئِلَ عن أكبَرِ الكبائرِ ـ: الأمنُ مِن مَكرِ اللّهِ ، والإياسُ مِن رَوحِ اللّهِ ، والقُنُوطُ مِن رَحمَةِ اللّهِ .

27– Imam Ali (a.s.), when asked about the gravest of the grave sins, said, 'Feeling secure from Allah's plan, giving up all hope of Allah's munificence, and despairing of Allah's mercy.'[Bihar al–Anwar, no. 4325]

28ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): الكبائرُ سَبعٌ: قَتلُ المؤمِنِ مُتَعَمِّداً ، وقذفُ المُحصنَةِ ، والفِرارُ مِنَ الزَّحفِ ، والتَّعَرُّبُ بعدَ الهِجرَةِ ، وأكلُ مالِ اليتيمِ ظُلماً ، وأكلُ الرِّبا بعدَ البَيِّنَةِ ، وكُلُّ ما أوجَبَ اللّهُ عليهِ النارَ .

28– Imam al–Sadiq (a.s.) said, 'There are seven grave sins: intentionally killing a believer, falsely accusing a chaste woman of fornication, fleeing from the midst of a battle, returning to a state of renegation after belief [This includes apostasy as well as a mere return to one's previous state of heedlessness and complacency after having believed (ed.)], unjustly usurping the property of the orphan, devouring usury after knowledge of its prohibition, and everything else that Allah has threatened to requite with obligatory punishment in the Fire.'[al–Kafi, v. 2, p. 277, no. 3]

Persistent Sinning

الإصرارُ عَلَى الذَّنبِ

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا كبيرَ مَع الاستِغفارِ ، ولا صغيرَ مع الإصرارِ29

29– The Prophet (S) said, 'No petty sin remains when persisted upon, and no grave sin remains when repented for' [i.e. the petty sin can be cancelled with persistence and furtherance in it, hence becoming a grave sin, and the grave sin can be annulled with repentance].[Bihar al–Anwar, v. 73, p. 355, no. 62]

ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ) ـ في قولِهِ تعالى: «...ولَم يُصِرُّوا ...»ـ: الإصرارُ أن يُذنِبَ العَبدُ ولايَستَغفِرَ ، ولا30 يُحَدِّثَ نفسَهُ بالتوبةِ فذلكَ الإصرارُ.

30– Imam al–Baqir (a.s.) with reference to Allah's verse in the Qur'an: ***"those who do not knowingly persist in what they have committed",*** said, 'Persistence in sinning is when a person commits a sin, and does not seek forgiveness for it, and moreover, it does not even occur to him to repent for it – that is persistent sinning.'[Bihar al–Anwar, v. 6, p. 32, no. 40]

Taking Pleasure in Sinning

الإبتِهاجُ بِالذَّنبِ

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن تَلَذَّذَ بمعاصِي اللّهِ أورَثَهُ اللّهُ ذُلاًّ31

31– Imam Ali (a.s.) said, 'Whoever takes pleasure in committing acts of disobedience to Allah, Allah will bring disgrace down upon him.'[Ghurar al–Hikam, no. 8823]

ـ . الإمامُ زينُ العابدينَ (عَلَيهِ الّسَلامُ): إيّاكَ والابتِهاجَ بالذنبِ ، فإنّ الابتِهاجَ بهِ أعظَمُ مِن رُكوبِهِ32

32– Imam Zayn al–Abidin (a.s.) said, 'Beware of enjoying the sin, for verily that enjoyment is worse than the actual perpetration of it.'[Bihar al–Anwar, v. 78, p. 159, no. 10]

The Effects of Sins

آثارُ الذُّنوبِ

33ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الذَّنبُ شُؤمٌ على غيرِ فاعِلِهِ ، إن عَيَّرَهُ ابتُلِيَ ، وإنِ اغتابَهُ أثِمَ ، وإن رَضِيَ بهِ شارَكَهُ .

33– The Prophet (S) said, 'The sin is also a [source of] misfortune for people other than the perpetrator, for if someone was to expose that sin, he too is afflicted, and if he was to talk about him behind his back, he is also committing a sin, and if he is content thereof and does not bother with others' actions, then it is as if he also partook in the sin.'[al-Firdaws, v. 2, p. 249, no. 3169]

34ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): ما جَفَّتِ الدُّموعُ إلّا لِقَسوَةِ القُلوبِ ، وما قَسَتِ القُلوبُ إلّا لكَثرَةِ الذُّنوبِ.

34– Imam Ali (a.s.) said, 'Tears only dry up and fail to flow as a result of hard-heartedness, and the hearts only harden as a result of an abundance of sins.'[Ilal al-Shara'i'a, p. 81, no. 1]

35ـ الإمامُ زينُ العابدينَ (عَلَيهِ السَّلامُ): الذُّنوبُ التي تَحبِسُ غَيثَ السماءِ: جَورُ الحُكّامِ في القَضاءِ ، وشَهادَةُ الزُّورِ، وكِتمانُ الشهادَةِ.

35– Imam Zayn al-Abidin (a.s.) said, 'The sins that prevent rain from falling are: the judges' unjust rulings, the giving of false testimony and the concealing of one's testimony.'[Nur al-Thaqalayn, v. 5, p. 597, no. 24]

36ـ الإمامُ الباقرُ (عَلَيهِ السَّلامُ): إنّه ما مِن سَنَةٍ أقَلَّ مَطَراً مِن سَنَةٍ ، ولكنّ اللّهَ يَضَعُهُ حيثُ يشاءُ ، إنّ اللّهَ عزّوجلّ إذا عَمِلَ قَومٌ بالمعاصِي صَرَفَ عَنهُم ما كانَ قَدَّرَ لَهُم مِنَ المَطَرِ.

36– Imam al-Baqir (a.s.) said, 'When the rainfall is less from year to year, it is only because Allah sends it down as and when He wishes, such that when a people commit acts of disobedience to Him, Allah – Mighty and Exalted – withholds the rain that He had ordained for them.'[Bihar al-Anwar, v. 73, p. 329, no. 12]

37ـ الإمامُ الصّادقُ (عَلَيهِ السَّلامُ): إذا أذنَبَ الرجُلُ خَرَجَ في قَلبِهِ نُكْتَةٌ سَوْداءُ ، فإن تابَ انمَحَتْ ، وإن زادَ زادَتْ حتّى تَغلِبَ على قَلبِهِ فلا يُفلِحُ بَعدَها أبداً.

37– Imam al-Sadiq (a.s.) said, 'When a man commits a sin, a black spot appears on his heart. If he repents, it is effaced, but if he continues committing it, the spot increases and grows until it engulfs the whole heart, and he can never again prosper.'[Bihar al-Anwar, p. 327, no. 10]

38ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): ما أنعَمَ اللّهُ على عبدٍ نِعمَةً فَسَلَبَها إيّاهُ حتّى يُذنِبَ ذَنباً يَستَحِقُّ بذلكَ السَّلبَ. .

38– Imam al-Sadiq (a.s.) said, 'Allah never bestows bounties on His servant only to take them away again until and unless he commits a sin, whereby he becomes deserving of Allah's deprivation.'[Bihar al-Anwar, p. 339, no. 21]

39ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إنّ الرَّجُلَ يُذنِبُ الذنبَ فَيُحرَمُ صلاةَ الليلِ ، وإنّ العَمَلَ السَيِّءَ أسرَعُ في صاحِبِهِ مِنَ السِّكّينِ في اللَّحمِ .

39– Imam al-Sadiq (a.s.) said, 'Indeed the servant commits a sin, and as a result he is deprived of the Night Prayer. And verily the evil deed pierces into and affects the one who committed it faster than a sharp knife can pierce into meat.'[al-Kafi, v. 2, p. 272, no. 16]

40ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مَن يَموتُ بالذُّنوبِ أكثَرُ مِمَّن يَموتُ بِالآجالِ. .

40– Imam al-Sadiq (a.s.) said, 'There are more people who die as a result of their sins than who die because they have reached their appointed time.'[Amali al-Tusi, p. 701, no. 1498]

41ـ الإمامُ الرِّضا (عَلَيهِ الّسَلامُ): إذا كَذَبَ الوُلاةُ حُبِسَ المَطَرُ ، وإذا جارَ السُّلطانُ هانَتِ الدَّولةُ ، وإذا حُبِسَتِ الزكاةُ ماتَتِ المَواشي.

41– Imam Ar-Ridha' (a.s.) said, 'When the governors [of a place] are dishonest, rainfall is withheld [from that place], and when the sultan is unjust the whole country is abased, and when the alms-tax is not paid, livestock die as a result.'[Amali al-Mufid, p. 310, no. 2]

Sins, the Punishment of which is Hastened [in the Life of this World]

الذُّنوبُ الَّتي تُعَجَّلُ عُقوبَتُها

42ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ثلاثةٌ مِنَ الذُّنوبِ تُعَجَّلُ عُقوبَتُها ولا تُؤَخَّرُ إلى الآخِرَةِ: عُقوقُ الوالِدَينِ،

والبَغيُ على الناسِ ، وكُفرُ الإحسانِ.

42– The Prophet (S) said, 'There are three sins whose punishment is hastened in the life of this world and is not delayed until the Hereafter: insolence to one's parents, intimidation of others and ingratitude for a favour.'[Amali al-Mufid, p. 237, no. 1]

43ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): في كِتابِ أميرِ المؤمنينَ (عَلَيهِ الّسَلامُ): ثلاثُ خِصالٍ لا يَموتُ صاحِبُهُنّ حتّى يَرى وَبالَهُنَّ: البَغيُ، وقَطيعَةُ الرَّحِمِ، واليَمينُ الكاذِبَةُ.

43– Imam al-Baqir (a.s.) said that the following was written in the Book of Imam Ali (a.s.), the Commander of the Faithful, 'The perpetrator of any of the following three misdeeds will not die before seeing their evil consequences in this world. They are: intimidation of others, cutting off one's blood relations and taking false oaths.'[Amali al-Mufid, p. 98, no. 8]

The Remedy for Sinning

دَواءُ الذُّنوبِ

44ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لِكُلِّ داءٍ دواءٌ ، ودواءُ الذُّنوبِ الاستِغفارُ.

44– The Prophet (S) said, 'There is a remedy for every ailment, and the remedy for sins is seeking forgiveness.'[Mustadrak al-Wasa'il, v. 5, p. 316, no. 5972]

45ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لِلمؤمنِ اثنانِ وسَبعونَ ستراً ، فإذا أذنَبَ ذنباً انهَتَكَ عَنهُ سِترٌ ، فإن تابَ رَدَّهُ اللّهُ إلَيهِ وسَبعةً مَعهُ.

45– The Prophet (S) said, 'The believer is given seventy-two veils of which one is torn off every time he sins. When he repents however, Allah returns the veil to its original state and grants him seven more in addition.'[Nawaadir al-Rawandi, no. 6]

Things that Expiate Sins

مُكَفِّراتُ الذُّنوبِ

1. Punishment in this World

1 ـ العُقوبةُ في الدنيا

46ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا يَزالُ البَلاءُ في المؤمنِ والمؤمنةِ في جَسَدِهِ ومالِهِ وولدِهِ حَتّى يَلقَى اللّهَ وما علَيهِ مِن خطيئةٍ .

46– The Prophet (S) said, 'As long as a believing man or woman is in a state of physical, financial or domestic affliction when he dies, he meets Allah with a clean slate.'[Bihar al-Anwar, v. 67, p. 236, no. 54]

47ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): ما مِنَ الشّيعةِ عَبدٌ يُقارِفُ أمراً نَهَينا عَنهُ فيَموتُ حتّى يُبتَلى بِبَلِيّةٍ تُمَحَّصُ بها ذنوبُهُ، إمّا في مالٍ ، وإمّا في ولدٍ ، وإمّا في نفسِهِ ، حتّى يَلقَى اللّهَ عزّوجلّ وما لَهُ ذنبٌ ، وإنّه لَيَبقى علَيهِ الشيءُ مِن ذنوبِهِ فَيُشَدَّدُ بِهِ علَيهِ عِندَ مَوتِهِ .

47– Imam Ali (a.s.) said, 'No servant from amongst our followers (shi'aa) who commits an act that we have forbidden dies without first being afflicted with a severe calamity which expiates his sins, be it with regard to his wealth, his children or his own soul, such that he meets Allah with a clean slate. Moreover, if any of his sins remain even after that, then they are expiated by the pain and difficulty at the time of death.'[al-Khisal, p. 235, no. 10]

48ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إذا أرادَ اللّهُ بعَبدٍ خيراً عَجَّلَ عُقوبَتَهُ في الدنيا ، وإذا أرادَ بعَبدٍ سوءاً أمسَكَ علَيهِ ذُنوبَهُ حتّى يوافِيَ بها يومَ القيامةِ .

48– Imam al-Sadiq (a.s.) said, 'When Allah wishes good for His servant, He hastens his punishment to the life of this world, and when he wishes bad for a servant, He suspends the punishment of his sins to face him on the Day of Resurrection.'[Bihar al-Anwar, v. 81, p. 177, no. 18]

2 ـ الأمراضُ

2. Illnesses

49ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): السُّقمُ يَمحُو الذُّنوبَ..

49– The Prophet (S) said, 'Illness wipes away sins.'[Bihar al-Anwar, v. 67, p. 244, no. 83]

50ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): حُمّى ليلةٍ كَفّارةُ سَنَةٍ

50– The Prophet (S) said, 'The fever of a single night is expiation for a whole year's sins.'[Bihar al–Anwar, v. 81, p. 186, no. 39]

51ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إذا ابتَلَى اللّهُ عَبداً أسقَطَ عنهُ مِنَ الذُّنوبِ بقَدْرِ عِلَّتِهِ

51– Imam Ali (a.s.) said, 'When Allah afflicts a servant with illness, sins shed away from him in proportion to the severity of his ailment.'[Da'aim al–Islam, v. 1, p. 218]

52ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ في المَرَضِ يُصيبُ الصَّبِيَّ ـ: كفّارةٌ لوالِدَيهِ

52– Imam Ali (a.s.) said, 'The illness that afflicts a child is expiation for his parents' sins.'[Bihar al–Anwar, v. 81, p. 186, no. 40]

3. Sorrows

3 ـ الأحزانُ

53ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ما أصابَ المؤمنَ مِن نَصَبٍ ولا وَصَبٍ ولا حَزَنٍ حتّى الهَمُّ يُهِمُّهُ إلّا كَفَّرَ اللّهُ بهِ عَنهُ مِن سيّئاتِهِ .

53– The Prophet (S) said, 'Every fatigue, hardship or sorrow that a believer undergoes, as well as worries that distress him, are a means by which Allah deletes his evil deeds.'[Tuhaf al–'Uqul, no. 38]

54ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إنّ الهَمَّ لَيَذهَبُ بِذُنوبِ المُسلِمِ . .

54– Imam al–Sadiq (a.s.) said, 'Verily distress takes away the sins of the Muslim.'[al–Da'awat, p. 120, no. 285]

55ـ الإمامُ الرِّضا (عَلَيهِ الّسَلامُ): ما أحَدٌ مِن شيعَةِ عَلِيٍّ أصبَحَ صَبيحةً أتى بِسيّئةٍ أو ارتَكَبَ ذنباً إلّا أمسى وقد نالَهُ غَمٌّ حَطَّ عَنهُ سَيِّئَتَهُ ، فكيف يَجرِي علَيهِ القَلَمُ؟!

55– Imam Ar–Ridha' (a.s.) said, 'When anyone from among the followers (shi'aa) of Ali commit a sin or perpetrates an evil deed in the morning, it is expiated by any distress he may undergo by nightfall. So

how can the Pen ever write down his evil deeds?!'[Bihar al-Anwar, v. 68, p. 146, no. 94]

4. Good Deeds

4 ـ الحَسناتُ

56ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إذا عَمِلتَ سيّئةً فَاعمَلْ حَسَنةً تَمْحوها

56– ***"Maintain the prayer at the two ends of the day, and during the early hours of the night. Indeed good deeds efface misdeeds. That is an admonition for the mindful."*** [***Qur'an 11:114***]

5. Good Character

5 ـ حُسنُ الخُلُقِ

57ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أربَعٌ مَن كُنَّ فيهِ وكانَ مِن قَرنِهِ إلى قَدَمِهِ ذُنوباً بَدَّلَها اللّهُ حَسَنات: الصِّدقُ، والحَياءُ، وحُسنُ الخُلُقِ، والشُّكرُ.

57– The Prophet (S) said, 'Four qualities, when possessed by a person, cause Allah to transform his evil deeds into good deeds, even if he is sinful from head to toe. They are: honesty, modesty, good character and thankfulness.'[al-Kafi, v. 2, p. 107, no. 7]

58ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إنّ حُسنَ الخُلُقِ يُذيبُ الخَطيئةَ كما تُذيبُ الشمسُ الجَليدَ ، وإنّ سوءَ الخُلُقِ لَيُفسِدُ العَمَلَ كما يُفسِدُ الخَلُّ العَسَلَ.

58– Imam al-Sadiq (a.s.) said, 'Verily good character melts away evil deeds as the sun melts away ice, and verily bad character corrupts one's actions like vinegar corrupts honey.'[Bihar al-Anwar, v. 71, p. 395, no. 74]

6. Bringing Solace to a Grief-stricken Person

6 ـ إغاثةُ المَلهوفِ

59ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مِن كفّاراتِ الذُّنوبِ العِظامِ: إغاثَةُ المَلهوفِ ، والتَّنفيسُ عن المَكروبِ

59– Imam Ali (a.s.) said, 'Among the things that expiate grave sins are: bringing solace to a grief-stricken person, and providing relief to an anguished person.'[Nahjul Balaghah, Saying 24]

7. The Angels' Seeking Forgiveness [on the sinner's behalf]:

7 ـ استِغفارُ المَلائكةِ

60ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إنَّ للّهِ عزّ ذِكرُهُ ملائكةً يُسقِطونَ الذُّنوبَ عن ظُهورِ شيعَتِنا كما تُسقِطُ الرّيحُ الوَرَقَ مِنَ الشَّجَرِ في أوانِ سُقُوطِهِ ، وذلكَ قولُهُ عزّوجلّ: «يُسَبِّحُونَ بحَمدِ رَبِّهِم ويَستَغفِرُونَ لِلَّذينَ آمَنوا»214 واللّهِ ماأرادَ بهذا غَيرَكُم .

60– Imam al-Sadiq (a.s.) said, 'Verily Allah, Exalted be His Remembrance, has angels who strip off sins from the backs of our followers (shi'aa) like the wind strips the leaves off the trees in autumn, and this is in accordance with His words in the Qur'an, ***"they glorify the praise of their Lord and seek forgiveness on behalf of those who believe."*** By Allah this verse refers to none other than you [my followers].'[Bihar al-Anwar, v. 59, p. 196, no. 61]

8. Frequent Prostration

8 ـ كثرةُ السجودِ

61ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): جاءَ رَجُلٌ إلى رسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) فقالَ: يارسولَاللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ، كَثُرَت ذُنُوبي وضَعُفَ عَمَلِي ، فقالَ رسولُاللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أكثِرِ السُّجودَ فإنّه يَحُطُّ الذُّنوبَ كما تَحُطُّ الرّيحُ وَرَقَ الشَّجَرِ .

61– Imam al-Sadiq (a.s.) said, 'A man once came to the Prophet (S) and said, 'O Prophet of Allah, my sins have increased and my [performance of] good deeds has weakened', to which the Prophet (S) replied, 'Prostrate yourself to Allah frequently for verily this strips off sins as the wind strips off the leaves from the trees.'[Amali al-Saduq, p. 404, no. 11]

9. Hajj and Umrah

9 ـ الحجُّ والعُمرةُ

62ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): العُمرَةُ إلى العُمرَةِ كَفّارَةُ ما بَينَهُما ، والحجّةُ المُتَقَبَّلَةُ ثوابُها الجَنَّةُ ، ومِنَ

الذُّنوبِ ذنوبٌ لا تُغفَرُ إلّا بعَرَفاتَ.

9. Performance of the Obligatory and the Voluntary Pilgrimage (Hajj and ‘Aumra) – The Prophet (S) said, 'The voluntary pilgrimage (‘Aumra) expiates all sins committed since the preceding voluntary pilgrimage, and the reward for an accepted obligatory pilgrimage (Hajj) is Paradise. There are certain sins that can only be forgiven on the plains of ‘Aarafa [part of the obligatory pilgrimage].’[Bihar al-Anwar, v. 99, p. 50, no. 46]

10. Sending Blessings on Prophet Muhammad (S) and his Household

10 ـ الصلاةُ على محمّدٍ وآلِهِ

63ـ الإمامُ الرِّضا (عَلَيهِ السَّلامُ): مَن لم يَقدِرْ على ما يُكَفِّرُ بهِ ذُنوبَهُ فَلْيُكثِرْ مِنَ الصَّلاةِ على محمّدٍ وآلِهِ فإنّها تَهدِمُ الذُّنوبَ هَدماً.

63– Imam Ar-Ridha’ (a.s.) said, 'Whoever is not capable of performing actions to expiate his sins should abundantly send blessings on Muhammad and his household for verily this completely eradicates sins.’[Amali al-Saduq, p. 68, no. 4]

11. Death

11 ـ الموت

64ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): المَوتُ كفّارةٌ لِذُنوبِ المؤمنينَ.

64– The Prophet (S) said, 'Death acts as a penance for the sins committed by believers.’[Amali al-Mufid, p. 283, no. 8]

The Sitting and the Assembly

The Sitting and the Assembly ال**مَجلِس**

The Most Honoured Seating

أشرَفُ المَجالِسِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ لكُلّ شيءٍ شَرَفاً وإنَأشْرَفَ المَجالسِ ما استُقْبِلَ بهِ القِبلةُ

1– The Prophet (S) said, ‘There is an honour for everything, and the most honoured seating is the one that faces the Qibla (the direction of Makkah).’[Bihar al–Anwar, v. 75, p. 469, no. 4]

2ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): كانَ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) أكْثَرَما يَجلِسُ تُجاهَ القِبلةِ

2– Imam al–Sadiq (a.s.) said, ‘The Prophet (S) used to sit facing the Qibla most of the time.’[Makarim al–Akhlaq, v. 1, p. 66, no. 72]

What Must Be Observed In Sittings

ما يَلزَمُ مُراعاتُهُ فِي المَجالِسِ

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا تُفْحِشْ في مَجلسِكَ لِكَي يَحْذَروكَ بسُوءِ خلقِكَ، ولا تَناجَ مَع رجُلٍ وأنتَ معَ آخرَ.

3– The Prophet (S) said, ‘Do not be obscene in the way you sit lest people avoid you for your bad behavior; and do not speak privately with a man when you are with another.’[Bihar al–Anwar, v. 84, p. 354, no. 2]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ في أوصافِ النّبيّ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ: وما رُؤي مُقَدّما رِجْلَهُ بينَ يدَيْ جَليسٍ لَهُ قَطُّ .

4– Imam Ali (a.s.) said, describing the Prophet (S), ‘He was never seen stretching his leg out towards someone sitting with him.’[Ibid. p. 16, no. 236]

5ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): إذا دَخلَ أحدُكُم على أخيهِ في رَحْلِهِ فلْيَقعُدْ حيثُ يأمرهُ صاحبُ الرَّحْلِ، فإنّ صاحبَ الرّحْلِ أعْرَفُ بِعَورَةِ بَيتِهِ مِن الدّاخلِ عليهِ.

5- Imam al-Baqir (a.s.) said, 'When one of you enters his brother's place, he must sit wherever his host asks him to, because the owner of a house knows its private spots better than a visitor to it.'[Qurb al-Isnad, p. 69, no. 222]

6- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): كانَ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) إذا دَخلَ مَنزلاً قَعَدَ في أدنى المجلسِ حينَ يَدخُلُ.

6- Imam al-Sadiq (a.s.) said, 'Whenever the Prophet (S) entered a place, he used to sit in the closest spot from the entrance.'[Makarim al-Akhlaq, v. 1, p. 66, no. 71]

The Main Seating Spot

صَدرُ المَجالِسِ

7- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لا يَجلِسُ في صَدرِالمجلسِ إلّا رجُلٌ فيهِ ثلاثُ خِصالٍ: يُجيبُ إذا سُئلَ، ويَنطِقُ إذا عَجَزَ القَومُ عن الكلامِ، ويُشيرُ بالرّأيِ الّذي فيه صَلاحُ أهلِهِ، فمَن لم يَكُنْ فيهِ شَيءٌ مِنهُنَّ فجَلَسَ فهُو أحْمَقُ.

7- Imam Ali (a.s.) said, 'None but a man possessing three virtues is worthy of sitting in the main seat in an assembly: he who answers when asked, speaks when others are not able to, and provides the counsel which is best for his people. He who does not possess any of these and sits there is certainly a fool.'[Bihar al-Anwar, v. 78, p. 304, no. 1]

8- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لا تُسرِعَنَّ إلى أرْفَعِ مَوضِعٍ في المَجلسِ، فإنَّ المَوضِعَ الّذي تُرفَعُ إلَيهِ خَيرٌ مِن الموضعِ الّذي تُحَطُّ عنهُ.

8- Imam Ali (a.s.) said, 'Do not hasten to occupy the highest spot in the assembly, for a seat which you are promoted to is better than one you are demoted to.'[Ghurar al-Hikam, no. 10283]

Prohibited Sitting Places

المَجالِسُ الَّتي نُهِيَ عَنها

9- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لا تَجْلِسوا على مائدةٍ يُشرَبُ علَيها الخمرُ، فإنّ العبدَ لا يَدري متى يؤخَذُ. .

9- Imam Ali (a.s.) said, 'Do not sit at a table on which wine is served, for a man does not know when he is overcome.'[Bihar al-Anwar, v. 10, p. 98, no. 1]

10ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): اِيّاكَ وَالجُلوسَ فِي الطُرُقاتِ. .

10- Imam Ali (a.s.) said, 'Never sit in the [middle of the] roads.'[Amali al-Tusi, p. 8, no. 8]

11ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن كانَ يؤمنُ باللّهِ واليومِ الآخِرِفلا يَقومُ مكانَ رِيبةٍ.

11- Imam Ali (a.s.) said, 'He who believes in Allah and the Last Day must not sit in a suspicious place.'[al-Kafi, v. 2, p. 378, no. 10]

12ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ في قوله تعالى: «وقد نَزّلَ عليكم في الكتاب أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللّه...»ـ: إنّما عنى بهذا (إذا سمعتم) الرّجُلَ (الّذي) يَجحَدُ الحقَّ ويُكذّبُ بهِ ويَقَعُ في الأئمّةِ، فقُمْ مِن عندِهِ ولا تُقاعِدْهُ كائنا مَن كانَ.

12- Imam al-Sadiq (a.s.), with regards to the verse: "Certainly He has sent down to you in the Book that when you hear Allah's signs being disbelieved and derided, do not sit with them until they engage in some other discourse", said, 'It means that [when you hear] someone denying the truth and rejecting it and speaking ill about the Imams, you should stand up and leave him and never sit with him again no matter who he might be.'[Ibid. v. 2, p. 377, no. 8]

13ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): لا يَنبغي للمؤمنِ أنْ يَجلِسَمَجلساً يُعصى اللّهُ فيهِ ولا يَقدِرُ على تغييرِهِ.

13- Imam al-Sadiq (a.s.) said, 'A believer must not sit in a place where Allah is disobeyed if he is unable to make a change.'[Ibid. p. 374, no. 1]

Assemblies Are About Trust

المَجالِسُ بِالأمانَةِ

14ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): المَجالسُ بالأمانةِ، وإفْشاءُ سِرِّ أخيكَ خِيانَةٌ، فاجْتَنِبْ ذلكَ.

14- The Prophet (S) said, 'Assemblies are about trust, and exposing your brother's secret [therein] is betrayal. Therefore avoid that, and avoid the tribal assembly.'[Bihar al-Anwar, v. 77, p. 89, no. 3]

Encouraging The Attendance Of Gatherings Where Allah is Remembered (dhikr)

الحَثُّ عَلى حُضورِ مَجالِسِ الذِّكرِ

15- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إرْتَعوا في رياضِ الجنّةِ . قالوا: يا رسولَ اللّهِ،وما رِياضُ الجنّةِ ؟ قالَ: مَجالِسُ الذِّكرِ .

15- The Prophet (S) said, 'Stay long in the gardens of Heaven.' They asked, 'O Messenger of Allah! What are the gardens of Heaven?' He said, 'Gatherings where Allah is remembered [dhikr sessions].'[Ibid. v. 93, p. 163, no. 42]

16- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): المَجالِسُ ثلاثةٌ: غانِمٌ وسالِمٌ وشاجِبٌ، فأمّا الغانمُ فالّذي يُذكَرُ اللّهُ تعالى فيهِ، وأمّا السّالمُ فالسّاكِتُ، وأمّا الشّاجِبُ فالّذي يَخوضُ في الباطلِ .

16- The Prophet (S) said, 'Assemblies are of three kinds: profitable, safe, and blameworthy. The profitable one is that wherein Allah, the Exalted, is remembered; the safe one is that which is silent; and the blameworthy one is the one that engages in vice.'[Nuzhat al-Nadhir, p. 20, no. 49]

17- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): عليكَ بمَجالِسِ الذِّكْرِ . .

17- Imam Ali (a.s.) said, '[You must] attend dhikr sessions.'[Bihar al-Anwar, v. 75, p. 465, no. 6]

18- عن الإمام الصّادق (عَلَيهِ الّسَلامُ) ـ لِفُضَيل ـ: تَجلِسونَ وتُحَدِّثونَ ؟ قالَ: نَعَم جُعِلتُ فِداكَ . قالَ: إنَّ تلكَ المَجالِسَ أُحِبُّها، فأحْيوا أمْرَنا يا فُضيلُ، فَرَحِمَ اللّهُ مَن أحْيا أمْرَنا. يا فُضَيلُ، مَن ذَكَرَنا أو ذُكِرْنا عندَهُ فَخرَجَ مِن عَينِهِ مِثلُ جَناحِ الذُّبابِ غفَرَ اللّهُ له ذُنوبَهُ ولَو كانَ أكثرَ مِن زَبَدِ البحرِ.

18- Imam al-Sadiq (a.s.) asked Fudhayl, 'Do you sit together and teach the Hadith?' He said, 'Yes, may I be your ransom.' He said, 'These are the assemblies which I love. O Fudhayl! Keep our cause alive. May Allah bestow mercy on whoever keeps our cause alive. Whoever remembers us – or we are remembered in his presence – and sheds a tear as small as a fly's wing, Allah will forgive his sins, even if they are more than the foam of the sea.'[Qurb al-Isnad, p. 36, no. 117]

Encouraging The Remembrance Of Allah Upon Leaving An Assembly

الحَثُّ عَلى ذِكرِ اللّهِ تَعالى عِندَ القِيامِ

19- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ كَفّارَةَ المَجلسِ: سُبحانَكَ اللّهمَّ وبحَمْدِكَ لا إلهَ إلّا أنتَ، ربِّ تُبْ علَيَّ واغفِرْ لي.

19- The Prophet (S) said, 'The expiation (kaffara) for sitting in assemblies is to say, 'Glory be to You, O Allah, and Praise be to You; there is no God but You. O Lord! Forgive me and accept my repentance.'[Bihar al-Anwar, v. 75, p. 467, no. 17]

20- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إنّ رسولَ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) كانَ لا يَقومُ من مَجلِسٍ، وإنْ خَفَّ، حتّى يَستَغْفِرَ اللّهَعزّ وجلّ خَمْسا وعِشرينَ مَرّةً.

20- Imam al-Sadiq (a.s.) said, 'The Prophet (S) did not leave an assembly, no matter how insignificant, without seeking forgiveness from Allah, the Exalted, twenty-five times.'[al-Kafi, v. 2, p. 504, no. 4]

Sitting Company

Sitting Company مُجالَسَة

With Whom Must We Sit?

مَن نُجالِسُ ؟

1- لُقمانُ (عَلَيهِ الّسَلامُ): يا بُنيَّ، جالِسِ العُلَماءَ و زاحِمْهُم برُكْبَتَيْكَ، فإنّ اللّهَ عزّ وجلّيُحْيي القُلوبَ بنُورِ الحِكمَةِ كما يُحْيي الأرضَ بِوابِلِ السّماءِ.

1- Luqman (a.s.) said, 'O my son! Sit with the scholars and impose on them such that you sit knee to knee with them, for Allah, the Exalted, revives the hearts thereby with the light of wisdom like he revives

the land with the heavy rain from the sky.’[Bihar al-Anwar, v. 1, p. 204, no. 22]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): قالُوا [الحَوارِيّونَ لعيسى]: يا رُوحَ اللّهِ، فمَن نُجالِسُ إذا؟ قالَ: مَن يُذَكِّرُكُمُ اللّهَ رُؤيَتُهُ، ويَزيدُ في عِلْمِكُم منطِقُهُ، ويُرَغِّبُكُم في الآخِرَةِ عَمَلُهُ.

2- The Prophet (S) said, ‘The Disciples said to Prophet Jesus (a.s.), ‘O Spirit of Allah! With whom must we sit?’ He said, ‘Those who remind you of Allah when you look at them, whose speech increases your knowledge, and whose deeds draw you to the Hereafter.’[Tuhaf al-’Uqul, no. 44]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا تَجْلِسوا إلّا عندَ كُلِّ عالِمٍ يَدْعوكُم مِن خَمْسٍ إلى خَمسٍ: مِن الشَّكِّ إلى اليَقينِ، ومِن الرِّياءِ إلى الإخْلاصِ، ومِن الرَّغْبَةِ إلى الرَّهبَةِ، ومِن الكِبْرِ إلى التّواضُعِ، ومِن الغِشِّ إلى النّصيحَةِ.

3- The Prophet (S) said, ‘Do not sit but with every scholar who calls you from five states to five states: from doubt to certainty, from hypocrisy to sincerity, from desire to fear [of Allah], from arrogance to humility, and from deceit to honesty.’[Bihar al-Anwar, v. 74, p. 188, no. 18]

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): تَمَسْكَنوا وأحِبُّوا المَساكِينَ، وجالِسُوهُم وأعِينوهُم، تَجافَوا صُحْبَةَ الأغْنياءِ وارْحَموهُم وعِفّوا عن أمْوالِهِم.

4- The Prophet (S) said, ‘Feign poverty and love the poor; sit with them and help them, and shun the companionship of the rich and be kind to them and covet not their wealth.’[Tanbih al-Khawatir, v. 2, p. 120]

5ـ . . الإمامُ عليٌّ (عَلَيهِ السّلامُ): جالِسِ العُلَماءَ يَزدَدْ علمُكَ، ويَحسُنْ أدبُكَ، وتَزكُ نَفْسُكَ

5- Imam Ali (a.s.) said, ‘Sit with the scholars and your knowledge will increase, your manners will become refined, and your soul will become pure.’[Ghurar al-Hikam, no. 4786]

6ـ . . الإمامُ عليٌّ (عَلَيهِ السّلامُ): جالِسِ الحُكَماءَ يَكمُلْ عَقلُكَ، وتَشرُفْ نفسُكَ، ويَنْتَفِ عنكَ جَهلُكَ

6- Imam Ali (a.s.) said, ‘Sit with the wise and your intellect will be perfected, your soul will be ennobled, and your ignorance will depart from you.’[Ibid. no. 4787]

7ـ . . الإمامُ عليٌّ (عَلَيهِ السّلامُ): جالِسِ الفُقَراءَ تَزْدَدْ شُكْرا

7– Imam Ali (a.s.) said, ‘Sit with the poor and your gratefulness will increase.’[Ibid. no. 4723]

8- الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ): مَجالِسُ الصّالِحينَ داعِيَةٌ إلى الصَّلاحِ

8– Imam Zayn al–Abidin (a.s.) said, ‘Sitting with the righteous brings about righteousness.’[Bihar al–Anwar, v. 78, p. 141, no. 35]

The Right Of One’s Sitting Companion

حَقُّ الجَليسِ

9- الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ): أَمّا حقُّ جَليسِكَ :فأنْ تُلِينَ لَهُ جانِبَكَ، وتُنْصِفَهُ في مُجازاة اللّفظِ، ولا تَقومَ مِن مَجلِسِكَ إلّا بإذْنِهِ . ومَن يَجلِسُ إلَيكَ يَجوزُ لَهُ القِيامُ عَنكَبغَيرِ إذْنِكَ، وتَنسى زَلّاتِهِ، وتَحْفَظُخَيْراتِهِ، ولا تُسْمِعُهُ إلّا خَيرا.

9– Imam Zaynul ‘Abidin (a.s.) said, ‘As for the right of your sitting companion – it is that you lower your wing to him [in humbleness], be fair to him in exchanging words, and do not get up from your seat without his permission, even though the one who sits with you has the right to leave your company without your permission. Forget his shortcomings and remember his virtues, and do not make him listen to anything other than good.’[al–Khisal, p. 569, no. 1]

With Whom We Must Not Sit

مَن لا يَنبَغي مُجالَسَتُهُ

10- رسول اللّه (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ثلاثةٌ مُجالَسَتُهُم تُميتُ القَلبَ : مُجالَسَةُ الأنْذالِ ، والحَديثُ مَع النّساءِ ، ومُجالَسَةُ الأغْنياء .

10– The Prophet (S) said, ‘Three types of people whose companionship slays the heart: sitting with cowards, chatting with women, and sitting with the rich.’[Ibid. p. 87, no. 2]

11- رسول اللّه (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إيّاكُم ومُجَالَسةَ المَوتى ! قيلَ: يا رسولَ اللّهِ، مَنِ المَوتى ؟ قال: كُلُّ غَنيٍّ أطْغاهُ غِناهُ.

11– The Prophet (S) said, ‘Beware of sitting with the dead.’ He was asked, ‘O Messenger of Allah, who

are the dead?' He replied, 'Every rich person whose wealth has made a tyrant of him.'[Tanbih al-Khawatir, v. 2, p. 32]

12- الإمامُ عليٌّ (عَلَيهِ السّلامُ): مُجالَسَةُ أهلِ الهَوى مَنْساةٌ للإيمانِ، ومَحْضَرَةٌ للشَّيطانِ .

12- Imam Ali (a.s.) said, 'Sitting with people of base desires causes heedlessness of one's faith, and invites Satan thereat.'[Nahjul Balaghah, Sermon 86]

13- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): لا تَصْحَبوا أهلَ البِدَعِ ولا تُجالِسوهُم فتَصيروا عِند النّاسِ كواحِدٍ مِنهُم .

13- Imam al-Sadiq (a.s.) said, 'Do not take the people of innovation (bida'a) as companions and do not sit with them lest you be considered one of them in people's eyes.'[al-Kafi, v. 2, p. 375, no. 3]

14- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إيّاكُم ومُجَالَسةَ المُلوكِ وأبناءِالدُّنيا، ففي ذلكَ ذَهابُ دِينِكُم ويُعقِبُكُم نِفاقا، وذلكَ داءٌ دَوِيٌّ لا شِفاءَ لَهُ، ويُورِثُ قَساوَةَ القَلبِ، ويَسْلُبُكُم الخُشوعَ، وعلَيكُم بالأشْكالِ مِن النّاسِ والأوْساطِ مِن النّاسِ فعِندَهُم تَجِدونَ مَعادِنَ الجَوهرِ .

14- Imam al-Sadiq (a.s.) said, 'Beware of sitting with kings and worldly people, for in this there is the erosion of your religion and it will bring about hypocrisy in you, and this is a serious disease from which there is no cure. It will also engender hardheartedness and deprive you of true submission [to Allah]. You must stick to those people who are most like you and the middle classes of people, for it is with them that you find the true jewels.'[Mustadrak al-Wasa'il, v. 8, p. 337, no. 9595]

Slander

البُهتان Slander

1- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن بَهَتَ مؤمناً أو مؤمنةً أو قالَ فيهِ ما ليسَ فيهِ أقامَهُ اللّهُ تعالى يومَ القيامةِ على تَلٍّ مِن نارٍ حتّى يَخرُجَ مِمّا قالَهُ فيهِ.

1- The Prophet (S) said, 'Whoever surreptitiously slanders a believing man or a woman, or says about him what is not in him, Allah, the Exalted, will place him on a hill of fire on the Day of Judgment, until he renounces what he said about him.'[Bihar al-Anwar, v. 75, p. 194, no. 5]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لا قِحَةَ كالبَهْتِ2

2– Imam Ali (a.s.) said, ‘There is no impudence worse than slander.’[Ghurar al–Hikam, no. 10455]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): البُهتانُ على البَريءِ أعظَمُ مِن السَّماءِ3

3– Imam Ali (a.s.) said, ‘Slandering an innocent person is more immense than the skies.’[Bihar al–Anwar, v. 78, p. 31, no. 99]

ـ . الإمامُ زينُ العابدينَ (عَلَيهِ الّسَلامُ): مَن رمى النّاسَ بِما فيهِم رَمَوهُ بِما ليسَ فيهِ4

4– Imam Zayn al–Abidin (a.s.) said, ‘Whoever charges others with what is in them provokes them to charge him with what is not in him.’[Ibid. p. 160, no. 21]

ـ . الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) ـ ناقِلاً عن حكيمٍ ـ: البُهْتانُ على البَريءِ أثْقَلُ مِن الجِبالِ الرّاسِياتِ5

5– Imam al–Sadiq (a.s.) said, quoting a wise man, ‘Slandering an innocent person is heavier than lofty mountains.’[Ibid. v. 75, p. 194, no. 3]

Social Interaction

Social Interaction العِشرَةُ

The Etiquette of Social Interaction with People

أدَبُ العِشرَةِ مَعَ النّاسِ

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): خالِطوا النّاسَ مُخالَطَةً إن مِتُّم مَعَها بَكَوا عَلَيكُم ، وإن عِشتُم (غِبتُم) حَنُّوا إلَيكُم1

1– Imam Ali (a.s.) said, ‘Mingle amongst people in such a way that when you die they should weep for you, and when you are alive, they should long for you.’ [Nahjul Balaghah, Saying 10]

2ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ كانَ يَقولُ ـ: لِيَجتَمِعْ في قَلبِكَ الافتِقارُ إلَى النّاسِ ، والاستِغناءُ عَنهُم، يَكونُ افتِقارُكَ إلَيهِمفي لينِكَلامِكَ وحُسنِ بِشرِكَ،ويَكونُ استِغناؤكَ عَنهُم في نَزاهَةِ عِرضِكَ وبَقاءِ عِزّكَ.

2– Imam Ali (a.s.) used to say, ‘Let your heart include both need for people as well as needlessness of them – your need for them being in order to speak kindly words to them and to share your joy with them, and your needlessness of them being in order to maintain your integrity and to preserve your self–respect.’ [Ma’ani al–Akhbar, p. 267, no. 1]

3ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): صَلاحُ شَأنِالنّاسِ التَّعايُشُ والتّعاشُرُ مِلءَ مِكيالٍ: ثُلثاهُ فِطَنٌ ، وثُلثٌ تَغافُلٌ

3– Imam al–Baqir (a.s.) said, ‘The proper way to interact with people is through coexistence and close cooperation according to a set measure, two thirds of which are to know each other very well and a third of which is to feign ignorance of each other’s faults.’ [Bihar al–Anwar, v. 74, p. 167, no. 34]

The Etiquette of Social Interaction With One’s Family

أدَبُ العِشرَةِ مَعَ الأهلِ

4ـ . ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ في وَصِيَّتِهِ لِابنِهِ الحَسَنِ (عَلَيهِ الّسَلامُ) ـ: لا يَكُن أهلُكَ أشقَى الخَلقِ بِكَ

4– Imam Ali (a.s.) said in his will to his son al–Hasan (a.s.), ‘Let your family not become the most miserable of people because of you.’ [Nahjul Balaghah, Letter 31]

5ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إنَّ المَرءَ يَحتاجُ في مَنزِلِهِ وعِيالِهِ إلى ثَلاثِ خِلالٍ يَتَكَلَّفُها وإن لَم يَكُن في طَبعِهِ ذلكَ: مُعاشَرَةٍ جَميلَةٍ ، وسَعَةٍ بِتَقديرٍ ، وغَيرَةٍ بِتَحَصُّنٍ.

5– Imam al–Sadiq (a.s.) said, ‘Verily man needs to adopt three characteristics with respect to his household and his family, even if these are not naturally present within him pleasant social interaction, the capacity to live with ampleness through evaluation, and possessiveness through protectiveness.’ [Bihar al–Anwar, v. 78, p. 236, no. 63]

What is Required When Interacting With People

ما يَنبَغي في مُخالَطَةِ النّاسِ

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أحسِنْ مُصاحَبَةَ مَن صاحَبَكَ تَكُن مُسلِماً6

6– The Prophet (S) said, ‘Associate well with one who associates with you and you will be considered a Muslim.’ [Amali al-Saduq, p. 168, no. 13]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): خالِطوا النّاسَ بألسِنَتِكُم وأجسادِكُم ، وزايِلوهُم بِقُلوبِكُم وأعمالِكُم7

7– Imam Ali (a.s.) said, ‘Interact with people with the use of your tongues and your bodies, and part from them with your hearts and your actions.’ [Ghurar al-Hikam, no. 5071]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أُبذُلْ لأخيكَ دَمَكَ ومالَكَ ، ولِعَدُوّكَ عَدلَكَ وإنصافَكَ ، ولِلعامَّةِ بِشرَكَ وإحسانَكَ8

8– Imam Ali (a.s.) said, ‘For your brother, offer your blood and your wealth, for your enemy your justice and fairness, and for people in general your joy and your good favour.’ [Bihar al-Anwar, v. 78, p. 50, no. 76]

ـ . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ألزِم نَفسَكَ التَّوَدُّدَ ، وصَبِّر على مُؤَناتِ النّاسِ نَفسَكَ9

9– Imam Ali (a.s.) said, ‘Obligate yourself to adopt affection, and make yourself tolerate the encumbrances of people.’ [Bihar al-Anwar, v. 74, p. 175, no. 6]

ـ . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن أسرَعَ إلَى النّاسِ بما يَكرَهونَ قالوا فيهِ ما لا يَعلَمونَ10

10– Imam Ali (a.s.) said, ‘He who is quick to criticize people in a manner that they dislike, they will talk about him saying that which they do not know.’ [Bihar al-Anwar, v. 75, p. 151, no. 17]

ـ . الإمامُ الحسنُ (عَلَيهِ الّسَلامُ): صاحِبِ النّاسَ مِثلَ ما تُحِبُّ أن يُصاحِبوكَ بِهِ11

11– Imam al-Hasan (a.s.) said, ‘Associate with people the way you would like them to associate with you.’ [A’alam al-Din, p. 297]

ـ . الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مُجامَلَةُ النّاسِ ثُلثُ العَقلِ12

12– Imam al-Sadiq (a.s.) said, ‘Amicableness towards people is a third of intellect.’ [Tuhaf al-’Uqul, no. 366]

ـ الإمامُ الكاظمُ (عَلَيهِ الّسَلامُ): التَّوَدُّدُ إلَى النّاسِ نِصفُ العَقلِ13

13– Imam al–Kazim (a.s.) said, ‘Affection towards people is half of intellect.’ [Tuhaf al–’Uqul, no. 403]

Sorrow

Sorrow الحُزن

Sorrow

الحُزنِ

ـ عيسى (عَلَيهِ الّسَلامُ) : مَن كَثُرَ هَمّهُ سَقُمَ بَدنُه1

1– Prophet Jesus (a.s.) said, ‘He who has much anxiety, his body starts to ail.’[Amali al–Saduq, p. 436, no. 3]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الهَمُّ نِصفُ الهَرَمِ2

2– Imam Ali (a.s.) said, ‘Worry is half of old age.’[Tuhaf al–’Uqul, no. 214]

ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الهمُّ يُذيبُ الجَسَدَ3

3– Imam Ali (a.s.) said, ‘Worry wastes away the body.’[Ghurar al–Hikam, no. 1039]

ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : الأحْزانُ أسْقامُ القُلوبِ، كما أنَّ الأمْراضَ أسْقامُ الأبْدانِ4

4– Imam al–Sadiq (a.s.) said, ‘Sorrows are the ailments of the hearts just as illnesses are the ailments of the body.’[al–Da’awat, p. 118, no. 276]

The Causes of Sorrow

ما يورِثُ الحُزنَ

5ـ . . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَن نَظرَ إلى ما في أيْدي النّاسِ طالَ حُزنُهُ ، ودامَ أسَفُهُ

5– The Prophet (S) said, ‘Whoever looks at what other people possess, his sorrow endures and his regret is continuous.’[A’alam al–Din, no. 294]

6ـ . . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : رُبَّ شَهْوَةِ ساعةٍ تُورِثُ حُزناً طويلاً

6– The Prophet (S) said, ‘Many a desire lasting but an hour brings about enduring sorrow.’[Amali al–Tusi, p. 533, no. 1162]

7ـ . . الإمامُ عليٌّ (عَلَيهِ السّلامُ) : مَن غَضِبَ على مَن لا يقدِرُ أنْ يَضُرَّهُ ، طالَ حُزْنُهُ وعَذّبَ نَفْسَهُ

7– Imam Ali (a.s.) said, ‘He who is angry with somebody whom he cannot hurt, his sorrow endures and he inflicts pain on his own soul.’[Tuhaf al–’Uqul, no. 99]

8ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : ما رأيتُ ظالِما أشْبَهَ بمظلومٍ من الحاسِدِ؛ نَفَسٌ دائمٌ، وقَلبٌ هائمٌ، وحُزنٌ لازِمٌ

8– Imam Ali (a.s.) said, ‘I have not seen a wrong–doer resemble a wronged person more than the jealous one: he has an exhausted spirit, a wandering heart, and an inherent sorrow.’[Bihar al–Anwar, v. 76, p. 256, no. 29]

9ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : مَن قَصَّر في العملِ ابْتُلي بالهَمِّ

9– Imam Ali (a.s.) said, ‘He who is negligent in his work is afflicted with anxiety.’[Nahjul Balaghah, Saying 127]

10ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : إيّاكَ والجَزَعَ ؛ فإنَّهُ يَقْطَعُ الأملَ ، ويُضعِفُ العَملَ ، ويُورِثُ الهَمَّ

10– Imam Ali (a.s.) said, ‘Beware of apprehension, for it kills hope, weakens action, and brings about worry.’[Da’aim al–Islam, v. 1, p. 223]

That Which Exterminates Sorrow

مَا يَطرُدُ الحُزنَ

11- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إنّ اللّهَ ـ بحُكْمِهِ وفَضْلِه ـ جَعلَ الرَّوحَ والفَرحَ في اليقينِ والرِّضا ، وجَعلَ الهَمَّ والحُزنَ في الشَّكِّ والسُّخْطِ .

11– The Prophet (S) said, 'Truly Allah, out of His wisdom and grace, placed bliss and happiness in conviction and contentment, and placed worry and sorrow in doubt and discontentment.'[Tuhaf al–'Uqul, no. 6]

12- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : أيُّها النّاسُ ، هذهِ دارُ تَرَحٍ لا دارُ فَرَحٍ ، ودارُ الْتِواءٍ لا دارُ اسْتِواءٍ ، فمَن عَرَفها لَم يَفْرَحْ لِرَجاءٍ ، ولَم يَحْزَنْ لِشَقاءٍ .

12– The Prophet (S) said, 'O people! This is the house of pain and not the house of joy, and the house of writhing [in pain] not the house of repose. So he who knows it will neither rejoice for ease and nor will he grieve for misfortune.'[A'alam al–Din, no. 294]

13- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : قَولُ : «لا حَولَ ولا قُوّةَ إلّا باللّهِ» فيهِ شِفاءٌ مِن تِسعَةٍ وتِسْعينَ داءً ، أدْناها الهَمُّ .

13– The Prophet (S) said, 'There is remedy in the statement "There is no might or power save in Allah" (La Hawla wa la quwwata illa billah) for ninety–nine ailments, the least of them being anxiety.'[Qurb al–Isnad, p. 76, no. 244]

14- عن ابنِ عبّاسٍ : ما انْتَفَعْتُ بكلامٍ بَعدَ رسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) كانْتِفاعي بكِتابٍ كَتَبَهُ عليُّ بنُ أبي طالبٍ (عَلَيهِ السَّلامُ) ، فإنَّهُ كَتبَ إلَيَّ : أمّا بَعدُ فإنَّ المَرءَ يَسوؤهُ فَوتُ ما لَم يَكُن لِيُدْرِكَهُ ، ويَسُرُّهُ دَرْكُ ما لَم يَكُن لِيَفوتَهُ ، فلْيَكُنْ سُرورُكَ بما نِلْتَ مِن آخِرَتِكَ ، ولْيَكُن أسَفُكَ على ما فاتَكَ مِنها ، وما نِلْتَ مِن دُنْياكَ فلا تَكُنْ بهِ فَرِحا ، وما فاتَكَ مِنها فلا تَأْسَ عليهِ حُزْناً، ولْيَكُنْ هَمُّكَ فيما بَعدَ المَوتِ . والسَّلامُ .

14– Ibn 'Abbas narrated, 'I have not profited by any speech after the Messenger of Allah (S) more than by a letter written by Ali b. Abi Talib (a.s.). He wrote to me, saying, "But now, indeed man grieves for having missed that which he would not have attained anyway, and is overjoyed at attaining that which he would not have missed anyway. So, let your happiness be for what you attain for your Hereafter, and let your regret be for what you miss of it. Do not be happy for what you attain for this world, nor regret

sorrowfully what you miss from it, and let your concern be for what comes after death, and peace be with you.”’[Matalib al-Sa’ul, p. 55]

15ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : نِعْمَ طارِدُ الهُمومِ اليَقينُ

15- Imam Ali (a.s.) said, ‘What an excellent repellent of worries conviction is.’[Bihar al-Anwar, v. 77, p. 211, no. 1]

16ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : غَسْلُ الثِّيابِ يُذهِبُ الهَمَّ والحُزنَ

16- Imam Ali (a.s.) said, ‘Washing clothes takes away worry and sorrow.’[al-Khisal, p. 612, no. 10]

17ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : إنْ كانَ كُلُّ شيءٍ بقَضاءٍ وقَدَرٍ ، فالحُزْنُ لِماذا؟!

17- Imam al-Sadiq (a.s.) said, ‘If everything is determined by fate and destiny, then wherefore the sorrow?!’[Amali al-Saduq, p. 16, no. 5]

18ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : شَكا نَبيٌّ مِن الأنبياءِ إلى اللّهِ الغَمَّ ، فأمَرَهُ بأكْلِ العِنَبِ

18- Imam al-Sadiq (a.s.) said, ‘One of the prophets complained of his grief to Allah. So he commanded him to eat grapes.’[al-Mahasin, v. 2, p. 362, no. 2262]

19ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : مَن وَجَدَ هَمّا ولا يَدري ما هُو فلْيَغْسِلْ رأسَهُ . .

19- Imam al-Sadiq (a.s.) said, ‘He who finds himself sorrowful for no reason should wash his head.’[al-Da’awat, p. 120, no. 284]

The Reason for Sorrow and Joy for an Unknown Cause

عِلَّةُ الحُزنِ وَالفَرَحِ مِن غَيرِ سَبَبٍ يُعرَفُ

20ـ عن أبي بصيرٍ : دَخَلتُ على أبي عبدِ اللّهِ (عَلَيهِ الّسَلامُ) ومَعي رجُلٌ مِن أصْحابِنا ، فقُلتُ لَهُ : جُعِلتُ فِداكَ يابنَ رسولِ اللّهِ ، إنّي لَأغْتَمُّ وأحْزَنُ مِن غَيرِ أنْ أعْرِفَ لِذلكَ سَبباً، فقالَ أبو عبدِ اللّهِ (عَلَيهِ الّسَلامُ) : إنَّ ذلكَ الحُزنَ والفَرحَ يَصِلُ إلَيكُم مِنّا؛ لأنّا إذا دَخلَ علَينا حُزنٌ أو سُرورٌ كانَ ذلكَ داخِلاً علَيكُم ، لأ نّا وإيّاكُم مِن نُورِ اللّهِ عزّوجلّ .

20- Abu Basir narrated, ‘I once went to visit Abu ‘Abdillah [al-Sadiq] (a.s.) along with one of our companions. I said to him, ‘O son of the Prophet! Could I but sacrifice myself for you. I grieve and become sorrowful without knowing the cause of that.’ So Abu ‘Abdillah (a.s.) replied, ‘Truly that sorrow and joy reaches you from us, for when sorrow or joy comes to us it comes to you too, for indeed we and you are all from the Light of Allah, Mighty and Exalted.’[‘Alal al-Shara’i’a, p. 93, no. 2]

21- رُوي أنَّه سئلَ العالِمُ (عَلَيهِ السّلامُ) عن الرّجُلِ يُصبِحُ مَغْموماً لا يَدْري سَببَ غَمِّهِ ، فقالَ : إذا أصابَهُ ذلكَ فلْيَعْلَمْ أنَّ أخاهُ مَغْمومٌ ، وكذلكَ إذا أصْبَحَ فَرْحانَ لغَيرِ سَببٍ يُوجِبُ الفَرَحَ ، فباللّهِ نَسْتَعينُ على حُقوقِ الإخْوانِ.

21- It is narrated in Bihar al-Anwar that the scholar [al-Sadiq] (a.s.) was once asked about why a man may wake up in the morning feeling sad without knowing the reason for his sorrow. He said, ‘If that happens to him then he should know that his brother is in sorrow, and similarly if he wakes up happy without a specific reason for that joy. And Allah’s help do we seek with regard to the rights of the brothers.’[Bihar al-Anwar, v. 74, p. 227, no. 20]

Praiseworthy Sorrow

الحُزنُ المَمدوحُ

22- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : ما عُبِدَ اللّهُ عزّوجلّ على مِثْلِ طُولِ الحُزْنِ

22- The Prophet (S) said, ‘Allah, Mighty and Exalted, is worshipped through nothing like continuous sorrow.’[Makarim al-Akhlaq, v. 2, p. 367]

23- الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ) : إنَّ اللّهَ يُحِبُّ كُلَّ قَلبٍ حَزينٍ

23- Imam Zayn al-’Abidin (a.s.) said, ‘Truly Allah loves every sorrowful heart.’[al-Kafi, v. 2, p. 99, no. 30]

24- الإمامُ الباقرُ (عَلَيهِ السّلامُ) : قَرَأتُ في كِتابِ عليٍّ (عَلَيهِ السّلامُ) : إنَّ المؤمنَ يُمْسي حَزيناً ويُصبِحُ حَزيناً، ولا يَصْلُحُ لَهُ إلّا ذلكَ.

24- Imam al-Sadiq (a.s.) said, ‘The believer wakes up in the morning sorrowful and sleeps at night sorrowful, and nothing suits him but that.’[al-Da’awat, p. 287, no. 18]

ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : نَفَسُ المَهْمومِ لَنا المُغْتَمِّ لظُلْمِنا تَسْبيحٌ ، وهَمُّهُ لأمْرِنا عِبادَةٌ25

25- Imam al-Sadiq (a.s.) said, 'The breath of one who is saddened on our account and is grieved for the oppression done unto us is glorification, and his grief for our cause is worship.'[al-Kafi, v. 2, p. 226, no. 16]

The Spirit

The Spirit الرُّوح

The Spirit

الرُّوحُ

ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إنّ الأرواحَ لا تُمازِجُ البَدَنَ ولا تُواكِلُهُ ، وإنّما هِي كِلَلٌ لِلبَدَنِ مُحِيطَةٌ به1

1- Imam al-Sadiq (a.s.) said, 'Verily the spirits neither merge with the body nor are they independent of it. Rather they are like a thin veil surrounding the body.'[Bihar al-Anwar, v. 61, p. 40, no. 11]

ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): الرُّوحُ جِسمٌ رَقِيقٌ قد أُلبِسَ قالَبا كثيفا2

2- Imam al-Sadiq (a.s.) said, 'The spirit is a subtle form that envelopes a dense shell [i.e. the body].'[Bihar al-Anwar, p. 34, no. 7]

Spirits are Pre-Mobilized Groups

الأرواحُ جُنودٌ مُجَنَّدَةٌ

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الأرواحُ جُنودٌ مُجَنَّدَةٌ ، فما تَعارَفَ مِنها ائتَلَفَ ، وما تَناكَرَ مِنها اختَلَفَ3

3- The Prophet (S) said, 'Spirits are pre-mobilized groups [from their conception in the pre-material world, and by virtue of their nature (ed.)] in that they are mutually attracted to other spirits that they are

in harmony with, and they mutually repel those that they clash with.'[Kanz al-'Ummal, 24660]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): المَوَدَّةُ تَعاطُفُ القُلوبِ في ائتِلافِ الأرواحِ. .

4– Imam Ali (a.s.) said, 'Love is when hearts harbour mutual affection due to the harmony between their spirits.'[Ghurar al-Hikam, no. 2057]

5ـ كنز العمّال عن شقيق بن سلمة: جاءَ رجُلٌ إلى عَلِيٍّ وكَلَّمَهُ ، فقالَ في عُرضِ الحديثِ: إنّي أُحِبُّكَ ، فقالَ لَهُ عَلِيٌّ: كَذَبتَ . قالَ: لِمَ يا أميرَ المؤمنينَ ؟ قالَ: لأنّي لا أرى قَلبِي يُحِبُّكَ ، قالَ النبيُّ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ الأرواحَ كانَت تَلاقى في الهَواءِ فَتَشامُّ ، ما تَعارَفَ مِنها ائتَلَفَ ، وما تَناكَرَ مِنها اختَلَفَ . فلَمّا كانَ من أمرِ عَلِيٍّ ما كانَ ، كانَ مِمَّن خَرَجَ عَلَيهِ.

5– Shaqiq b. Salama narrated that a man once came to Imam Ali (a.s.) and was talking to him. In the course of the conversation, he told Imam Ali (a.s.) that he loved him. Imam replied, 'That is not true.' The man asked, 'Why, O Commander of the Faithful?' He replied, 'Because I do not find my heart loving you, and the Prophet (S) said, 'Verily spirits meet each other in the air and sense each other, and those that are in harmony with each other are mutually attracted, and those that clash repel each other.'[Kanz al-'Ummal, no. 25560]

The States of the Spirit

أحوالُ الرُّوحِ

6ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنّ لِلجِسمِ سِتَّةَ أحوالٍ: الصِّحّةُ ، والمَرضُ ، والمَوتُ ، والحَياةُ ، والنَّومُ ، واليَقَظَةُ ، وكذلكَ الرُّوحُ ، فحياتُها عِلمُها ، ومَوتُها جَهلُها ، ومَرَضُها شَكُّها ، وصِحَّتُها يَقِينُها ، ونَومُها غَفلَتُها ، ويَقَظَتُها حِفظُها.

6– Imam Ali (a.s.) said, 'The body experiences six different states: health, sickness, death, life, sleep and wakefulness, and so does the spirit. Its life is its knowledge and its death ignorance; its sickness is doubt whereas its health is certainty; its sleep is its negligence and its wakefulness is its consciousness.'[Bihar al-Anwar, v. 61, p. 40, no. 10]

The Spirit During Sleep

الرُّوحُ عِندَ النَّومِ

ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ عندما سَأَلَه أبو بصيرٍ عن الرُّوحِ عِندَ النَّومِ أخارِجٌ مِن البَدَنِ؟ ـ: لا يا أبا بصيرٍ ،7
فإنَّ الرُّوحَ إذا فارَقَتِ البَدَنَ لَم تَعُدْ إلَيهِ ، غَيرَ أنّها بمَنزِلَةِ عَينِ الشَّمسِ مَركُوزَةٌ في السماءِ في كَبِدِها ، وشُعاعُها في الدنيا.

7– Imam al-Sadiq (a.s.), when asked by his companion Abu Basir whether the spirit remains with the body during sleep or leaves it, replied, 'No, O Abu Basir, verily if the spirit were to leave the body it would never again return to it. It is actually like the sun that is fixed in its place in the centre of the sky, yet its rays extend out to the earth.'[Jami'a al-Akhbar, p. 488, no. 1360]

ـ الإمامُ الكاظمُ (عَلَيهِ السّلامُ): إنّ المَرءَ إذا نامَ فإنّ رُوحَ الحَيَوانِ باقِيَةٌ في البَدَنِ ، والذي يَخرُجُ مِنهُ رُوحُ العَقلِ8

8– Imam al-Kazim (a.s.) said, 'When man sleeps, the animal spirit within him remains with his body, and that which leaves it is the rational spirit.'[Bihar al-Anwar, v. 61, p. 43, no. 19]

Spying

التَجَسَّس Spying

Prohibition of Following Up People's Flaws

النَّهيُ عَن تَعَقُّبِ عُيوبِ النّاسِ

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إيّاكُم والظَّنَّ، فإنَّ الظّنَّ أكْذَبُ الحَديثِ، ولا تَحَسَّسوا، ولا تَجَسَّسوا1

1– The Prophet (S) said, 'Beware of suspicion, for verily suspicion is the greatest lie; and do not probe one another [for information] nor spy on one another.'[Sahih Muslim, no. 2563]

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّي لَم أُؤمَرْ أنْ أُنقِّبَ عن قُلوبِالنّاسِ ولا أشُقَّ بطُونَهُم2

2– The Prophet (S) said, 'I have not been ordered to pry open the hearts of people nor to cleave their bellies [for information or flaws].'[Kanz al-'Ummal, nos. 31597, 15035]

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا تَطلُبوا عَثَراتِ المؤمنينَ ؛ فإنّمَن تَتَبّعَ عَثَراتِ أخيهِ تَتَبّعَ اللّهُ عَثَراتِهِ، ومَن3

تَتَبّعَ اللّهُ عَثَراتِهِ يَفْضَحْهُ ولو في جَوفِ بَيتِهِ.

3– The Prophet (S) said, ‘Do not probe for flaws in believers, for a man that probes the flaws of his brother will have Allah probe his own flaws; and when Allah probes the flaws of a man, He will expose him even if he were inside his own home.’[al–Kafi, v. 2, p. 355, no. 5]

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا تَسألوا الفاجِرَةَ: مَن فَجَرَ بِكِ ؟ فكما هانَ علَيها الفُجورُ، يَهونُ علَيها أنْ تَرميَ البَريءَ المسلِمَ.

4– The Prophet (S) said, ‘Do not ask the woman who fornicates about her partner in the offense; for just like it was easy for her to commit fornication, so it will be easy for her to accuse an innocent Muslim.’[al–Tahdhib, v. 10, p. 48, no. 177]

5ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): لا تُفَتِّشِ النّاسَ عن أديانِهِم فتَبقى بلا صَديقٍ.

5– Imam al–Sadiq (a.s.) said, ‘Do not probe into the religiosity of people lest you remain without a friend.’[Bihar al–Anwar, v. 78, p. 253, no. 109]

6ـ أنّ عمرَ بنَ الخطّابِ كانَ يَعُسُّ بالمدينةِ مِن اللّيل، فسمِعَ صَوتَ رجُلٍ في بَيتٍ يَتَغنّى، فتَسَوّرَ علَيهِ، فقالَ: يا عدوَّ اللّهِ، أظَنَنْتَ أنَّ اللّهَ يَستُرُكَ وأنتَ في مَعصِيَتِهِ ؟ ! فقالَ: وأنتَ يا أميرَ المؤمنينَ، لا تَعْجَلْ علَيَّ، إن أكُنْ عَصَيتُ اللّهَ واحِدةً فقد عَصَيتَ اللّهَ في ثلاثٍ:

قالَ: «ولا تَجَسَّسوا» وقد تَجَسَّسْتَ، وقالَ: «وأتُوا البُيوتَ مِن أبوابِها» وقد تَسَوَّرْتَ علَيَّ، وقد دخَلْتَ علَيَّ بغيرِ إذنٍ، وقالَ اللّهُ تعالى: «لا تَدْخُلوا بُيوتاً غيرَ بيوتِكُم حتّى تَستأنِسوا وتُسلّموا على أهلِها».قالَ عُمرُ: فهلْ عندَكَ مِن خيرٍ، إن عَفَوتُ عنكَ ؟ قالَ: نَعَم، فعَفا عنهُ وخَرجَ وتَركَهُ.

6– Thawr al–Kindi narrated that ‘Umar b. al–Khattab was making his way through Madina at night when he heard a man singing in his home. He jumped over the fence and said, ‘O Enemy of Allah! Did you think that Allah would conceal you while you disobey Him?!’ The man retorted, ‘And what about you, O commander of the faithful? Do not hasten to punish me, for if I disobeyed Allah once, you did so three times. He has said, ‘Do not spy,’ and you did spy [on me]. He also said, ‘Enter the homes from their doors,’ but you jumped over my fence and without my permission. And Allah, the Exalted, says, ‘Do not enter homes that are not yours until you are invited in and until you greet their owners.’ ‘Umar said, ‘Is there any good in you, if I decide to pardon you?’ The man said, ‘Yes.’ Then ‘Umar pardoned him and departed.’[Kanz al–’Ummal, no. 8827]

Permissibility of Spying In War

جَوازُ التّجَسُّسِ فِي الحُروبِ

7- الإمامُ الرِّضا (عَلَيهِ السّلامُ): كانَ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) إذا بَعثَ جيشاً فاتَّهَم أميراً، بَعثَ مَعهُ مِن ثِقاتِهِ مَن يتَجَسَّسُ لَه خَبرَهُ .

7- Imam Ar-Ridha' (a.s.) said, 'When the Prophet (S) would send an army with a commander that he did not fully trust, he used to send someone whom he trusted to report on the commander's conduct.'[Wasa'il al-Shi'ah, v. 11, p. 44, no. 4]

What Must Be Given The Benefit Of The Doubt

ما يُؤخَذُ فيهِ بِالظّاهِرِ

8- الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ لَمّا سُئل عنِالقاضي أيَحِلُّ لَه أن يَقضيَ بقَولِ البَيّنَةِ إذا لَم يعرِفهُم مِن غَير مسألَةٍ: خَمسَةُ أشياءَ يَجِبُ على النّاسِ أنْ يأخُذوا بِها ظاهِرَ الحُكْمِ: الوِلاياتُ، والتّناكُحُ، والمَواريثُ، والذَّبائحُ، والشّهاداتُ، فإذا كانَ ظاهرُهُ ظاهرا مأموناً جازَتْ شهادتُهُ، ولا يُسألُ عن باطنِهِ.

8- Imam al-Sadiq (a.s.) said, 'Five things must be judged with the benefit of the doubt: allegiance, marriage, inheritance, animal slaughtering, and testimonies. If the person appears to be trustworthy, his testimony must be accepted without investigating his inner thoughts.'[Wasa'il al-Shi'ah, v. 18, p. 213, no. 1]

Squandering

التَّبذير Squandering

1- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : كُنْ سَمْحاً ولا تَكُنْ مُبَذِّراً ، وكُنْ مُقَدِّراً ولا تَكُنْ مُقَتِّراً.

1- Imam Ali (a.s.) said, 'Be liberal, but do not squander; and be calculating, but do not be parsimonious.'[Sharh Nahjul Balaghah li Ibn Abi al-Hadid, v. 18, p. 150]

2ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : التَّبذيرُ عُنوانُ الفاقةِ

2– Imam Ali (a.s.) said, ‘Squandering is the epitome of destitution.’[Ghurar al–Hikam, no. 890]

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : التّبذيرُ قَرِينٌ مُفْلِسٌ

3– Imam Ali (a.s.) said, ‘Squandering is a penniless companion.’[Ibid. no. 1043]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : مَنِ افْتَخَر بالتَّبذيرِ احتُقِرَ بالإفْلاسِ . .

4– Imam Ali (a.s.) said, ‘A man who takes pride in squandering will be humiliated by bankruptcy.’[Ibid. no. 9057]

5ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) ـ في قولِهِ تعالى : «ولا تُبَذِّرْ تَبْذيراً» ـ : مَن أنْفقَ شيئاً في غيرِ طاعةِ اللّهِ فهُو مُبَذّرٌ، ومَن أنْفقَ في سبيلِ الخيرِ فهُو مُقْتَصِدٌ.

5– Imam al–Sadiq (a.s.) said about the verse: “but do not squander wastefully” – ‘[It refers to] one who spends for other than the obedience of Allah, who is a squanderer; and one who spends in the path of good, who is economical.’[Tafsir al–’Ayyashi, v. 2, p. 288, no. 53]

6ـ عن أبي بصيرٍ : سألتُ أبا عبدِ اللّهِ (عَلَيهِ الّسَلامُ) في ـ قولِه : «ولا تُبذّر تَبذيراً» ، قالَ : بَذْلُ الرّجُل مالَهُ ويَقعُدُ ليسَ لَهُ مالٌ ، قالَ : فيَكونُ تَبذيرٌ في حلالٍ ؟ قالَ : نَعَم.

6– Imam al–Sadiq (a.s.) said, in answer to Abu Basir’s question about the verse: “but do not squander wastefully” – ‘When a man spends all his money and remains penniless’. Abu Basir then asked, ‘Is spending in such a way for something lawful still called squandering?’ He replied, ‘Yes.’[Ibid. no. 54]

State

State الدَولَة

The State [i.e. Governance] of Noble People

دَولَةُ الأكارِم

1ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): دَولةُ الأكابِرِ مِن أفضَلِ المَغانِمِ ، دَولةُ اللِئامِ مَذَلَّةُ الكِرامِ.

1– Imam Ali (a.s.) said, ‘The governance of senior people [of greater expertise] is one of the greatest advantages whereas the governance of wicked people humiliates noble people.’[Ghurar al-Hikam, no. 5112-5113]

2ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): يُستدَلُّ على إدبارِ الدُّوَلِ بأربَعٍ: تَضييعِ الأُصولِ ، والتمسُّكِ بالفروعِ ، وتَقديمِ الأراذِلِ ، وتأخيرِ الأفاضِلِ.

2– Imam Ali (a.s.) said, ‘The fall of states can be discerned by four things: neglect of the fundamentals, embracing peripheral matters, bringing contemptible ones to the forefront and relegating the virtuous ones.’[Ghurar al-Hikam, no. 10965]

3ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): وأعظَمُ ما افتَرَضَ سبحانَهُ مِن تِلكَ الحُقوقِ حَقُّ الوالِي على الرَّعِيَّةِ ، وحقُّ الرعيّةِ على الوالِي ... فإذا أدَّتِ الرعيّةُ إلى الوالي حقَّهُ وأدَّى الوالِي إلَيها حَقَّها عَزَّ الحَقُّ بينهم ، وقامَت مناهِجُ الدِّينِ ، واعتَدَلَتْ مَعالِمُ العَدلِ ، وجَرَت على أذلالِها السُّنَنُ ، فَصَلَحَ بذلك الزمانُ ، وطُمِعَ في بَقاءِ الدَّولةِ ، ويَئسَت مطامِعُ الأعداءِ.

3– Imam Ali (a.s.) said, ‘The greatest of the rights that the Glorified [Allah] has made obligatory on man is the right of the ruler over the ruled and the right of the ruled over the ruler…so if the ruled fulfil the rights of the ruler and the ruler fulfils their rights, then the truth attains the position of honour among them, the ways of religion become established, the marks of justice affirmed, the prophetic practice gets implemented correctly, current times improve, the continuance of the state is desired and the ambitions of the enemies are thwarted.’[Nahjul Balaghah, Sermon 216]

4ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): ما حُصِّنَ الدُّوَلُ بمِثلِ العَدلِ. .

4– Imam Ali (a.s.) said, ‘Nothing fortifies states like justice.’[Ghurar al-Hikam, no. 9574]

5ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): صَيِّرِ الدِّينَ حِصنَ دَولَتِكَ ، والشُّكرَ حِرزَ نِعمَتِكَ ، فَكُلُّ دَولَةٍ يَحوطُها الدِّينُ لا تُغلَبُ ، وكلُّ نِعمَةٍ يَحرُزُها الشُّكرُ لا تُسلَبُ.

5– Imam Ali (a.s.) said, ‘Make religion the fortress of your state, and thankfulness a protection for your bounties, because every state whose fortress is religion is invincible and every bounty encompassed by thankfulness remains.’[Ghurar al-Hikam, no. 5831]

6ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مِن أمارات الدَّولةِ اليَقَظَةُ لِحراسَةِ الأُمورِ

6– Imam Ali (a.s.) said, ‘One of the signs of a [stable] government is vigilance in safeguarding matters.’[Ghurar al-Hikam, no. 9360]

Staying Awake at Night

Staying Awake at Nightالسَّهَر

Staying Awake at Night

السَّهَرُ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا سَهَرَ إلّا في ثلاثٍ: مُتَهَجِّدٍ بالقرآنِ ، وفي طَلَبِ العِلمِ ، أو عَروسٍ تُهدى إلى زَوجِها.

1– The Prophet (S) said, 'There is no need to stay awake at night except in three instances: when staying awake to recite the Qur’an, to gain knowledge, and for a bride to be offered to her husband.’[Bihar al-Anwar, v. 76, p. 178, no. 3]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا سَهَرَ بعدَ العِشاءِ الآخِرَةِ إلّا لِأحَدِ رَجُلَينِ: مُصَلٍّ أو مُسافِرٍ

2– The Prophet (S) said, 'There is no need to stay up at night past the last ‘Aisha’ prayer except in the case of two people: the person performing prayers, and the traveller.’[Bihar al-Anwar, p. 179, no. 5]

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): السَّهَرُ رَوضَةُ المُشتاقِينَ

3– Imam Ali (a.s.) said, 'Staying awake at night is the garden of those who yearn [for Allah].’[Ghurar al-Hikam, p. 666]

4ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): سَهَرُ الليلِ في طاعَةِ اللّهِ رَبيعُ الأولياءِ ورَوضَةُ السُّعَداءِ

4– Imam Ali (a.s.) said, 'Staying awake at night engaged in acts of obedience to Allah is the springtime of the friends of Allah and the garden of the good-fortuned.'[Ghurar al-Hikam, no. 5613]

5ـ . ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): أفضَلُ العِبادَةِ سَهَرُ العُيونِ بذِكرِ اللّهِ سبحانَهُ

5– Imam Ali (a.s.) said, 'The best of worship is for the eyes to remain awake engaged in the remembrance of Allah, Glory be to Him.'[Ghurar al-Hikam, no. 3149]

6ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): فاتَّقُوا اللّهَ عِبادَ اللّهِ تَقِيَّةَ ذِي لُبٍّ ، شَغَلَ التَّفَكُّرُ قَلبَهُ ، وأنصَبَ الخَوفُ بَدَنَهُ ، وأسهَرَ التَّهَجُّدُ غِرارَ نَومِهِ .

6– Imam Ali (a.s.) said, 'So be conscious of your duty to Allah, O servants of Allah, with the caution of a wise man whose heart is preoccupied with reflection [about the Hereafter], whose body the fear [of Allah] has afflicted with pain, and whose engagement in the night prayer has turned his already short sleep into wakefulness.'[Nahjul Balaghah, Sermon 83]

Enjoinment of Remaining Awake on Specific Nights

الحَثُّ عَلى إحياءِ هذِهِ اللَّيالي

7ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن أحيا لَيلةَ العِيدِ ولَيلةَ النِّصفِ مِن شَعبانَ ، لَم يَمُتْ قَلبُهُ يَومَ تَموتُ القُلوبُ.

7– The Prophet (S) said, 'He who remains awake on the eve of 'Id al-fitr and on the eve of the 15th of Sha'aban, his heart will not die on the Day when hearts shall die.'[Thawab al-A'amal, v. 1, p. 102, no. 2]

8ـ الإمامُ الرِّضا (عَلَيهِ السّلامُ): كانَ أميرُ المؤمنينَ (عَلَيهِ السّلامُ) لا يَنامُ ثلاثَ ليالٍ: لَيلةَ ثلاثٍ وعِشرينَ مِن شَهرِ رَمَضانَ ، ولَيلةَ الفِطرِ ، ولَيلةَ النِّصفِ مِن شَعبانَ ، وفيها تُقسَمُ الأرزاقُ والآجالُ وما يَكونُ في السَّنَةِ.

8– Imam Ar-Ridha' (a.s.) narrated, 'The Commander of the Faithful (a.s.) did not used to sleep at all on three nights: the 23rd night of the month of Ramadhan, the eve of 'Id al-fitr, and the eve of the 15th of Sha'aban. And these are the nights when sustenance is allotted, and prescribed times of death and all that is to happen in that year is decreed.'[Bihar al-Anwar, v. 97, p. 88, no. 15]

Straying from the Straight Path

Straying from the Straight Path الضَّلاَلَة

Factors that Cause One to Stray (from the Straight Path)

موجِباتُ الضَّلاَلَةِ

1ـ . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لِكُلِّ ضَلَّةٍ عِلَّةٌ، ولِكُلِّ ناكِثٍ شُبهَةٌ

1– Imam Ali (a.s.) said, ‘For every misguidance there is a cause, and behind every disloyal act is an obscurity.’[Nahjul Balaghah, Sermon 148]

2ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ألاَ وإنّ شَرائعَ الدّينِ واحِدَةٌ، وسُبُلَهُ قاصِدَةٌ، مَن أخَذَ بها لَحِقَ وغَنِمَ، ومَن وَقَفَ عَنها ضَلَّ ونَدِمَ .

2– Imam Ali (a.s.) said, ‘Know that indeed the paths to religion are one, and its courses lead straight ahead. Whoever follows them attains the objective, and whoever stops, moving away from them, strays and ends up regretful.’[Nahjul Balaghah, Sermon 142]

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أُنظُرُوا أهلَ بَيتِ نَبِيّكُم فَالْزَمُوا سَمْتَهُم ... لا تَسبِقُوهُم فَتَضِلُّوا، ولا تَتَأخَّرُوا عَنهُم فَتَهلِكُوا .

3– Imam Ali (a.s.) said, ‘Look at the household of your Prophet and adhere to their direction…Do not overtake them, for then you will stray, nor lag behind them lest you fall into ruin.’[Nahjul Balaghah, Sermon 97]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن يَطلُبِ الهِدايَةَ مِن غَيرِ أهلِها يَضِلَّ

4– Imam Ali (a.s.) said, ‘He who seeks guidance from the wrong source goes astray.’[Ghurar al-Hikam, no. 7501]

Those Who Lead Others Astray

المُضِلُّونَ

5- الإمامُ عليٌّ (عَلَيهِ السّلامُ): إنَّ شَرَّ الناسِ عندَ اللّهِ إمامٌ جائرٌ ضَلَّ وضُلَّ بهِ، فَأماتَ سُنَّةً مأخوذَةً (مَعلومَةً)، وأحيا بِدعَةً مَتروكَةً.

5– Imam Ali (a.s.) said, 'Verily the most evil of people in the sight of Allah is the tyrannical leader who himself has gone astray and through whom others go astray. He abolishes established practices and revives abandoned innovations.'[Nahjul Balaghah, Sermon 164]

6- الإمامُ عليٌّ (عَلَيهِ السّلامُ): إنّ أبغَضَ الخَلائقِ إلى اللّهِ رَجُلانِ: رَجُلٌ وَكَلَهُ اللّهُ إلى نَفسِهِ، فهُو جائرٌ عَن قَصدِ السَّبيلِ، مَشغوفٌ بكَلامِ بِدعَةٍ ودُعاءِ ضَلالَةٍ، فهُو فِتنَةٌ لِمَن افتُتِنَ بهِ، ضالٌّ عن هَدي مَن كانَ قَبلَهُ، مُضِلٌّ لِمَن اقتَدى بهِ في حَياتِهِ وبعدَ وَفاتِهِ، حَمّالُ خَطايا غَيرِهِ، رَهنٌ (رَهِينٌ) بخَطيئَتِهِ.

6– Imam Ali (a.s.) said, 'Verily the most detested of all people in the sight of Allah are two: the man whom Allah has relegated to his own carnal self, so he has deviated from the straight path and is passionately fond of talking about innovations and misguiding others towards the wrong path. He tempts those who are charmed by him. He himself has strayed away from the guidance of his predecessors, and misleads those who follow him during his life as well as after his death. He carries the burden of others' sins and is entangled in his own misdeeds...'[Nahjul Balaghah, Sermon 17]

7- الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ في صِفةِ المنافقينَ ـ: أُحَذِّرُكُم أهلَ النِّفاقِ ؛ فإنّهُمُ الضالُّونَ المُضِلُّونَ، والزّالُّونَ المُزِلُّونَ.

7– Imam Ali (a.s.) said in his description of the hypocrites, 'I warn you against the hypocrites, for verily they are themselves misguided and they misguide other people. They have slipped and they cause others to slip too.'[Nahjul Balaghah, Sermon 194]

That Which Destroys the Pillars of Misguidance

هادِمُ أركانِ الضَّلالَةِ

8- الإمامُ عليٌّ (عَلَيهِ السّلامُ): استَعِينُوا بهِ [أي بالقرآنِ][على لأْوائكُم؛ فإنَّ فيهِ شِفاءً مِن أكبَرِ الداءِ، وهُو الكُفرُ والنِّفاقُ،

والغَيُّ والضَّلالُ .

8– Imam Ali (a.s.) said, ‘Seek its assistance [i.e. the Qur’an’s] in your distress, for verily it contains the cure for the deadliest diseases, namely disbelief and hypocrisy, revolt and misguidance.’[Nahjul Balaghah, Sermon 176]

9ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): إنّ هذا الإسلامَ دِينُ اللّهِ الذي اصطَفاهُ لنفسِهِ ... وهَدَمَ أركانَ الضَّلالةِ بِرُكنِهِ .

9– Imam Ali (a.s.) said, ‘Indeed this Islam is the religion of Allah which he has chosen for Himself ... and has smashed the pillars of misguidance with its one pillar.’[Nahjul Balaghah, Sermon 198]

Submission

Submission التَّسليم

Submission

التَّسليم

1– أوحَى اللّهُ تعالى إلى داوودَ (عَلَيهِ السَّلامُ): تُرِيدُ وأُرِيدُ، وإنّما يَكونُ ما أُرِيدُ ، فإن سَلَّمتَ لِما أُرِيدُ كَفَيتُكَ ما تُرِيدُ ، وإن لَم تُسَلِّم لِما أُرِيدُ أتعَبتُكَ فيما تُرِيدُ ، ثُمّ لا يَكونُ إلّا ما أُرِيدُ.

1– It is narrated in Bihar al-Anwar that Allah, most High, revealed to Prophet David (a.s.) saying, 'I want [something] and you want [something else], and verily only My will is done. Therefore, if you submit to what I want, I will suffice you in what you want. If you do not submit to My will, however, I will exhaust you in your quest for what you want, until only what I want will be.’[Bihar al-Anwar, v. 82, p. 136, no. 22]

2ـ الإمامُ الباقرُ (عَلَيهِ السَّلامُ): أحَقُّ مَن خَلَقَ اللّهُ بِالتَّسليمِ لِما قَضَى اللّهُ ، مَن عَرَفَ اللّه .

2– Imam al-Baqir (a.s.) said, 'Out of all that Allah has created, the worthiest person of submission to Allah's decree is he who knows Allah.’[Bihar al-Anwar, v. 71, p. 153, no. 63]

3ـ الإمامُ الباقرُ (عَلَيهِ السَّلامُ): إنّا لَنُحِبُّ أن نُعافى فِيمَن نُحِبُّ ، فإذا جاءَ أمرُ اللّهِ سَلَّمنا فيما يُحِبُّ .

3– Imam al-Baqir (a.s.) said, 'Indeed we desire for ourselves and those we love to be blessed with well-being, but when Allah's command comes, we submit to what He loves.'[Bihar al-Anwar, v. 46, p. 301, no. 44]

4ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) ـ لَمّا سُئلَ: بِأيِّ شَيء عُلِمُ المؤمنُ أ نّهُ مُؤمِنٌ ؟ ـ: بِالتَّسليمِ للّهِ ، والرِّضا بما وَرَدَ عَلَيهِ مِن سُرورٍ وسَخَطٍ.

4– Imam al-Sadiq (a.s.) was once asked how a believer may ascertain that he is indeed a believer, to which he replied, 'Through submission to Allah and satisfaction with whatever source of happiness or discontent that comes his way.'[Bihar al-Anwar, v. 2, p. 205, no. 91]

5ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): لَم يَكُن رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) يقولُ لِشيءٍ قد مَضى: لو كانَ غَيرَهُ!

5– Imam al-Sadiq (a.s.) said, 'The Prophet (S) never used to utter the words 'if only...' with regards to anything that had already passed.'[Tanbih al-Khawatir, v. 2, p. 185, no. 7]

6ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إذا قالَ العبدُ: ما شاءَ اللّهُ لاحَولَ ولا قُوَّةَ إلّا بِاللّهِ ، قالَ اللّهُ: مَلائكَتي اِستَسلَمَ عَبدي أعِينُوهُ ، أدرِكُوهُ ، أقضُوا حاجَتَهُ.

6– Imam al-Sadiq (a.s.) said, 'When a servant says, 'Whatever Allah wills, there is no power and no strength except in Allah', Allah says, 'O My angels, My servant has submitted so assist him, hasten to him and grant his request.'[Bihar al-Anwar, v. 93, p. 190, no. 25]

Suckling

Suckling الرِضَاع

Suckling

الرِضاعُ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ليسَ للصَّبيِّ لَبَنٌ خَيرٌ مِن لَبَنِ أُمِّهِ

1– The Prophet (S) said, 'There is no better milk for a child than the milk of his mother.'['Uyun Akhbar ar-Ridha, v. 2, p. 34, no. 69]

2ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أُنظُرُوا مَن تُرضِعُ أولادَكُم؛ فإنّ الوَلَدَ يَشِبُّ علَيهِ

2– Imam Ali (a.s.) said, 'Take into account who it is that suckles your children, for verily this is what a child grows on.'[al-Kafi, v. 6, p. 44, no. 10]

3ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): اِستَرضِعْ لِولدِكَ بِلَبَنِ الحِسانِ ، وإيّاكَ والقِباحَ ؛ فإنّ اللَّبَنَ قد يُعدِي

3– Imam al-Baqir (a.s.) said, 'Get beautiful wet-nurses to suckle your child and keep away from ugly ones, for verily the milk has an effect [on the child].'[al-Kafi, no. 12]

Types of Wet-Nurses That Should Not Be Employed

مَن لا يَنبَغِي استِرضاعُهُ

4ـ . . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا تَستَرضِعُوا الحَمقاءَ ، ولا العَمشاءَ؛ فإنّ اللَّبَنَ يُعدِي

4– The Prophet (S) said, 'Do not employ wet-nurses that are stupid or bleary-eyed for verily the milk has an effect [on the child].'[Bihar al-Anwar, v. 103, p. 323, no. 13]

5ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): تَوَقَّوا على أولادِكُم لَبَنَ البَغِيِّ مِن النِّساءِ ، والمَجنونَةِ ؛ فإنّ اللَّبَنَ يُعدِي

5– Imam Ali (a.s.) said, 'Protect your children from the milk of prostitutes and madwomen, for verily the milk has an effect [on the child].'[Bihar al-Anwar, no. 9]

6ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): رِضاعُ اليَهوديّةِ والنَّصرانيّةِ خَيرٌ مِن رِضاعِ الناصِبيّةِ

6– Imam al-Sadiq (a.s.) said, 'Getting a Christian or a Jewish wet-nurse to suckle a child is better than a Nasibiyya[1].'[Wasa'il al-Shi'ah, v. 15, p. 187, no. 1]

1. Nasibi (f. Nasibiyya): one who declares enmity towards the ahl al-bayt and their followers (ed.)

Supplication

Supplication الدُّعاء

Supplication

الدُّعاءُ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الدُّعاءُ مُخُّ العِبادَةِ ، ولا يَهلِكُ مَعَ الدُّعاءِ أحَدٌ

1– The Prophet (S) said, ‘Supplication is the essence of worship and no one who supplicates will be destroyed.’[Bihar al–Anwar, v. 93, p. 300, no. 37]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الدُّعاءُ سِلاحُ المُؤمِنِ وَعَمودُ الدّينِ وَنورُ السَّماواتِ والأرضِ

2– The Prophet (S) said, ‘Supplication is the weapon of the believer, the pillar of religion, and the light of the heavens and the earth.’[al–Kafi, v. 2, p. 468, no. 1]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ أعجَزَ النّاسِ مَن عَجَزَ عَنِ الدُّعاءِ . .

3– The Prophet (S) said, ‘Verily the weakest person is the one who is incapable of supplicating.’[Amali al–Tusi, p. 89, no. 136]

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أفضَلُ العِبادَةِ الدُّعاءُ ، فإذا أذِنَ اللّهُ لِلعَبدِ في الدُّعاءِ فَتَحَ لَهُ بابَ الرَّحمَةِ ، إنّهُ لَن يَهلِكَ مَعَ الدُّعاءِ أحَدٌ .

4– The Prophet (S) said, ‘The best worship is supplication, for when Allah gives permission [and divine succour] for His servant to supplicate, He opens for him the door of mercy. Surely the one who supplicates will never be destroyed.’[Tanbih al–Khawatir, v. 2, p. 237]

5ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ) ـ في وَصِيَّتِهِ لابنِهِ الحَسَنِ (عَلَيهِ السَّلامُ) ـ: اِعلَمْ أنَّ الَّذي بِيَدِهِ خَزائنُ مَلَكُوتِ الدُّنيا وَالآخِرَةِ قَد أذِنَ لِدُعائكَ ، وتَكَفَّلَ لإجابَتِكَ ، وَأمَرَكَ أن تَسألَهُ لِيُعطِيَكَ ، وَهُوَ رَحيمٌ كَريمٌ ، لَم يَجعَلْ بَينَكَ وَبَينَهُ مَن يَحجُبُكَ عَنهُ ، وَلَم يُلْجِئْكَ إلى مَن يَشفَعُ لَكَ إلَيهِ ... ثُمَّ جَعَلَ في يَدِكَ مَفاتيحَ خَزائنِهِ بِما أذِنَ فيهِ مِن مَسألَتِهِ ، فَمَتى شِئتَ استَفتَحتَ بِالدُّعاءِ أبوابَ خَزائنِهِ.

5– Imam Ali (A) said in his will to his son Imam Hasan (A): Know that He Who has the treasuries of the kingdom of the world and the Hereafter in His hand has given you permission to supplicate to Him, has undertaken to answer you, has commanded you to ask Him so that He may give you, and He is Merciful and Generous. He has not placed between you and Him anyone who will veil Him from you, nor has He compelled you to approach anyone who will intercede for you with Him ... Then He has placed in your hand the keys to His treasuries by the permission He has given you to ask Him. So whenever you wish, you have opened the doors to His treasuries by supplication.

5– Imam Ali (a.s.) said in his counsel to his son ?asan (a.s.), ‘Know that the one in whose hands are the treasures the kingdom of this world and the Hereafter has allowed you to supplicate, He has guaranteed to answer you, He has commanded you to ask Him so He can give you, and He is the All–Merciful, the Kind. He has not placed any barrier between Him and you, He has not committed you to whoever intercedes for you… then He has placed in your hands the keys to His treasures by allowing you to ask from Him, so whenever you wish, open the doors of His treasures by supplicating to Him.’[Bihar al–Anwar, v. 77, p. 204, no. 1]

6ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): الدُّعاءُ مِفتاحُ الرَّحمَةِ وَمِصباحُ الظُّلمَةِ

6– Imam Ali (a.s.) said, ‘Supplication is the key to mercy and a lantern in the darkness.’[Bihar al–Anwar, v. 93, p. 300, no. 37]

7ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): أحَبُّ الأعمالِ إلى اللّهِ عزّوجلّ فِي الأرضِ الدُّعاءُ

7– Imam Ali (a.s.) said, ‘The most beloved action on this earth with Allah – Mighty and Exalted – is supplication.’[al–Kafi, v. 2, p. 467, no. 8]

8ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): الدُّعاءُ تُرْسُ المُؤمِنِ

8– Imam Ali (a.s.) said, ‘Supplication is the shield of the believer.’[al–Kafi, v. 2, p. 468, no. 7]

9ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): عَلَيكَ بِالدُّعاءِ ، فإنَّ فيهِ شِفاءً مِن كُلِّ داءٍ . .

9– Imam al–Sadiq (a.s.) said, ‘I urge you to supplicate, for verily in supplication is a cure for every ailment.’[Makarim al–Akhlaq, v. 2, p. 12, no. 2008]

10ـ عن ميسّر بن عبد العزيز عن أبي عبد اللّه (عَلَيهِ السّلامُ): قال لي: يا ميسّر أُدعُ ولا تَقُلْ: إنَّ الأمرَ قَد فُرِغَ مِنهُ، إنَّ عِندَ اللّهِ عزّوجلّ مَنزِلَةً لا تُنالُ إلّا بِمَسأَلَةٍ.

10– Imam al–Sadiq (a.s.) said, ‘Supplicate and do not say, “the matter has already been decreed”, for verily there is a station with Allah that can only be attained through supplication.’[al–Kafi, v. 2, p. 466, no. 3]

11ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): الدُّعاءُ أنفَذُ مِنَ السِّنانِ الحَديدِ . .

11– Imam al-Sadiq (a.s.) said, ‘Supplication is more useful than a sharp iron spearhead.’[al-Kafi, v. 2, p. 297, no. 25]

12 ـ . . الإمامِ الرِّضا (عَلَيهِ السَّلامُ): عَلَيكُم بِسِلاحِ الأنبِياءِ . فَقيلَ: وما سِلاحُ الأنبِياءِ؟ قالَ: الدُّعاءُ

12– Imam Ar-Ridha’ (a.s.) said, ‘I urge you to use the weapon of the prophets’, upon which he was asked, ‘What is the weapon of the prophets?’, to which he replied, ‘Supplication.’[al-Kafi, v. 2, p. 468, no. 5]

Supplication Wards Off Inescapable Fate

الدُّعاءُ يَرُدُّ القَضاءَ المُبرَمَ

13 ـ . . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا يَرُدُّ القَضاءَ إلّا الدُّعاءُ

13– The Prophet (S) said, ‘Nothing wards off fate except supplication.’[Makarim al- Akhlaq, v. 2, p. 7, no. 1978]

14 ـ . . الإمامُ زينُ العابدينَ (عَلَيهِ السَّلامُ): الدُّعاءُ يَدفَعُ البَلاءَ النّازِلَ وَما لَم يَنزِلْ

14– Imam Zayn al-Abidin (a.s.) said, ‘Supplication repels descended calamities and those which are yet to descend.’[al-Kafi, v. 2, p. 469, no. 5]

15 ـ الإمامُ الكاظمُ (عَلَيهِ السَّلامُ): عَلَيكُم بِالدُّعاءِ ، فَإنَّ الدُّعاءَ للّهِ ، وَالطَّلَبَ إلى اللّهِ يَرُدُّ البَلاءَ وَقَد قُدِّرَ وَقُضِيَ وَلَم يَبقَ إلّا إمضاؤهُ ، فإذا دُعِيَ اللّهُ عزّوجلّ وسُئِلَ صَرْفَ البَلاءِ صَرَفَهُ.

15– Imam al-Kazim (a.s.) said, ‘I urge you to supplicate, for verily supplication to Allah and seeking from Allah repels calamity which may have been destined and decreed with just the execution remaining, so if Allah is supplicated and is asked to avert a calamity, it is averted.’[al-Kafi, v. 2, p. 470, no. 8]

Supplication Repels Various Types of Calamity

الدُّعاءُ يَدفَعُ أنواعَ البَلاءِ

16ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): اِدفَعوا أبوابَ البَلاءِ بِالدُّعاءِ

16– The Prophet (S) said, ‘Repel the doors of calamity with supplication.’[Bihar al–Anwar, v. 93, p. 288, no. 3]

17ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): اِدفَعُوا أمواجَ البَلاءِ بِالدُّعاءِ ، ما المُبتَلَى الَّذي استَدَرَّ بِهِ البَلاءُ بِأحوَجَ إلَى الدُّعاءِ مِنَ المُعافَى الَّذي لا يَأمَنُ البَلاءَ.

17– Imam Ali (a.s.) said, ‘Repel the surges of calamity with supplication. The person who is continuously facing calamities is not more in need of supplication than that person who is free and secure from calamity.’[Bihar al–Anwar, v. 93, p. 301, no. 37]

18ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مَن تَخَوَّفَ بَلاءً يُصيبُهُ فَتَقَدَّمَ فيهِ بِالدُّعاءِ لَم يُرِهِ اللّهُ عزّوجلّ ذلكَ البَلاءَ أبَداً

18– Imam al–Sadiq (a.s.) said, ‘The one who fears the onset of a calamity and precedes it with supplication, Allah will never afflict him with that calamity.’[Makarim al–Akhlaq, v. 2, p. 10, no. 1992]

Priority with Supplication

التَّقَدُّمُ فِي الدُّعاءِ

19ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أوْحَى اللّهُ تَبارَكَ وتَعالى إلى داوود (عَلَيهِ الّسَلامُ): أُذكُرْني في سَرَّائكَ أستَجِبْ لَكَ في ضَرَّائكَ.

19– It is narrated in Bihar al–Anwar that Allah revealed to Prophet David (a.s.), ‘Remember me in the good days so that I may answer [and assist] you in the bad [and difficult] days.’[Bihar al–Anwar, v. 93, p. 303, no. 39]

20ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): تَعَرَّفْ إلَى اللّهِ فِي الرَّخاءِ يَعرِفْكَ فِي الشِّدَّةِ

20– The Prophet (S) said, ‘Acquaint yourself with Allah in times of ease and Allah will acknowledge you in times of difficulty.’[Bihar al–Anwar, v. 77, p. 87, no. 3]

21ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): يَنبَغي للمُؤمِنِ أن يَكونَ دُعاؤهُ فِي الرَّخاءِ نَحْواً مِن دُعائهِ فِي الشِّدَّةِ

21– Imam al-Baqir (a.s.) said, ‘A believer must supplicate Allah in times of ease the same way that he supplicates Allah in times of difficulty.’[al-Kafi, v. 2, p. 488, no. 1]

Enjoinment of Supplication for Every Need

الحَثُّ عَلَى الدُّعاءِ في كُلِّ حاجَةٍ

22ـ فيما أوحَى اللّهُ إلى موسى (عَلَيهِ السّلامُ): يا موسى ، سَلْني كلَّ ما تَحتاجُ إلَيهِ ، حتّى عَلَفَ شاتِكَ ، ومِلحَ عَجينِكَ.

22– It is narrated in Bihar al-Anwar that Allah revealed to Prophet Moses (a.s.), ‘O Moses, ask Me for every single thing that you need, even the grass for your sheep to graze and the salt for your food.’[Bihar al-Anwar, v. 93, p. 303, no. 39]

23ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): سَلُوا اللّهَ عزّوجلّ ما بدا لَكُم مِن حوائجِكُم حتّى شِسعَ النَّعلِ؛ فإنّهُ إنْ لَم يُيَسِّرْهُ لَم يَتَيسَّرْ .

23– The Prophet (S) said, ‘Ask Allah for whatever occurs to you from your needs even for the laces of your shoes, for verily if He does not facilitate for it, it will not be facilitated.’[Bihar al-Anwar, v. 93, p. 295, no. 23]

24ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): لا تُحَقِّرُوا صَغيراً مِن حَوائجِكُم ؛ فإنّ أحَبَّ المؤمنينَ إلَى اللّهِ تَعالى أسألُهُم

24– Imam al-Baqir (a.s.) said, ‘Do not deem the smallest of your needs as insignificant, for verily the most beloved of the believers with Allah is the one who asks [Him] the most.’[Makarim al-Akhlaq, v. 2, p. 97, no. 2275]

Supplication is the Key to Granting [of a Request]

الدُّعاءُ مِفتاحُ الإجابَةِ

25ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إذا أرادَ اللّهُ أن يَستَجِيبَ لعبدٍ أذِنَ لَهُ في الدُّعاءِ

25– The Prophet (S) said, ‘When Allah wants to answer or respond to His servant, He allows him

[through divine succour] to supplicate.’[Kanz al–’Ummal, no. 3156]

26ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن قَرَعَ بابَ اللّهِ سبحانَهُ فُتِحَ لَهُ

26– Imam Ali (a.s.) said, ‘He who knocks on Allah’s door, it is opened for him.’[Ghurar al–Hikam, no. 8292]

27ـ الإمامُ الحسنُ (عَلَيهِ السّلامُ): ما فَتَحَ اللّهُ عزّوجلّ على أحدٍ بابَ مسألةٍ فَخَزَنَ عَنهُ بابَ الإجابةِ

27– Imam al–Hasan (a.s.) said, ‘Allah has never opened the door of request for anyone only to hold back the door of response.’[Bihar al–Anwar, v. 78, p. 113, no. 7]

The Conditions for the Answering of Supplication

شُروطُ استِجابَةِ الدُّعاءِ

1. Inner Knowledge

1 ـ المعرفةُ

28ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ و قَد سَأَلَهُ قومٌ: نَدعو فلا يُستَجابُ لَنا ؟! ـ: لأ نَّكُم تَدعونَ مَن لا تَعرِفونَهُ

28– A group of people asked Imam al–Sadiq (a.s.), ‘We supplicate but are not answered?’ the Im?m said, ‘Because you call upon One whom you do not know.’[Bihar al–Anwar, v. 93, p. 368, no. 4]

28ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ في قَولِهِ: «فَلْيَستَجِيبُوا لِي وَلْيُؤْمِنُوا بِي»208 ـ: يَعلَمُونَ أ نّي أقدِرُ عَلَى أنْ أُعطِيَهُم ما يَسأَلُونِّي .

29– Regarding the saying of Allah, “so let them respond to Me, and let them have faith in Me” Imam al–Sadiq (a.s.) said, ‘It means that: “they should know that I [Allah] am capable of giving them what they ask Me for”.’[Bihar al–Anwar, v. 93, p. 323, no. 37]

2. Acting According to What Inner Knowledge Necessitates

2– العملُ بما تقتضيهِ المعرفةُ

30- الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ لَمّا سُئِلَ عن قولِ اللّه تَعالى: «أُدْعُونِي أسْتَجِبْ لَكُم» فما بالُنا نَدعو فلا نُجابُ؟ ـ: لأنَّ قُلوبَكُم خانَتْ بِثَماني خصالٍ: أوّلُها أ نَّكُم عَرَفتُمُ اللّهَ فلَم تُؤَدُّوا حَقَّهُ كما أوجَبَ علَيكُم، فما أغنَتْ عنكُم مَعرِفَتُكُم شَيئا ... فأيُّ دُعاءٍ يُستَجابُ لَكُم مَع هذا وقد سَدَدْتُم أبوابَهُ وطُرُقَهُ؟!

30– Imam Ali (a.s.) when he was asked regarding Allah's verse: "Call Me and I will hear you[r supplications]" – 'So why does it happen that we supplicate and are not answered?' – replied, 'Because your hearts have been treacherous in eight areas, the first of them being that you know Allah but you do not fulfil your right towards Him as is obligatory upon you, so your inner knowledge of Him has not benefited you at all... so then which supplication will be answered for you with this [state of affairs] after you have blocked its doors and paths?!'[A'alam al-Din, no. 269]

3. Lawful Earning

3 ـ طِيبُ المَكسَبِ

31 ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ العبدَ لَيَرفَعُ يَدَهُ إلى اللّهِ ومَطعَمُهُ حَرامٌ، فكيفَ يُستَجابُ لَهُ وهذا حالُهُ ؟!

31– The Prophet (S) said, 'Verily a servant raises his hands to Allah [in supplication] while his food is unlawful! So how can his supplications be answered while he is in this state?!'[Irshad al-Qulub, no. 149]

32 ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أطِبْ كَسبَكَ تُستَجَبْ دَعوَتُكَ ، فإنَّ الرّجلَ يَرفَعُ اللُّقْمَةَ إلى فِيهِ (حَراماً) فما تُستَجابُ له دَعوَةٌ أربَعينَ يوماً.

32– The Prophet (S) said, 'Make your earnings lawful and your supplication will be answered, for verily when a man raises an unlawful morsel of food to his mouth, his supplication is not answered for forty days.'[Makarim al-Akhlaq, v. 2, p. 20, no. 2045]

33 ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إذا أرَادَ أحدُكُم أن يُستَجابَ لَهُ فَلْيُطَيِّبْ كَسبَهُ ولْيَخرُجْ مِن مَظالِمِ الناسِ ، و إنَّ اللّهَ لا يُرفَعُ إلَيهِ دُعاءُ عبدٍ وفي بَطنِهِ حرامٌ أو عندَهُ مَظلِمَةٌ لِأحَدٍ مِن خَلقِهِ.

33– Imam al-Sadiq (a.s.) said, 'If any of you wants his supplication to be answered then he should make a lawful earning and stop wronging people, for verily the supplication of a servant who has unlawful food in his stomach or has wronged anyone from Allah's creation will not be raised to Allah.'[Bihar al-Anwar, v. 93, p. 321, no. 31]

4. Presence of the Heart and its Tenderness During Supplication

4 ـ حضورُ القلبِ ورقّتُهُ عِندَ الدُّعاءِ

34ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): اِعلَموا أنّ اللّهَ لا يَستجيبُ دُعاءً مِن قلبٍ غافِلٍ لاهٍ

34– The Prophet (S) said, ‘Know that Allah does not answer supplication from a heedless and distracted heart.’[Bihar al-Anwar, v. 93, p. 321, no. 31]

35ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): اغتَنِموا الدُّعاءَ عند الرِّقَّةِ فإنَّها رحمةٌ

35– The Prophet (S) said, ‘Seize the opportunity to supplicate during tenderness [of your heart] for verily it is a mercy.’[al-Da’awat, p. 30, no. 60]

36ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إنَّ اللّهَ لا يَستَجِيبُ دُعاءً بظَهرِ قلبٍ قاسٍ . ـ .

36– Imam al-Sadiq (a.s.) said, ‘Verily Allah does not answer the supplication that comes from a hard heart.’[al-Kafi, v. 2, p. 473, no. 1]

37ـ عنه (عَلَيهِ الّسَلامُ): إذا رَقَّ أحدُكُم فَليَدعُ ، فإنَّ القلبَ لا يَرِقُّ حَتّى يَخلُصَ . ـ .

37– Imam al-Sadiq (a.s.) said, ‘When any of you feels softness and compassion, then he should supplicate, for no sooner does the heart soften than it becomes pure and sincere.’[al-Kafi, v. 2, p. 477, no. 5]

Factors that Prevent the Answering of Supplication

مَوانِعُ الإجابَةِ

1. Sins

1 ـ الذنب

38ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): إنَّ العبدَ يسألُ اللّهَ الحاجةَ فيكونُ من شَأنِهِ قضاؤها إلى أجلٍ قريبٍ أو إلى وقتٍ بَطيءٍ ، فيُذنِبُ العبدُ ذنباً فيقولُ اللّهُ تَبارَكَ وَتَعالى للمَلَكِ: لا تَقضِ حاجَتَهُ واحرِمْهُ إيَّاها ، فإنَّهُ تَعَرَّضَ لِسَخَطي واستَوجَبَ الحِرمانَ مِنّي.

38– Imam al-Baqir (a.s.) said, 'Verily a servant asks Allah his need and it is Allah's way that He either grants it very soon or after some time. The servant sins and Allah – Blessed and most High – says to the angels, 'Do not grant him, and deprive him of it for verily he has exposed himself to My displeasure and has made himself deserving of My deprivation.'[Bihar al-Anwar, v. 73, p. 329, no. 11]

2. Oppression

2 ـ الظُّلمُ

39ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنَّ اللّهَ عزّوجلّ أوحى إلى عيسَى بنِ مَريَمَ (عَلَيهِ الّسَلامُ): قُلْ لِلمَلإِ مِن بَني إسرائيلَ إنّي غَيرُ مُستَجيبٍ لِأحَدٍ مِنكُم دَعوَةً ولِأحَدٍ من خَلْقي قِبَلَهُ مَظلِمَةٌ ....

39– Imam Ali (a.s.) said, 'Allah revealed to Prophet Jesus (a.s.) saying, 'Tell the community of Israelites that... verily I do not answer the supplication of anyone from among you against whom one of My creation holds a claim of wrong or oppression.'[al-Khisal, p. 337, no. 40]

40ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إنَّ اللّهَ عزّوجلّ يَقولُ: وَعِزَّتي وَجَلالي ، لا أُجيبُ دَعوَةَ مَظلومٍ دَعاني في مَظلِمَةٍ ظُلِمَها ولأحدٍ عِندَهُ مثلُ تِلكَ المَظلِمَةِ.

40– Imam al-Sadiq (a.s.) said, 'Verily Allah says, 'By My Might and Exaltedness, I do not answer the supplication of one who has been wronged when he calls Me regarding the wrong that has been done unto him, while someone else holds a similar claim of wrong against him.'[Bihar al-Anwar, 75, p. 312, no. 20]

3. Opposing Wisdom

3 ـ مُناقَضَتُهُ لِلحِكمَةِ

41ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنَّ كَرَمَ اللّهِ سُبحانَهُ لا يَنقُضُ حِكمَتَهُ ، فَلِذلِكَ لا يَقَعُ الإجابَةُ في كُلِّ دَعوَةٍ. .

41– Imam Ali (a.s.) said, 'Verily the Kindness of Allah, glory be to Him, does not contradict His Wisdom,

therefore not all supplications are answered.’[Ghurar al-Hikam, no. 3478]

The Etiquette of Supplication

آدابُ الدُّعاءِ

1. The Basmala

1 ـ البَسْمَلَةُ

42ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا يُرَدُّ دُعاءٌ أوَّلُهُ بِسمِ اللّهِ الرّحمنِ الرَّحيمِ. .

42– The Prophet (S) said, ‘The supplication that is preceded by “In the Name of Allah, the all-Beneficent, the all-Merciful” will not be rejected.’[al-Da’awat, p. 52, no. 131]

2. Praise

2 ـ التَّمجيد

43ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ كُلَّ دُعاءٍ لا يَكونُ قَبلَهُ تَمجيدٌ فَهُوَ أبتَرُ. .

43– The Prophet (S) said, ‘Verily every supplication that is not preceded by praise [of Allah] is incomplete.’[Bihar al-Anwar, v. 93, p. 317, no. 21]

3. Blessings upon Prophet Muhammad (S) and his Family

3 ـ الصَّلاةُ عَلى مُحَمَّدٍ وآلِه

44ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): لا يَزالُ الدُّعاءُ مَحجوباً حَتّى يُصَلّى عَلى مُحَمَّدٍ وعَلى آلِ مُحَمَّدٍ.

44– Imam al-Sadiq (a.s.) said, ‘A supplication remains veiled until the supplicant sends blessings on Muhammad and the family of Muhammad.’[al-Kafi, v. 2, p. 491, no. 1]

45ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): مَن كانَت لَهُ حاجَةٌ إلى اللّهِ عزّوجلّ فَلْيَبدَأ بِالصَّلاةِ عَلى مُحَمَّدٍ وآلِهِ ، ثُمَّ يَسألْ

حاجَتَهُ، ثُمَّ يَختِمْ بِالصَّلاةِ عَلى مُحَمَّدٍ وآلِ مُحَمَّدٍ ، فإنَّ اللّهَ عزّوجلّ أكرَمُ مِن أن يَقبَلَ الطَّرَفَينِ ويَدَعَ الوَسَطَ إذ كانَتِ الصَّلاةُ عَلى مُحَمَّدٍ وآلِ مُحَمَّدٍ لا تُحجَبُ عَنهُ.

45– Imam al–Sadiq (a.s.) said, ‘If anyone has a need from Allah, then he should begin by sending blessings upon Muhammad and his family, then ask his need. Thereafter he should seal it by sending blessings upon Muhammad and the family of Muhammad, for verily Allah is too kind than to just accept the two blessings [at the beginning and at the end] and leave the middle, because the request for blessings on Muhammad and his family is never veiled from Him.’[Makarim al–Akhlaq, v. 2, p. 19, no. 2040]

4. Seeking Intercession of the Righteous

4 ـ الاِستِشفاعُ بِالصّالِحينَ

46ـ الإمامُ الكاظمُ (عَلَيهِ السّلامُ): إذا كانَت لَكَ حاجَةٌ إلى اللّهِ فَقُل: اللّهُمَّ إنّي أسألُكَ بِحَقِّ مُحَمَّدٍ وعَلِيٍّ ، فَإنّ لَهُما عِندَكَ شَأناً مِنَ الشَّأنِ.

46– Imam al–Kazim (a.s.) said, ‘If you have a need from Allah, then say, “O Allah, verily I ask you for the sake of Muhammad and Ali, for verily they have a special station with You.’[al–Da’awat, p. 51, no. 127]

5. Acknowledgement of Sins

5 ـ الإقرارُ بِالذَّنب

47ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إنّما هِيَ المِدحَةُ ، ثُمَّ الإقرارُ بِالذَّنبِ ، ثُمَّ المَسأَلَةُ.

47– Imam al–Sadiq (a.s.) said, ‘[In supplication] praise Allah, then acknowledge your sins, then ask your request.’[Bihar al–Anwar, v. 93, p. 318, no. 23]

6. Imploring and Begging

6 ـ التَّضرُّعُ والاِبتِهالُ

48ـ فيما وَعَظَ اللّهُ بِهِ عيسى (عَلَيهِ السّلامُ): يا عيسى، أُدعُني دُعاءَ الحَزينِ الغَريقِ الّذي لَيسَ لَهُ مُغِيثٌ ... ولا تَدْعُني إلّا مُتَضَرِّعاً إلَيَّ وهَمُّكَ هَمّاً واحِداً، فَإنَّكَ مَتى تَدْعُني كَذلِكَ أجَبتُكَ.

48– It is narrated in Bihar al–Anwar that among Allah's exhortations to Prophet Jesus (a.s.) was, 'O Jesus, call upon Me with a supplication of a sorrowful one, as if he is drowning and has no saviour…and only supplicate Me by imploring Me, with the supplication being your prime concern, for verily if you call Me like that, I will answer you.'[Bihar al–Anwar, v. 93, p. 314, no. 19]

49ـ الإمامُ الحسينُ (عَلَيهِ السّلامُ): كانَ رَسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) يَرفَعُ يَدَيهِ إذا ابتَهَلَ ودَعا كَما يَستَطعِمُ المِسكينُ.

49– Imam al–Husayn (a.s.) said, 'The Prophet (S) used to raise his hands and implore and beg [to Allah] just like the poor man begs for food.'[Makarim al–Akhlaq, v. 2, p. 8, no. 1981]

7. Performing Two Units of Prayer

7 ـ أن يُصَلِّيَ رَكعَتَينِ

50ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): مَن تَوَضَّأَ فَأحسَنَ الوُضوءَ ، ثُمَّ صَلّى رَكعَتَينِ، فَأَتَمَّ رُكوعَهُما وَسُجودَهُما ، ثُمَّ سَلَّمَ ، وأثنى عَلَى اللّهِ عزّوجلّ وعَلى رَسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ، ثُمَّ سَأَلَ حاجَتَهُ ، فَقَد طَلَبَ في مَظانِّهِ ، وَمَن طَلَبَ الخَيرَ في مَظانِّهِ لَم يَخِبْ .

50– Imam al–Sadiq (a.s.) said, 'Whoever performs the ablution correctly and thereafter prays two units of prayer, completes its genuflexions and prostrations, sends the salutations [at the end of the prayer], praises Allah and the Prophet (S), then asks his need in the right place will not be disappointed, because whoever seeks good from the right place is never disappointed.'[Bihar al–Anwar, v. 93, p. 314, no. 20]

8. Not to Regard One's Own Request as Too Much

8 ـ أنْ لا يَستَكثِرَ مَطلوبَهُ

51ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أوحى اللّهُ إلى بَعضِ أنبيائِهِ: ... لَو أنَّ أهلَ سَبعِ سَماواتٍ وأرَضينَ سَأَلوني جَميعاً فَأَعطَيتُ كُلَّ واحِدٍ مِنهُم مَسأَلَتَهُ، ما نَقَصَ ذلِكَ مِن مُلكي مِثلَ جَناحِ بَعوضَةٍ ، وكَيفَ يَنقُصُ مُلكٌ أنَا قَيِّمُهُ؟!

51– The Prophet (S) said, 'Ask Allah and ask Him in abundance, for verily there is nothing too great for Him.'[Bihar al–Anwar, v. 93, p. 302, no. 39]

52ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): لا تَستَكثِرُوا شَيئاً ممّا تَطلُبُونَ، فما عِندَ اللّهِ أكثَرُ مِمّا تُقدِّرونَ

52– Imam al–Baqir (a.s.) said, ‘Do not regard anything that you seek from Allah as too much, for verily what is with Allah is much greater than you could comprehend.’[Makarim al–Akhlaq, v. 2, p. 97, no. 2275]

9. To Have a High Ambition for What You Seek

9 ـ أنْ يكونَ عالي الهِمَّةِ فيما يَطلُبُ

53ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ في وصيَّتِهِ إلى ابنِهِ الحسنِ (عَلَيهِ الّسَلامُ) ـ: ولتَكُن مَسألَتُكَ فيما يَعنِيكَ مِمّا يَبقى لَكَ جَمالُهُ ويُنفى عنكَ وبالُهُ ، والمالُ لا يَبقى لك ولا تَبقى لَهُ.

53– Imam Ali (a.s.) in his counsel to his son al–?asan (a.s.) said, ‘Your request [from Allah] must be for such as will aid you of the things whose beauty and goodness will remain for you and whose evil consequences will not touch you, and wealth will neither remain for you, and nor will you remain for it.’[Bihar al–Anwar, v. 77, p. 205, no. 1]

54– الإمامُ الصّادقُ عليه‌السلام في سُؤالِ عجوزٍ بني إسرائيلَ لموسى عليه‌السلام: قالت: لا أفعَلُ حتّى تُعْطِيَني خِصالاً: تُطلِقُ رِجْلي ، وتُعِيدَ إلَيَّ بَصَري ، وتَرُدَّ إلَيَّ شَبابِي ، وتَجعَلَني معكَ في الجَنّةِ

54– Imam al–Sadiq (a.s.) narrated, ‘An old woman from among the Israelites asked Moses (a.s.) a question; she said, ‘I will not do what you wish until you give me a few things: you cause my leg to work, give me back my sight, return to me my youth and make me be with you in Paradise.’[al–Faqih, v. 1, p. 193, no. 594]

10. To Supplicate for Everyone

10 ـ تعميمُ الدُّعاءِ

55ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إذا دَعا أحَدٌ فَلْيُعِمَّ فإنّه أوجَبُ للدُّعاءِ ، ومَن قَدَّمَ أربعينَ رَجُلاً مِن إخوانِهِ قَبلَ أن يَدعُوَ لِنفسِهِ استُجِيبَ لَهُ فيهِم وفي نفسِهِ .

55– The Prophet (S) said, ‘When someone supplicates, he should pray for everyone, for it renders his supplication more conducive to being answered, and whoever precedes forty from among his brothers in supplication before supplicating for himself, his supplication for them as well as himself will duly be answered.’[Bihar al–Anwar, v. 93, p. 313, no. 17]

11. Supplicating in Secrecy

11 ـ الإسرارُ بالدُّعاءِ

56ـ ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): دَعوةٌ في السِرّ تَعدِلُ سبعينَ دَعوةً في العَلانِيَةِ

56– The Prophet (S) said, ‘A supplication asked in secret equals seventy supplications asked openly.’[al-Da’awat, p. 18, no. 7]

12. Supplication in Congregation

12 ـ الاجتماعُ في الدُّعاءِ

57ـ ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): ما اجتَمَعَ أربعةُ رَهطٍ قَطُّ على أمرٍ واحدٍ فَدَعَوا اللّهَ إلّا تَفَرَّقُوا عن إجابَةٍ

57– Imam al-Sadiq (a.s.) said, ‘No sooner do four people congregate to supplicate together for one matter than they depart with an answer.’[al-Kafi, v. 2, p. 487, no. 2]

13. Being Optimistic about the Answer

13 ـ حُسنُ الظَّنّ بِالإجابَة

58ـ ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أُدْعُوا اللّهَ وأنتُم مُوقِنونَ بالإجابَةِ

58– The Prophet (S) said, ‘Supplicate to Allah being convinced that he will answer you.’[Bihar al-Anwar, v. 93, p. 305, no. 1]

59ـ ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إذا دَعَوْتَ فَظُنَّ أنّ حاجَتَكَ بالبابِ

59– Imam al-Sadiq (a.s.) said, ‘When you supplicate, be optimistic that your request has reached the door [of Allah].’[al-Kafi, v. 2, p. 473, no. 1]

14. Selecting a Suitable Time

14 ـ اختيارُ الأوقاتِ المناسِبَةِ

60ـ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): خيرُ وقتٍ دَعَوتُم اللّهَ عزّوجلّ فيهِ الأسحارُ ، وتلا هذهِ الآيةَ في قولِ يعقوبَ(عَلَيهِ السّلامُ): «سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبّي» و قال: أخَّرَهُم إلى السَّحَرِ.

60– The Prophet (S) said, ‘The best time to supplicate to Allah, Mighty and Exalted, is the time before dawn’, then he recited the verse which is the saying of Prophet Jacob241 (a.s.), “I shall plead with my Lord to forgive you”, then he said, ‘He postponed [supplicating for them] till the time before dawn.’[al-Kafi, v. 2, p. 477, no. 6]

61ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): ثلاثةُ أوقاتٍ لا يُحجَبُ فيها الدُّعاءُ عن اللّهِ: في أثَرِ المكتوبةِ ، وعند نُزُولِ القَطْرِ ، وظُهورِ آيةٍ معجزةٍ للّهِ في أرضِهِ .

61– Imam al-Sadiq (a.s.) said, ‘There are three times when supplication is not veiled from Allah at all: after completion of an obligatory act, during rainfall, and during the manifestation of a miraculous sign from Allah on the earth.’[Bihar al-Anwar, v. 85, p. 321, no. 8]

15. Insistence

15 ـ الإلحاح

52ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): رَحِمَ اللّهُ عبدا طَلَبَ مِن اللّهِ عزّوجلّ حاجةً فَأَلَحَّ في الدُّعاءِ ، أُستُجِيبَ لَهُ أو لم يُستَجَبْ لَهُ .

62– The Prophet (S) said, ‘Allah has mercy on a servant who seeks a need from Him and insists in supplication, whether it is answered or unanswered for him.’[al-Kafi, v. 2, p. 475, no. 6]

63ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): واللّهِ لا يُلِحُّ عبدٌ مُؤمِنٌ علَى اللّهِ عزّوجلّ في حاجتِهِ إلّا قضاها لَهُ . .

63– Imam al-Baqir (a.s.) said, ‘By Allah, no sooner does a believing servant insist to Allah, Mighty and Exalted, regarding a need than He fulfils it for him.’[al-Kafi, v. 2, p. 475, no. 7]

What the Supplicant Must Not Do

ما يَنبَغي عَلَى الدَّاعي تَركُهُ

1. Supplication for the Impossible and the Impermissible

1 ـ الدُّعاءُ لِما لا يَكونُ ولا يَحِلُّ

64 ـ . الإمامُ عليٌّ (عَلَيهِ السَّلامُ): يا صاحِبَ الدُّعاءِ ، لا تَسأل عَمّا لا يَكونُ ولا يَحِلُّ

64– Imam Ali (a.s.) said, ‘O supplicant, do not ask for the impossible and the impermissible.’[al-Khisal, p. 635, no. 10]

2. To Seek a Hasty Response

2 ـ الاِستِعجالُ

65 ـ الكافي عن أبي بصير عن الإمام الصّادق (عَلَيهِ السَّلامُ): لا يَزالُ المُؤمِنُ بِخَيرٍ ورَجاءٍ رَحمَةً مِنَ اللّهِ ما لَم يَستَعجِلْ فَيَقنَطُ وَيَترُكُ الدُّعاءَ . قُلتُ لَهُ: كَيفَ يَستَعجِلُ؟ قالَ: يَقولُ: قَد دَعَوتُ مُنذُ كَذا وكَذا وما أرَى الإجابَةَ!

65– Imam al-Sadiq (a.s.) said, ‘The believer continues to remain in goodness, comfort, and mercy from Allah as long as he does not seek a hasty response, then despair and abandon supplication as a consequence’. The Im?m was asked, ‘How does he hasten?’, to which he (a.s.) replied, ‘He says, ‘I have supplicated since such and such a time and I do not yet see an answer.’[Bihar al-Anwar, v. 93, p. 374, no. 16]

3. Do Not Instruct Allah about What is Good for You

3 ـ أنْ لا يُعَلِّمَ اللّهَ ما يُصلِحُهُ

66 ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): قالَ اللّهُ تَبارَكَ وتَعالى: يابنَ آدَمَ ، أطِعْني فيما أمَرتُكَ ، ولا تُعَلِّمْني ما يُصلِحُكَ.

66– The Prophet (S) said, ‘Allah, Blessed and most High, has said, ‘O son of Adam, obey Me in what I

have commanded, and do not instruct Me about what is good for you.’[Bihar al-Anwar, v. 71, p. 178, no. 24]

The One Whose Request is Granted without Asking

مَن تُقضى حاجَتُهُ بِلا سُؤالٍ

67- عن أبي حمزة: إنَّ اللّهَ أوحَى إلى داوود (عَلَيهِ السّلامُ): يا داوود ، إنّه لَيسَ عبدٌ مِن عبادِي يُطِيعُني فيما آمُرُهُ إلّا أعطَيتُهُ قَبلَ أن يَسألَني ، وأستَجِيبُ له قَبلَ أن يَدعُوَني.

67– AbU Hamza narrated, ‘Verily Allah revealed to Prophet David (a.s.), ‘O David, verily no sooner does a servant from among My servants obey Me in what I have commanded him than I give him before he asks Me, and I answer him before he supplicates Me.’[Bihar al-Anwar, v. 93, p. 376, no. 16]

68- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): يقولُ اللّهُ: مَن شَغَلَهُ ذِكري عن مَسألَتي أعطَيتُهُ فوقَ ما أُعْطِي السائلينَ

68– The Prophet (S) said, ‘Allah, Mighty and Exalted, says, ‘The one who is too preoccupied with My remembrance to ask Me, I give him more than what the ones who ask have been given.’[Kanz al-’Ummal, no. 1874]

69- فاطمةُ الزَّهراءُ (عَلَيهَا السّلامُ): مَن أصعَدَ إلى اللّهِ خالصَ عبادَتِهِ أهبَطَ اللّهُ عزّوجلّ له أفضَلَ مَصلَحَتِهِ. .

69– Fatima al-Zahra’ (a.s.) said, ‘The one who sends up to Allah his pure and sincere worship, Allah, Mighty and Exalted, sends down for him that which will be of most benefit to him.’[Tanbih al-Khawatir, v. 2, p. 108]

The One Whose Supplication is Answered

مَن تُستَجابُ دَعوَتُهُ

70- الإمامُ الحسنُ (عَلَيهِ السّلامُ): أنا الضَّامِنُ لِمَن لَم يَهجُسْ في قلبِهِ إلّا الرّضا أن يَدعُوَ اللّهَ فَيُستَجابَ لَهُ. .

70– Imam al-Hasan (a.s.) said, ‘I guarantee that the one who does not harbour anything but contentment in his heart will be answered when he supplicates to Allah.’[Bihar al-Anwar, v. 43, p. 351,

no. 25]

71- الإمامُ زينُ العابدينَ (عَلَيهِ الّسَلامُ): مَن لم يَرجُ النّاسَ في شيءٍ ورَدَّ أمرَهُ إلى اللّهِ عزّوجلّ في جميعِ أُمورِهِ استَجابَ اللّهُ عزّوجلّ لَهُ في كلِّ شيءٍ .

71– Imam Zayn al-Abidin (a.s.) said, 'He who does not place his hope in people for anything and refers all his matters instead to Allah, Allah – Mighty and Exalted – will grant his every need.'[Bihar al-Anwar, v. 75, p. 110. no. 16]

The Supplications that are Answered

الدَعَواتُ المُستَجابَة

72- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إيَّاكُم ودَعوَةَ الوالِدِ ، فإنَّها أحَدُّ مِن السَّيفِ

72– The Prophet (S) said, 'Beware of the supplication of the parent, for verily it is sharper than a sword.'[Bihar al-Anwar, v. 74, p. 84, no. 94]

73- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): دعاءُ أطفالِ أُمَّتي مُستَجابٌ ما لَم يُقارِفوا الذُّنوبَ

73– The Prophet (S) said, 'The supplications of the children of my community are answered as long as they have not fallen into sins.'[Bihar al-Anwar, v. 93, p. 357, no. 14]

74- الإمامُ الحسنُ (عَلَيهِ الّسَلامُ): مَن قَرَأَ القرآنَ كانَت لَهُ دعوةٌ مُجابةٌ إمّا مُعَجَّلَةً و إمّا مُؤَجَّلَةً

74– Imam al-Hasan (a.s.) said, 'The one who recites the Qur'an has a supplication of his answered, be it immediately or later.'[Bihar al-Anwar, v. 93, p. 313, no. 17]

Supplications that are Not Answered

الدَّعَواتُ غَيرُ المُستَجابَة

75- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): سألتُ اللّهَ أن لا يَستَجيبَ دعاءَ حبيبٍ على حبيبِهِ

75– The Prophet (S) said, ‘I asked Allah not to answer the supplication of an enamoured one against his beloved.’[Bihar al–Anwar, v. 93, p. 378, no. 21]

76ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): أربعٌ لا يُستَجابُ لَهُم دعاءٌ: الرجلُ جالسٌ في بَيتِهِ يقولُ: يا ربِّ ارزُقْني ، فيقولُ لَهُ: ألَم آمُرْكَ بالطَّلَبِ ؟ ! ورجلٌ كانَت لَهُ امرأةٌ فَدَعا علَيها ، فيقولُ: ألَم أجعَلْ أمرَها بيدِكَ ؟! ورجلٌ كانَ لَهُ مالٌ فأفسَدَهُ فيقولُ: يا ربِّ ارزُقْني ، فيقولُ لَهُ: ألَم آمُرْكَ بالاقتِصادِ؟! ... ورجلٌ كانَ لَهُ مالٌ فأدانَهُ بغيرِ بَيِّنَةٍ فَيَقولُ: ألَم آمُرْكَ بِالشَّهادَةِ؟!

76– Imam al–Sadiq (a.s.) said, ‘There are four kinds of people whose supplications do not get answered: the man who sits in his house saying, ‘O my Lord, grant me sustenance’, to whom He says, ‘Did I not command you to seek [for your sustenance]?’, then there is the man who has a wife and supplicates against her, to whom He replies, ‘Did I not make you responsible for her?’, and a man who has wealth and wastes it, who says, ‘O my Lord, grant me sustenance’, to whom He replies, ‘Did I not command you to be economical?’...and a man who has wealth and loans it to someone without keeping any proof [of loan], to whom He replies, ‘Did I not command you to take a witness?!’[al–Da’awat, p. 33. no. 75]

The Reason for a Delayed Response

أسبابُ بُطءِ الاستِجابَةِ

77ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): لا يُقَنِّطَنَّكَ إبطاءُ إجابتِهِ ، فإنَّ العطيَّةَ على قَدْرِ النِّيَّةِ ، وربّما أُخِّرَتْ عنكَ الإجابةُ لِيَكونَ ذلكَ أعظَمَ لِأجرِ السائلِ وأجزَلَ لِعَطاءِ الآمِلِ ، وربّما سألتَ الشيءَ فلم تُؤْتاهُ وأُوتيتَ خيراً مِنهُ عاجِلاً أو آجِلاً ، أو صُرِفَ عنكَ لِما هُوَ خيرٌ لكَ ، فَلَرُبَّ أمرٍ قد طَلَبْتَهُ وفيهِ هلاكُ دينِكَ لو أُوتيتَهُ.

77– Imam Ali (a.s.) said, ‘A delay in response should not dishearten you, for verily the grant [from Allah] is proportional to [the sincerity of] your intention, and maybe the response has been delayed in order for it to be a greater reward for the one who asked and a greater bestowal for the hopeful one, or maybe you asked for something and it was not given to you and instead you are to be granted something better sooner or later, or it may have been kept away from you for your own good, for many a matter that you ask for would be detrimental to your religion [and faith] if it were to be given to you.’[Kashf al–Malajja, no. 228]

78ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): قالَ اللّهُ تعالى: وعِزَّتي وجلالي وعَظَمَتي وبَهائي ، إنّي لَأحمِي وَلِيّي أن أُعطِيَهُ في دارِ الدنيا شيئاً يشغَلُهُ عن ذِكري حتّى يَدعُوَني فأسمَعَ صوتَهُ ، و إنّي لَأُعطي الكافرَ مُنيَتَهُ حتّى لا يَدعُوَني فَأسمَعَ صوتَهُ بُغضاً لَهُ .

78– Imam al–Sadiq (a.s.) said, ‘Allah said, ‘By My Might, Exaltedness, Greatness and Splendour, verily I protect My friend by not giving him something in this world that will preoccupy him from My remembrance, and so [that he may continue to call Me] so that I can hear his voice, and verily I grant the disbeliever his wish for him so that he stops calling Me lest I hear his voice.’[al–Tamhis, p. 33, no. 17]

The Reasons for a Lack of Response

أسبابُ عدم الاستِجابةِ

79– الإمامُ الصّادقُ عليه‌السلام: جاءَ رجلٌ إلى أميرِ المؤمنينَ عليه‌السلام فقال: إنّي دَعَوتُ اللّهَ فلَم أرَ الإجابةَ ! فقالَ: لقد وَصَفتَ اللّهَ بغيرِ صِفاتِهِ ، و إنَّ للدُّعاءِ أربعَ خصالٍ: إخلاصُ السَّريرةِ ، و إحضارُ النِّيّةِ ، ومَعرفةُ الوسيلةِ ، والإنصافُ في المسألةِ ، فهل دَعَوتَ وأنتَ عارفٌ بهذهِ الأربعةِ ؟ قالَ: لا ، قالَ: فاعرِفْهُنَّ .

79– Imam al–Sadiq (a.s.) said, ‘A man came to the Commander of the Faithful and said, ‘Verily I have supplicated to Allah, but I have not received an answer!’, the Im?m (a.s.) said, ‘You have described Allah in a manner that He is not worthy of being described, for verily supplication has four stages: sincerity of the heart, making the intention, having true knowledge of the means, and being fair regarding the request. So did you supplicate knowing these four conditions?’ He said, ‘No’, then the Imam (a.s.) said, ‘Then know them now’.’[Tanbih al–Khawatir, v. 1, p. 302]

Supplication is not Without Effect

عَدَمُ خُلُوّ الدُّعاءِ مِنَ التَّأثيرِ

80– رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ رَبَّكم حَيِيٌّ كريمٌ ، يَستَحيِي أن يَبسُطَ العبدُ يَدَيهِ إلَيهِ فَيَرُدَّهُما صِفراً

80– The Prophet (S) said, ‘Verily your Lord is bashful and kind. He would be too ashamed for His servant to open his hands to Him [in supplication] and for Him to return them empty.’[Kanz al–’Ummal, no. 3128]

81– الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ): المؤمنُ مِن دُعائِهِ على ثلاثٍ: إمّا أن يُدَّخَرَ لَهُ ، و إمّا أن يُعَجَّلَ لَهُ ، و إمّا أن يُدْفَعَ عَنهُ بَلاءٌ يُريدُ أن يُصيبَهُ.

81– Imam Zayn al–Abidin (a.s.) said, ‘There are three types of outcome from a believer’s supplication:

either it is stored away for him for later, or it is hastened for him, or it repels a calamity waiting to afflict him.'[Tuhaf al-'Uqul, no. 280]

82- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): يَتَمَنّى المؤمنُ أ نّه لم يُستَجَبْ لَهُ دَعوَةٌ في الدنيا مِمّا يَرى مِن حُسنِ الثوابِ

82- Imam al-Sadiq (a.s.) said, 'The believer would wish that none of his supplications were answered in this world when he sees his beautiful and great rewards [in the Hereafter].'[al-Kafi, v. 2, p. 491, no. 9]

Suspicion

Suspicion التُّهمَةُ

Suspicion

التُّهْمَةُ

1- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إذا اتَّهَمَ المؤمنُ أخاهُ انْماثَ الإيمانُ مِن قلبِهِ كما يَنْماثُ المِلحُ في الماءِ .

1- Imam al-Sadiq (a.s.) said, 'When a believer suspects his fellow brother, his faith disappears from his heart like salt disappears in water.'[al-Kafi, v. 2, p. 361, no. 1]

2- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مَنِ اتَّهمَ أخاهُ في دِينِهِ فلا حُرمَةَ بَينَهُما .

2- Imam al-Sadiq (a.s.) said, 'He who suspects the religion of his brother removes the covenant between them.'[Ibid. no. 2]

Prohibition of Placing Oneself In Suspect Circumstances

النّهيُ عن مواقفِ التُّهمةِ

3- رسولُ اللّه (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أولى النّاسِ بالتُّهْمةِ مَن جالَسَ أهلَ التُّهْمةِ .

3– The Prophet (S) said, ‘The person most deserving of suspicion is he who sits with suspect people.’[Amali al–Saduq, p. 28, no. 4]

4– الإمامُ عليٌّ (عَلَيهِ السّلامُ): إيّاكَ ومَواطِنَ التُّهْمةِ والمجلسَ المَظْنونَ بهِ السّوءُ ، فإنَّ قَرينَ السُّوءِ يَغُرُّ جَليسَهُ .

4– Imam Ali (a.s.) said, ‘Stay away from places of suspicion and suspect gatherings, for an evil friend seduces his companion.’[Bihar al–Anwar, v. 75, p. 90, no. 2]

5– الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن وَقَفَ نَفسَهُ مَوقِفَ التُّهْمةِ فلا يلُومَنَّ مَن أساءَ بهِ الظّنَّ .

5– Imam Ali (a.s.) said, ‘A man who places himself in a suspect situation must not blame those who suspect him.’[Ibid. no. 4]

6– الإمامُ عليٌّ (عَلَيهِ السّلامُ): من دَخلَ مَداخِلَ السُّوءِ اتُّهِم .

6– Imam Ali (a.s.) said, ‘A man who enters suspect places will be suspected.’[Ibid. p. 91, no. 8]

Sustenance

Sustenance الرّزق

The All–Sustainer

الرَّزّاقُ

1– الإمامُ عليٌّ (عَلَيهِ السّلامُ): لا يَملِكُ إمساكَ الأرزاقِ وإدرارَها إلّا الرَّزّاقُ.

1– Imam Ali (a.s.) said, 'No one has the power to withhold or bestow sustenance except the All–Sustainer.’[Ghurar al–Hikam, no. 10838]

2– الإمامُ عليٌّ (عَلَيهِ السّلامُ): وقَدَّرَ الأرزاقَ فَكَثَّرَها وقَلَّلَها ، وقَسَّمَها على الضِّيقِ والسَّعَةِ ، فَعَدَلَ فيها لِيَبتَلِيَ مَن أرادَ بِمَيسورِها ومَعسورِها ، ولِيَختَبِرَ بذلكَ الشُّكرَ والصَّبرَ مِن غَنِيِّها وفَقيرِها.

2– Imam Ali (a.s.) said, 'He apportions sustenance, abundantly and sparingly, and He distributes them to those in need as well as to those who prosper, and He is Just in His allotment in order that he may test whomever He wishes with prosperity or with hardship, and that He may test therewith the gratefulness and perseverance expressed by both rich and poor.'[Nahjul Balaghah, Sermon 91]

Sustenance is Guaranteed

ضَمانُ الرِّزقِ

3، ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا تَتَشاغَلْ عمّا فُرِضَ علَيكَ بِما قد ضُمِنَ لَكَ فإنّهُ لَيسَ بفائتِكَ ما قد قُسِّمَ لَكَ ولَستَ بِلاحِقٍ ما قد زُوِيَ عنكَ.

3– The Prophet (S) said, 'Do not preoccupy yourself away from the duties incumbent upon you in your bid to secure that which is guaranteed to you, for indeed neither will you miss out on that which has been apportioned for you, nor will you attain that which has been placed beyond your reach.'[Bihar al–Anwar, v. 77, p. 187, no. 10]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لِكُلِّ ذِي رَمَقٍ قُوتٌ

4– Imam Ali (a.s.) said, 'Every living thing has been given its own provision.'[Amali al–Saduq, p. 264, no. 9]

5ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): فهذا غُرابٌ وهذا عُقابٌ ، وهذا حَمامٌ وهذا نَعامٌ ، دَعا كُلَّ طائرٍ باسمِهِ ، وكَفَلَ لَهُ برزقِهِ.

5– Imam Ali (a.s.) said, 'This is a crow and this is an eagle, this one a dove and this one an ostrich – He has given each bird an individual name and has guaranteed each one its sustenance.'[Nahjul Balaghah, Sermon 185]

6ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): عِيالُهُ الخَلائقُ ، ضَمِنَ أَرزاقَهُم، وقَدَّرَ أَقْواتَهُم

6– Imam Ali (a.s.) said, 'His creatures are His dependants, for whom He has guaranteed the means of subsistence, and apportioned provisions.'[Nahjul Balaghah, Sermon 91]

7ـ . ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أُطلُبُوا الرِّزقَ فإنّهُ مَضمونٌ لِطالِبِهِ

7– Imam Ali (a.s.) said, 'Go out and seek your livelihood for it is guaranteed to the one who goes in search of it.'[al–Irshad, v. 1, p. 303]

8ـ الإمامُ العسكريُّ (عَلَيهِ الّسَلامُ): لا يَشغَلْكَ رِزقٌ مَضمونٌ عن عَمَلٍ مَفروضٍ

8– Imam al–'Aaskari (a.s.) said, 'Do not let [preoccupation with] a sustenance that is guaranteed avert you from an act that is incumbent.'[Bihar al–Anwar, v. 78, p. 374, no. 22]

Greed and Increase in Sustenance

الحِرصُ وزِيادةُ الرِّزقِ

9ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ الرِّزقَ لا يَجُرُّهُ حِرصُ حَريصٍ ولا يَصرِفُهُ كَراهِيَةُ كارِهٍ

9– The Prophet (S) said, 'Sustenance cannot be pulled by the greed of an avaricious person nor repelled by the repugnance of a hostile person.'[Bihar al–Anwar, v. 77, p. 68, no. 7]

10ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): اِعلَمُوا أنَّ عَبدا وإن ضَعُفَتْ حِيلَتُهُ ، ووَهَنَتْ مَكِيدَتُهُ أنَّهُ لَن يُنقَصَ مِمّا قَدَّرَ اللّهُ لَهُ ،وإن قَوِيَ عَبدٌ في شِدَّةِ الحِيلَةِ وقُوَّةِ المَكِيدَة أ نّهُ لن يُزادَ عَلى ما قَدَّرَ اللّهُ لَهُ.

10– Imam Ali (a.s.) said, 'Know that even if a servant was devoid of shrewdness and was feeble in his schemes, it would not reduce the amount of sustenance that Allah has apportioned for him, and even if a servant were to be skilfully shrewd and crafty, it would not do anything to increase the sustenance that Allah has apportioned for him.'[Amali al–Mufid, p. 207, no. 39]

11ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إن كانَ الرِّزقُ مَقسوماً فالحِرصُ لِماذا؟!

11– Imam al–Sadiq (a.s.) said, 'Since sustenance is duly allotted, what is the use of greed?!' [Amali al–Saduq, p. 16, no. 5]

12ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إنّ اللّهَ تعالى وَسَّعَ أرزاقَ الحَمقى لِيَعتَبِرَ العُقَلاءُ ويَعلَمُوا أنّ الدنيا ليسَ يُنالُ ما فيها بِعَمَلٍ ولا حِيلَةٍ.

12– Imam al–Sadiq (a.s.) said, 'Verily Allah, most High, has abundantly distributed sustenance even to the idiots, so that intelligent men may take a lesson from this and know that the wealth of this world

cannot be obtained by work or cunning.’[Bihar al-Anwar, v. 103, p. 34, no. 63]

Enjoinment of Seeking One's Livelihood Through Decent Means

الحَثُّ عَلَى الإجمالِ في طَلَبِ الرِّزقِ

13ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ألا وإنّ الرُّوحَ الأمينَ نَفَثَ في رُوعِي أ نّهُ لَن تَمُوتَ نفسٌ حتّى تَستَكمِلَ رِزقَها ، فاتَّقُوا اللّهَ وأجمِلُوا في الطَّلَبِ ، ولا يَحمِلْ أحَدَكُم استِبطاءُ شَيءٍ مِنَ الرِّزقِ أن يَطلُبَهُ بغَيرِ حِلِّهِ ، فإنّهُ لا يُدرَكُ ما عِندَ اللّهِ إلّا بطاعَتِهِ.

13– The Prophet (S) said, 'Verily the archangel Gabriel blew into my mind that no soul shall pass away before the depletion of his sustenance in this world, so be wary of your duty to Allah and seek your livelihood through decent means, and let not a delay in your provision cause any of you to seek it through unlawful means, for verily what is with Allah is only acquired through His obedience.’[al-Kafi, v. 2, p. 74, no. 2]

14ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): خُذْ مِن الدنيا ما أتاكَ وتَوَلَّ عمّا تَوَلّى عنك ، فإن أنتَ لَم تَفعَلْ فَأجمِلْ في الطَّلَبِ.

14– Imam Ali (a.s.) said, 'Take from [the wealth of] this world that which comes to you, and avoid that which evades you, and if you cannot do this, then at least seek your livelihood through decent means.’[Nahjul Balaghah, Saying 393]

15ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): لِيَكُن طَلَبُكَ المَعيشَةَ فَوقَ كَسبِ المُضَيِّعِ ، دُونَ طَلَبِ الحَريصِ الراضِي بالدنيا المُطمَئنِّ إلَيها ، ولكنْ أنزِلْ نفسَكَ مِن ذلكَ بمَنزِلَةِ المُنصِفِ المُتَعَفِّفِ تَرفَعُ نفسَكَ عن مَنزِلَةِ الواهِي الضَّعيفِ وتَكتَسِبُ ما لابُدَّ للمُؤمنِ مِنهُ.

15– Imam al-Sadiq (a.s.) said, 'Your quest to secure your means of subsistence should be such that it is neither like the earning of a wasteful squanderer, nor like the greedy man who loves and depends on this world. Rather, you must raise yourself from the level of weakness and incapacity, and bring yourself down [from the level of greed] to the level of an equitable and virtuous man, and seek your earning the way a believer should.’[Bihar al-Anwar, v. 103, p. 33, no. 63]

The Seeker of his Sustenance

الرِّزقُ وطالِبُهُ

16ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لَو أنَّ ابنَ آدَمَ فَرَّ مِن رِزقِهِ كما يَفِرُّ مِنَ المَوتِ لَأدرَكَهُ كما يُدرِكُهُ المَوتُ

16– The Prophet (S) said, 'If man was to flee from his sustenance as he flees from death, it would find him just as death finds him.'[Makarim al–Akhlaq, v. 2, no. 40377]

17ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الرِّزقُ يَطلُبُ مَن لا يَطلُبُهُ . .

17– Imam Ali (a.s.) said, 'Sustenance runs after the one who does not run after it.'[Ghurar al–Hikam, no. 1408]

18ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنَّ الرِّزقَ رِزقانِ: رِزقٌ تَطلُبُهُ ، ورِزقٌ يَطلُبُكَ ، فإن أنتَ لَم تَأتِهِ أتاكَ . .

18– Imam Ali (a.s.) said, 'There are two types of sustenance: the sustenance that you seek out, and the sustenance that seeks you out, which even if you do not pursue it, it pursues you.'[Nahjul Balaghah, Letter 31]

19ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إنّ اللّهَ عزّوجلّ جَعَلَ أرزاقَ المؤمنينَ مِن حيثُ لا يَحتَسِبُونَ ، وذلكَ أنَّ العَبدَ إذا لَم يَعرِفْ وَجهَ رِزقِهِ كَثُرَ دُعاؤهُ .

19– Imam al–Sadiq (a.s.) said, 'Verily Allah, Mighty and Exalted, has placed the believers' livelihoods whence they do not anticipate it to come, and that is because when the servant does not know the location of his livelihood, his supplication for it increases.[Nur al–Thaqalayn, v. 5, p. 354, no. 34]

Worrying About the Morrow's Sustenance

الاهتِمامُ بِرِزقِ الغَدِ

20ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا تَهتَمَّ لِرِزقِ غَدٍ فإنّ كُلَّ غَدٍ يَأتِي بِرِزقِهِ

20– The Prophet (S) said, 'Do not worry about tomorrow's sustenance for every morrow brings its own sustenance.'[Bihar al–Anwar, v. 81, p. 195, no. 52]

21ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مَنِ اهتَمَّ لِرِزقِهِ كُتِبَ علَيهِ خَطِيئَةٌ

21– Imam al–Sadiq (a.s.) said, 'He who worries about his sustenance is recorded as having

sinned.’[Amali al-Tusi, p. 300, no. 593]

Impatience With Regards to One's Sustenance

اِستِبطاءُ الرِّزقِ

22- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): يقولُ اللّهُ سبحانَهُ وتعالى: لِيَحذَرْ عَبدِي الذي يَستَبطِئُ رزقِي أن أغضَبَ فَأفتَحَ علَيهِ باباً مِن الدنيا!

22– The Prophet (S) said, 'Allah, Glorified and most High, says, "Let my servant be warned that if he is impatient with regard to My sustenance, then I will get angry and open to him a door of this world [and its temptations]".’[Bihar al-Anwar, v. 81, p. 195, no. 52]

23- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن أنعَمَ اللّهُ تعالى علَيهِ نِعمَةً فَلْيَحمَدِ اللّهَ تعالى ، ومَنِ استَبطَأَ (علَيهِ) الرِّزقَ فَلْيَستَغفِرِ اللّهَ.

23– The Prophet (S) said, 'Whoever Allah bestows His bounties upon must praise Allah, and whoever is impatient with regards to his sustenance must seek Allah's forgiveness.’[‘Uyun Akhbar ar-Ridha, v. 2, p. 46, no. 171]

24- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن استَبطَأَ الرِّزقَ فَلْيُكثِرْ مِن التَّكبيرِ ، ومَن كَثُرَهَمُّهُ وغَمُّهُ فَلْيُكثِرْ مِن الاستِغفارِ .

24– The Prophet (S) said, 'He who is impatient with regards to his sustenance must increase his proclamation of Allah's greatness [takbir or proclaiming allahu akbar: Allah is the greatest (ed.)], and he who worries and frets much [about his livelihood] must increase his seeking of forgiveness.’[Kanz al-’Ummal, no. 9325]

Factors that Elicit the Descent of Sustenance and Increase it

ما يَجلِبُ الرِّزقَ ويَزيدُهُ

25- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الرِّزقُ أسرَعُ إلى مَن يُطعِمُ الطَّعامَ ، مِن السِّكّينِ في السَّنامِ. .

25– The Prophet (S) said, 'Sustenance comes to those who feed others faster than a knife can cut though flesh.'[Bihar al–Anwar, v. 74, p. 362, no. 71]

26ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ لمّا قيلَ لَهُ: أُحِبُّ أن يُوَسَّعَ عَلَيَّ في الرِّزقِ ؟ ـ: دُمْ على الطَّهارَةِ يُوَسَّعْ علَيكَ في الرِّزقِ.

26– The Prophet (S) was once asked how one could bring about an increase in one's sustenance, to which he replied, 'Always remain in the state of purity (Tahara) and your sustenance will be plentiful.'[Kanz al–'Ummal, no. 44154]

27ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أكثِرُوا مِن الصَّدَقَةِ تُرزَقُوا . .

27– The Prophet (S) said, 'Increase your charity and you will be provided more.'[Bihar al–Anwar, v. 77, p. 176, no. 10]

28ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مُواساةُ الأخِ في اللّهِ عزّوجلّ تَزِيدُ في الرِّزقِ . .

28– Imam Ali (a.s.) said, 'Helping out one's brother in faith from one's own wealth, for the sake of Allah, increases sustenance.[Bihar al–Anwar, v. 74, p. 395, no. 22]

29ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): استِعمالُ الأمانَةِ يَزِيدُ فيالرِّزقِ

29– Imam Ali (a.s.) said, 'Acting with integrity increases one's sustenance.'[Bihar al–Anwar, v. 75, p. 172, no. 8]

30ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): استَنزِلُوا الرِّزقَ بالصَّدقَةِ

30– Imam Ali (a.s.) said, 'Attract sustenance by giving in charity.'[Nahjul Balaghah, Saying 137]

31ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن حَسُنَتْ نِيّتُهُ ، زِيدَ في رِزقِهِ

31– Imam Ali (a.s.) said, 'He who is sincere in his intention receives an increase in sustenance.'[Bihar al–Anwar, v. 103, p. 21, no. 18]

32ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): علَيكَ بالدعاءِ لإخوانِكَ بظَهْرِ الغَيبِ فإنّهُ يَهِيلُ الرِّزقَ

32– Imam al-Baqir (a.s.) said, 'You must pray fervently for your brothers [in faith] in secret, and sustenance will pour down on you.'[Bihar al-Anwar, v. 76, p. 60, no. 14]

33ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): الزَّكاةُ تَزيدُ في الرِّزقِ. .

33– Imam al-Baqir (a.s.) said, 'Paying the alms-tax (zakat) leads to an increase in one's sustenance.'[Bihar al-Anwar, v. 96, p. 14, no. 27]

34ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): مَن حَسَّنَ بِرَّهُ أهلَ بَيتِهِ زِيدَ في رِزقِهِ. .

34– Imam al-Sadiq (a.s.) said, 'Whoever is especially kind to his family is increased in sustenance.'[Bihar al-Anwar, v. 69, p. 408, no. 117]

35ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): إنّ البِرَّ يَزيدُ في الرِّزقِ. .

35– Imam al-Sadiq (a.s.) said, 'Verily kindness leads to an increase in sustenance.'[Bihar al-Anwar, v. 74, p. 81, no. 84]

36ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): حُسنُ الخُلُقِ يَزيدُ في الرِّزقِ. .

36– Imam al-Sadiq (a.s.) said, 'Being good-natured increases in one's sustenance.'[Bihar al-Anwar, v. 71, p. 396, no. 77]

Things That Cut Off Sustenance

ما يَمحَقُ الرِّزقَ

37ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن حَبَسَ عن أخيهِ المسلمِ شيئا مِن حَقٍّ حَرَّمَ اللّهُ علَيهِ بَرَكةَ الرِّزقِ إلّا أن يَتوبَ. .

37– The Prophet (S) said, 'Whoever deprives a fellow Muslim brother of his right, Allah forbids him the benediction of sustenance until he repents.'[Amali al-Saduq, p. 350, no. 1]

38ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): إنّ العَبدَ لَيُذنِبُ الذَّنبَ فَيُزوى عنهُ الرِّزقُ. .

38– Imam al-Baqir (a.s.) said, 'Verily when the servant commits a sin, his sustenance eludes him.'[al-Kafi, v. 2, p. 270, no. 8]

39ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): كَثرَةُ السُحتِ يَمحَقُ الرِّزقَ. .

39– Imam al-Sadiq (a.s.) said, 'Obtaining wealth through illegal means cuts off one's sustenance.'[Tuhaf al-'Uqul, no. 372]

Seeking Livelihood Through Lawful (Halal) Means

الحَثُّ عَلى طَلَبِ الحَلالِ

40ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): العِبادَةُ عَشرَةُ أجزاءٍ تِسعَةُ أجزاءٍ في طَلَبِ الحَلالِ

40– The Prophet (S) said, 'Worship consists of ten parts of which nine are to do with earning a lawful livelihood.'[Bihar al-Anwar, v. 103, p. 9, no. 37]

41ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الكادُّ على عِيالِهِ كالمُجاهِدِ في سبيلِ اللّهِ

41– The Prophet (S) said, 'He who works hard to provide his family with a lawful livelihood is as one who fights in the way of Allah (jihad).'[Bihar al-Anwar, p. 13, no. 59]

42ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ اللّهَ تعالى يُحِبُّ أن يَرى عَبدَهُ تَعِبا في طَلَبِ الحَلالِ

42– The Prophet (S) said, 'Verily Allah, most High, loves to see his servant weary from striving to earn his livelihood [lawfully].'[Kanz al-'Ummal, no. 9200]

43ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): طَلَبُ الحَلالِ فَريضةٌ على كُلِّ مُسلمٍ ومُسلمةٍ

43– The Prophet (S) said, 'Seeking a lawful livelihood is incumbent upon every Muslim man and woman.'[Jami'a al-Akhbar, p. 389,no. 1079]

44ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن أكَلَ مِن كَدِّ يَدِهِ ، مَرَّ على الصِّراطِ كالبَرقِ الخاطِفِ. .

44– The Prophet (S) said, 'He whose daily bread is earned through his own toil and labour will pass across the Sirat [Sirat: the Bridge extended over Hell, described as being as thin as a hair and as sharp as a sword, leading to Paradise (ed.)] as fast as a flash of lightning.'[Jami'a al–Akhbar, p. 390, no. 1085]

45ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن أكَلَ مِن كَدِّ يَدِهِ ، نَظَرَ اللّهُ إلَيهِ بالرَّحمَةِ ثُمّ لا يُعَذِّبُهُ أبداً ـ .

45– The Prophet (S) said, 'He whose daily bread is earned through his own toil and labour, Allah will look upon him with mercy and will never expose him to chastisement.'[Jami'a al–Akhbar, no. 1087]

46ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَلعونٌ مَلعونٌ مَن ضَيَّعَ مَن يَعُولُ ـ .

46– The Prophet (S) said, 'Cursed! Cursed is the one who brings deprivation to his dependents.[Bihar al–Anwar, v. 103, p. 13, no. 62]

47ـ عن المفضّلِ بنِ عمرَ: استَعِينُوا بِبعضِ الدنيا على الآخِرَةِ ، فإنّي سَمِعتُ أبا عبدِ اللّهِ (عَلَيهِ السّلامُ) يقولُ: اِستَعِينُوا بِبعضِ هذهِ على هذهِ ، ولا تَكُونوا كَلاًّ على الناسِ .

47– Mufazzal b. 'Aumar said, 'Make use of some of the [commodities of this] world to help you in the next world, for I have heard Abu 'Aabdallah (a.s.) [i.e. Imam al–Sadiq] say, 'Make use of some of this [abode] for that one, but do not be a burden on other people.'[Bihar al–Anwar, v. 78, p. 381, no. 1]

The Best Livelihood is That Which Suffices You

خَيرُ الرِّزقِ ما يَكفي

48ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): اللّهُمّ ارزُقْ محمّداً وآلَ محمّدٍ ومَن أحَبَّ محمّداً وآلَ محمّدٍ ، العَفافَ والكَفافَ، وارزُقْ مَن أبغَضَ محمّداً وآلَ محمّدٍ المالَ والوَلَدَ.

48– The Prophet (S) said, 'O Allah provide moderation and sufficiency to Muhammad and the family of Muhammad, and to those who love Muhammad and his family, and provide abundance of wealth and progeny to those who harbour hatred for Muhammad and his family.'[al–Kafi, v. 2, p. 140, no. 3]

49ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): خَيرُ الرِّزقِ ما يَكْفِي

49– The Prophet (S) said, 'The best livelihood is that which suffices.'[Bihar al–Anwar, v. 77, p. 168, no.

4]

50ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ما قَلَّ وكَفى خَيرٌ مِمّا كَثُرَ وألهى

50– The Prophet (S) said, 'That which is little yet sufficient is better than that which is abundant and distracting [as a result].'[Amali al-Saduq, p. 395, no. 1]

Swindling

Swindling الغِشُّ

The Censure of Swindling

ذَمُّ الغِشِّ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن غَشَّ أخاهُ المُسلِمَ نَزَعَ اللّهُ عَنهُ بَرَكَةَ رِزقِهِ، وأفسَدَ علَيهِ مَعيشَتَهُ، ووَكَلَهُ إلى نفسِهِ.

1– The Prophet (S) said, 'He who swindles a fellow Muslim brother, Allah snatches away the benediction in his sustenance, thwarts his efforts at earning a livelihood, and relegates him to his own base self.'[Bihar al-Anwar, v. 76, p. 365, no. 30]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن باعَ عَيباً لَم يُبَيِّنْهُ لَم يَزَلْ في مَقتِ اللّهِ، ولَم تَزَلِ المَلائكةُ تَلعَنُهُ

2– The Prophet (S) said, 'He who sells a flawed commodity, not stating it, remains despised by Allah, and the angels continuously curse him.'[Kanz al-'Ummal, no. 9501]

3ـ الترغيب والترهيب: إنَّ رسولَ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) مَرَّ على صُبْرَةِ طَعامٍ، فَأدخَلَ يَدَهُ فيها فَنالَت أصابِعُهُ بَلَلاً، فقالَ: ما هذا يا صاحِبَ الطَّعامِ ؟ قالَ: أصابَتهُ السماءُ يارسولَ اللّهِ . قالَ: أفَلا جَعَلتَهُ فَوقَ الطَّعامِ حتّى يَراهُ الناسُ؟! مَن غَشَّنا فَلَيسَ مِنّا.

3– It is narrated in Kanz al-'Aummal: 'Verily the Prophet (S) once passed by a pile of wheat, so he placed his hand in and his fingers hit upon some moisture, at which he asked the vendor, 'What is this O

vendor of wheat?’ to which he replied, ‘The rain fell on it O Prophet of Allah.’ The Prophet then asked him, ‘Then why did you not place it at the top of the pile that people might see it?! He who swindles us is not of us.’[al-Targhib wa al-Tarhib, v. 2, p. 571, no. 2]

4ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ مِن عَهدِهِ إلى بعضِ عُمّالِهِ ـ: إنَّ أعظَمَ الخِيانَةِ خِيانَةُ الأُمَّةِ، وأفظَعَ الغِشِّ غِشُّ الأئمَّةِ

4– Imam Ali (a.s.) said in his instruction to one of his labourers, ‘Verily the worst act of treachery is the treachery against a Muslim community, and the worst act of swindling is swindling one’s leaders [Imams].’[Nahjul Balaghah, Letter 26]

5ـ . . الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن غَشَّ الناسَ في دِينِهِم فَهُو مُعانِدٌ للّهِ ورسولِهِ

5– Imam Ali (a.s.) said, ‘He who swindles people in matters of religion is an antagonist of Allah and His Prophet.’[Ghurar al-Hikam, no. 8891]

6ـ . . الإمامُ الصّادقُ (عَلَيهِ السّلامُ): ليسَ مِنّا مَن غَشَّنا

6– Imam al-Sadiq (a.s.) said, ‘He who swindles us is not of us.’[al-Kafi, v. 5, p. 160, no. 1]

7ـ الإمامُ الكاظمُ (عَلَيهِ السّلامُ) ـ لَمّا مَرَّ بهشامِ بنِ الحَكَمِ وهو يَبِيعُ السَّابِرِيَّ فِي الظِّلالِ ـ: يا هِشامُ، إنّ البَيعَ فِي الظِلّ غِشٌّ، وإنَّ الغِشَّ لا يَحِلُّ.

7– Imam al-Kazim (a.s.) once passed by Hisham b. al-Hakam selling fine cloth in the shade, so he said to him, ‘O Hisham, verily the sale of goods in the shade is considered fraud, and verily fraud is not allowed.’[al-Kafi, v. 5, p. 160, no. 6]

Thanksgiving

Thanksgiving الشُّكر

Enjoinment of Thanksgiving to Allah

الحَثُّ عَلَى الشُّكرِ للّهِ

1ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الشُّكرُ زِينَةُ الغِنى ، والصَّبرُ زِينَةُ البَلوى

1– Imam Ali (a.s.) said, ‘Thankfulness is the adornment of wealth, whereas patience is the adornment of tribulation.’[al-Irshad, v. 1, p. 300]

2ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أوَّلُ ما يَجِبُ علَيكُم للّهِ سبحانَهُ ، شُكرُ أيادِيهِ وابتِغاءُ مَراضِيهِ

2– Imam Ali (a.s.) said, ‘The first duty incumbent upon you towards Allah, Glory be to Him, is thanksgiving for His favours and seeking out His pleasure.’[Ghurar al-Hikam, no. 3329]

3ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): في كُلِّ نَفَسٍ مِن أنفاسِكَ شُكرٌ لازِمٌ لكَ ، بَل ألفٌ وأكثَرُ

3– Imam al-Sadiq (a.s.) said, ‘Every single breath you take necessitates an essential thanks from you, or rather a thousand thanks or more.’[Bihar al-Anwar, v. 71, p. 52, no. 77]

The Thankful One

الشّاكِرِ

4ـ مصباح الشريعة ـ فيما نسبه إلى الإمام الصّادق (عَلَيهِ الّسَلامُ) ـ: لَو كانَ عندَ اللّهِ عِبادَةٌ تَعَبَّدُ بها عِبادَهُ المُخلِصينَ أفضَلَ مِن الشُّكرِ على كُلِّ حالٍ لَأطلَقَ لَفظَهُ فيهِم مِن جَميعِ الخَلقِ بها ، فَلمّا لَم يَكُن أفضَلُ مِنها خَصَّها مِن بَينِ العِباداتِ وخَصَّ أربابَها، فقالَ: «وقَليلٌ مِنْ عِبادِيَ الشَّكُورُ».

4– It is narrated in Misbah al-Shari’aa (The Lantern of the Path): ‘If there was to be an act of worship for Allah’s sincere servants to carry out better in the sight of Allah than thanksgiving to Him in every situation, He would have definitely singled out these worshippers for a mention from amongst the rest of creation for their carrying out this special act of worship. And for the very fact that there is no better act of worship than it [i.e. thanksgiving], He has distinguished it from all other acts of worship and has distinguished those who practice it, saying, “And very few of My servants are truly thankful.”[Misbah al-Shari’aa, p. 55]

5ـ الإمامُ الهاديُّ (عَلَيهِ الّسَلامُ): الشاكِرُ أسعَدُ بالشُّكرِ مِنهُ بِالنِّعمَةِ التي أوجَبَت الشُّكرَ ؛ لأنَّ النِّعَمَ مَتاعٌ ، والشُّكرَ نِعَمٌ وعُقبى.

5– Imam al-Hadi (a.s.) said, ‘The thankful person prospers more as a result of his thanks than as a

result of the bounty which incited the thanks, because bounties are sources of delight whereas [the ability] to thank is not only the consequence [of the bounty] but a source of delight in itself.'[Tuhaf al-'Uqul, no. 483]

6ـ الإمامُ العسكريُّ (عَلَيهِ السّلامُ): لا يَعرِفُ النِّعمَةَ إلّا الشاكِرُ، ولا يَشكُرُ النِّعمَةَ إلّا العارِفُ

6– Imsm al-Aaskari (a.s.) said, 'None but the thankful one knows the true worth of a bounty, and none but the one with inner knowledge [or gnostic] is truly thankful for a bounty.'[A'alam al-Din, p. 313]

The Role of Thankfulness in the Increase (of Bounties)

دَورُ الشُّكرِ فِي الزِّيادَةِ

7ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ما فَتَحَ اللّهُ على عَبدٍ بابَ شُكرٍ فَخَزَنَ عنهُ بابَ الزِّيادَةِ. .

7– The Prophet (S) said, 'Allah does not open the door of thanks for His servant and keep the door of increase shut.'[al-Kafi, v. 2, p. 94, no. 2]

8ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): ما أنعَمَ اللّهُ على عَبدٍ نِعمَةً فَشَكَرَها بِقَلبِهِ ، إلّا استَوجَبَ المَزيدَ فيها قَبلَ أن يُظهِرَ شُكرَها عَلى لِسانِهِ.

8– Imam Ali (a.s.) said, 'When Allah bestows a bounty upon a servant, no sooner does the latter feel thankful for it in his heart than he becomes deserving of increase therein before the expression of thanks has even reached his tongue.'[Amali al-Tusi, p. 580, no. 1197]

The Necessity of Thanksgiving for the Ability to Thank

وُجوبُ الشُّكرِ عَلَى الشُّكرِ

9ـ الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ) ـ في المناجاةِ ـ: فكيفَ لي بتَحصيلِ الشُّكرِ ، وشُكرِي إيّاكَ يَفتَقِرُ إلى شُكرٍ؟! فَكُلَّما قُلتُ: لكَ الحَمدُ ، وَجَبَ عَلَيَّ لذلكَ أن أقولَ: لكَ الحَمدُ .

9– Imam Zayn al-Abidin (a.s.) said in his supplication, 'So how can I ever achieve thanksgiving?! For my thanking You requires thanksgiving in itself. Whenever I say, 'To You belongs Praise [Thanks]', it

becomes thereby incumbent upon me to say, ‘To You belongs Praise [Thanks].’[Bihar al-Anwar, v. 94, p. 146, no. 21]

10- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): أوحَى اللّهُ تعالى إلى موسى (عَلَيهِ الّسَلامُ): يا موسى ، اشكُرْني حَقَّ شُكرِي، فقالَ: يا ربِّ كيفَ أشكُرُكَ حَقَّ شُكرِكَ ، وليسَ مِن شُكرٍ أشكُرُكَ بهِ إلّا وأنتَ أنعَمتَ بهِ عَلَيَّ ؟ ! فقالَ: يا موسى شَكَرتَني حَقَّ شُكري حينَ عَلِمتَ أنَّ ذلكَ مِنّي.

10– Imam al-Sadiq (a.s.) said, ‘Allah, most High, revealed to Prophet Moses (a.s.) saying, ‘O Moses, thank Me with the thanks that is due to Me.’ Moses asked, ‘O Lord, but how can I thank You with the thanks that is due to You, when every single expression of thanks that I may convey has been bestowed upon Me by You?’ He replied, ‘O Moses, you thank Me with the thanks that is due to Me when you acknowledge that it is indeed from Me.’[Qasas al-Anbiya’ li al-Rawandi, p. 161, no. 178]

True Thanksgiving

حقيقةُ الشُّكرِ

11- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): شُكرُ كُلِّ نِعمَةٍ الوَرَعُ عن مَحارِمِ اللّهِ.

11– Imam Ali (a.s.) said, ‘[True] thanksgiving for every bounty lies in restraining oneself from the things that Allah has prohibited.’[Mishkat al-Anwar, p. 35]

12- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إذا قَدَرتَ على عَدُوِّكَ فَاجعَلْ العَفوَ عَنهُ شُكراً لِلقُدرَةِ علَيهِ.

12– Imam Ali (a.s.) said, ‘When you vanquish your enemy, let your pardon of him serve as thanksgiving for the power [given to you] over him.’[Nahjul Balaghah, Saying 11]

13- الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): اِستَكثِرْ لِنفسِكَ مِنَ اللّهِ قليلَ الرِّزقِ تَخَلُّصاً إلى الشُّكرِ.

13– Imam al-Baqir (a.s.) said, ‘Regard even a little sustenance from Allah as too much for yourself by way of sincere thanksgiving.’[Tuhaf al-’Uqul, no. 285]

14- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): شُكرُ النِّعمَةِ اجتِنابُ المَحارِمِ ، وتَمامُ الشُّكرِ قولُ الرجُلِ: الحَمدُ للّهِ رَبِّ العالَمِينَ .

14– Imam al-Sadiq (a.s.) said, ‘Thanksgiving for a bounty is accomplished through avoidance of prohibited things, and an expression of complete thanks is when a man says, ‘All praise belongs to Allah, the Lord of the worlds.’[al-Kafi, v. 2, p. 95, no. 10]

15ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): مَن أنعَمَ اللّهُ علَيهِ بنِعمَةٍ فَعَرَفَها بقَلبِهِ ، فقد أدّى شُكرَها. .

15– Imam al-Sadiq (a.s.) said, ‘He whom Allah favours with the bestowal of a bounty and who then acknowledges it with his heart has conveyed [true] thanks for it.’[al-Kafi, p. 96, no. 15]

16ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): كانَ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) إذا وَرَدَ علَيهِ أمرٌ يَسُرُّهُ قالَ: الحَمدُ للّهِ على هذهِ النِّعمَةِ ، وإذا وَرَدَ علَيهِ أمرٌ يَغتَمُّ بهِ قالَ: الحَمدُ للّهِ على كُلِّ حالٍ .

16– Imam al-Sadiq (a.s.) narrated, ‘When the Prophet (S) was faced with a situation that pleased him, he used to say, ‘Praise be to Allah for this bounty’, and when he was faced with a situation that made him sorrowful, he used to say, ‘Praise be to Allah in every situation.’[al-Kafi, p. 97, no. 19]

17ـ مصباح الشريعة ـ فيما نسبه إلى الإمام الصّادق (عَلَيهِ السّلامُ) ـ: أدنَى الشُّكرِ رُؤيَةُ النِّعمَةِ مِنَ اللّهِ مِن غَيرِ عِلّةٍ يَتَعَلَّقُ القَلبُ بها دُونَ اللّهِ والرِّضا بما أعطاه، وأن لا تَعصِيَهُ بِنِعمَتِهِ و تُخالِفَهُ بِشيءٍ مِن أمرِهِ ونَهيِهِ بِسَبَبِ نِعمَتِهِ .

17– It is narrated in Misbah al-Shari’aa (The Lantern of the Path): ‘The lowest level of thankfulness is to see the bounty as coming from Allah irrespective of its cause, and without attaching the heart to any other cause save Allah, Mighty and Exalted. It consists of being satisfied with what is given, and not disobeying Him by means of His bounty, nor opposing Him in any of His commands and prohibitions as a result of that bounty.’[Misbah al-Shari’aa, p. 53]

The Most Thankful of People

أشكَرُ النّاسِ

18ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): أشكَرُ الناسِ أقنَعُهُم ، وأكفَرُهُم لِلنِّعَمِ أجشَعُهُم..

18– Imam Ali (a.s.) said, ‘The most thankful of people is he who is most content whilst the most ungrateful of people is he who is most covetous.’[al-Irshad, v. 1, p. 304]

19ـ الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ): أشكَرُكُم للّهِ أشكَرُكُم للناسِ..

19– Imam Zayn al–Abidin (a.s.) said, ‘The most thankful among you to Allah is he who is most thankful towards people.’[al–Kafi, v. 2, p. 99, no. 30]

Enjoinment of Thanking One Who Does Good To You

الحثُّ على شُكرِ المُحسِنِ

20ـ الإمامُ الحسنُ (عَلَيهِ السّلامُ): اللُّؤمُ أن لا تَشكُرَ النِّعمَةَ

20– Imam al–Hasan (a.s.) said, ‘It is blameworthy that you do not thank for a favour done unto you.’[Tuhaf al–’Uqul, no. 223]

21ـ الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ): أمّا حَقُّ ذِي المَعروفِ علَيكَ فأن تَشكُرَهُ وتَذكُرَ مَعروفَهُ ، وتُكسِبَهُ المَقالَةَ الحَسَنَةَ ، وتُخلِصَ لَهُ الدعاءَ فيما بينَكَ وبينَ اللّهِ عَزَّوجلَّ ، فإذا فَعَلتَ ذلكَ كنتَ قد شَكَرتَهُ سِرّاً وعَلانِيَةً ، ثُمّ إن قَدَرْتَ على مُكافَأتِهِ يَوماً كافَيتَهُ.

21– Imam Zayn al–Abidin (a.s.) said, ‘The right of he who does a kindly act towards you is that you thank him and mention his kindness; that you reward him with beautiful words and supplicate for him sincerely in that which is between you and Allah. If you do that, you have thanked him both secretly and openly. Then if you are able to repay him one day, repay him.’[al–Khisal, p. 568, no. 1]

One Who Has Not Thanked the Creature Has Not Thanked The Creator

مَن لَم يَشكُرِ المَخلوقَ لَم يَشكُرِ الخالِقَ

22ـ الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ): يقولُ اللّهُ تبارَكَ وتعالى لِعبدٍ مِن عَبيدِهِ يَومَ القِيامَةِ: أشَكَرتَ فُلانا ؟ فيقولُ: بَل شَكَرتُكَ يا ربِّ ، فيقولُ: لَم تَشكُرْني إذ لَم تَشكُرْهُ .

22– Imam Zayn al–Abidin (a.s.) said, ‘Allah will ask one of His servants on the Day of Resurrection, ‘Did you thank x?’, and the servant will reply, ‘No, but I thanked You instead, O Lord.’ Allah will reply, ‘You have not thanked Me as long as you have not thanked him.’[al–Kafi, v. 2, p. 99, no. 30]

23ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): لَعَنَ اللّهُ قاطِعِي سَبيلِ المَعروفِ ، وهُو الرجُلُ يُصنَعُ إلَيهِ المَعروفُ فَيَكفُرُهُ

. فَيَمنَعُ صاحِبَهُ مِن أن يَصنَعَ ذلكَ إلى غَيرِهِ

23– Imam al–Sadiq (a.s.) said, ‘Allah curses the one who cuts of the means to kindly acts, who is such that when someone does him a good turn, he is ungrateful and as a result, he deters that person from ever doing the same towards anyone else.’[al–Ikhtisas, p. 241]

24ـ . ـ الإمامُ الرِّضا (عَلَيهِ السَّلامُ): مَن لَم يَشكُرِ المُنعِمَ مِنَ المَخلوقينَ لَم يَشكُرِ اللّهَ عَزَّوجلَّ

24– Imam Ar–Ridha’ (a.s.) said, ‘Whoever does not thank the one who does him a favor from among Allah’s creatures has not thanked Allah either.’[‘Uyun Akhbar ar–Ridha, v. 2, p. 24, no. 2]

The Name

The Name الإسم

Choosing Good Names

اختِيارُ الأسماءِ الحَسَنَةِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): استَحسِنُوا أسماءَكُم ؛ فإنّكُم تُدعَوْنَ بها يَومَ القِيامَةِ: قُمْ يا فُلانَ ابنَ فُلانٍ إلى نورِكَ ، وقُمْ يا فُلانَ ابنَ فُلانٍ لا نُورَ لَكَ.

1– The Prophet (S) said, 'Keep good names for yourselves, for verily you will be called by them on the Day of Resurrection: Come O x son of x towards your light, or: O x son of x, there is no light for you.’[al–Kafi, v. 6, p. 19, no. 10]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): سَمُّوا أولادَكُم أسماءَ الأنبياءِ ..

2– The Prophet (S) said, 'Name your children after the prophets.’[Makarim al–Akhlaq, v. 1, p. 474, no. 1626]

3ـ الإمامُ الصّادقُ (عَلَيهِ السَّلامُ) ـ لَمّا سُئلَ عنِ التَّسميَةِ بِأسماءِ الأئمّةِ ، أفِي ذلك نَفعٌ ؟ ـ: إي واللّهِ ، وهَل الدِّينُ إلّا الحُبُّ ؟! قالَ اللّهُ: «إنْ كُنْتُمْ تُحِبُّونَ اللّهَ فاتَّبِعُوني يُحبِبْكُمُ اللّهُ ويَغفِرْ لَكُمْ ذُنُوبَكُم».

3– Imam al-Sadiq (a.s.) was once asked with regards to naming [one's children] after the Imams (a.s.) and whether there was any benefit in doing so, to which he replied, 'Of course, by Allah, and is religion anything but love?! Allah has said, "Say, 'If you love Allah, then follow me; Allah will love you and forgive you your sins, and Allah is all-forgiving, all-merciful."'[Tafsir al-'Aayyashi, v. 1, p. 168, no. 28]

4ـ . الإمامُ الكاظمُ (عَلَيهِ السّلامُ): أوَّلُ ما يَبَرُّ الرَّجُلُ وَلَدَهُ أن يُسَمّيَهُ بِاسمٍ حَسَنٍ، فَلْيُحَسِّنْ أحَدُكُمُ اسمَ وَلَدِهِ

4– Imam al-Kazim (a.s.) said, 'The very first act of kindness of a man towards his son is to give him a good name, so keep good names for your children.'[al-Kafi, v. 6, p. 18, no. 3]

Changing Ugly Names

استِبدالُ الأسماءِ القَبيحَةِ

5ـ . الإمامُ الباقرُ (عَلَيهِ السّلامُ): كانَ رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) يُغَيِّرُ الأسماءَ القَبيحَةَ في الرِّجالِ والبُلدانِ

5– Imam al-Baqir (a.s.) narrated, 'The Prophet (S) used to change ugly names of people and places [to good names].'[Bihar al-Anwar, v. 104, p. 127, no. 4]

Thinking

التَّفَكُّرُ Thinking

Thinking

التَّفَكُّرُ

1ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): التفكُّرُ يَدعُو إلَى البِرِّ والعَمَلِ بِهِ

1– Imam Ali (a.s.) said, 'Thinking instigates goodness and action upon it.'[al-Kafi, v. 2, p. 55, no. 5]

2ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن تَفَكَّرَ أبصَرَ

2– Imam Ali (a.s.) said, ‘He who thinks perceives.’[Nahjul Balaghah, Letter 31]

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن أكثَرَ الفِكرَ فيما تَعَلَّمَ أتقَنَ عِلمَهُ، وفَهِمَ ما لم يَكُن يَفهَمُ

3– Imam Ali (a.s.) 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.’[Ghurar al-Hikam, no. 8917]

4ـ . ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لا عِلمَ كالتَّفكُّرِ

4– Imam Ali (a.s.) said, ‘There is no knowledge like thinking.’[Nahjul Balaghah, Saying 113]

5ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الفِكرُ مِرآةٌ صافِيَةٌ

5– Imam Ali (a.s.) said, ‘Thinking is a transparent mirror.’[Nahjul Balaghah, Saying 5]

6ـ الإمامُ الحسنُ (عَلَيهِ الّسَلامُ): التفكُّرُ حَياةُ قَلبِ البَصيرِ

6– Imam Hasan (a.s.) said, ‘Thinking is the life of the heart of the cognizant.’[Bihar al-Anwar, v. 78, p. 115, no. 11]

7ـ الإمامُ الحسنُ (عَلَيهِ الّسَلامُ): أُوصيكُم بتَقوَى اللّهِ وإدامَةِ التَّفَكُّرِ ؛ فإنَّ التَّفَكُّرَ أبو كُلِّ خَيرٍ وأُمُّهُ

7– Imam Hasan (a.s.) said, ‘I advise you with Godwariness and continuous thinking, for thinking is the father and mother of all good.’[Tanbih al-Khawatir, v. 1, p. 52]

8ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): الفِكرَةُ مِرآةُ الحَسَناتِ وكَفّارَةُ السَّيِّئاتِ

8– Imam al-Sadiq (a.s.) said, ‘A thought is the mirror of merits and the penance for vices.’[Bihar al-Anwar, v. 71, p. 327, no. 22]

There Is No Worship like Thinking

لا عِبادَةَ كَالتَّفَكُّرِ

9- أُمُّ أبي ذَرٍّ ـ وقد سُئِلَت عن عِبادَةِ أبي ذَرٍّ ـ: كانَ نَهارَهُ أجمَعَ يَتفكَّرُ في ناحِيَةٍ عن الناسِ

9– 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.’[Tanbih al-Khawatir, v. 1, p. 250]

10- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): أفضَلُ العِبادَةِ إدمانُ التَّفكُّرِ في اللّهِ وفي قُدرَتِهِ

10– Imam al-Sadiq (a.s.) said, ‘The best of worship is perpetually thinking about Allah and His power.’[al-Kafi, v. 2, p. 55, no. 3]

11- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): تَفَكُّرُ ساعَةٍ خَيرٌ مِن عِبادَةِ سَنَةٍ «إنَّما يَتَذَكَّرُ أُولُوا الأَلبابِ».

11– Imam al-Sadiq (a.s.) said, ‘***Thinking for an hour is better than worshipping for a year, for “Only those who possess intellect take admonition”*** [***Quran 39:9***].’[Bihar al-Anwar, v. 71, p. 327, no. 22]

That Which Purifies Thought

مايُصَفّي الفِكرَ

12- الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن قَلَّ أكلُهُ صَفا فِكرُهُ

12– Imam Ali (a.s.) said, ‘Whoever eats less, their thought will be more purified.’[Ghurar al-Hikam, no. 8462]

13- الإمامُ عليٌّ (عَلَيهِ السّلامُ): كيفَ تَصفُو فِكرَةُ مَن يَستَديمُ الشِّبَعَ؟!

13– Imam Ali (a.s.) said, ‘How can one’s thought be purified if they are constantly full.’[Ghurar al-Hikam, no. 6975]

Prohibited Thinking

التَّفَكُّرُ المَنهِيُّ عَنهُ

14- الإمامُ عليٌّ (عَلَيهِ السّلامُ): الفِكرُ في غَيرِ الحِكمَةِ هَوَسٌ

14– Imam Ali (a.s.) said, ‘Thinking outside [the bounds] of wisdom is fantasy.’[Ghurar al-Hikam, no. 1278]

15ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن كَثُرَ فِكرُهُ في المَعاصي دَعَتهُ إلَيها

15– Imam Ali (a.s.) said, ‘Whoever thinks much about sins, will be prompted to commit them.’[Ghurar al-Hikam, no. 8561]

16ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن تَفَكَّرَ في ذاتِ اللّهِ أبلَسَ

16– Imam Ali (a.s.) said, ‘Whoever thinks about the Grandeur of Allah will fail.’[Ghurar al-Hikam, no. 9207]

Time

Time الزَّمان

Perception of Time

مَعرِفَةُ الزَّمانِ

1ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): حَسْبُ المَرءِ ... مِن عِرفانِهِ، عِلمُهُ بِزَمانِهِ

1– Imam Ali (a.s.) said, 'The worth of a man with regards to his perception of things is his knowledge of [the workings of] time.’[Bihar al-Anwar, v. 78, p. 80, no. 66]

2ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): أعرَفُ الناسِ بالزّمانِ ، مَن لَم يَتَعَجَّبْ مِن أحداثِهِ

2– Imam Ali (a.s.) said, 'The man who best understands time is he who is not taken aback by its proceedings.’[Ghurar al-Hikam, no. 3252]

3ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): العالِمُ بِزَمانِهِ، لا تَهجُمُ علَيهِ اللَّوابِسُ

3– Imam al-Sadiq (a.s.) said, 'He who knows [the workings of] his time is never overwhelmed by its obscurities.'[Tuhaf al-'Uqul, no. 356]

To Trust Time

مَن أمَنَ الزَمانَ

4ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن وَثِقَ بِالزَّمانِ صُرِعَ

4– Imam Ali (a.s.) said, 'He who places his trust in time has gone mad.'['Uyun Akhbar ar-Ridha, v. 2, p. 54, no. 204]

5ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن أمَنَ الزَمانَ خانَهُ، ومَن أعظَمَهُ أهانَهُ. .

5– Imam Ali (a.s.) said, 'Whoever trusts time is betrayed by it, and whoever holds it in high esteem is abased by it.'[Ghurar al-Hikam, no. 8028]

6ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن أمَنَ الزَّمانَ خانَهُ، ومَن تَعَظَّمَ علَيهِ أهانَهُ ، ومَن تَرَغَّمَ علَيهِ أرغَمَهُ ، ومَن لَجَأَ إلَيهِ أسلَمَهُ ، ولَيسَ كُلُّ مَن رَمى أصابَ ، وإذا تَغَيَّرَ السُّلطانُ تَغَيَّرَ الزَّمانُ .

6– Imam Ali (a.s.) said, 'Whoever trusts time is betrayed by it, whoever attaches great importance to it is abased by it, whoever is angry with time, it spites him even more, and whoever takes refuge with time is forsaken by it. Not everyone who throws hits the target. When the sultan changes so does the time.'[Bihar al-Anwar, v. 77, p. 213, no. 1]

7ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): الزَّمانُ يَخُونُ صاحِبَهُ ، ولا يَستَعتِبُ لِمَن عاتَبَهُ

7– Imam Ali (a.s.) said, 'Time betrays the one who believes he possesses time, and it does not seek to please the one who blames it.'[Ghurar al-Hikam, no. 2093]

8ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن تَشاغَلَ بالزَّمانِ شَغَلَهُ

8– Imam Ali (a.s.) said, 'Whoever preoccupies himself with time is occupied by it in turn.'[Ghurar al-Hikam, no. 7890]

To Resist Time

مَن عانَدَ الزَّمانَ

9- الإمامُ عليٌّ (عَلَيهِ السَّلامُ): مَن عَتَبَ عَلى الزمانِ طالَت مَعتَبَتُهُ

9– Imam Ali (a.s.) said, 'He who blames time will find no end to his frustration.'[‘Uyun Akhbar ar-Ridha, v. 2, p. 53, no. 204]

10- الإمامُ عليٌّ (عَلَيهِ السَّلامُ): مَن عانَدَ الزَّمانَ أرغَمَهُ، ومَنِ استَسلَمَ إلَيهِ لَم يَسلَمْ

10– Imam Ali (a.s.) said, 'Whoever resists time is spited by it even more, and whoever surrenders to it is not safe either.'[Ghurar al-Hikam, no. 9054]

11- الإمامُ عليٌّ (عَلَيهِ السَّلامُ): مَن كابَرَ الزَّمانَ عَطِبَ، ومن يَنقِمْ علَيهِ غَضِبَ

11– Imam Ali (a.s.) said, 'Whoever contends with time is thwarted, and whoever is resentful towards it ends up getting angry himself.'[Tuhaf al-'Uqul, no. 85]

The Trouble With Time

تَعَيُّبُ الزَّمانِ

12- عيون أخبار الرِّضا عن الرَّيّانِ بنِ الصَّلتِ:أنشَدَنِي الرِّضا (عَلَيهِ السَّلامُ) لعبدِالمُطَّلِبِ:

يَعِيبُ الناسُ كُلُّهُمُ زَماناً

وما لِزَمانِنا عَيبٌ سِوانا

نَعِيبُ زَمانَنا والعَيبُ فِينا

ولو نَطَقَ الزَّمانُ بِنا هَجانا

وإنَّ الذئبَ يَترُكُ لَحمَ ذِئبٍ

ويَأكُلُ بَعضُنا بَعضا عِيانا

لَبِسْنا لِلخداعِ مسوكَ طِيبٍ

ووَيلٌ لِلغَرِيبِ إذا أتانا.

12– Al–Rayyan b. al–Salt narrated that Imam Ar–Ridha' (a.s.) recited some verses he had composed for 'Aabd al–Muttalib:

All of people place the blame on time

When the trouble with time is only ourselves;

We reprove time while the fault lies within us

If time could speak, it would surely mock us.

The wolf shuns the meat of a fellow wolf

Whereas we devour each other in broad daylight.

Attired to deceive with our polished teeth,

Yet woe betide the stranger when he approaches us.['Uyun Akhbar ar–Ridha, v. 2, p. 177, no. 5]

The Prophetic Tradion (Hadith)

The Prophetic Tradion (Hadith) الحَديث

The Tradition

الحَديثِ

ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَن أدّى إلى أُمَّتي حَديثا يُقامُ بِه سُنّةٌ أو يُثْلَمُ بِهِ بِدْعَةٌ فَلهُ الجَنّةُ1

1– The Prophet (S) said, ‘Whoever transmits to my people one tradition by which a practice is established or a heresy is blocked, will enter Paradise.’[Bihar al-Anwar, v. 2, p. 152, no. 43]

ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ) : إنَّ حَديثَنا يُحْيي القُلوبَ2

2– Imam al-Baqir (a.s.) said, ‘Truly our tradition enlivens the hearts.’[Bihar al-Anwar, p. 144, no. 5]

ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ) : لَحَديثٌ واحِدٌ تأخُذُهُ عن صادِقٍخَيرٌ لَكَ من الدُّنيا وما فِيها3

3– Imam al-Baqir (a.s.) said, ‘Indeed one true tradition that you receive from a truthful person is better for you than the whole world and all that it contains.’[Amali al-Mufid, p. 42, no. 10]

ـ . الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : اعرِفُوا مَنازِلَ النّاسِمِنّا على قَدْرِ رِواياتِهم عَنّا4

4– Imam al-Sadiq (a.s.) said, ‘Know the people’s positions with respect to us through the amount of their narration of our traditions.’[Bihar al-Anwar, v. 2, p. 150, no. 24]

The Traditionist

المُحَدّثِ

ـ قال رسول اللّه (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : اللّهُمَّ ارْحَمْ خُلَفائي ـ ثلاثاً ـ قيلَ : يا رسولَ اللّه، ومَن خُلَفاؤكَ ؟ قالَ :5 الّذينَ يَبلّغونَ حَديثي وسُنَّتي ، ثُمَّ يُعَلّمونَها أُمَّتي.

5– The Prophet (S) said, ‘O Allah! Have mercy on my ambassadors’—thrice. He was asked, ‘O Messenger of Allah! Who are your ambassadors?’ He said, ‘Those who learn my traditions and practices, and then teach them to my community.’[Amali al-Saduq, p. 152, no. 4]

6ـ . الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : الرّاويةُ للحَديثِ المُتفقّهُ في الدّينِ أفْضَلُ مِن ألفِ عابِدٍ لا فِقْهَ لَهُ ولا رِوايَة

6– Imam al-Sadiq (a.s.) said, ‘The narrator of traditions who understands religion is better than a thousand worshippers who have neither understanding of religion nor knowledge of traditions.’[Bihar al-Anwar, v. 2, p. 150, no. 24]

The Reward of Those Who Memorize Forty Traditions

ثَوابُ مَن حَفِظَ أربَعينَ حَديثا

7ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَن حَفِظَ على أُمّتي أرْبَعينَ حَديثاً يَنْتَفعونَ بِها في أمْرِ دينِهِم، بَعثَهُ اللّهُ يَومَ القِيامَةِ فَقيهاً عالِماً.

7– The Prophet (S) said, ‘Whoever memorizes forty traditions from which my community benefits in their religious affairs, Allah will raise him on the Day of Resurrection as a learned jurist and a scholar.’[Bihar al-Anwar, p. 156, no. 10]

Understanding the Tradition

دِرايَةُ الحَديثِ

8ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : علَيكُم بالدِّرايات لا بالرِّوايات

8– Imam Ali (a.s.) said, ‘Your aim must be to understand [the traditions] rather than just narrating [them].’[Kanz al-Fawa’id, v. 2, p. 31]

9ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : هِمَّةُ السُّفَهاء الرِّوايَةُ ، وهِمَّةُ العُلَماءِ الدِّرايَةُ

9– Imam Ali (a.s.) said, ‘The ambition of the foolish is to report [traditions] whereas the ambition of the scholars is to understand the traditions.’[Bihar al-Anwar, v. 2, p. 160, no. 13]

10ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : حَديثٌ تَدْرِيهِ خَيرٌ مِن ألفِ حَديثٍ تَرْوِيهِ

10– Imam al-Sadiq (a.s.) said, ‘One tradition that you understand is better than a thousand traditions

that you merely narrate.’[Ma’ani al-Akhbar, p. 2, no. 3]

Caution against Ascribing Lies to the Prophet (S)

(التَّحذيرُ مِنَ الكِذبِ عَلَى الرَّسولِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ

11ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَن كَذبَ علَيّ مُتَعمّداً فلْيَتَبوّأ مَقعدَهُ مِن النّارِ. .

11– The Prophet (S) said, ‘Whoever deliberately ascribes lies to me, let him take his seat in the Fire.’[Amali al-Tusi, p. 227, no. 398]

12ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إنّ مِن أكْبرِ الكَبائرِ أنْ يَقولَ الرّجُلُ علَيَّ ما لَم أقُلْ. .

12– The Prophet (S) said, ‘One of the gravest of the grave sins is to attribute to me something that I have not said.’[Kanz al-’Ummal, no. 29255]

Prohibition of Falsifying That Tradition Whose Falsehood is not Known

النَّهيُ عَن تَكذيبِ ما لا يُعلَمُ كِذبُهُ

13ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَن رَدَّ حَديثاً بَلَغَهُ عنّي فأنا مُخاصِمُهُ يَومَ القِيامَةِ ، فإذا بَلَغكُم عنّي حَديثٌ لم تَعْرِفوا فقولوا : اللّهُ أعْلَمُ.

13– The Prophet (S) said, ‘Whoever rejects a tradition that is transmitted to him on my authority will have me to contend with on the Day of Resurrection. So when you hear a tradition from me that you do not know, say: “Allah knows better.”’[Bihar al-Anwar, v. 2, p. 212, no. 114]

The Soundness of the Tradition and Its Agreement with the Qur’an

صِحَّةُ الحَديثِ و مُوافَقَةُ القُرآنِ

14ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : اعرِضوا حَديثي على كِتابِ اللّهِ ، فإنْ وافَقَهُ فهُو مِنّي وأنا قُلتُهُ

14– The Prophet (S) said, ‘Compare my tradition with the Book of Allah. If it corresponds with it, then it is from me and I have indeed said it.’[Kanz al–’Ummal, no. 907]

15ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : ما لَم يُوافِقْ مِن الحَديثِ القُرآنَ فهُو زُخْرُفٌ

15– Imam al–Sadiq (a.s.) said, ‘The traditions that do not correspond with the Qur’an are false.’[al–Kafi, v. 1, p. 69, no. 4]

The Soundness of a Tradition and Its Agreement with Man’s Nature

صِحَّةُ الحَديثِ و مُوافَقَةُ الفِطرَةِ

16ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ) : ما وَرَدَ علَيكُم مِن حَديثِ آلِ محمّدٍ صلواتُ اللّهِ علَيهِم فلانَتْ لَهُ قُلوبُكُم وعَرَفْتُموهُ فاقْبَلوهُ ، وما اشْمَأزَّتْ مِنهُ قُلوبُكُم وأنْكَرْتُموهُ فَرُدّوهُ إلى اللّهِ وإلى الرّسولِ وإلى العالِمِ مِن آلِ محمّدٍ.

16– Imam al–Baqir (a.s.) said, ‘Whenever a tradition from the household of Muhammad – peace be upon them all – is transmitted to you, towards which your hearts lean and it seems familiar to you, accept it. And whatever your hearts resent and you reject, then refer it back to Allah and the Prophet and the scholar from the household of Muhammad (S).’[Bihar al–Anwar, v. 2, p. 189, no. 21]

The Soundness of a Tradition and Its Agreement with the Truth

صِحّةُ الحَديثِ و مُوَافَقَةُ الحَقّ

17ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : ما جاءكُم عنّي مِن حَديثٍ مَوافِقٍ للحقّ فأنا قُلْتُهُ ، وما أتَاكُم عنّي مِن حَديثٍ لا يُوافِقُ الحَقَّ فلَم أقُلْهُ، ولَن أقولَ إلّا الحَقَّ.

17– The Prophet (S) said, ‘Whenever a tradition is transmitted to you from me that agrees with the truth, then I have truly said it, and whatever tradition is transmitted to you from me which does not agree with the truth, then I have not said it, for I speak nothing but the truth.’[Ma’ani al–Akhbar, p. 390, no. 30]

The Permissibility of Transmitting the Meaning of the Tradition

جَوازُ نَقلِ الحَديثِ بِالمَعنى

18ـ . . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : لا بأسَ في الحَديثِ قَدّمْتَ فيهِ أو أخَّرْتَ ، إذا أصَبْتَ مَعناهُ

18– The Prophet (S) said, ‘It does not matter if you change the order of the words of a tradition, as long as you render its meaning [exactly].’[Kanz al–’Ummal, no. 29179]

19ـ عن محمّدِ بنِ مُسلمٍ : قلتُ لأبي عبدِاللّهِ (عَلَيهِ السّلامُ) : أسْمَعُ الحَديثَ منكَ فأزيدُ وأنْقُصُ . قالَ : إن كنتَ تُريدُ مَعانِيَهُ فلا بأسَ .

19– Muhammad b. Muslim narrated, ‘I asked Abu ‘Abdillah [al–Sadiq] (a.s.): “I hear a tradition from you and then I add to it or subtract from it.” He said, ‘If you [do this] intending its meanings, then it does not matter.’[Bihar al–Anwar, v. 2, p. 164, no. 21]

What Must Be Observed when Transmitting Traditions

ما يَنبَغي مُراعاتُهُ فِي التَّحديثِ

20ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : لا تُحَدِّثوا أُمَّتي مِنأحاديثي إلّا بما تَحْمِلُهُ عُقولُهُم

20– The Prophet (S) said, ‘Do not narrate to my people from my traditions except those which are perceptible to their intellects.’[Kanz al–’Ummal, no. 29284]

21– الإمامُ عليٌّ عليهالسلام : أتُحِبّونَ أنْ يُكذَّبَ اللّهُ ورسولُهُ ؟! حَدِّثوا النّاسَ بما يَعْرِفونَ ، وأمْسِكوا عَمّا يُنْكِرونَ .

21– Imam Ali (a.s.) said, ‘Do you like it for Allah and His Messenger to be called liars?! Then transmit to the people only that which they understand and withhold that which they [i.e. their intellects] reject.’[Bihar al–Anwar, v. 2, p. 77, no. 60]

The Difficulty of Bearing Some of the Traditions

صعوبةُ تَحمُّلِ بعضِ الأحاديثِ

22- الإمامُ الصّادقُ عليه‌السلام : إنَّ حَديثَنا صَعْبٌ مُسْتَصْعَبٌ ، لا يَحْتَمِلُهُ إلاّ مَلَكٌ مُقَرَّبٌ ، أو نَبيٌّ مُرْسَلٌ ، أو عبدٌ امْتَحنَ اللّهُ قَلبَهُ للإيمانِ ، أو مَدينَةٌ حَصينَةٌ .

قالَ عَمرو : فقلتُ لشُعيبٍ راوي الحديثِ : يا أبا الحسنِ ، وأيُّ شيءٍ المَدينَةُ الحَصينَةُ ؟ قالَ : فقالَ : سألتُ أبا عبدِ اللّه عليه‌السلام عنها فقالَ لي : القَلبُ المُجْتَمِعُ .

22- Imam al-Sadiq (a.s.) said, 'Truly our traditions are hard and difficult, unbearable except by a near-stationed angel, a sent prophet, or a servant whose heart has been tested by Allah for faith, or a strongly guarded city.' 'Amr narrated, 'I then asked Shu'ayb, who had transmitted this tradition to me: 'O Abu al-?asan! What is the strongly guarded city?' He replied, 'I asked Abu 'Abdillah (a.s.) about it, and he said to me, 'It is an all-comprehending heart.'[Ma'ani al-Akhbar, p. 189, no. 1]

The All-Inclusiveness of the Book and the Prophetic Practice

شُموليّةُ الكتاب والسُّنّةِ

23- عن أبي أُسامةَ: كنتُ عِندَ أبي عبدِ اللّهِ (عَلَيهِ السّلامُ) وعِندَهُ رجُلٌ من المُغيريَّةِ ، فسَأَلَهُ عَن شيءٍ مِن السُّنَنِ ، فقالَ : ما مِن شيءٍ يَحتاجُ إلَيهِ وُلدُ آدمَ إلّا وقد خَرَجَتْ فيهِ السُّنَّةُ مِن اللّهِ ومِن رسولِهِ، ولولا ذلكَ ما احْتَجَّ علَينا بما احْتَجَّ، فقالَ المُغِيريُّ: وبِما احْتَجَّ؟ فقالَ أبو عبدِ اللّهِ (عَلَيهِ السّلامُ) : قولُهُ : «اليَومَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وأَتْمَمْتُ عَلَيكُمْ نِعْمَتِي»

23- Abu Usama narrated, 'I was with Abu 'Abdillah [al-Sadiq] (a.s.), and there was with him a man from al-Mughiriyyah. The man asked him about some practices. He said, 'There is nothing which the offspring of Adam needs except that it has been expounded in the practices set by Allah and His Messenger. Otherwise He would not have the argument over us that He holds.' The man from al-Mughiriyyah then asked, 'And what is His argument?' Abu 'Abdillah (a.s.) said, '[It is] His verse: ***"Today I have perfected your religion for you, and I have completed My blessing upon you"*** [***Qur'an 5:3***]**.**'[Bihar al-Anwar, v. 2, p. 169, no. 3]

The Ambiguous Traditions

مُتَشابِهاتُ الأحاديثِ

24- الإمامُ الرِّضا (عَلَيهِ السّلامُ) : إنَّ في أخْبارِنا مُتَشابِهاً كمُتَشابِهِ القُرآنِ ، ومُحْكَماً كمُحْكَمِ القُرآنِ ، فَرُدّوا مُتَشابِهَها إلى مُحْكَمِها ، ولا تَتَّبِعوا مُتَشابِهها دُونَ مُحْكَمِها فتَضِلّوا .

24– Imam Ar–Ridha’ (a.s.) said, ‘Some of our traditions are ambiguous like the ambiguous verses of the Qur’an, and some are clear like the clear verses of the Qur’an. Then refer its ambiguous ones to its clear ones, and do not follow its ambiguous ones [blindly] without referring to its clear ones lest you go astray.’[‘Uyun Akhbar ar–Ridha, v. 1, p. 290, no. 39]

Travel

Travel السَّفَر

Travel

السَّفَر

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): سافِرُوا تَصِحُّوا وتَغنَمُوا

1– The Prophet (S) said, 'Travel and you will be healthy and wealthy.’[Kanz al–’Ummal, no. 17470]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): السَّفَرُ قِطعَةٌ مِنَ العَذابِ ، وإذا قَضَى أحَدُكُم سَفَرَهُ فَليُسرِعِ الإيابَ إلى أهلِهِ

2– The Prophet (S) said, 'Travel is a type of chastisement, so when one's travel comes to an end one must hurry back home to one's family.’[Bihar al–Anwar, v. 76, p. 222, no. 7]

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): سَلْ عَنِ الرَّفيقِ قَبلَ الطَّريقِ ، وعنِ الجارِ قَبلَ الدّارِ

3– Imam Ali (a.s.) said, 'Concern yourself with your companion [on the journey] over the way itself, and with your neighbour [upon your return] before your house.’[Nahjul Balaghah, Letter 31]

Etiquette of Travelling

آدابُ السَّفَرِ

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إذا كانَ ثلاثةٌ في سَفَرٍ فَلْيُؤَمِّرُوا أحَدَهُم . .

4– The Prophet (S) said, 'If three people are travelling together, they must place one of them in charge.'[Kanz al–'Ummal, no. 17550]

5 ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): سَيِّدُ القَومِ خادِمُهُم في السَّفَرِ . .

5– The Prophet (S) said, 'During a journey, the chief of the people should be their servant.'[Makarim al–Akhlaq, v. 1, p. 536, no. 1866]

6 ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إذا خَرَجَ أحَدُكُم إلى سَفَرٍ ثُمّ قَدِمَ على أهلِهِ فَلْيُهدِهِم ولْيُطرِفهُم ولو حِجارةً !

6– The Prophet (S) said, 'When you go away on a journey, upon your return to your family you should bring them back a gift or a novelty, even if it be a mere stone!'[Bihar al–Anwar, v. 76, p. 283, no. 2]

7 ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لا تَصحَبَنَّ في سَفَرٍ مَن لا يَرى لكَ الفَضلَ علَيهِ كما تَرى لَهُ الفَضلَ علَيكَ

7– Imam Ali (a.s.) said, 'Do not accompany on a journey someone who does not consider you worthier than himself, nor someone who you do not consider worthier than yourself.'[Bihar al–Anwar, p. 267, no. 8]

8 ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): اِفتَتِحْ سَفَرَكَ بالصَّدقَةِ واخرُجْ إذا بَدا لكَ؛ فإنَّكَ تَشتَرِي سلامَةَ سَفَرِكَ

8– Imam al–Sadiq (a.s.) said, 'Commence your journey with the giving of charity, and leave when the time seems right, for verily you buy the safety of your journey [with charity].'[Bihar al–Anwar, v. 100, p. 103, no. 5]

9 ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): قالَ لقمانُ لابنِهِ: إذا سافَرتَ مَع قَومٍ فَأكثِرِ استِشارَتَهُم في أمرِكَ وأمرِهِم ، وأكثِرِ التَّبَسُّمَ في وُجوهِهِم ، وكُن كَريما على زادِكَ بَينَهُم ، وإذا دَعَوكَ فَأجِبهُم ، وإذا استَعانُوكَ فَأعِنهُم ، واغلِبهُم بثَلاثٍ: طُولِ الصَّمتِ ، وكَثرَةِ الصَّلاةِ ، وسَخاءِ النَّفسِ بما مَعكَ مِن دابَّةٍ أو مالٍ أو زادٍ.

9– Imam al–Sadiq (a.s.) narrated that Luqman said to his son, 'When you travel in the company of people, consult with them frequently about each of your affairs, make them smile often, and be generous in sharing your provisions with them. When they call you, answer them, and when they ask for your help, assist them. Try to outdo them in three things: long periods of silence, an abundance of prayer, and open–handedness with them with whatever you possess of riding animal, wealth or food.'[Bihar al–Anwar, v. 76, p. 271, no. 28]

10ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): أمّا مُرُوَّةُ السَّفَرِ فَبَذلُ الزادِ ، والمِزاحُ في غَيرِ ما يُسخِطُ اللّهَ ، وقِلّةُ الخِلافِ على مَن تَصحَبُهُ، وتَركُ الرِّوايَةِ علَيهِم إذا أنتَ فارَقتَهُم .

10– Imam al-Sadiq (a.s.) said, 'The ideal courteousness during a journey entails sharing one's provisions freely, joking light-heartedly in matters that do not displease Allah, hardly ever disputing with your travelling companions, and never telling tales about them once you have parted company from them.'[Amali al-Mufid, p. 44, no. 3]

The Prohibited Journey

السَّفَرُ المَنهِيُّ عَنهُ

11ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): لا يَخرُجِ الرَّجُلُ في سَفَرٍ يَخافُ فيهِ على دِينِهِ وصَلاتِهِ . .

11– Imam Ali (a.s.) said, 'A man must never go on a journey in which he has cause to fear for his faith or his prayer.'[Bihar al-Anwar, v. 76, p. 283, no. 2]

12ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ لَمّا سَأَلَهُ محمّدُ بنُ مسلمٍ عنِ الرَّجُلِ يُجنِبُ في السَّفَرِ ، فلا يَجِدُ إلّا الثَّلجَ أو ماءً جامداً ـ: هُو بِمَنزِلَةِ الضَّرُورةِ ، ولا أرى أن يَعُودَ إلى هذِهِ الأرضِ التي تُوبِقُ دِينَهُ .

12– Imam al-Sadiq (a.s.) was asked by Muhammad b. Muslim about the situation of a man who becomes ritually impure (mujnib) during his journey, and has nothing but snow or ice at his disposal [and therefore cannot perform the obligatory bath to purify himself]. Imam (a.s.) replied, 'This is a situation of primary necessity, and I do not think that he should ever return to such a place where his religion is at stake.'[Bihar al-Anwar, v. 76, p. 222, no. 9]

Travelling for Recreation

التَّنَزُّهِ

13ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ لَمّا دَخَلَ علَيهِ عمرُو بنُ حُرَيثٍ وهُو في مَنزِلِ أخيهِ عبدِ اللّهِ بنِ محمّدٍ فقالَ لَهُ:ـ: طَلَبُ النُّزهَةِ جُعِلتُ فِداكَ ، ما حَوَّلَكَ إلى هذا المَنزِلِ؟.

13– Imam al-Sadiq (a.s.) was once at his brother 'Aabdullah b. Muhammad's house when 'Aamr b. Hurayth entered and asked him, 'What has brought you to this place?' to which he replied, 'Seeking

recreation.’[al-Mahasin, v. 2, p. 461, no. 2595]

14- الإمامُ الرِّضا (عَلَيهِ السَّلامُ): لَقَد خَرَجنا إلى نُزهَةٍ لَنا ونَسِيَ بعض الغِلمانُ المِلحَ فَذَبَحُوا لَنا شاةً مِن أسمن ما يكونُ فمَا انتَفَعنا بِشَيءٍ حتّى انصَرَفنا.

14– Imam Ar-Ridha’ (a.s.) said, 'We had gone out for a picnic when one of the servants forgot to bring the salt. Even though they had slaughtered the plumpest sheep there was for us, it was of no use to us until we left.’[al-Kafi, v. 6, p. 326, no. 7]

Trees

الشَّجَر Trees

Planting Trees

غَرسِ الشَّجَرِ

1- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إن قامَتِ السَّاعةُ وفي يَدِ أحَدِكُم فَسيلَةٌ ، فإنِ استَطاعَ أن لا يَقومَ حتّى يَغرِسَها فَلْيَغرِسْها.

1– The Prophet (S) said, 'When the Last Hour comes, if any of you happens to be holding a seedling in his hand, then if he is able to, let him not stand until he has planted it.’[Kanz al-’Ummal, no. 9056]

2- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ما مِن مُسلِمٍ يَزرَعُ زَرعا أو يَغرِسُ غَرسا فَيَأكُلُ مِنهُ طَيرٌ أو إنسانٌ أو بَهيمَةٌ إلّا كانَت لَهُ بِهِ صَدَقَةٌ.

2– The Prophet (S) said, 'Every single Muslim that cultivates or plants anything of which humans, animals or birds may eat from is counted as charity towards them on his behalf.’[Kanz al-’Ummal, no. 9051]

3- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ما مِن رَجُلٍ يَغرِسُ غَرسا إلّا كَتَبَ اللّهُ لَهُ مِنَ الأجرِ قَدْرَ ما يَخرُجُ مِن ثَمَرِ ذلكَ الغَرسِ.

3– The Prophet (S) said, 'Every single person that cultivates something, Allah rewards him as much as the fruit produced by that plant.'[Kanz al–'Ummal, no. 9075]

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن نَصَبَ شَجَرَةً وصَبَرَ على حِفظِها والقِيامِ علَيها حتّى تُثمِرَ ، كانَ لَهُ في كُلِّ شَيءٍ يُصابُ مِن ثَمَرِها صَدَقَةٌ عِندَ اللّهِ.

4– The Prophet (S) said, 'Whoever plants a tree and patiently maintains it and tends to it until its fruition, every single fruit consumed from that tree is regarded by Allah as charity [on his behalf].'[Kanz al–'Ummal, no. 9081]

Cutting down Trees

النَّهْيُ عَنْ قَطعِ الشَّجَرِ

5ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): لا تَقطَعُوا الثِّمارَ فَيَبعَثُ اللّهُ عَليكُمُ العَذابَ صَبّاً

5– Imam al–Sadiq (a.s.) said, 'Do not cut down fruit trees for Allah will pour down punishment unto you.'[al–Kafi, v. 5, p. 264, no. 9]

6ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): مَكروهٌ قَطعُ النَّخلِ . .

6– Imam al–Sadiq (a.s.) was once asked about cutting down trees, to which he replied, 'There is no objection to it.' 'Aammar b. Musa narrates that he asked him further, 'What about the lotus tree?' to which he again replied, 'There is no objection to it. What is objectionable is cutting down lotus trees that grow in the desert, for there are so few of them there. Here, however, it is not a problem.'[al–Kafi, no. 8]

Trial and Temptation

Trial and Temptation الفِتنَةُ

Trial and Temptation

الفِتنَةُ

1ـ الكافي عن مُعمَّر بن خَلاّد: سَمِعتُ أبا الحَسَنِ (عَلَيهِ السّلامُ) يقولُ: «الم أحَسِبَ الناسُ أنْ يُتْرَكُوا أنْ يَقُولُوا آمَنّا وهُم لا يُفْتَنُونَ» ثُمّ قالَ لي: ما الفِتنَةُ ؟ قلتُ: جُعِلتُ فداكَ الذي عِندَنا الفِتنَةُ في الدّينِ، فقالَ: يُفتَنُونَ كما يُفتَنُ الذَّهبُ، ثُمّ قالَ: يُخلَصُونَ كما يُخلَصُ الذَّهبُ.

1– Mu’aammar b. Khallad said, ‘I heard Imam Ar–Ridha’ (a.s.) say: “Alif, lam, mim. Do people imagine that they will be left off (on their own) saying: “We believe!” and they will not be tried”, and he then asked me, ‘What is trial?’ I said, ‘May my soul be sacrificed for you, what I know is that it is to be tested in religion.’ He said, ‘They [the believers] will be tried the way gold is tried’, he then said, ‘They will be purified the way gold is purified.’[al–Kafi, v. 1, p. 370, no. 4]

Kinds of Trial

أنواعُ الفِتَنِ

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ثلاثٌ فاتِناتٌ: الشَّعرُ الحَسَنُ، والوَجهُ الحَسَنُ، والصَّوتُ الحَسَنُ

2– The Prophet (S) said, ‘There are three tempting trials: beautiful hair, a beautiful face, and a beautiful voice.’[Kanz al–‘Ummal, no. 44129]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لَأنا لِفِتنَةِ السَّرّاءِ أخوَفُ علَيكُم مِن فِتنَةِ الضَّرّاءِ، إنّكُمُ ابتُلِيتُم بفِتنَةِ الضَّرّاءِ فَصَبَرتُم، وإنّ الدنيا حُلوَةٌ خَضِرَةٌ.

3– The Prophet (S) said, ‘I fear for you the trials that are in good times more than in bad times. You have been struck with tests of bad times and you have endured them with patience, while verily the world remains sweet and luxuriant [to you].’[al–Targhib wa al–Tarhib, v. 4, p. 184, no. 74]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الفِتَنُ ثلاثٌ: حُبُّ النِّساءِ وهُو سَيفُ الشَّيطانِ، وشُربُ الخَمرِ وهُو فَخُّ الشَّيطانِ، وحُبُّ الدِّينارِ والدِّرهَمِ وهُو سَهمُ الشَّيطانِ، فَمَن أحَبَّ النِّساءَ لم يَنتَفِعْ بعَيشِهِ، ومَن أحَبَّ الأشرِبَةَ حَرُمَت علَيهِ الجَنّةُ، ومَن أحَبَّ الدِّينارَ والدِّرهَمَ فهُو عَبدُ الدنيا.

4– Imam Ali (a.s.) said, ‘Trials are of three kinds: love of women, and this is the sword of the devil; drinking of wine, and this is the snare of the devil; and the love of dinars and dirhams, which is the arrow of the devil. So those who love women will not benefit from life, and those who love drinking will be barred from Heaven, and those who love the dinar and dirham are slaves of the world.’[Bihar al–Anwar, v. 73, p. 140, no. 12]

5- الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ لرجُلٍ يُسَمّى حَرباً يَمشي مَعهُ وهُو راكِبٌ ـ: ارجِعْ، فإنَّ مَشيَ مِثلِكَ مَع مِثلِي فِتنَةٌ للوالي، ومَذَلَّةٌ للمؤمنِ.

5– Imam Ali (a.s.) who was riding, said to a person by the name of Harb who was walking with him, 'Go back, for the walking of someone like you with me is a trial for a governor and a [source of] humiliation for the believer.'[Nahjul Balaghah, Saying 322]

Those who are Cleared from Trials

مَن تَنجَلي عَنهُمُ الفِتَنُ

6- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): طُوبى لِلمُخلِصينَ، أُولئكَ مَصابيحُ الهُدى تَنجَلي عَنهُم كلُّ فِتنَةٍ ظَلماءَ

6– The Prophet (S) said, 'Blessed are the sincere. They are the lanterns of guidance, and all dark trials are cleared away from them.'[al-Targhib wa al-Tarhib, v. 1, p. 54, no. 5]

7- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): سَتَكُونُ فِتَنٌ يُصبِحُ الرجُلُ فيها مؤمِنا ويُمسِي كافِراً، إلّا مَن أحياهُ اللّهُ تعالى بالعِلمِ.

7– The Prophet (S) said, 'There will come a time with trials where a person will rise in the morning a believer and turn a disbeliever in the evening, save those whom Allah, most High, revive with knowledge.'[Kanz al-'Ummal, no. 30883]

8- الإمامُ عليٌّ (عَلَيهِ السّلامُ): اعلَمُوا أنّهُ مَن يَتَّقِ اللّهَ يَجعَلْ لَهُ مَخرجاً مِن الفِتَنِ، ونوراً مِن الظُّلَمِ . .

8– Imam Ali (a.s.) said, 'Know that those who are wary of their duty to Allah will find through Him a way out of the troubles of trials, and a light from darkness.'[Nahjul Balaghah, Sermon 183]

Miscellaneous

النَّوادِرُ

9- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لَيَغشَيَنَّ أُمَّتِي مِن بَعدي فِتَنٌ كَقِطَعِ الليلِ المُظلِمِ، يُصبِحُ الرجُلُ فيها مؤمِناً ويُمسِي كافِراً، ويُمسِي مؤمِناً ويُصبِحُ كافِراً، يَبيعُ أقوامٌ دِينَهُم بعَرَضٍ مِن الدنيا قَليلٍ.

9– The Prophet (S) said, ‘Know that my community after me will become swathed with trials like parts of a dark night. At that time a person will be a believer in the morning and a disbeliever in the evening; he will sleep a believer and wake up a disbeliever. Groups will sell their religion for a small offer of the world.’[Kanz al–’Ummal, no. 30893]

10ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن شَبَّ نارَ الفِتنَةِ كانَ وَقوداً لها

10– Imam Ali (a.s.) said, ‘He who ignites the fire of a troubling test will become its firewood.’[Ghurar al–Hikam, no. 10109]

11ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): والٍ ظَلومٌ غَشومٌ خَيرٌ مِن فِتنَةٍ تَدُومُ

11– Imam Ali (a.s.) said, ‘A brutal oppressing governor is better than a continuous trial.’[Ghurar al–Hikam, no. 9163]

12ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): كُنْ في الفتنَةِ كَابنِ اللَّبونِ ؛ لا ظَهرٌ فَيُركَبَ، ولاضَرعٌ فيُحلَبَ (فَيُحتَلَبَ).

12– Imam Ali (a.s.) said, ‘You should be in a trial like a baby camel, neither can it be mounted [and overcome as a result], nor can it be milked [and taken advantage of].’[Nahjul Balaghah, Saying 1]

Trustworthiness

Trustworthiness الأمانَة

The Trust

وُجوبُ رِعايَةِ الأمانَةِ

1ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : أفضلُ الإيمانِ الأمانةُ ، أقْبَحُ الأخلاقِ الخِيانةُ

1– Imam Ali (a.s.) said, ‘The best form of faith is trustworthiness, and the worst vice is betrayal.’[Ghurar al–Hikam, no. 2905–2906]

2- الإمامُ الباقرُ (عَلَيهِ السّلامُ) : ثلاثٌ لم يَجعلِ اللّهُ عزّ وجلّ لأحدٍ فيهنّ رُخْصةً: أداءُ الأمانةِ إلَى البَرّ والفاجرِ، والوفاءُ بالعَهدِ للبَرّ والفاجرِ ، وبِرُّ الوالِدَينِ بَرَّينِ كانا أو فاجِرَينِ.

2- Imam al-Baqir (a.s.) said, 'There are three things regarding which Allah, the Exalted, did not allow any flexibility: returning a trust to its owner, be he good or wicked; keeping one's pact with both the good and the wicked; and kindness to one's parents whether they be good or wicked.'[al-Kafi, v. 2, p. 162, no. 15]

Universality of Trustworthiness

إطلاقُ وُجوبِ أدائِها

3- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : لا تَخُنْ مَنِ ائْتَمَنكَ وإنْ خانَكَ ، ولا تُذِعْ سِرَّهُ وإنْ أذاعَ سِرَّكَ

3- Imam al-Sadiq (a.s.) said, 'Trustworthiness is prosperity.'[Tanbih al-Khawatir, v. 1, p. 12]

4- الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : اتَّقوا اللّهَ ، وعلَيكُم بأداءِ الأمانةِ إلى مَنِ ائْتَمَنكُم ، فلَو أنّ قاتِلَ أميرِ المؤمنينَ (عَلَيهِ السّلامُ) ائْتَمَنني على أمانةٍ لأدّيْتُها إلَيهِ .

4- Imam Ali (a.s.) said, 'Do not betray a man who trusts you, even if he betrays you. And do not disclose his secrets even if he discloses yours.'[Bihar al-Anwar, v. 77, p. 208, no. 1]

5- الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : أدُّوا الأمانةَ ولو إلى قاتِلِ الحسينِ بنِ عليٍّ

5- Imam al-Sadiq (a.s.) said, 'Fear Allah and return the trust to he who has entrusted it to you, for verily even if the killer of the Commander of the Faithful (a.s.) left a trust with me, I would return it to him.'[Amali al-Saduq, p. 204, no. 5]

An Untrustworthy Man Is A Man Without Faith

لا إيمانَ لِمَن لا أمانَةَ لَهُ

6- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : لا إيمانَ لِمَن لا أمانةَ لَهُ

6– Imam al–Sadiq (a.s.) said, ‘Return the trust, even to the killer of al–?usayn b. Ali.’[Ibid. no. 4]

7ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : لَيس مِنّا مَن يُحَقِّرُ الأمانةَ حتّى يَستَهلِكَها إذا استُودِعَها

7– The Prophet (S) said, ‘An untrustworthy man is a man without faith.’[Bihar al–Anwar, v. 72, p. 198, no. 26]

The Effects of Trustworthiness

آثارُ الأمانَةِ

8ـ لُقمانُ (عَلَيهِ السّلامُ) : يا بُنيَّ ، أدِّ الأمانةَ تَسلَمْ لكَ دُنياكَ وآخِرتُكَ ، وكُنْ أميناً تَكُنْ غَنيّاً

8– The Prophet (S) said, ‘He who belittles [the importance of returning] the trust such that he would spoil it when entrusted to him is not one of us.’[Ibid. v. 75, p. 172, no. 13]

9ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : الأمانةُ تَجْلِبُ الغَناءَ ، والخِيانةُ تَجْلِبُ الفَقرَ

9– Luqman (a.s.) said, ‘O my son! Return the trust in order to save your life in this world and in the hereafter; and be trustworthy in order to be prosperous.’[Ma’ani al–Akhbar, p. 253, no. 1]

10ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : إذا قَوِيَت الأمانةُ كَثُرَ الصِّدقُ

10– The Prophet (S) said, ‘Trustworthiness begets prosperity and betrayal begets poverty.’[Bihar al–Anwar, v. 75, p. 114, no. 6]

11ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : الأمانةُ غِنىً

11– Imam Ali (a.s.) said, ‘When trustworthiness is fortified, truthfulness increases.’[Ghurar al–Hikam, no. 4053]

People Who Must Not Be Trusted

مَن نُهِيَ عَنِ ائتِمانِهِم

12ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : مَنِ ائْتَمنَ غيرَ أمينٍ فليسَ لَهُ علَى اللّهِ ضَمانٌ ، لأنّهُ قد نَهاهُ أنْ يأتَمِنَهُ

12- The Prophet (S) said, 'A man who trusts an untrustworthy person forfeits Allah's warranty, because He had prohibited him from trusting such a man [in the first place].'[Bihar al-Anwar, v. 103, p. 179, no. 3]

13ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ) : لَم يَخُنْكَ الأمينُ ، ولكنِ ائْتَمَنتَ الخائنَ

13- Imam al-Baqir (a.s.) said, 'You were not betrayed by a trustworthy man, rather you trusted a traitor.'[al-Tahdhib, v. 7, p. 232, no. 1013]

14ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : ما أُبالي ائْتَمَنْتُ خائناً أو مُضَيِّعاً

14- Imam al-Sadiq (a.s.) said, 'It makes no difference to me to trust a traitor or a careless man.'[al-Kafi, v. 5, p. 301, no. 4]

The Truth

The Truth الحَقّ

The Truth

الحَقُّ

1ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : الحقُّ أقوى ظَهيرٍ

1- Imam Ali (a.s.) said, 'The truth is the strongest support.'[Ghurar al-Hikam, no. 716]

2ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : ألاَ وإنَّ الحَقَّ مَطايا ذُلُلٌ ، رَكِبَها أهلُها وأُعطُوا أزِمَّتَها ، فسارَتْ بِهِمُ الهُوَيْنا حتّى أتَتْ ظِلاًّ ظَليلاً.

2- Imam Ali (a.s.) said, 'Know that the truth is [like] tame mounts, whose owners have mounted them and have been handed their reins. They take them gently until they came to ample shade.'[Nahj al-

Sa’ada, v. 3, p. 294]

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : مَن يَطلُبِ العِزَّ بغَيرِ حقٍّ يَذِلَّ، ومَن عانَدَ الحقَّ لَزِمَهُ الوَهْنُ

3– Imam Ali (a.s.) said, ‘He who seeks might unrightfully will be humiliated, and he who opposes the truth will be afflicted with weakness.’[Tuhaf al–’Uqul, no. 95]

4ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : لَيس مِن باطلٍ يَقومُ بإزاءِ الحقِّ إلّا غلَبَ الحقُّ الباطِلَ، وذلكَ قولُهُ : «بَلْ نَقْذِفُ بالحَقِّ على الباطِلِ فيَدْمَغُهُ ...» .

4– Imam al–Sadiq (a.s.) said, ‘No sooner does falsehood stand against the truth than the truth defeats the falsehood, for that is the purport of His verse: “Rather We hurl the truth against falsehood, and it crushes its head...”[Bihar al–Anwar, v. 5, p. 305, no. 24]

5ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : العِزُّ أنْ تَذِلَّ للحقِّ إذا لَزِمَكَ

5– Imam al–Sadiq (a.s.) said, ‘Honour is that you humble yourself to the truth when you face it.’[Bihar al–Anwar, v. 78, p. 228, no. 105]

The Weight of the Truth

ثِقَلُ الحَقِّ

6ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : إنَّ الحقَّ ثَقيلٌ مَرِيءٌ ، وإنّ الباطِلَ خَفيفٌ وَبِيءٌ

6– Imam Ali (a.s.) said, ‘Truly the truth is heavy but wholesome, whereas falsehood is light but plagued.’[Nahjul Balaghah, Saying 376]

7: ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ) : لَمّا حَضَرَتْ أبي عليَّ ابنَ الحسين (عَلَيهِ الّسَلامُ) الوَفاةُ ضَمَّني إلى صَدْرِهِ ثُمَّ قالَ : أيْ بُنَيَّ ، أُوصيكَ بِما أوْصاني أبي حِينَ حَضَرَتْهُ الوَفاةُ ـ وبما ذَكَرَ أنّ أباهُ (عَلَيهِ الّسَلامُ) أوصاهُ بِهِ ـ : أيْ بُنَيَّ ، اصبِرْ على الحقِّ وإنْ كانَ مُرّاً.

7– Imam al–Baqir (a.s.) said, ‘At the time of his death, my father, Ali b. al–Husayn (a.s.) hugged me close to his chest and said, ‘O my son! I advise you as my father advised me at the time of his death, and he proceeded to mention that his father had advised him, saying: ‘O my son! Endure the truth even

if it be bitter.’[Bihar al-Anwar, v. 70, p. 184, no. 52]

The Necessity of Telling the Truth Even to One’s Own Detriment

وُجوبُ قَولِ الحَقّ ولَو عَلَى النَّفسِ

8- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : أتْقى النّاسِ مَن قالَ الحقَّ فيما لَهُ وعَلَيهِ

8- The Prophet (S) said, ‘The most God wary of people is he who speaks the truth, be it for or against him.’[Amali al-Saduq, p. 27, no. 4]

9- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : في قائمةِ سَيفٍ مِن سُيوفِ رسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) صَحيفَةٌ فِيها...قُلِ الحقَّ ولو على نفسِكَ .

9- Imam Ali (a.s.) said, ‘It is written on the hilt of one of the Prophet (S)’s swords: ‘Speak the truth even if it be against yourself.’[Bihar al-Anwar, v. 74, p. 157, no. 2]

10- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : إنّ أفْضلَ النّاسِ عندَ اللّهِ مَن كانَ العَملُ بالحقّ أحَبَّ إليهِ ـ وإنْ نَقَصَهُ وكَرَثَهُ ـ مِن الباطِلِ وإنْ جَرَّ إلَيهِ فائدةً وزادَهُ .

10- Imam Ali (a.s.) said, ‘The best of people in the sight of Allah is he who likes to act according to what is right – even if it brings him loss and misery – more than what is wrong, even if it brings him profit and increase of wealth.’[Nahjul Balaghah, Sermon 125]

11- الإمامُ الكاظمُ (عَلَيهِ الّسَلامُ) : قُلِ الحقَّ وإنْ كانَ فيهِ هَلاكُكَ ، فإنَّ فيهِ نَجاتَكَ ... ودَعِ الباطِلَ وإنْ كانَ فيهِ نَجاتُكَ فإنّ فيهِ هَلاكَكَ .

11- Imam al-Kazim (a.s.) said, ‘Speak the truth even if it entails your own ruin, for verily your deliverance is therein... and abandon falsehood even if it entails your deliverance, for truly therein is your ruin.’[Tuhaf al-’Uqul, no. 408]

Speaking the Truth When Pleased or Angered

قَولُ الحَقّ فِي الرِّضا وَالغَضَبِ

12- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : ألاَ لا يَمْنَعَنَّ رجُلاً مَهابَةُ النّاسِ أنْ يَتكَلَّم بالحقّ إذا عَلِمَهُ . ألاَ إنّ أفضَلَ الجِهادِ كَلِمَةُ حقٍّ عندَ سُلطانٍ جائرٍ .

12- The Prophet (S) said, 'Lo! Fear of people must never prevent any man from telling the truth when he knows it; truly the best jihad is a true word spoken before an unjust ruler.'[Kanz al-'Ummal, no. 43588]

13- الإمامُ عليٌّ (عَلَيهِ السّلامُ) - مِن وصاياهُ لابْنِهِ الحُسينِ (عَلَيهِ السّلامُ) - : يا بُنيَّ ، أُوصيكَ بتَقْوى اللّهِ في الغِنى والفَقرِ ، و كَلِمَةِ الحقّ في الرِّضا والغَضَبِ.

13- Imam Ali (a.s.) said in one of his wills to his son, al-Husayn (a.s.), 'O my son! I advise you to fear Allah in both affluence and poverty, and to tell the truth both when pleased as well as when angered.'[Tuhaf al-'Uqul, no. 88]

Accepting the Truth

قَبولُ الحَقّ

14- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : اقْبَلِ الحَقَّ مِمَّن أتاكَ بهِ - صَغيرٌ أو كَبيرٌ - وإن كانَ بَغيضاً ، وارْدُدِ الباطِلَ على مَن جاءَ بهِ مِن صَغيرٍ أو كَبيرٍ وإنْ كانَ حَبيباً.

14- The Prophet (S) said, 'Accept the truth from anyone who comes to you with it – be he lowly or noble, even if he himself is detestable to you. And reject falsehood from anyone who comes to you with it – be he lowly or noble, even if he is beloved to you.'[Kanz al-'Ummal, no. 43152]

The Criterion of Knowing the Truth

ميزانُ مَعرِفَةِ الحَقّ

15- الإمامُ عليٌّ (عَلَيهِ السّلامُ) : إنّ الحقَّ لايُعرَفُ بالرِّجالِ، اعْرِفِ الحقَّ تَعرِفْ أهلَهُ.

15- Imam Ali (a.s.) said, 'Verily the truth is not known through men; know the truth [first] and you will know its people.'[Majma'a al-Bayan, v. 1, p. 211]

The Truth Can Side Equally With or Against Someone

لا يَجرِي الحَقُّ لِأحَدٍ إلّا جَرى عَلَيهِ

16- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الحقُّ أوْسَعُ الأشياءِ في التَّواصُفِ ، وأضْيَقُها في التَّناصُفِ ، لا يَجْري لأحدٍ إلّا جَرى عَلَيهِ ، ولا يَجْري عليهِ إلّا جَرى لَهُ ، ولَو كانَ لأحَدٍ أنْ يَجْرِيَ لَهُ ولا يَجْرِيَ عليهِ لَكانَ ذلكَ خالِصاً للّهِ سُبحانَهُ .

16- Imam Ali (a.s.) said, 'The truth is the widest thing in description, but the narrowest in practicing justice. No sooner does it side with someone than it will side against him [at another time], and no sooner does it side against someone than it will side for him later. And if anyone is to side with it, never going against it, then that would be purely for Allah, glory be to Him.'[Nahjul Balaghah, Sermon 216]

17- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : لا تَمْنَعَنّكُم رِعايةُ الحقّ لأحدٍ عن إقامَةِ الحقّ عليهِ . .

17- Imam Ali (a.s.) said, 'Do not let consideration for a person's right hinder you from upholding the truth when it is against him.'[Ghurar al-Hikam, no. 10338]

Truthfulness

Truthfulness الصِّدق

Truthfulness

الصِّدقِ

1- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): علَيكُم بالصِّدقِ؛ فإنّهُ بابٌ مِن أبوابِ الجَنَّةِ

1- The Prophet (S) said, 'Truthfulness is incumbent upon you, for verily it is one of the doors of Paradise.'[Tarikh Baghdad, p. 11, no. 82]

2- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الصِّدقُ مُطابَقَةُ المَنطِقِ للوَضعِ الإلهيّ ، الكِذبُ زَوالُ المَنطِقِ عَنِ الوَضعِ الإلهيّ

2– Imam Ali (a.s.) said, ‘Truthfulness is the congruity of logic with divine convention, whereas lying removes logic from divine convention.’[Ghurar al–Hikam, nos. 1552–1553]

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الصِّدقُ لِسانُ الحَقّ

3– Imam Ali (a.s.) said, ‘Truthfulness is the tongue of the Real.’[Ibid. no. 275]

4ـ . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الصِّدقُ يُنجيكَ وإن خِفتَهُ ، الكِذبُ يُرديكَ وإن أمِنتَهُ

4– Imam Ali (a.s.) said, ‘Truthfulness saves you even though you fear it whereas lying ruins you even though you feel safe from it.’[Ibid. nos. 1118–1119]

5ـ . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الصِّدقُ صَلاحُ كُلِّ شيءٍ ، الكِذبُ فَسادُ كُلِّ شَيءٍ

5– Imam Ali (a.s.) said, ‘Truthfulness is the goodness of everything whereas lying corrupts everything.’[Ibid. nos. 1115–1116]

6ـ . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الصِّدقُ أمانةٌ ، الكِذبُ خِيانَةٌ

6– Imam Ali (a.s.) said, ‘Truthfulness is a trust whereas lying is deception.’[Ibid. no. 15]

7ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): قَدرُ الرَّجُلِ على قَدرِ هِمَّتِهِ ، وصِدقُهُ على قَدرِ مُرُوءَتِهِ

7– Imam Ali (a.s.) said, ‘The worth of a man is measured by the extent of his ambition, and his truthfulness is measured by his integrity.’[Nahjul Balaghah, Saying 47]

8ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الإيمانُ أن تُؤثِرَ الصِّدقَ حيثُ يَضُرُّكَ، على الكِذبِ حيثُ يَنفَعُكَ

8– Imam Ali (a.s.) said, ‘Faith is to prefer to tell the truth, even if it be to your detriment, over lying even though it be to your benefit.’[Ibid. Saying 458]

9ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): تَعَلَّمُوا الصِّدقَ قَبلَ الحَديثِ

9– Imam al–Sadiq (a.s.) said, ‘Learn to tell the truth before you learn to speak.’[al–Kafi, v. 2, p. 104, no. 4]

10ـ . . الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): الصِّدقُ عِزٌّ

10– Imam al-Sadiq (a.s.) said, ‘Truthfulness is an honour.’[Bihar al-Anwar, v. 78, p. 269, no. 109]

11ـ . . الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مَن صَدَقَ لِسانُهُ زَكا عَمَلُهُ

11– Imam al-Sadiq (a.s.) said, ‘He whose tongue tells the truth is pure of action.’[al-Kafi, v. 2, p. 104, no. 3]

The Truthful One

الصَادقُ

12ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الصادِقُ على شَفا مَنجاةٍ وكَرامَةٍ ، والكاذِبُ على شَرَفِ مَهواةٍ ومَهانَةٍ

12– Imam Ali (a.s.) said, ‘The truthful one is at the height of salvation and dignity, whereas the liar is on the brink of ignominy and degradation.’[Nahjul Balaghah, Sermon 86]

13ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): لا تَغتَرُّوا بِصلاتِهِم ولا بِصِيامِهِم ؛ فإنَّ الرجُلَ ربّما لَهِجَ بِالصلاةِ والصومِ حتّى لَو تَرَكَهُ استَوحَشَ ، ولكنِ اختَبِرُوهُم عِند صِدقِ الحَديثِ وأداءِ الأمانَةِ .

13– Imam al-Sadiq (a.s.) said, ‘Do not be deceived by their [lengthy] prayer or their [Abundant] fasting, for verily it may be that a man becomes so attached to his prayer and his fasting that were he to stop doing them, he would be greatly disturbed. Rather test these people through the truth in their speech and their prompt return of goods entrusted in their care.’[al-Kafi, v. 2, p. 104, no. 4]

14ـ . . الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): أحسَنُ مِنَ الصِدقِ قائلُهُ، وخَيرٌ مِن الخَيرِ فاعِلُهُ

14– Imam Ali (a.s.) said, ‘Better than the truth itself is the one who tells it, and better than the good deed itself is the one who performs it.’[Amali al-Tusi, p. 223, no. 385]

The Most Truthful of Sayings

أصدَقُ الأقوالِ

15- الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ لَمّا سُئلَ عن أصدَقِ الأقوالِ ـ: شَهادَةُ أن لا إلهَ إلّا اللهُ

15– Imam Ali (a.s.), when he was asked about the most truthful saying, replied, ‘The testimony that there is no god but Allah.’[Bihar al-Anwar, v. 77, p378, no. 1]

16- الإمامُ عليٌّ (عَلَيهِ السّلامُ): أصدَقُ المَقالِ ما نَطَقَ بهِ لِسانُ الحالِ

16– Imam Ali (a.s.) said, ‘The most truthful of sayings is that which the tongue of the present utters.’[Ghurar al-Hikam, no. 3302]

Tyranny

Tyranny التَّجَبُّر

Condemnation Of Tyranny

ذَمُّ التَّجَبُّرِ وصِفَةُ الجَبابِرَةِ

1- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): كُلُّ جبّارٍ عَنيدٍ مَن أبى أنْ يقولَ: لا إله إلّا اللّهُ

1– The Prophet (S) said, ‘A recalcitrant tyrant is anyone who refuses to say: ‘There is no god but Allah.’[al-Tawhid, p. 22, no. 9]

2. رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): يُحْشَرُالجَبّارونَ والمُتَكبّرون يَومَ القيامةِ في صُورةِ الذَّرِّ ، يَطأُهُمُ النّاسُ لِهَوانِهِم على اللّه .

2– The Prophet (S) said, ‘The tyrants and the arrogant people will be raised on the Day of Judgment in the form of tiny particles, which the rest of the people will trample underfoot – as a sign of their low esteem before Allah.’[Tanbih al-Khawatir, v. 1, p. 199]

3- الإمامُ عليٌّ (عَلَيهِ السّلامُ): لا يَزْكو عَملُ مُتَجَبّرٍ

3– Imam Ali (a.s.) said, ‘The work of a tyrant can never be pure.’[Ghurar al–Hikam, no. 10587]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): فلا تُكَلِّموني بما تُكَلَّمُ بهِ الجَبابِرَةُ، ولا تَتَحَفَّظوا منّي بما يُتَحَفَّظُ بهِ عندَ أهلِ البادِرَةِ، ولا تُخالِطوني بالمُصانَعَةِ.

4– Imam Ali (a.s.) said, ‘Do not address me the way tyrants are addressed, nor should you be reluctant in my presence as it is done in the presence of the oppressors, nor should you associate with me with hypocrisy.’[Nahjul Balaghah, Sermon 216]

5ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): الجَبّارونَ أبْعَدُ النّاسِ مِن اللّهِ عزّ وجلّ يَومَ القيامةِ

5– Imam al–Sadiq (a.s.) said, ‘The tyrants will be the farthest away from Allah on the Day of Judgment.’[Wasa’il al–Shi’ah, v. 11, p. 304, no. 7]

The Evil End Of The Tyrants

سوءُ عاقِبَةِ الجَبابِرَةِ

6ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن تَجَبّرَ كُسِرَ

6– Imam Ali (a.s.) said, ‘Whoever acts tyrannically will be broken.’[Ghurar al–Hikam, no. 7697]

7ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَن تَجَبّرَ حَقّرَهُ اللّهُ ووَضَعَهُ

7– Imam Ali (a.s.) said, ‘Allah will humiliate and depose whoever acts tyrannically.’[Ibid. no. 8471]

8ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إيّاكَ والتَّجَبُّرَ على عبادِ اللّه ؛ فإنَّ كلَّ مُتَجَبّرٍ يَقْصِمُهُ اللّهُ

8– Imam Ali (a.s.) said, ‘Beware of behaving tyrannically with the servants of Allah, for [eventually] Allah annihilates every tyrant.’[Ibid. no. 2695]

The Unseen

The Unseen الغَيبُ

The Prophet Knows the Unseen through Allah's Instruction

النَّبِيُّ يَعلَمُ الغَيبَ بِتَعليمِ اللّهِ

1- الإمامُ الصّادقُ (عَلَيهِ السّلامُ): ضَلَّت ناقَةُ رسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) في غَزوَةِ تَبُوكَ، فقالَ المُنافقونَ: يُحَدِّثُنا عَنِ الغَيبِ ولا يَعلَمُ مَكانَ ناقَتِهِ! فأتاهُ جَبرَئيلُ (عَلَيهِ السّلامُ) فَأخبَرَهُ بما قالوا، وقالَ: إنَّ ناقَتَكَ في شِعْبِ كذا، مُتَعَلِّقٌ زِمامُها بشَجَرَةِ بَحرٍ . فَنادى رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الصلاةَ جامِعَةً، قالَ: فاجتَمَعَ الناسُ، فقالَ: أيُّها الناسُ، إنّ ناقَتي بِشِعبِ كذا، فَبادَرُوا إلَيها حتّى أتَوها.

1– Imam al-Sadiq (a.s.) narrated, 'The Prophet (S)'s she-camel got lost in the battle of Tabuk, so the hypocrites started to say [mockingly], 'He talks to us about the Unseen but does not even know where his own she-camel is!' So the archangel Gabriel (a.s.) came to him and informed him of what they were saying, and told him that his she-camel was in a particular valley, with its reins attached to a large tree. So the Prophet (S) made the call for congregational prayer, and when the people had gathered, he told them, 'O people, verily my she-camel is in such and such a valley', so they ran to bring it for him.'[Qasas al-Anbiya', p. 308, no. 408]

The Imam and the Knowledge of the Unseen

الإمامُ وعِلمُ الغَيبِ

2- الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ لَمّا قالَ لَهُ بعضُ أصحابِهِ (وكانَ كَلبِيّاً): لَقَد أُعطِيتَ يا أميرَالمؤمنينَ عِلمَ الغَيبِ، فَضَحِكَ (عَلَيهِ السّلامُ) ـ: يا أخا كَلبٍ، ليسَ هُوَ بعِلمِ غَيبٍ، وإنّما هُوَ تَعَلُّمٌ مِن ذِي عِلمٍ، وإنَّما عِلمُ الغَيبِ عِلمُ الساعَةِ، وما عَدَّدَهُ اللّهُ سبحانَهُ بقولِهِ: «إنَّ اللّهَ عِندَهُ عِلمُ السّاعَةِ ويُنَزِّلُ الغَيثَ ويَعْلَمُ ما في الأرْحامِ».

2– When one of Imam Ali (a.s.)'s companions (from the tribe of Kalb) said to him, 'Indeed you have been given knowledge of the Unseen, O Commander of the Faithful', Imam Ali (a.s.) laughed, saying, 'O brother of Kalb, this is not knowledge of the Unseen, but instruction from the Possessor of Knowledge. Verily the knowledge of the Unseen is the knowledge of the Hour, and what Allah, Glory be to Him, has listed in his verse: "Indeed the knowledge of the Hour is with Allah. He sends down the rain, and He

knows what is in the wombs.”[Nahjul Balaghah, Sermon 128]

3ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ لمّا سُئلَ: هل يَعلَمُ الإمامُ بالغَيبِ ـ: لا، ولكن إذا أرادَ أن يَعلَمَ الشيءَ أعلَمَهُ اللّهُ ذلكَ.

3– Imam al-Sadiq (a.s.), when asked, ‘Does the Imam know the Unseen?’ replied, ‘No, but whenever he wishes to know something, Allah makes him know it.’[al-Kafi, v. 1, p. 257, no. 4]

4ـ الإمامُ الكاظمُ (عَلَيهِ السّلامُ) ـ لَمّا سَأَلَهُ رَجُلٌ مِن أهلِ فارِسَ: أتَعلَمُونَ الغَيبَ؟ ـ: قالَ أبو جعفرٍ (عَلَيهِ السّلامُ): يُبسَطُ لَنا العِلمُ فَنَعلَمُ، ويُقبَضُ عنّا فلا نَعلَمُ. وقالَ: سِرُّ اللّهِ عَزَّوجلَّ أسَرَّهُ إلى جَبرَئيلَ (عَلَيهِ السّلامُ)، وأسَرَّهُ جَبرَئيلُ إلى محمّدٍ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ)، وأسَرَّهُ محمّدٌ إلى مَن شاءَ اللّهُ.

4– Imam al-Kazim (a.s.), when a man from Persia asked him, ‘Do you know the Unseen’, replied, ‘Abu Ja’afar (a.s.) [i.e. Imam al-Baqir] said, ‘Knowledge is expounded for us so we know it, and it can be taken away from us so we do not know.’ And he said, ‘Allah, Mighty and Exalted, entrusted his secret to Gabriel (a.s.), and Gabriel entrusted it to Muhammad (S), and Muhammad (S) entrusted it to those whom Allah willed.’[al-Kafi, v. 1, p. 256, no. 1]

Usurpation

Usurpation الغَصبُ

Usurpation

الغَصبُ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن اقتَطَعَ مالَ مؤمنٍ غَصباً بغَيرِ حَقِّهِ لَم يَزَلِ اللّهُ مُعرِضاً عَنهُ، ماقِتاً لِأعمالِهِ التي يَعمَلُها مِن البِرِّ والخَيرِ، لا يُثبِتُها في حَسَناتِهِ حتّى يَتُوبَ ويَرُدَّ المالَ الذي أخَذَهُ إلى صاحِبِهِ.

1– The Prophet (S) said, ‘He who usurps the property of a believer without having right to it, Allah continues to abandon him, despising all the good and righteous deeds that he performs, not recording them among his good deeds until and unless he repents and returns the property that he seized to its rightful owner.’[Mustadrak al-Wasa’il, v. 17, p. 89, no. 20823]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن غَصَبَ رَجُلاً أرضاً ظُلما لَقِيَ اللّهَ تعالى وهُو علَيهِ غَضبانُ

2– The Prophet (S) said, ‘He who usurps someone’s land wrongfully will meet Allah [on the Day of Resurrection] wrathful towards him.’[Kanz al–’Ummal, no. 30366]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا يَحِلُّ لِامرِئٍ مُسلمٍ أن يَأخُذَ مالَ أخِيهِ بغَيرِ حَقِّهِ ؛ وذلكَ لِما حَرَّمَ اللّهُ عَزَّوجلَّ مالَ المُسلمِ علَى المُسلمِ.

3– The Prophet (S) said, ‘It is not permissible for a Muslim to seize the property of his fellow brother without right to it, and that is because Allah, Mighty and Exalted, has forbidden the property of a Muslim to another Muslim.’[Kanz al–’Ummal, no. 30343]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الحَجَرُ الغَصِيبُ فِي الدارِ رَهنٌ على خَرابِها. .

4– Imam Ali (a.s.) said, ‘One usurped stone in a house is a guarantee for its ruin.’[Nahjul Balaghah, Saying 240]

5ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) ـ لَمّا سُئلَ عَمَّن أخَذَ أرضا بِغَيرِ حَقِّها وبَنى فيها ـ: يُرفَعُ بِناؤهُ، وتُسَلَّمُ التُّربَةُ إلى صاحِبِها ؛ ليسَ لِعِرقِ ظالِمٍ حَقٌّ .

5– Imam al–Sadiq (a.s.) was once asked about one who has taken land without right to it and built upon it, to which he replied, ‘The building is to be destroyed and the land returned to its rightful owner. The entire lineage of a wrongdoer holds no right.’[Wasa’il al–Shi’ah, v. 17, p. 211, no. 1]

6ـ الإمامُ المهديُّ (عَلَيهِ الّسَلامُ): لا يَحِلُّ لِأحدٍ أن يَتَصَرَّفَ في مالِ غَيرِهِ بغَيرِ إذنِهِ. .

6– Imam al–Hadi (a.s.) said, ‘It is not permissible for anyone to use the property of another without his permission.’[Wasa’il al–Shi’ah, v. 17, p 311, no. 1, p 309, no. 4]

Usury

الرِّبا Usury

Warning Against Usury

التَّحذيرُ مِن الرِّبا

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ اللّهَ عزّوجلّ لَعَنَ آكِلَ الرِّبا ومُوكِلَهُ وكاتِبَهُ وشاهِدَيهِ

1– The Prophet (S) said, 'Verily Allah, Mighty and Exalted, curses the usurer, his agent, his scribe and his two witnesses.'[Amali al-Saduq, p. 346, no. 1]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أتَيتُ ليلةَ أُسرِيَ بِي على قَومٍ بُطونُهُم كالبيوتِ فيها الحَيّاتُ تُرى مِن خارجِ بُطونِهِم ، فقلتُ: مَن هؤلاءِ يا جَبرئيلُ ؟ قالَ: هؤلاءِ أكَلَةُ الرِّبا.

2– The Prophet (S) said, 'During my Night-Journey up to the heavens, I was taken to a people whose bellies were as large as houses and contained serpents that could be seen from outside their bellies. I asked, 'Who are these people, O Gabriel?' He replied, 'They are the usurers.'[Kanz al-'Ummal, no. 31857]

3ـ الإمامُ الباقرُ (عَلَيهِ السَّلامُ): أخبَثُ المَكاسِبِ ، كَسبُ الرِّبا

3– Imam al-Baqir (a.s.) said, 'The most despicable of profits is the profit earned from usury.'[al-Kafi, v. 5, p. 147, no. 12]

4ـ الإمامُ الصّادقُ (عَلَيهِ السَّلامُ): آكِلُ الرِّبا لا يَخرُجُ مِنَ الدنيا حتّى يَتَخَبَّطَهُ الشيطانُ

4– Imam al-Sadiq (a.s.) said, 'The usurer only leaves this world after Satan has thrown him to the ground in defeat.'[Tafsir al-'Ayyashi, v. 1, p. 152, no. 503]

5ـ الإمامُ الصّادقُ (عَلَيهِ السَّلامُ): دِرهَمٌ ربا أعظَمُ عِندَ اللّهِ عزّوجلّ مِن سَبعينَ زَنيةً كلّها بِذاتِ مَحرمٍ في بيتِ اللّهِ الحرامِ.

5– Imam al-Sadiq (a.s.) said, 'A dirham earned by usury is worse in the sight of Allah than seventy counts of incest in the Holy Sanctuary of Allah.'[Nur al-Thaqalayn, v. 1, p. 295, no. 1177]

The Wisdom Behind the Prohibition of Usury

حِكمَةُ تَحريمِ الرِّبا

6ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ لَمّا سَأَلَهُ هِشامُ بنُ الحَكَمِ عن عِلَّةِ تَحريمِ الرِّبا ـ: إنّهُ لَو كانَ الرِّبا حلالاً لَتَرَكَ الناسُ التِّجاراتِ وما يَحتاجونَ إلَيهِ فحَرَّمَ اللّهُ الرِّبا لتَفِرَّ الناسُ عنِ الحرامِ إلى التِّجاراتِ وإلى البَيعِ والشِّراءِ فَيَتَّصِلَ ذلكَ بَينَهُم في القَرضِ .

6– Imam al-Sadiq (a.s.), when asked by Hisham b. al-Hakam about the reason behind the prohibition of usury, replied, 'Were usury to be permissible, people would abandon their trading and other necessities, so Allah prohibited usury in order that man may flee from the unlawful [means of earning] to trade, and resort to buying and selling, and this in turn facilitates borrowing from each other.'[Bihar al-Anwar, v. 103, p. 119,no. 24]

7ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ لَمّا سُئلَ عن عِلَّةِ تحريمِ الرِّبا ـ: لئلاّ يَتَمانَعَ الناسُ المَعروفَ

7– When Imam al-Sadiq (a.s.) was asked the reason behind the prohibition of usury, he replied, 'So that people may not withhold common courtesy from each other.'[Bihar al-Anwar, v. 78, p. 201, no. 32]

That Which Leads One to Become Involved in Usury

ما يوجِبُ الارتِطامَ فِي الرِّبا

8ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَعاشِرَ الناسِ ، الفِقهَ ثُمَّ المَتجَرَ ، واللّهِ لَلرِّبا في هذِهِ الأُمَّةِ أخفى من دَبيبِ النَّملِ عَلى الصَّفا.

8– Imam Ali (a.s.) said, 'Engage yourself firstly in communal relations with people, then the law, and subsequently trading, for by Allah, usury creeps into this community more discreetly than an ant creeps onto a rock.'[Bihar al-Anwar, v. 103, p. 117, no. 16]

9ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَنِ اتَّجَرَ بغَيرِ فِقهٍ فَقَدِ ارتَطَمَ في الرِّبا

9– Imam Ali (a.s.) said, 'Whoever trades without knowledge of legal rulings gets involved in usury.'[Nahjul Balaghah, Saying 447]

The Usurer Who Justifies Himself Must be Fought

آكِلُ الرِّبا مُستَحِلاًّ مُحارِبٌ

ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ لَمّا بلَغهُ أنّ رَجلاً كانَ يَأكُلُ الرِّبا ويُسَمّيهِ اللِّباءَ ـ: لئن أمكَنَنِي اللّهُ عزّوجلّ (مِنهُ)10 لَأضرِبَنَّ عُنُقَهُ.

10– Imam al-Sadiq (a.s.) was once informed of a man who was extorting usury and calling it liba' instead of riba (usury) to justify his actions, with regards to whom Imam said, 'If Allah gave me the power to, I would have him beheaded.'[al-Kafi, v. 5, p. 147, no. 11]

Veneration

Veneration التَعظيمُ

Veneration of Rulers

تَعظيمُ الأُمَراءِ

ـ رسول اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن مَدَحَ سُلطاناً جائراً وتَخَفَّفَ وتَضَعضَعَ لَهُ طَمَعاً فيهِ كانَ قَرينَهُ إلَى النّارِ1

1– The Prophet (S) said, 'Do not stand up [for others] like the foreigners stand up for each other.' [Bihar al-Anwar, v. 16, p. 240]

ـ رسول اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن أحَبَّ أن يَمثُلَ لَهُ الرِّجالُ فَلْيَتَبَوَّأْ مَقعَدَهُ في النّارِ2

2– The Prophet (S) said, 'Whoever likes people to stand up for him should take a seat for himself in the Fire.' [Bihar al-Anwar, v. 16, p. 240]

ـ بحار الأنوار عن أبي ذَرٍّ رحمه الله: رَأيتُ سَلمانَ وبِلالاً يُقبِلانِ إلَى النَّبِيِّ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) إذ انكَبَّ سَلمانُ3 عَلى قَدَمِ رَسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) يُقَبِّلُها ، فزَجَرَهُ النّبِيُّ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) عَن ذلكَ ، ثُمّ قالَ لَهُ: يا سَلمانُ ، لا تَصنَعْ بي ما تَصنَعُ الأعاجِمُ بِمُلوكِها ، أنا عَبدٌ مِن عَبيدِ اللّهِ آكُلُ مِمّا يَأكُلُ العَبدُ ، وأقعُدُ كَما يَقعُدُ العَبدُ.

3– Abu Dharr [may Allah have mercy on him] narrated, ‘I saw Salman and Bilal approaching the Prophet (S) when Salman threw himself at the Prophet (S)’s feet, kissing them. So the Prophet (S) stopped him from doing that, and said to him, ‘O Salman, do not do unto me as the foreigners do with their kings – I am a servant from among the servants of Allah, eating what a servant eats and sitting how a servant sits.’ [Bihar al-Anwar, v. 76, p. 63, no. 3]

4ـ نهجُ البلاغة: قالَ [أميرُ المُؤمنينَ] (عَلَيهِ السّلامُ) وقَد لَقِيَهُ عندَ مَسيرِهِ إلَى الشّامِ دَهاقينُ الأنبارِ فَتَرَجَّلوا لَهُ وَاشتَدُّوا بَينَ يَدَيهِ ، فقالَ: ما هذا الّذي صَنَعتُموهُ ؟ فَقالوا: خُلقٌ مِنّا نُعَظِّمُ بِهِ أُمَراءَنا ، فقالَ: وَاللّهِ ما يَنتَفِعُ بِهذا أُمَراؤكُم ! وإنَّكُم لَتَشقُّونَ عَلى أنفُسِكُم في دُنياكُم ، وتَشقَونَ بِهِ في آخِرَتِكُم ، وما أخسَرَ المَشَقَّةَ وَراءَها العِقابُ ، وأربَحَ الدَّعَةَ مَعَها الأمانُ مِنَ النّارِ!

4– Imam Ali (a.s.) was proceeding towards Syria, when the peasants of al-Anbar upon seeing him, dismounted from their mounts and started running towards him. He enquired, ‘What is this you are doing’ to which they replied, ‘This is the way we respect our leaders.’ So he said, ‘By Allah, this does not benefit your leaders in any way, whilst you are belabouring yourself in this world and earning misery for yourselves in the Hereafter. How wasteful is the labour in whose wake lies chastisement, and how profitable the composure which brings safety from the Fire!’ [Nahjul Balaghah, Saying 37]

The Extent of Veneration Recommended

ما يَنبَغي مِنَ التَّعظيمِ

5ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ مِن تَعظيمِ جَلالِ اللّهِ عزَّوجلَّ كَرامَةَ ذي الشَّيبَةِ ، وحامِلِ القُرآنِ ، والإمامِ العادِلِ.

5– The Prophet (S) said, ‘Verily venerating Allah’s Exaltedness involves honouring the old, the bearer of the Qur’ an and the just Imam.’ [Kanz al-’Ummal, no. 25507]

6ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ لَمّا سُئلَ عَنِ القِيامِ تَعظيما لِلرَّجُلِ ـ: مَكروهٌ إلّا لِرَجُلٍ في الدّينِ ..

6– Imam al-Sadiq (a.s.) when asked about standing in veneration of someone, replied, ‘It is an abominable act, except when standing for a man of religion.’ [al-Mahasin, v. 1, p. 364, no. 786]

7ـ الإمامُ الكاظمُ (عَلَيهِ السّلامُ): عَظِّمِ العالِمَ لِعِلمِهِ ودَعْ مُنازَعَتَهُ ، وصَغِّرِ الجاهِلَ لِجَهلِهِ ولا تَطرُدْهُ ، ولكِن قَرِّبْهُ وعَلِّمْهُ .

7– Imam al-Kazim (a.s.) said, ‘Venerate the scholar for his knowledge and abandon argumentation with him. Depreciate the ignorant man for his ignorance but do not drive him away. Rather draw him near and teach him.’ [Tuhaf al-’Uqul, no. 394]

The Verdict

The Verdict1 الفَتوى

Those Who Give Verdicts of Their Own Opinion to People

مَن أفتَى النّاسَ بِرَأيِهِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أجرَؤكُم علَى الفَتوى أجرَؤكُم علَى النارِ

1– The Prophet (S) said, ‘The most audacious from among you at giving verdicts will be the most hasty from among you to enter the Hellfire.’[Bihar al-Anwar, v. 2, p. 123, no. 48]

2ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): لو كنّا نُفتِي الناسَ بِرَأينا وهَوانا لَكُنّا مِن الهالِكِينَ، ولَكُنّا نُفتِيهِم بآثارٍ مِن رسولِ اللّه (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) وأُصولِ عِلمٍ عِندَنا، نَتَوارَثُها كابِراً عن كابِرٍ ....

2– Imam al-Baqir (a.s.) said, ‘If we were to give verdicts to people according to our opinions and whims, we would be among those who perish. And, we would be giving them verdicts based on mere reports handed down from the Prophet (S) when we have the very principles of knowledge, which we have inherited from our forefathers...’[Bihar al-Anwar, v. 2, p. 172, no. 3]

3ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مَن أفتَى النّاسَ بِرَأيِهِ فَقَد دانَ بِما لا يَعلَمُ، ومَن دانَ بِما لا يَعلَمُ فَقَد ضادَّ اللّهَ حَيثُ أحَلَّ وَحَرَّمَ فِيما لايَعلَمُ.

3– Imam al-Sadiq (a.s.) said, ‘Whoever gives a verdict to people from their opinion submits to that which they have no knowledge of, and whoever submits to that which he does not have knowledge of is opposing Allah as he permits and prohibits what he does not have knowledge of.’[Bihar al-Anwar, v. 2, p. 299, no. 25]

4ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): أُهرُبْ مِن الفُتيا هَرَبَكَ مِنَ الأسَدِ، ولاتَجعَلْ رَقَبَتَكَ للناسِ جِسراً

4– Imam al-Sadiq (a.s.) said, ‘Flee from a verdict the way you would flee from a lion, and do not let your neck be a bridge for others.’[Bihar al-Anwar, v. 2, p. 260]

The Permissibility for a Scholar to Issue a Verdict

جَوازُ الإفتاءِ لِلعالِمِ

5ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ فيما كَتَبَ إلى قُثَمَ بنِ العبّاس ـ: وَاجلِسْ لَهُمُ العَصرَين، فَأفتِ المُستَفتيَ، وعَلِّمِ الجاهِلَ، وذاكِرِ العالِمَ.

5– Imam Ali (a.s.), in what he wrote to Qutham b. ‘Abbas said, ‘Sit for them in the afternoon, and give verdicts to the questioner, teach the ignorant, and remind the knowledgeable.’[Mustadrak al-Wasa’il, v. 17, p. 315, no. 21453]

6ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ) ـ لأبانَ بنِ تَغلِبَ ـ: اِجلِسْ في مَجلِسِ المَدينةِ وأفتِ الناسَ ؛ فإنّي أُحِبُّ أن يُرى في شِيعَتي مِثلُكَ.

6– Imam al-Baqir (a.s.), speaking to Aban b. Taghlib said, ‘Sit in the mosque of Madina and give verdicts to the people, for I love to see the likes of you among my followers.’[Mustadrak al-Wasa’il, v. 17, p. 315, no. 21452]

1. The word ‘fatwa’ in Arabic specifically denotes a legal verdict or juristic edict (ed.)

Visiting

Visiting الزِيارَة

Enjoinment of Visiting Each Other for the Pleasure of Allah

الحَثُّ عَلَى التَّزاوُرِ فِي اللّهِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن زارَ أخاهُ المؤمنَ إلى مَنزِلِهِ لا حاجَةً مِنهُ إلَيهِ كُتِبَ مِن زُوّارِ اللّهِ ، وكانَ حَقيقاً على اللّهِ أن يُكرِمَ زائرَهُ.

1– The Prophet (S) said, 'He who goes to visit his brother in faith at his home, without any motive on his part, is recorded as having visited Allah, and Allah honours His guest by His own right.'[Bihar al-Anwar, v. 77, p. 192, no. 11]

2ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): زُورُوا في اللّهِ وجالِسُوا في اللّهِ ، وأعطُوا في اللّهِ وامنَعُوا فِي اللّهِ ، زايِلُوا أعداءَ اللّهِ وواصِلُوا أولياءَ اللّهِ.

2– Imam Ali (a.s.) said, 'Visit each other for the sake of Allah, sit in each other's company for the sake of Allah, give for the sake of Allah and deny for the sake of Allah, keep away from the enemies of Allah and maintain relations with the friends of Allah.'[Ghurar al-Hikam, nos. 5392-5393]

3ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): تَزاوَرُوا في بيوتِكُم فإنّ ذلكَ حَياةٌ لِأمرِنا ، رَحِمَ اللّهُ عَبدا أحيا أمرَنا.

3– Imam al-Baqir (a.s.) said, 'Pay visits to each other in your homes for verily that is a reinforcement of our teachings, and Allah has mercy on a servant who reinforces our teachings.'[Bihar al-Anwar, v. 2, p. 144, no. 6]

4ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مَن زارَ أخاهُ في اللّهِ وللّهِ ، جاءَ يَومَ القِيامَةِ يَخطِرُ بَينَ قُباطِيّ مِن نُورٍ لا يَمُرُّ بِشيءٍ إلّا أضاءَ لَهُ.

4– Imam al-Sadiq (a.s.) said, 'He who visits his brother for the sake of Allah and for His pleasure will be raised on the Day of Resurrection walking straddled by two cloths of light, and illuminating thereby anything that he passes.'[Bihar al-Anwar, v. 74, p. 347, no. 8]

5ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): تَزاوَرُوا فإنّ في زِيارَتِكُم إحْياءً لِقُلوبِكُم ، وذِكرا لأحادِيثِنا ، وأحادِيثُنا تُعَطِّفُ بعضَكُم عَلى بعضٍ ، فإن أخَذتُم بها رَشَدتُم ونَجَوتُم ، وإن تَرَكتُمُوها ضَلَلتُم وهَلَكتُم ، فَخُذُوا بها وأنا بِنَجاتِكُم زَعِيمٌ .

5– Imam al-Sadiq (a.s.) said, 'Visit each other for verily your visits revive your own hearts and act as a reminder of our traditions, and our traditions in turn awaken affection in you towards each other. If you adopt our traditions you shall be rightly guided and shall attain salvation, and if you abandon them you will stray and perish, so do adopt them and I will guarantee your salvation.'[al-Kafi, v. 5, p. 186, no. 2]

6ـ . ـ الإمامُ الكاظمُ (عَلَيهِ الّسَلامُ): لَيسَ شيءٌ أنكى لِإبلِيسَ وجُنودِهِ مِن زِيارَةِ الإخوانِ في اللّهِ بعضِهِم لِبعضٍ.

6– Imam al-Kazim (a.s.) said, 'Nothing is more hurtful to Iblis [Satan] and his army than brothers in faith visiting each other for the sake of Allah.'[al-Kafi, p. 188, no. 7]

The Benefits of Meeting Fellow Brothers

ثَمَراتُ لِقاءِ الإخوانِ

7ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الزِّيارَةُ تُنبِتُ المَوَدَّة

7– The Prophet (S) said, 'Visiting [each other] makes love grow [between you].'[Bihar al-Anwar, v. 74, p. 355, no. 36]

8ـ الإمامُ الجوادُ (عَلَيهِ السَّلامُ): مُلاقاةُ الإخوانِ نُشْرَةٌ وتَلقيحُ العَقلِ ، وإن كانَ نَزْرا قَليلاً

8– Imam al-Jawad (a.s.) said, 'Meeting fellow brothers, even very briefly, causes the mind to broaden and develop.'[Bihar al-Anwar, p. 353, no. 26]

The Etiquette of Visiting

أدَبُ الزِّيارَةِ

9ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): زُرْ غِبّاً تَزدَدْ حُبّاً

9– The Prophet (S) said, 'Visit people at regularly-spaced intervals for that will increase love [between you].'[Bihar al-Anwar, p. 355, no. 36]

10ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ) ـ مِن وَصِيَّتِهِ لابنِهِ الحسينِ (عَلَيهِ السَّلامُ) ـ: كَثرَةُ الزِّيارةِ تُورِثُ المَلالَة

10– Imam Ali (a.s.) in his will to his son Imam al-Husayn (a.s.), said, 'Visiting too often brings about boredom.'[Bihar al-Anwar, v. 77, p. 237, no. 1]

11ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): إذا وَثِقتَ بِمَوَدَّةِ أخِيكَ، فلا تُبالِ مَتى لَقِيتَهُ ولَقِيَكَ . .

11– Imam Ali (a.s.) said, 'When you are assured of your brother's love for you, then do not worry about

when you will meet each other.’[Ghurar al-Hikam, no. 4087]

Vitality

Vitality العافِيَةُ

Vitality

قِيمَةُ العافِيَةِ

ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): العافِيَةُ أهنى النِّعَمِ1

1– Imam Ali (a.s.) said, ‘Vitality is the most beneficial of bounties.’ [Ghurar al-Hikam, no. 973]

ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): لا لِباسَ أجمَلُ مِنَ العافِيَةِ2

2– Imam Ali (a.s.) said, ‘There is no garment more beautiful than vitality.’ [al-Tawhid, v. 74, no. 27]

ـ الإمامُ عليٌ (عَلَيهِ الّسَلامُ): بِالعافِيَةِ تُوجَدُ لَذَّةُ الحَياةِ3

3– Imam Ali (a.s.) said, ‘Joie-de-vivre [i.e. the pleasure of living] is to be found through vitality.’ [Ghurar al-Hikam, no. 4207]

ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): العافِيَةُ نِعمَةٌ خَفِيَّةٌ ، إذا وُجِدَت نُسِيَت ، وإذا فُقِدَت ذُكِرَت4

4– Imam al-Sadiq (a.s.) said, ‘Vitality is a subtle bounty – when present it is forgotten, and when lost it is remembered.’ [al-Faqih, v. 4, p. 406, no. 5878]

That Which Engenders Vitality

ما يورِثُ العافِيَةَ

5ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن صَلّى عَلَيَّ مَرَّةً فَتَحَ اللّهُ عَلَيهِ باباً مِنَ العافِيَةِ . .

5– The Prophet (S) said, ‘He who sends peace and blessings on me once, Allah opens for me a door of vitality.’ [Jami’a al-Akhbar, p. 152, no. 344]

6ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): العافِيَةُ عَشرَةُ أجزاءٍ ، تِسعَةٌ مِنها في الصَّمتِ إلّا بِذِكرِ اللّهِ ، وواحِدٌ في تَركِ مُجالَسَةِ السُّفَهاءِ .

6– Imam Ali (a.s.) said, ‘Vitality has ten parts, nine of which lie in silence except for the remembrance of Allah, and one part of which lies in abandoning the company of fools.’ [Tuhaf al-’Uqul, no. 89]

7ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): مَنسَرَّهُ طولُ العافِيَةِ فَلْيَتَّقِ اللّهَ

7– Imam al-Sadiq (a.s.) said, ‘He who would like extensive vitality should rely on Allah.’ [Bihar al-Anwar, v. 72, p. 232, no. 2]

Enjoinment of Seeking Vitality From Allah

الحَثُّ عَلى طَلَبِ العافِيَةِ مِنَ اللّهِ

8ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ لَمّا سَمِعَ رَجُلاً يَسألُ اللّهَ الصَّبرَ ـ: سَألتَ اللّهَ البَلاءَ ، فَاسألْهُ المُعافاةَ

8– The Prophet (S), when he heard a man ask Allah for patience, said, ‘You have asked Allah to be tried, so now ask Him for vitality.’ [Kanz al-’Ummal, no. 4935, 3272]

9ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ما سُئِلَ اللّهُ شَيئاً أحَبَّ إلَيهِ مِن أن يُسألَ العافِيَةَ

9– The Prophet (S) said, ‘Allah is not asked anything more beloved to Him than to be asked for vitality.’ [Kanz al-’Ummal, nos. 3130-3153]

10ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): سَلُوا اللّهَ المُعافاةَ؛ فإنَّهُ لَم يُؤتَ أحَدٌ بَعدَ اليَقينِ خَيراً مِنَ المُعافاةِ

10– The Prophet (S) said, ‘Ask Allah for vitality, for verily after conviction no one is given anything better than vitality.’ [Sunan Ibn Maaja, no. 3849]

11- الدعوات: رُويَ أنَّ النَّبيَّ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) دَخلَ عَلى مَريضٍ ، قالَ: ما شأنُكَ؟ قالَ: صَلَّيتَ بِنا صلاةَ المَغربِ فقرأتَ القارِعَةَ ، فقلتُ: اللّهمَّ إن كانَ لي عندَكَ ذَنبٌ تريدُ أن تُعذّبني بهِ في الآخِرَةِ فَعَجّلْ ذلكَ في الدُّنيا؛ فَصرتُ كَما ترى! فقال (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): بِئسَما قُلتَ ، ألا قُلتَ، رَبَّنا آتِنا في الدّنيا حَسَنَةً وفي الآخِرَةِ حَسَنَةً وقِنا عَذابَ النّارِ ؟! فَدَعا لَهُ حَتّى أفاقَ.

11– A man once heard the Prophet (S) reciting the chapter [of the Qur' an] entitled al-Qari'aah (The Catastrophe) in his evening prayer, as a result of which he supplicated to be punished for his sins in this world and fell ill as a result. The Prophet (S) said to him, 'You spoke badly indeed when you should have said, 'Our Lord, grant us good in this world and good in the Hereafter and protect us from the punishment of the Fire!' and he supplicated for him until he got up again.' [al-Da'aawat, p. 114, no. 261]

12- الإمامُ زينَ العابدينُ (عَلَيهِ الّسَلامُ) ـ لَمّا ضَرَبَ عَلى كَتِفِ رَجُلٍ يَطوفُ بِالكَعبَةِ ويَقولُ: اللّهُمَّ إنّي أسألُكَ الصَّبرَ ـ: سَألتَ البَلاءَ ! قُل: اللّهُمَّ إنّي أسألُكَ العافِيَةَ ، والشُّكرَ عَلَى العافِيَةِ .

12– Imam Zayn al-Abidin (a.s.) bumped into the shoulder of a man circumambulating the ka'aba saying, 'O Allah verily I ask You for patience', upon which the Imam said, 'You have asked to be tried! Say instead O Allah verily I ask You for vitality, and for the ability to thank You for my vitality.' [al-Da'aawat, p. 114, no. 262]

Supplications To Ask for Vitality

دُعاءٌ في طَلَبِ العافِيَةِ

13- الإمامُ الكاظمُ (عَلَيهِ الّسَلامُ): اللّهُمَّ إنّي أسألُكَ العافِيَةَ ، وأسألُكَ جَميلَ العافِيَةِ ، وأسألُكَ شُكرَ العافِيَةِ ، وأسألُكَ شُكرَ شُكرِ العافِيَةِ .

13– Imam al-Kazim (a.s.) said, 'O Allah verily I ask You for vitality, and I ask You for gracious vitality, and I ask You for the ability to thank You for vitality, and I ask You for thankfulness for having granted me the ability to thank You for vitality.' [al-Da'aawat, p. 84, no. 211]

Allah's Protégés

الضَّنائِنُ

14- الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): إنَّ للّهِ عزَّوجلَّ ضَنائنَ يَضنُّ بِهِم عَنِ البَلاءِ ، فيُحييهِم في عافِيَةٍ ، ويَرزُقُهُم في عافِيَةٍ

ويُميتُهُم في عافِيَةٍ ، ويَبعَثُهُم في عافِيَةٍ ، ويُسكِنُهُمُ الجَنَّةَ في عافِيَةٍ .،

14– Imam al-Baqir (a.s.) said, ‘Verily Allah, Mighty and Exalted, has certain protégés whom He tenaciously guards against tribulation, such that He gives them life through vitality, sustains them with vitality, causes them to die in vitality, resurrects them again in vitality, and makes them dwell in Paradise in vitality.’ [al-Kafi, v. 2, p. 462, no. 1]

The Voice

The Voice الصَّوت

Prohibition of Raising One’s Voice

النَهي عَن رَفعِ الأصوَاتِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّ اللّهَ يُحِبُّ الصَّوتَ الخَفيضَ، ويُبغِضُ الصَّوتَ الرَّفيعَ

1– The Prophet (S) said, ‘Verily Allah loves the low voice and despises the raised voice.’[Munyat al-Murid, p. 213]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ في وصيّتِهِ لأبي ذَرٍّ ـ: يا أباذَرٍّ، اخفِضْ صَوتَكَ عِند الجَنائزِ، وعِندَ القِتالِ، وعِندَ القرآنِ.

2– The Prophet (S) said in his advice to Abu Dharr, ‘O Abu Dharr, lower your voice at funerals, during a battle, and when the Qur’an is being recited.’[Bihar al-Anwar, v. 77, p. 82]

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ثلاثٌ فيهِنَّ المُروءَةُ: غَضُّ الطَّرفِ، وغَضُّ الصَّوتِ، ومَشيُ القَصدِ

3– Imam Ali (a.s.) said, ‘Three actions are considered to be gallant: lowering one’s gaze, lowering one’s voice and walking with deliberation.’[Ghurar al-Hikam, no. 4660]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): خَفضُ الصَّوتِ، وغَضُّ البَصَرِ، ومَشيُ القَصدِ، مِن أمارَةِ الإيمانِ وحُسنِ التَّدَيُّنِ

4– Imam Ali (a.s.) said, ‘Lowering one’s voice, lowering one’s gaze, and walking with deliberation are among the marks of one’s faith and the integrity of one’s devoutness.’[Ghurar al-Hikam, no. 5073]

War

War الحَرب

War

الحَربِ

1- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : رُبَّ حَربٍ أعْوَدُ مِن سِلْم.

1– Imam Ali (a.s.) said, ‘Many a war is more profitable than peace.’[Ghurar al-Hikam, no. 5320]

2- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الخُلفُ مَثارُ الحُروبِ ..

2– Imam Ali (a.s.) said, ‘Diversity is the instigator of wars.’[Ghurar al-Hikam, no. 705]

3- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : اللَّجاجُ مَثارُ الحُروبِ ..

3– Imam Ali (a.s.) said, ‘Obstinacy is the instigator of wars.’[Ghurar al-Hikam, no. 406]

4- الإمامُ الحسينُ (عَلَيهِ الّسَلامُ) : ألا إنَّ الحَربَ شَرُّها ذَريعٌ ، وطَعْمُها فَظيعٌ ، فمَن أخَذَ لَها أُهْبَتَها ، واسْتَعدَّ لَها عُدَّتَها ، ولَم يألَمْ كُلومَها قَبلَ حُلولِها ، فذاكَ صاحِبُها ، ومَن عاجَلَها قَبلَ أوانِ فُرْصَتِها ، واسْتِبْصارِ سَعيهِ فيها ، فذاكَ قَمِنٌ ألاّ يَنْفَعَ قَومَهُ ، وأنْ يُهْلِكَ نَفْسَهُ .

4– Imam al-Husayn (a.s.) said, ‘Know that the evil of war is swift, and its taste is bitter. Therefore, he who prepares for it, and sees to its requirements, and does not suffer its wounds before its onset, he is its master; but he who plunges into it before its proper time and before gaining insight into his own effort therein, he is fit not to benefit his people and to ruin himself.’[Sharh Nahjul Balaghah li Ibn Abi al-Hadid, v. 3, p. 186]

Surprising the Enemy

مُباغَتَةُ العَدُوِّ

5: ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : ألا وإنّي قد دَعَوتُكُم إلى قِتالِ هؤلاءِ القَومِ لَيلاً ونَهاراً ، وسِرّاً وإعْلاناً ، وقُلتُ لَكُمُ اغْزوهُم قَبلَ أنْ يَغْزوكُم ، فواللّهِ ما غُزِيَ قَومٌ قَطُّ في عُقْرِ دارِهِم إلّا ذَلّوا.

5– Imam Ali (a.s.) said, 'Indeed I have called you to fight those people day and night both secretly and openly, and I have told you: 'Attack them before they attack you', for by Allah no sooner are any people attacked in the midst of their abodes than they are disgraced.'[Nahjul Balaghah, Sermon 27]

That Which Must be Observed Before the War

ما يَلزمُ رِعايَتُهُ قَبلَ الحَربِ

6: ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : تَألَّفوا النّاسَ ، وتَأنَّوهُم ، ولا تُغيروا علَيهِم حتّى تَدْعُوهُم ، فمَا على الأرضِ مِن أهلِ بَيتِ مَدَرٍ ولا وَبَرٍ إلّا تَأتوني بِهِم مسلِمينَ أحَبُّ إلَيَّ مِن أنْ تَأتوني بنِسائِهِم وأوْلادِهِم وتَقْتُلوا رِجالَهُم .

6– The Prophet (S) said, 'Befriend people, give them time, and do not raid them unless you first call them [to Islam]. For you to call all the people of the earth, those who live in houses and those who live in tents, to Islam is dearer to me than for you to bring me their womenfolk and children [as captives], and to kill their men.'[Kanz al–'Ummal, no. 11300]

7: ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ في صِفّينَ ـ : فواللّهِ ما دَفَعْتُ الحَربَ يَوماً إلّا وأنا أطْمَعُ أنْ تَلْحَقَ بي طائفَةٌ فتَهْتَدي بِي، وتَعْشُو إلى ضَوْئي، وذلكَ أحَبُّ إلَيَّ مِن أنْ أقْتُلَها عَلى ضَلالِها.

7– Imam Ali (a.s.) said at Siffin, 'By Allah I did not postpone the war even for one day unless if I hoped a group of people would join me to be guided by me and repose in my light, and I love that more than killing them for their [choosing to remain in] error.'[Nahjul Balaghah, Sermon 55]

The Troops at the Forefront of the Army

مُقَدَّمَةُ الجَيشِ

8، ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ في وصيَّتِهِ لزيادِ بنِالنَّضرِ ـ : اعْلَمْ أنَّ مُقَدِّمَةَ القَومِ عُيونُهُم ،وعُيونَ المُقَدِّمَةِ طَلائعُهُم فإذا أنتَ خَرَجْتَ مِن بِلادِكَ ودَنَوْتَ مِن عَدُوِّكَ فلا تَسْأمْ مِن تَوجيهِ الطَّلائعِ في كُلِّ ناحيةٍ وفي بَعضِ الشِّعابِ والشَّجَرِ والخَمَرِ وفي كُلِّ جانبٍ ؛ حتّى لا يُغيرَكُم عَدُوُّكُم ، ويكونَ لَكُم كَمينٌ.

8– Imam Ali (a.s.), in his advice to Ziyad b. al–Nazr, said, ‘Know that the forefront of the people are their eyes, and that the eyes of the forefront troops are their vanguards; so when you leave your land and approach your enemy do not hesitate to send the vanguards to every side and to some mountain passes, woods, hiding places and every side, lest your enemy attack and lie in ambush for you.’[Tuhaf al–’Uqul, no. 191]

Military Instructions

تَعليمَاتٌ عَسكَرِيَّةٌ

9ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : لا يُقتَلُ الرُّسُلُ ولا الرُّهُنُ

9– The Prophet (S) said, ‘Messengers and negotiators must not be killed.’[Qurb al–Isnad, p. 131, no. 456]

10ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : فَقدّموا الدّارِعَ،وأخِّروا الحاسِرَ، وعَضُّوا على الأضْراسِ؛ فإنَّهُ أنْبى للسُّيوفِ عنِ الهامِ ، والْتَوُوا في أطْرافِ الرِّماحِ؛ فإنَّهُ أمْوَرُ للأسِنَّةِ ، وغُضُّوا الأبْصارَ؛ فإنَّهُ أرْبَطُ للجَأشِ وأسْكَنُ للقُلوبِ ، وأمِيتوا الأصْواتَ ؛ فإنَّهُ أطْرَدُ للفَشَلِ .

10– Imam Ali (a.s.) said, ‘Put the armoured man forward and keep the unarmoured one behind. Grit your teeth because this will make the swords skip off the skull, and dodge on the sides of the spears for it changes the direction of their blades. Close the eyes because it strengthens the spirit and gives peace to the heart. Kill the voices because this will keep off spiritlessness.’[Nahjul Balaghah, Sermon 124]

11ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : لا تُقاتِلوهُم حتّى يَبْدَؤوكُم، فإنَّكُم بحَمدِ اللّهِ على حُجَّةٍ، وتَرْكُكُم إيّاهُم حتّى يَبْدَؤوكُم حُجَّةٌ أُخْرى لَكُم علَيهِم ، فإذا كانَتِ الهَزيمَةُ بإذْنِ اللّهِ فلا تَقْتُلوا مُدْبِرا ، ولا تُصيبوا مُعْوِرا، ولا تُجْهِزواعلى جَريحٍ ، ولا تَهيجوا النِّساءَ بأذىً.

11– Imam Ali (a.s.) said, ‘Do not fight them unless they initiate the fighting, because, by the grace of Allah, you are in the right, and to leave them until they begin the fighting will be another proof for your side’s right against them. If, by the will of Allah, the enemy is defeated, then do not kill the one who runs away nor strike a helpless person nor finish off the wounded nor inflict harm on women.’[Nahjul

Balaghah, Letter 14]

12ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : نَهى رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) أنْ يُلْقى السّمُّ في بِلادِ المُشرِكينَ

12- Imam Ali (a.s.) said, 'The Prophet (S) prohibited poisoning the land of the polytheists.'[al-Kafi, v. 5, p. 28, no. 2]

13ـ الإمامُ زينُ العابدينَ (عَلَيهِ الّسَلامُ) : إنْ أخَذْتَ الأسيرَ فعَجَزَ عنِ المَشْيِ ولَم يَكُنْ مَعكَ مَحْمِلٌ فأرْسِلْهُ ولا تَقْتُلْهُ؛ فإنّكَ لا تَدري ما حُكْمُ الإمامِ فيهِ.

13- Imam Zayn al-Abidin (a.s.) said, 'If you take a captive who then cannot walk further, nor have you a carriage for him, then set him free and do not kill him, for you do not know what would be the Imam's ruling about him.'['Allal al-Sharai'a, p. 565, no. 2]

Prohibition of Running Away from the Battle

النَّهيُ عَنِ الفِرارِ مِنَ الحَربِ

15ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ لأصْحابِهِ في حَربِ صِفّينَ ـ : عاوِدُوا الكَرَّ ، واسْتَحْيوا مِن الفَرِّ ؛ فإنَّهُ عارٌ في الأعْقابِ ، ونارٌ يَومَ الحِسابِ ، وطِيبوا عَن أنفُسِكُم نَفْسا ، وامْشُوا إلى المَوتِ مَشْياً سُجُحاً .

15- Imam Ali (a.s.) said to his companions in the battle of Siffin, 'Repeat the attack and be ashamed of running away, for it is a disgrace that remains throughout the generations as a burden on their necks and is a fire on the Day of Reckoning. Therefore, sacrifice your souls for other souls and cheerfully walk to death.'[Nahj al-Sa'ada, v. 2, p. 232]

16ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : مَن فَرَّ مِن رجُلَينِ في القِتالِ مِن الزَّحفِ فَقَد فَرَّ ، ومَن فَرَّ مِن ثَلاثَةٍ في القِتالِ مِن الزَّحفِ فلَم يَفِرَّ .

16- Imam al-Sadiq (a.s.) said, 'He who runs away from the battle when faced with two men from the enemy is a deserter indeed, but if he runs away from facing combat with three men, then he is not a deserter.'[al-Kafi, v. 5, p. 34, no. 1]

17ـ الإمامُ الرِّضا (عَلَيهِ الّسَلامُ) : حَرّمَ اللّهُ الفِرارَ مِنالزَّحْفِ ؛ لِما فيهِ مِن الوَهْنِ فيالدِّينِ ، والاسْتِخْفافِ بالرُّسُلِ والأئمّةِ العادِلةِ ^.

17- Imam Ar-Ridha' (a.s.) said, 'Allah has prohibited running away from the midst of a battle because of what it does in weakening one's religion and degrading the messengers and the just Imams (a.s.).'['Uyun Akhbar ar-Ridha, v. 2, p. 92, no. 1]

Employing Different Weapons in War

استخدامُ مختلَفِ الأسلحةِ في الحربِ

18- حفصُ بنُ غِياثٍ : سألتُ أبا عبدِ اللّه (عَلَيهِ السّلامُ) عَن مَدينةٍ مِنمَدائنِ أهلِ الحَربِ : هَل يَجوز أنْ يُرْسَلَ علَيهِمُ الماءُ ، وتُحْرَقَ بالنّارِ ، أو تُرمى بالَمجانيقِ حتّى يُقْتَلوا ، وفيهِمُ النِّساءُ والصِّبْيانُ والشَّيخُ الكبيرُ والأُسارى مِن المسلِمينَ والتُّجّارُ ؟ فقالَ : يُفْعَلُ ذلكَ بهِم ، ولا يُمْسَكُ عنهُم لهؤلاءِ ، ولا دِيَةَ علَيهِم للمسلِمينَ ولا كَفّارَةَ .

18- Hafs b. Ghiyath narrated: 'I asked Abu 'Abdillah [al-Sadiq] (a.s.) about one of the cities of the enemies in war, and whether it was permissible to inundate it with water, burn it with fire, or shoot it with mangonels until they are killed, while there are among them the women, children, old men, and the Muslim captives and merchants?' He replied, 'That can be done to them, and they are not to be left from being attacked only because of the presence of these [among them], and the Muslims are neither liable for blood-money nor expiation.'[al-Kafi, v. 5, p. 28, no. 6]

The Naval Force

القوّةُ البحريّةُ

19- رسولُ اللّه (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ شُهَداءَ البحرِ أفْضَلُ عندَ اللّه مِن شُهَداءِ البَرّ.

19- The Prophet (S) said, 'Truly the martyrs of the sea are more meritorious with Allah than the martyrs of the land.'[Kanz al-'Ummal, no. 11108]

The Fighting of Women

حَربُ النِّساءِ

20- الإمامُ الباقرُ أو الإمامُ الصّادقُ (عَلَيهِمَا السّلامُ): إنّ رسولَ اللّه (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) خَرَجَ بالنِّساءِ في الحَرْبِ حتّى يُداوِينَ الجَرْحى.

20– Imam al–Baqir (a.s.) or Imam al–Sadiq (a.s.) narrated, 'The Prophet (S) took the women to war in order for them to treat the wounded, but he did not distribute the spoils of war among them but gave them some free gifts instead.'[al–Kafi, v. 5, p. 45, no. 8]

Wasting

Wasting الإسراف

Wasting

الإسرافِ

1 ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): وَيحَ المُسرِفِ ، ما أبعَدَهُ عن صَلاحِ نفسِهِ واستِدراكِ أمرِهِ!

1– Imam Ali (a.s.) said, 'Woe betide the wasteful person, how far he is from self–improvement and from redressing his situation.'[Ghurar al–Hikam, no. 10092]

2 ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): السَّرَفُ مَثواةٌ ، والقَصدُ مَثراةٌ.

2– Imam Ali (a.s.) said, 'Wasting leads to stagnation [of wealth] whereas thriftiness causes it to thrive.'[Bihar al–Anwar, v. 72, p. 192, no. 9]

3 ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إعطاءُ المالِ في غَيرِ حَقِّهِ تَبذيرٌ وإسرافٌ. .

3– Imam Ali (a.s.) said, 'The giving of wealth to an undeserving cause is squandering and wasting.'[Nahjul Balaghah, Sermon 126]

4 ـ الإمامُ زينُ العابدينَ (عَلَيهِ الّسَلامُ) ـ في الدعاءِ ـ: وامنَعْني مِنَ السَّرَفِ ، وحَصِّنْ رِزقي مِن التَّلَفِ ، ووَفِّرْ مَلَكَتِي بالبَرَكَةِ فيهِ ، وأصِبْ بِي سَبيلَ الهِدايَةِ لِلبِرِّ فيما أُنفِقُ مِنهُ.

4– Imam Zayn al–Abidin (a.s.) said in one of his supplications, '...hold me back from wastefulness, fortify my provision against ruin, increase my possessions through blessing them, and set me upon the path of guidance through piety in what I spend of it.'[al–Sahifat al–Sajjadiyya, Supplication 20]

Distinguishing Characteristics of a Wasteful Person

عَلاماتُ المُسرِفِ

5ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أمّا علامةُ المُسرِفِ فأربَعةٌ: الفَخرُ بالباطِلِ ، ويَأكُلُ ما لَيسَ عِندَهُ ، ويَزهَدُ في اصطِناعِ المَعروفِ ، ويُنكِرُ مَن لا يَنتَفِعُ بِشَيءٍ مِنهُ .

5– The Prophet (S) said, 'There are four characteristics distinguishing a wasteful person: pride in his wrongdoing, eating that which does not belong to him, refraining from acts of courtesy, and refusal to acknowledge anyone who is of no use to him.'[Tuhaf al–'Uqul, no. 22]

6ـ عن إسحاق بنِ عَمّارٍ: قلتُ لأبي عبدِاللّهِ (عَلَيهِ السَّلامُ): يكونُ للمؤمِنِ عَشرَةُ أقْمِصَةٍ؟ قالَ: نَعَم ، قلتُ: وَعِشرينَ ؟ قالَ: نَعَم ، وليسَ ذلكَ مِنَ السَّرَفِ ، إنّما السَّرَفُ أن تَجعَلَ ثَوبَ صَونِكَ ثَوبَ بِذْلَتِكَ.

6– Imam al–Sadiq (a.s.) was once asked by Isq b. 'Aammar, 'Can a believer own ten shirts?' To which he replied, 'Yes.' 'What about twenty?' to which he replied, 'Yes. And no, that would not be wasting, for indeed wasting is when you wear your formal finery as casual wear at home.'[Bihar al–Anwar, v. 79, p. 317, no. 1]

7ـ الإمامُ العسكريُّ (عَلَيهِ السَّلامُ): إنَّ للسَّخاءِ مِقداراً ، فإن زادَ علَيهِ فهُو سَرَفٌ.

7– Imam al–'Aaskari (a.s.) said, 'Generosity has a set limit, and if taken to extremes becomes squandering.'[Bihar al–Anwar, v. 69, p. 407, no. 115]

Insignificant Yet Wasteful Acts

أدنَى الإسرافِ

8ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ مِنَ السَّرَفِ أن تَأكُلَ كُلَّ ما اشتَهَيتَ.

8– The Prophet (S) said, 'Eating anything and everything that one desires is wasting.'[Kanz al–'Ummal, no. 7366]

9ـ الإمامُ الصّادقُ (عَلَيهِ السَّلامُ): أدنَى الإسرافِ هِراقَةُ فَضلِ الإناءِ ، وابتِذالُ ثَوبِ الصَّونِ وإلقاءُ النَّوى. .

9– Imam al-Sadiq (a.s.) said, 'The lowest degree of wastefulness is to spill out the remains of a container [instead of finishing it], to wear one's formal finery as casual wear at home, and to throw away fruit pits.'[Bihar al-Anwar, v. 75, p. 303, no. 7]

That Which is Not Counted As Waste

ما لا يُعَدُّ مِنَ الإسرافِ

10- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا خَيرَ في السَّرَفِ ، ولا سَرَفَ في الخَيرِ. .

10– The Prophet (S) said, 'There is nothing of good to be found in waste, and nothing of waste to be found in good.'[Bihar al-Anwar, v. 77, p. 165, no. 2]

11- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): لَيسَفيما أصلَحَالبَدَنَ إسرافٌ... إنّما الإسرافُ فيما أتلَفَ المالَ وأضَرَّ بالبَدَنِ.

11– Imam al-Sadiq (a.s.) said, 'There is no waste in anything that improves the body...rather waste is found in all that squanders away wealth and harms the body.'[Bihar al-Anwar, v. 75, p. 303, no. 6]

12- الإمامُ الكاظمُ (عَلَيهِ الّسَلامُ) - وقد سُئلَ عَن عَشَرَةِ أقْمِصَةٍ هَل ذلكَ مِنَ السَّرَفِ -: لا ، ولكن ذلكَ أبقى لِثِيابِهِ، ولكنَّ السَّرَفَ أن تَلبَسَ ثَوبَ صَونِكَ في المكانِ القَذِرِ .

12– Imam al-Kazim (a.s.), when asked about whether owning ten shirts was considered a waste, replied, 'No, and in fact that is more conducive to longer wear of your clothes. Waste is when you wear your formal finery to unclean places [as casual wear].'[Bihar al-Anwar, v. 79, p. 317, no. 1]

Weeping

Weeping البُكاء

Weeping Due To Fear Of Allah

البُكاءُ مِن خَشيَةِ اللّهِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): طُوبى لِصُورةٍ نَظَرَ اللّهُ إلَيها تَبكي على ذَنبٍ مِن خَشيَةِ اللّهِ عزّ وجلّ، لَم يَطّلِعْ على ذلكَ الذَّنْبِ غَيْرُهُ.

1– The Prophet (S) said, ‘Blessed is a face upon which Allah gazes while it is weeping for a sin out of fear of Allah, the Exalted, even if no one else knew about that sin.’[Bihar al–Anwar, v. 93, p. 331, no. 15]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) ـ في خُطبة الوَداعِ ـ: ومَن ذَرَفَتْ عَيناهُ مِن خَشيةِ اللّهِ كانَ لَه بكلِّ قَطرةٍ مِن دُموعِهِ مِثلُ جَبَلِ أُحُدٍ يكونُ في ميزانِهِ مِن الأجْرِ.

2– The Prophet (S) said during the Farewell Sermon, ‘And he whose eyes shed tears for the fear of Allah, he will have for every drop of his tears a reward equivalent to the size of Mount UÎud which will be added to the balance of his [good deeds].’[Ibid. p. 334, no. 25]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): سَبعةٌ في ظِلِّ عَرشِ اللّهِ عزّ وجلّ يومَ لا ظِلَّ إلّا ظلُّهُ ... ورجُلٌ ذَكرَ اللّهَ عزّ وجلّ خاليا ففاضَتْ عَيناهُ مِن خَشيةِ اللّهِ .

3– The Prophet (S) said, ‘Seven people will be in the shade of the Throne of Allah, the Exalted, when no shade will avail but His: ... and a man who remembered Allah, the Exalted, alone, and his eyes flooded with tears out of fear of Allah.[Ibid. v. 84, p. 2, no. 71]

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن خَرَجَ مِن عَينَيهِ مِثلُ الذُّبابِ مِن الدَّمْعِ مِنخَشيَةِ اللّهِ آمَنَهُ اللّهُ بهِيَومَ الفَزَعِ الأكبَرِ.

4– The Prophet (S) said, ‘Whoever sheds a tear as small as the size of a fly out of fear of Allah, Allah will grant him safety on the Day of the Great Terror.’[Ibid. v. 93, p. 336, no. 30]

5ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): بُكاءُ العُيونِ وخَشْيَةُ القلوبِ مِن رَحْمَةِ اللّهِ تعالى ذِكرُهُ، فإذا وَجَدتُموها فاغتَنِموا الدُّعاءَ.

5– Imam Ali (a.s.) said, ‘The tears in the eyes and the fear in the hearts are part of the mercy of Allah, exalted be His remembrance. When you find them, seize the opportunity for making supplications.[Makarim al–Akhlaq, v. 2, p. 96, no. 10]

6ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): البُكاءُ مِن خَشيَةِ اللّهِ مِفتاحُ الرَّحمةِ ـ

6– Imam Ali (a.s.) said, ‘Weeping out of fear of Allah is the key to [His] mercy.’[Ghurar al–Hikam, no.

2051]

7ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): البُكاءُ مِن خَشيةِ اللّه يُنيرُ القلبَ، ويَعْصِمُ مِن مُعاوَدَةِ الذَّنبِ

7– Imam Ali (a.s.) said, ‘Weeping out of fear of Allah illuminates the heart and shields against returning to the sin.’[Ibid. no. 2016]

8ـ الإمامُ زينُ العابدينَ (عَلَيهِ الّسَلامُ): ما مِن قَطرةٍ أحَبَّ إلى اللّه عزّ وجلّ مِن قَطْرَتَين: قَطرةُ دَمٍ في سبيلِ اللّه، وقَطرةُ دَمعَةٍ في سَوادِ اللّيلِ، لا يُريدُ بها عبدٌ إلّا اللّهَ عزّ وجلّ.

8– Imam Zayn al–Abidin (a.s.) said, ‘No drops are more beloved to Allah, the Exalted, than two: a drop of blood [shed] for the sake of Allah, and a teardrop shed by a servant in the darkness of the night solely for Allah’s sake.’[Bihar al–Anwar, v. 69, p. 378, no. 31]

9ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): كُلُّ عَينٍ باكيةٌ يومَ القيامةِ غيرَ ثلاثٍ: عينٌ سَهِرَتْ في سبيلِ اللّه، وعينٌ فاضَتْ مِن خَشيَةِ اللّه، وعَينٌ غَضّتْ عن مَحارِمِ اللّه .

9– Imam al–Baqir (a.s.) said, ‘Every eye will cry on the Day of Judgment except for three: an eye that stayed up [in worship] for the sake of Allah, an eye that filled with tears out of fear of Allah, and an eye that looked away from things prohibited by Allah.’[Ibid. v. 7, p. 195, no. 62]

10ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إنْ لَم يُجبْكَ البُكاءُ فَتَباكَ، فإنْخَرجَ مِنكَ مِثلُ رأسِ الذُّبابِ فَبَخٍ بَخٍ .

10– Imam al–Sadiq (a.s.) said, ‘If weeping does not come naturally to you, force yourself [to weep], for even if a tear as small as a fly’s head is shed by you, then congratulations to you.’[‘Uddat al–Da’i, p. 161]

11ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): ما مِن شيءٍ إلّا ولَهُ كَيْلٌأو وَزنٌ إلّا الدُّموعَ، فإنّ القَطرةَ مِنها تُطْفِئُ بِحاراً مِن نارٍ، وإذا اغْرَوْرَقَتِ العَينُ بمائها لَم يَرْهَقْ وَجهَهُ قَتَرٌ ولا ذِلَّةٌ، فإذا فاضَتْ حَرَّمَهُ اللّهُ على النّارِ، ولَو أنّ باكياً بكى في أُمَّةٍ لَرُحِموا .

11– Imam al–Sadiq (a.s.) said, ‘Every single thing has a measure or a weight, except for tears; for one drop of them can extinguish seas of Fire. If an eye is filled with tears, the face will never be burdened with neediness or humiliation; and if it floods with tears then Allah will make it unlawful for the Fire to touch it. Indeed, if a teary man cries for a community, they all receive mercy.’[Bihar al–Anwar, v. 93, p. 331, no. 14]

Dryness Of The Eye

جُمودُ العَينِ

12- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مِن عَلاماتِ الشَّقاءِ جُمودُ العَينِ

12– The Prophet (S) said, ‘Dryness of the eye is one of the signs of wretchedness.’ [Ibid. v. 70, p. 52, no. 11]

13- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ما جَفَّتِ الدُّموعُ إلّا لقَسوةِ القلوبِ، وما قَسَتِ القلوبُ إلّا لِكَثْرةِ الذُّنوبِ

13– Imam Ali (a.s.) said, ‘Tears only dry up as a result of the hardness of the hearts; and the hearts only harden as a result of an abundance of sins.’[Ibid. v. 73, p. 354, no. 60]

Wisdom

Wisdom الحِكمَة

Wisdom

الحِكمَةِ

1- عيسى (عَلَيهِ الّسَلامُ) : إنّ الحِكمَةَ نُورُ كُلِّ قَلبٍ

1– Prophet Jesus (a.s.) said, ‘Verily wisdom is the light of every heart.’[Bihar al-Anwar, v. 14, p. 317, no. 17]

2- لُقمانُ (عَلَيهِ الّسَلامُ) - مِن وصيَّتِهِ لابنِهِ - : يا بُنَيّ ، تَعلَّمِ الحِكمَةَ تَشْرُفْ ؛ فإنَّ الحِكمَةَ تَدُلُّ على الدِّينِ ، وتُشَرِّفُ العَبْدَ على الحُرِّ ، وتَرفَعُ المِسكينَ على الغَنيِّ ، وتُقَدِّمُ الصَّغيرَ على الكَبيرِ.

2– Luqman (a.s.) said [advising his son], ‘My son, learn wisdom and you will become noble, for verily

wisdom directs towards religion, it honours the slave with freedom, it raises the poor above the rich and it precedes the young over the old.’[Bihar al-Anwar, v. 13, p. 432, no. 24]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : كَلِمَةُ الحِكمَةِ يَسْمَعُها المؤمنُ خَيرٌ مِن عِبادَةِ سَنةٍ

3– The Prophet (S) said, ‘A word of wisdom that the believer hears is better than the worship of one year.’[Bihar al-Anwar, v. 77, p. 172, no. 8]

4ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : كادَ الحَكيمُ أنْ يَكونَ نَبيّاً

4– The Prophet (S) said, ‘The wise man is almost a prophet.’[Kanz al-’Ummal, no. 44123]

5ـ . ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الحِكمَةُ رَوضَةُ العُقَلاءِ ، ونُزْهَةُ النُّبَلاءِ

5– Imam Ali (a.s.) said, ‘Wisdom is the garden of the intelligent ones and the amusement of the noble.’[Ghurar al-Hikam, no. 1715]

6ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الحِكمَةُ شَجَرةٌ تَنْبُتُ في القَلبِ ، وتُثْمِرُ على اللِّسانِ

6– Imam Ali (a.s.) said, ‘Wisdom is a tree that grows in the heart and produces fruit on the tongue.’[Ghurar al-Hikam, no. 1992]

7ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : مَن عُرِفَ بالحِكمَةِ لَحَظَتْهُ العُيونُ بالوَقارِ والهَيبةِ

7– Imam Ali (a.s.) has said, ‘The one who is known for [his] wisdom is regarded by the eyes with dignity and awe.’[Tuhaf al-’Uqul, no. 97]

Wisdom is the Lost Property of the Believer

الحِكمَةُ ضالَّةُ المُؤمِنِ

8ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : الحِكمَةُ ضَالّةُ المؤمنِ، فاطْلُبوها ولَو عندَ المُشرِكِ تكونوا أحَقَّ بها وأهلَها

8– Imam Ali (a.s.) said, ‘Wisdom is the lost property of the believer, so seek it even from the polytheist

for you will be more deserving and worthier of it [than him].’[Amali al-Tusi, p. 625, no. 1290]

9ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : الْحِكْمَةُ ضالَّةُ المُؤْمِنِ، فخُذِ الحِكْمَةَ ولَو مِن أهلِ النِّفاقِ

9– Imam Ali (a.s.) said, ‘Wisdom is the lost property of the believer, so take wisdom even from the people of hypocrisy.’[Nahjul Balaghah, Saying 80]

What the Wise Man Must Not Do

ما لا يَنبَغي لِلحَكيمِ فِعلُهُ

10ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : لَيس بحَكيمٍ مَن قصَدَ بحاجَتِهِ غَيرَ كَريمٍ

10– Imam Ali (a.s.) said, ‘The one who seeks fulfilment of his need from an unwise person is [himself] not a wise person.[Ghurar al-Hikam, no. 2092]

11ـ . الإمامُ عليٌّ (عَلَيهِ السّلامُ) : ليسَ الحَكيمُ مَن لَم يُدارِ مَن لا يَجِدُ بُدّاً مِن مُداراتِهِ .

11– Imam Ali (a.s.) said, ‘A person who does not deal amicably with someone for whom amicableness is the only option is not a wise man.’[Tuhaf al-’Uqul, no. 218]

The Interpretation of Wisdom

تَفسيرُ الحِكمَةِ

12ـ . الإمامُ عليٌّ (عَلَيهِ السّلامُ) : أوّلُ الحِكمَةِ تَرْكُ اللَّذّاتِ ، وآخِرُها مَقْتُ الفانِياتِ .

12– Imam Ali (a.s.) said, ‘The opening of wisdom is abandoning the [illicit] pleasures, and the peak of it is to detest the transient things.’[Ghurar al-Hikam, no. 3054]

13ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : مِن الحِكمَةِ أنْ لا تُنازِعَ مَن فَوقَكَ ، ولا تَستَذِلَّ مَن دُونَكَ ، ولا تَتَعاطى ما ليسَ في قُدْرَتِكَ ، ولا يُخالِفَ لِسانُكَ قَلبَكَ ، ولا قَولُكَ فِعلَكَ ، ولا تَتَكلّمَ فيما لا تَعلَمُ ، ولا تَترُكَ الأمرَ عِندَ الإقْبالِ وتَطْلُبَهُ عِندَ الإدْبارِ .

13– Imam Ali (a.s.) said, ‘From among [the matters of] wisdom is to avoid dispute with one who is above you, to not disesteem anyone other than yourself, to not undertake a task which is outside of your capability, to not have your tongue contradict your heart and neither your word [contradict] your action, to not speak of that which you do not know, and to not abandon a matter as it approaches only to pursue it as it retreats.’[Ghurar al–Hikam, no. 9450]

14ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ) ـ وقد سألَهُ أبو بصيرٍ عن قولِ اللّهِ : «ومَن يُؤْتَ الحِكْمَةَ فَقَد أُوتيَ خَيراً كَثيراً»ـ : هِيَ طاعَةُ اللّهِ ومَعرِفَةُ الإمامِ.

14– Imam al–Baqir (a.s.) when he was asked by Abu Basir regarding the words of Allah’s verse, “and he who is given wisdom…” said, ‘It [wisdom] is obedience to Allah and true knowledge of the Imm.’[Bihar al–Anwar, v. 1, p. 251, no. 22]

15ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ أيضاً ـ : إنّ الحِكمَةَ المَعرِفَةُ والتَّفَقّهُ في الدّينِ ، فمَن فَقِهَ مِنكُم فهُو حَكيمٌ

15– Imam al–Sadiq (a.s.) said, ‘Verily wisdom is inner knowledge and deep understanding of religion, for the one who understands among you is truly the wise man.’[Bihar al–Anwar, v. 1, p. 251, no. 25]

16ـ الإمامُ الكاظمُ (عَلَيهِ السّلامُ) : قيلَ لِلُقمانَ : ما يَجْمَعُ مِن حِكْمتِكَ؟ قالَ : لا أسْألُ عَمّا كُفِيتُهُ ، ولا أتَكَلّفُ ما لا يَعْنيني.

16– Imam al–Kazim (a.s.) said, ‘Luqman was asked, what is the crux of your wisdom?’ He said, ‘I do not ask about that which I know already and I do not burden myself with that which does not concern me.’[Bihar al–Anwar, v. 13, p. 417, no. 10]

The Fountainhead of Wisdom

رَأسُ الحِكمَةِ

17ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : رأسُ الحِكمَةِ مَخافَةُ اللّهِ

17– The Prophet (S) said, ‘The fountainhead of wisdom is the fear of Allah.’[Kanz al–’Ummal, no. 5873]

18ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إنّ أشْرَفَ الحَديثِ ذِكْرُ اللّهِ ، ورأسَ الحِكمَةِ طاعَتُهُ

18– The Prophet (S) said, ‘Verily the noblest speech is the remembrance of Allah and the fountainhead of wisdom is His obedience.’[Amali al-Saduq, p. 394, no. 1]

19ـ . . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : إنّ الرِّفْقَ رأسُ الحِكمَةِ

19– The Prophet (S) said, ‘Verily moderation is the fountainhead of wisdom.’[Kanz al-’Ummal, no. 5444]

20ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) :رأسُ الحِكمَةِ لُزومُ الحقّ وطاعَةُ المُحِقّ

20– Imam Ali (a.s.) said, ‘The fountainhead of wisdom is to be bound to the truth and to obey the one on [the path of] the truth.’[Ghurar al-Hikam, no. 5258]

What Brings About Wisdom

ما يورِثُ الحِكمَةَ

21ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : اغْلِبِ الشّهْوَةَ تَكْمُلْ لكَ الحِكمَةُ

21– Imam Ali (a.s.) said, ‘Conquer your vain desire and your wisdom will be perfected.’[Ghurar al-Hikam, no. 2272]

22ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : لا حِكمَةَ إلّا بعِصْمَةٍ

22– Imam Ali (a.s.) said, ‘There is no wisdom except through inerrancy.’[Ghurar al-Hikam, no. 10916]

23ـ . . الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : مَن زَهِدَ في الدُّنيا أثْبَتَ اللّهُ الحِكمَةَ في قَلبِهِ ، وأنْطَقَ بها لِسانَهُ

23– Imam al-Sadiq (a.s.) said, ‘Whoever abstains from worldly pleasures, Allah will establish wisdom in his heart and make it flow from his tongue.’[al-Kafi, v. 2, p. 128, no. 1]

What Prevents Wisdom

ما يَمنَعُ الحِكمَةَ

24- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) : القَلبُ يَتَحمّلُ الحِكمَةَ عند خُلُوّ البَطْنِ ، القَلبُ يَمُجُّ الحِكمَةَ عند امْتِلاءِ البَطْنِ.

24– The Prophet (S) said, 'The heart bears wisdom when the stomach is empty, and the heart throws out wisdom when the stomach is full.'[Tanbih al-Khawatir, v. 2, p. 119]

25- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : لاتَجْتَمِعُ الشَّهوَةُ والحِكمَةُ.

25– Imam Ali (a.s.) said, 'Vain desire and wisdom do not come together.'[Ghurar al-Hikam, no. 10573]

26- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ) : الغَضَبُ مَمْحَقَةٌ لقَلبِ الحكيمِ ، ومَن لم يَمْلِكْ غَضَبَهُ لَم يَمْلِكْ عَقلَهُ.

26– Imam al-Sadiq (a.s.) said, 'Anger is a destroyer of the wise man's heart, whoever cannot control his anger cannot control his intellect.'[Bihar al-Anwar, v. 78, p. 255, no. 129]

27- الإمامُ الكاظمُ (عَلَيهِ الّسَلامُ) : إنّ الزَّرعَ يَنْبُتُ في السَّهلِ ولا يَنْبُتُ في الصَّفا ، فكذلكَ الحِكمَةُ تَعْمُرُ في قَلبِ المُتواضِعِ، ولا تَعْمُرُ في قَلبِ المُتَكبّرِ الجبّارِ؛ لأنَّ اللّهَ جَعلَ التَّواضُعَ آلةَ العَقلِ.

27– Imam al-Kazim (a.s.) said, 'Verily a seed grows in soft ground and does not grow on stone, in the same way that wisdom thrives in the heart of the humble and does not thrive in the heart of the proud and haughty, because Allah has made humbleness the instrument of the intellect.'[Bihar al-Anwar, v. 78, p. 312, no. 1]

28- الإمامُ الهاديُّ (عَلَيهِ الّسَلامُ) : الحِكمَةُ لا تَنْجَعُ في الطِّباعِ الفاسِدَةِ. .

28– Imam al-Hadi (a.s.) said, 'Wisdom does not avail an immoral character.'[Bihar al-Anwar, v. 78, p. 370, no. 4]

The Effects of Wisdom

آثارُ الحِكمَةِ

29- الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) : مَن ثَبتَتْ لَهُ الحِكمَةُ عَرَفَ العِبرَةَ.

29– Imam Ali (a.s.) said, 'Whoever has wisdom established [in his heart] for him, becomes one who

adheres to admonition.’[Ghurar al-Hikam, no. 8706]

30ـ . الإمامُ الصّادقُ (عَلَيهِ السّلامُ) : كَثرةُ النَّظَرِ في الحِكمَةِ تَلْقَحُ العَقل

30– Imam al-Sadiq (a.s.) said, ‘Much contemplation on [matters of] wisdom causes the intellect to flourish.’[Bihar al-Anwar, v. 78, p. 247, no. 73]

Protection of Wisdom

المُحافَظَةُ عَلَى الحِكمَةِ

31ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) : إنّ الحُكَماءَ ضَيَّعوا الحِكمَةَ لَمّا وَضَعوها عِند غَيرِ أهْلِها

31– Imam Ali (a.s.) said, ‘Verily the wise men lost wisdom when they deposited it with those who were unworthy of it.’[Qasas al-Anbiya’, p. 160, no. 176]

32ـ الإمامُ الكاظمُ (عَلَيهِ السّلامُ) : لا تَمْنَحوا الجُهّالَ الحِكمَةَ فتَظْلِموها، ولا تَمْنَعوها أهْلَها فتَظْلِموهُم

32– Imam al-Kazim (a.s.) said, ‘Do not grant the ignorant ones wisdom for they will not do justice to it, and do not deprive it to those who are worthy of it for you will do injustice to them.’[Bihar al-Anwar, v. 78, p. 303, no. 1]

The World

The World الدُّنيا

The Life of this World

الحَياةُ الدُّنيا

1ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): إنّما سُمِّيَتِ الدُّنيا دُنيا لأ نّها أدنى مِن كلِّ شيءٍ ، وسُمِّيَت الآخِرةُ آخِرةً لأنّ فيها الجزاءَ والثوابَ.

1– Imam Ali (a.s.) said, ‘The world has been named *dunya* because it is lower than every thing, and the Hereafter has been named *Akhira* because it contains recompense and reward.’[‘Allal al–Sharai’a, v. 2, no. 1]

2ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): النّاسُ أبناءُ الدنيا ، ولايُلامُ الرجلُ على حُبِّ أُمِّهِ

2– Imam Ali (a.s.) said, ‘People are the sons of the world, and no man can be blamed for loving his mother.’[Nahjul Balaghah, Saying no. 303]

The World is the Plantation for the Hereafter

الدُّنيا مَزرَعَةُ الآخِرَةِ

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الدنيا مَزرَعةُ الآخِرَةِ

3– The Prophet (S) said, ‘The world is the plantation for the Hereafter.’[‘Awali al–La’ali, v. 1, p. 267, no. 66]

4ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): بالدنيا تُحرَزُ الآخِرَةُ

4– Imam Ali (a.s.) said, ‘The Hereafter is secured through the world.’[Nahjul Balaghah, Sermon 156]

5ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنّ اللّهَ سبحانَهُ قد جَعَلَ الدنيا لِما بعدَها ، وابتَلى فيها أهلَها ، لِيُعلَمَ أيُّهُم أحسَنُ عَمَلاً ، ولَسنا للدنيا خُلِقنا ، ولا بالسَّعي فيها أُمِرنا .

5– Imam Ali (a.s.) said, ‘Verily Allah – glory be to Him – has made this world for what is after it and has put its inhabitants to trial so that He may know who from among them has the best deeds, and we have not been created for this world, nor have we been commanded to strive for it.’[Nahjul Balaghah, Letter 55]

6ـ الإمامُ الباقرُ (عَلَيهِ الّسَلامُ): نِعمَ العَونُ الدنيا علَى الآخِرَةِ . .

6– Imam al–Baqir (a.s.) said, ‘The world is the best aid for the Hereafter.’[Bihar al–Anwar, v. 73, p. 127, no. 126]

Explanation of the World

تَفسيرُ الدُّنيا

7- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الدنيا ملعونةٌ وملعونٌ ما فيها ، إلّا ما ابتُغِيَ به وَجهُ اللّهِ عزّوجلّ

7– The Prophet (S) said, 'The world is cursed along with what is in it, except that through which the pleasure of Allah is sought.'[Kanz al-'Ummal, no. 6088]

8- الإمامُ زينُ العابدينَ (عَلَيهِ السّلامُ): الدنيا دُنياءانِ: دنيا بلاغٍ ودنيا ملعونةٌ

8– Imam Zayn al-Abidin (a.s.) said, 'The world is of two types: that which causes one to attain [success in the Hereafter] and that which is cursed.'[al-Kafi, v. 2, p. 317, no. 8]

Taking Only What is Necessary from the World

الأخذُ مِنَ الدُّنيا بِقَدرِ الضَّرورَةِ

9- الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ لرجلٍ شكا إليه الحاجةَ ـ: اِعلَم أنّ كلَّ شيءٍ تُصيبُهُ مِن الدنيا فوقَ قُوتِكَ فإنّما أنتَ فيهِ خازنٌ لِغيرِكَ.

9– Imam Ali (a.s.) said to a man who complained regarding his needs, 'Know that everything that you attain in this world that supersedes your required provision, you are considered to be its treasurer for someone else.'[Bihar al-Anwar, v. 73, p. 90, no. 61]

10- الإمامُ عليٌّ (عَلَيهِ السّلامُ): لا تَسألُوا فيها فوقَ الكَفافِ، ولا تَطلُبُوا منها أكثرَ مِن البلاغِ

10– Imam Ali (a.s.) said [regarding the world], 'Do not ask in it for what is more than a sufficient means of living and do not seek from it more than what you need.'[Nahjul Balaghah, Sermon 45]

11- الإمامُ عليٌّ (عَلَيهِ السّلامُ): الدنيا دارُ المُنافِقينَ ولَيست بدارِ المُتّقينَ ، فَليكُنْ حظُّكَ مِن الدنيا قِوامَ صُلْبِكَ، وإمساكَ نَفْسِكَ ، والتَزَوّدَ لمَعادِكَ .

11– Imam Ali (a.s.) said, 'The world is the abode of the hypocrites and it is not the abode of the pious

ones, so take from the world enough to keep your body strong, to keep yourself alive and to gain provision for your Resurrection.’[Matalib al-Sa’ul, no. 54]

12ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): ما منزلةُ الدنيا مِن نفسي إلّا بمنزلةِ الميتةِ، إذا اضطُرِرتُ إليها أكَلتُ مِنها

12– Imam al-Sadiq (a.s.) said, ‘The status of this world according to me is just as a dead body, where I will only eat from it if I am compelled to do so.’[Bihar al-Anwar, v. 78, p. 193, no. 7]

The World With Regards to One Who Has Abandoned it

الدُّنيا لِمَن تَرَكَها

13ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أوحَى اللّهُ تَبارَكَ وَتَعالى إلى الدنيا: اِخْدِمي مَن خَدَمَني ، وأتْعِبي مَن خَدَمَكِ .

13– The Prophet (S) said, ‘Verily Allah revealed to the world, ‘Tire and wear out the one who serves you, and serve the one who rejects you.’[Amali al-Saduq, p. 230, no. 9]

14ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الدنيا لِمَن تَرَكَها والآخرةُ لِمَن طَلَبَها .

14– Imam Ali (a.s.) said, ‘The world is for the one who abandons it and the Hereafter is for the one who seeks it.’[Bihar al-Anwar, v. 73, p. 81, no. 43]

15ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَثَلُ الدنيا كَظِلِّكَ؛ إن وَقَفتَ وَقَفَ ، وإن طَلَبتَهُ بَعُدَ

15– Imam Ali (a.s.) said, ‘The example of this world is like your shadow for if you stand still, it stands still and if you chase it, it distances itself.’[Ghurar al-Hikam, no. 9818]

Criticizing the World without Knowledge

ذَمُّ الدُّنيا مِن دونِ عِلمٍ

16ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا تَسُبُّوا الدنيا فَنِعمَتْ مَطِيَّةُ المؤمنِ ، فعلَيها يَبلُغُ الخيرَ وبها يَنجو مِن الشرِّ ، إنّهُ إذا قالَ العبدُ: لَعَنَ اللّهُ الدنيا قالَتِ الدُّنيا: لَعَنَ اللّهُ أعصانا لِرَبِّهِ!

16– The Prophet (S) said, ‘Do not insult the world for it is the best mount for the believer, because by means of it he attains good and through it he is saved from evil. If a servant [of Allah] says: “May Allah curse the world”, the world replies: “May Allah curse the most disobedient one towards his Lord from among us!”.’[Bihar al-Anwar, v. 77, p. 178, no. 10]

17ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أيُّها الذامُّ للدنيا المُغتَرُّ بِغُرورِها المَخدُوعُ بِأباطيلِها ، أتَغتَرُّ بالدنيا ثُمّ تَذُمُّها؟! أنتَ المُتَجرّمُ علَيها أم هي المُتجَرّمَةُ علَيكَ؟! متى استَهوَتْكَ أم متى غَرَّتكَ؟! ... إنَّ الدنيا دارُ صِدقٍ لِمَن صَدَقَها ، ودارُ عافيةٍ لِمَن فَهِمَ عنها ، ودارُ غِنىً لِمَن تَزَوَّدَ مِنها.

17– Imam Ali (a.s.) said, ‘O you who insult the world, who have been deceived by its deceit and cheated by its falsities, do you covet the world and then insult it? Should you accuse it or should it accuse you? When did it bewilder it or deceive you?!... Verily the world is an abode of truth for he who is truthful to it, an abode of wellbeing for he who understands it, and an abode of riches for he who collects provision from it [for the next world].’[Nahjul Balaghah, Saying. 131]

Characteristics of the Condemned Aspect of the World

خَصائِصُ الدُّنيا المَذمومَةِ

18ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الدنيا سُوقُ الخُسرانِ

18– Imam Ali (a.s.) said, ‘The world is the marketplace of the losers.’[Ghurar al-Hikam, no. 396]

19ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الدنيا مَصرَعُ العقولِ . .

19– Imam Ali (a.s.) said, ‘The world is the ground of ruin for the intellects.’[Ghurar al-Hikam, no. 921]

20ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الدنيا مَعدِنُ الشرّ ومحلُّ الغُرورِ . .

20– Imam Ali (a.s.) said, ‘The world is the origin of evil and the place of deceit.’[Ghurar al-Hikam, no. 1473]

21ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الدنيا مَزرعةُ الشَّرِّ . .

21– Imam Ali (a.s.) said, ‘The world is a plantation of evil.’[Ghurar al-Hikam, no. 401]

22ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الدنيا تُذِلُّ

22– Imam Ali (a.s.) said, ‘The world lowers and abases [mankind].’[Ghurar al–Hikam, no. 3]

Love of the World is the Fountainhead of Every Mistake

حُبُّ الدُّنيا رَأسُ كُلِّ خَطيئَةٍ

23ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أكبَرُ الكبائرِ حُبُّ الدنيا

23– The Prophet (S) said, ‘The gravest of the grave sins is love of the world.’[Kanz al–’Ummal, no. 6074]

24ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): حُبُّ الدنيا أصلُ كلِّ مَعصيَةٍ وأوّلُ كُلِّ ذَنبٍ

24– The Prophet (S) said, ‘Love of the world is the origin of every act of disobedience and the beginning of every sin.’[Tanbih al–Khawatir, v. 2, p. 122]

25ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لَيْسَ مِن حُبِّ الدنيا طَلَبُ ما يُصْلِحُكَ

25– The Prophet (S) said, ‘Searching for what will improve you is not considered love of the world.’[Kanz al–’Ummal, no. 5439]

26ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): رأسُ كلِّ خطيئةٍ حُبُّ الدنيا

26– Imam al–Sadiq (a.s.) said, ‘The fountainhead of every mistake is love of the world.’[al–Kafi, v. 2, p. 315, no. 1]

The Effects of Love of the World

ثَمَراتُ حُبِّ الدُّنيا

27ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): حُبُّ الدنيا يُفسِدُ العقلَ، وَيُصِمُّ القلبَ عن سَماعِ الحكمةِ ، ويوجِبُ أليمَ العِقابِ

27– Imam Ali (a.s.) said, ‘Love of the world corrupts the intellect, it deafens the heart from hearing

wisdom and it brings about a painful chastisement.’[Ghurar al-Hikam, no. 4878]

28ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): حُبُّ الدنيا يُوجِب الطَّمَعَ . .

28– Imam Ali (a.s.) said, ‘Love of the world engenders greed.’[Ghurar al-Hikam, no. 4872]

29ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مَن تَعَلَّقَ قلبُهُ بالدنيا تَعَلَّقَ قلبُهُ بثلاثِ خصالٍ: هَمٍّ لا يَفنى ، وأمَلٍ لا يُدرَكُ ، ورجاءٍ لا يُنالُ .

29– Imam al-Sadiq (a.s.) said, ‘The one who attaches his heart to the world has attached his heart to three things, endless worry, false expectation and an unattainable hope.’[al-Kafi, v. 2, p. 320, no. 17]

30ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): مَن كَثُرَ اشتِباكُهُ بالدنيا كانَ أشَدَّ لحَسرَتِهِ عند فِراقِها . .

30– Imam al-Sadiq (a.s.) said, ‘Whoever increasingly becomes ensnared by the world, his distress will be greater when separating from it.’[al-Kafi, v. 2, p. 320, no. 16]

The World from the Viewpoint of Imam Ali (a.s.)

(الدُّنيا مِن وجهَةِ نَظَرِ الإمام عَلِيّ (عَلَيهِ الّسَلامُ

31ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): واللّهِ لَدُنياكُم هذهِ أهوَنُ في عَينِي مِن عِرَاقِ خِنزيرٍ في يَدِ مَجذومٍ ..

31– Imam Ali (a.s.) said, ‘By Allah, this world of yours is worse in my eyes than the sweat of a pig in the palm of a leper.’[Nahjul Balaghah, Saying 236]

32ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): دُنياكُم هذِهِ أزهَدُ عِندي مِن عَفْطَةِ عَنزٍ ..

32– Imam Ali (a.s.) said, ‘This world of yours is more forsaken to me than the sneezing of a goat.’[Nahjul Balaghah, Sermon 3]

33ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لَدُنياكُم أهوَنُ عِندي مِن وَرَقَةٍ (في) فِي جَرادَةٍ تَقضِمُها ، ... ما لِعَلِيّ ونعيمٍ يَفْنى ..

33– Imam Ali (a.s.) said, ‘Verily your world to me is more worthless than a leaf being gnawed at in the

mouth of a locust. What has Ali got to do with perishable things?!'[Sharh Nahjul Balaghah li Ibn Abi al-Hadid, v. 11, p. 246]

34ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إليكِ عَنّي يا دنيا ، فحَبلُكِ على غارِبِكِ ، قدِ انسَلَلتُ مِن مَخالِبِكِ ، وأفلَتُّ مِن حَبائِلِكِ ، واجتَنَبتُ الذَّهابَ في مداحِضِكِ....

34– Imam Ali (a.s.) said, 'Get away from me, O World! Your rein is on your own shoulders as I have released myself from your ditches, removed myself from your snares and avoided walking into your slippery places.'[Nahjul Balaghah, Letter 45]

35ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أُحَذِّرُكُمُ الدنيا ، فإنّها حُلوَةٌ خَضِرَةٌ حُفَّتْ بِالشَّهَواتِ

35– Imam Ali (a.s.) said, 'Beware of the world, for verily it appears sweet and green, surrounded by carnal and base desires.'[Nahjul Balaghah, Sermon 111]

36ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إحذَرُوا الدنيا ، فإنَّ في حلالِها حِساب[ا] ، وفي حَرامِها عقاب[ا] ، وأوّلُها عَناءٌ ، وآخِرُها فَناءٌ.

36– Imam Ali (a.s.) said, 'Beware of the world, for verily with regards to its lawful things there is accountability and with regards to its unlawful things there is punishment, its beginning is hardship and its end is annihilation.'[Bihar al-Anwar, v. 78, p. 23, no. 88]

37ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): اِحذَروا هَذِهِ الدنيا الخَدَّاعةَ الغَدّارةَ ، التي قد تَزَيّنَتْ بِحُلِيِّها ، وفَتَنَتْ بِغُرورِها... فأصبَحَتْ كالعَروسِ المَجْلُوَّةِ ، والعُيونُ إلَيها ناظِرَةٌ.

37– Imam Ali (a.s.) said, 'Beware of this deceptive and deceitful world that has been beautified by its ornaments and has seduced through its delusions... such that it has become like an unveiled bride upon whom everyone's eyes are gazing.'[Bihar al-Anwar, v. 73, p. 108, no. 109]

38ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إحذَروا الدنيا ، فإنّها غَدّارةٌ غَرّارةٌ خَدُوعٌ ، مُعطِيَةٌ مَنوعٌ ، مُلبِسةٌ نَزُوعٌ

38– Imam Ali (a.s.) said, 'Beware of the world, for verily it is deceptive, delusive and deceitful, it is a giver that deprives, and one who clothes yet leaves you naked.'[Nahjul Balaghah, Sermon 230]

39ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): اِحذَروا الدنيا ، فإنّها عَدُوّةُ أولياءِ اللّهِ ، وعَدُوّةُ أعدائِهِ ، أمّا أولياؤهُ فَغَمَّتهُم ، وأمّا أعداؤهُ فَغَرَّتهُم .

39– Imam Ali (a.s.) said, ‘Beware of the world, for verily it is the enemy of the friends of Allah and the enemy of His enemies too. As for the friends of Allah, it fills them with grief and as for Allah’s enemies, it deludes them.’[Nahj al-Sa’ada, v. 3, p. 202]

Warning against the Deception of the World

التَّحذيرُ مِن غُرورِ الدُّنيا

40، الإمامُ عليٌّ (عَلَيهِ السَّلامُ): ألا وإنّ الدنيا دارٌ غَرّارةٌ خَدّاعةٌ ، تَنكِحُ في كلّ يومٍ بَعْلاً ، وتَقتُلُ في كلّ ليلةٍ أهلاً ، وتُفَرّقُ في كلّ ساعةٍ شَملاً .

40– Imam Ali (a.s.) said, ‘Verily the world is a house of deception and deceit, it takes a spouse everyday, kills a family every night and splits up a group every hour.’[Nahj al-Sa’ada, v. 3, p. 174]

41ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): فلا يَغُرَّنَّكُم كَثرَةُ ما يُعجِبُكُم فيها لِقِلَّةِ ما يَصحَبُكُم مِنها .

41– Imam Ali (a.s.) said, ‘Do not allow the abundance of what amazes you in it to deceive you because it will be only a little that you take from it.’[Bihar al-Anwar, v. 73, p. 118, no. 109]

42ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): غَرّارةٌ غَرورٌ ما فيها ، فانيةٌ فانٍ مَن علَيها، لا خَيرَ في شيءٍ مِن أزوادِها إلّا التَّقوى .

42– Imam Ali (a.s.) said, ‘It is deceitful, and all that is in it is deceptive. It is perishable and all that is on it will perish. There is no good in any of its provisions except in piety and Godwariness.’[Nahjul Balaghah, Sermon 111]

Verily the World Deceives the Ignorant

إنَّما تَغُرُّ الدُّنيا الجاهِلَ

43ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): غُرّي يا دنيا مَن جَهِلَ حِيَلَكِ وخَفِيَ علَيهِ حبائلُ كَيدِكِ .

43– Imam Ali (a.s.) said, ‘O World, deceive those who are ignorant of your tricks and who are unaware of the snares of your sly deceptions.’[Ghurar al-Hikam, no. 6413]

44ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): العاجِلَةُ غُرورُ الحَمقى

44– Imam Ali (a.s.) said, ‘The transient world is the booty of the foolish.’[Ghurar al-Hikam, no. 1110]

45ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الفَرَحُ بالدُّنيا حُمقٌ

45– Imam Ali (a.s.) said, ‘Being happy with the world is foolishness.’[Ghurar al-Hikam, no. 404]

Warning against Being Satisfied with the World

التَّحذيرُ مِنَ الطُّمَأنينَةِ بِالدُّنيا

46ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ) ـ في قولهِ تعالى: «وكانَ تَحتَهُ كَنْزٌ لَهُما»ـ: كانَ ذلكَ الكنزُ لَوحاً مِن ذهبٍ فيه مَكتوبٌ: عَجِبتُ لِمَن يَرَى الدنيا وتَصَرُّفَ أهلِها حالاً بعدَ حالٍ كيفَ يَطمئنُّ إلَيها؟!...

46– Imam Ali (a.s.) with regards to Allah’s verse: “Under it there was a treasure belonging to them”, said, ‘that (the treasure) was a golden tablet upon which was written... : I wonder at those who see the world and the fluctuating states that people experience, how can they be satisfied with it?’[Ma’ani al-Akhbar, p. 200, no. 1]

47ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أُنظُرُوا إلى الدنيا نَظَرَ الزاهدِينَ فيها ، فإنّها عَن قليلٍ تُزيلُ الساكنَ ، وتَفجَعُ المُترَفَ. فلا تَغُرَّنّكُم كَثرَةُ ما يُعجِبُكُم فيها لِقلَّةِ ما يَصحَبُكُم مِنها

47– Imam Ali (a.s.) said, ‘Look at the world through the eyes of those who have renounced it, for verily its inhabitants are quick to depart it and its opulence inflicts distress. So do not allow the abundance of what amazes you therein to deceive you, for it is but a little that you will take with you thereof.’[Bihar al-Anwar, v. 78, p. 20, no. 79]

48ـ . . الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أُنظُرْ إلى الدنيا نَظَرَ الزاهدِ المُفارقِ ، ولا تَنظُرْ إلَيها نَظَرَ العاشِقِ الوامِقِ

48– Imam Ali (a.s.) said, ‘View the world through the eyes of one who has renounced it and separated from it, and do not view it through the eyes of one who loves it passionately and tenderly.’[Ghurar al-Hikam, no. 2386]

49ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إن كانتِ الدنيا فانيَةً فالطُّمأنينَةُ إلَيها لِماذا؟!

49– Imam al-Sadiq (a.s.) said, ‘If this world is transient, then why be satisfied with it?’[Bihar al-Anwar, v. 73, p. 88, no. 54]

The Danger of Preferring the World [over the Hereafter]

خَطَرُ إيثارِ الدُّنيا

50ـ لقمانُ (عَلَيهِ السّلامُ) ـ لابنِهِ وهو يَعِظُهُ ـ: بِعْ دُنياكَ بِآخِرَتِكَ تَربَحْهُما جميعاً ، ولا تَبِعْ آخِرَتَكَ بدُنياكَ تَخْسَرهما جميعاً .

50– Luqman (a.s.) said in counsel to his son, ‘Sell your world for your Hereafter and you will attain both of them, but do not sell your Hereafter for your world for you will lose them both.’[Bihar al-Anwar, v. 13, p. 422, no. 17]

51ـ . . الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن عَبَدَ الدنيا وآثَرَها على الآخرةِ استَوخَمَ العاقِبَةَ

51– Imam Ali (a.s.) said, ‘The one who worships the world and prefers it over the Hereafter seeks an unhealthy outcome.’[al-Khisal, p. 632, no. 10]

52ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): لا يَترُكُ الناسُ شيئاً مِن أمرِ دينِهِم لاستِصلاحِ دُنياهُم إلّا فَتَحَ اللّهُ علَيهِم ما هو أضَرُّ مِنهُ.

52– Imam Ali (a.s.) said, ‘No sooner do people abandon an aspect of their religion in order to advance their worldly affairs than Allah will inflict them with something that is more detrimental than that.’[Nahjul Balaghah, Saying 106]

The World is the Prison of the Believer

الدُّنيا سِجنُ المُؤمِنِ

53ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الدنيا لا تَصفو لِمُؤمنٍ ، كيفَ وهِي سِجنُهُ وبلاؤهُ!؟

53– The Prophet (S) said, ‘The world is not trouble-free for the believer, how can it be when it is his prison and his trial?’[Kanz al-’Ummal, no. 6090]

54ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): الدنيا سِجنُ المؤمنِ والقَبرُ حِصنُهُ والجنّةُ مَأواهُ ، والدنيا جَنَّةُ الكافِرِ والقبرُ سِجنُهُ والنارُ مَأواهُ.

54– Imam al-Sadiq (a.s.) said, ‘The world is the prison of the believer, the grave is his fortress and Paradise is his final abode. The world is the Paradise of the disbeliever, the grave is his prison and the Fire is his final abode.’[al-Khisal, p. 108, no. 74]

The Danger of Making Worldly Affairs One’s Greatest Concern

خَطَرُ جَعلِ الدُّنيا أكبَرَ الهُمومِ

55ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) مَن كانَت الدنيا أكبرَ هَمِّهِ طالَ شَقاؤُهُ وغَمُّهُ

55– Imam Ali (a.s.) said, ‘The one who regards the worldly affairs as his greatest concern, his grief and distress are lengthened.’[Bihar al-Anwar, v. 73, p. 81, no. 43]

56ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): مَن أصبَحَ وأمسى والدنيا أكبَرُ هَمِّهِ جَعَلَ اللّهُ تعالى الفَقرَ بينَ عَينَيهِ وشَتَّتَ أمرَهُ ولم يَنَلْ مِن الدنيا إلّا ما قَسَمَ اللّهُ له ، ومَن أصبَحَ وأمسى والآخرةُ أكبَرُ هَمِّهِ جَعَلَ اللّهُ تعالى الغِنى في قلبِهِ وجَمَعَ لَهُ أمرَهُ .

56– Imam al-Sadiq (a.s.) said, ‘The person who wakes up in the morning and retires at night having worldly affairs as his greatest concern, Allah places poverty between his eyes, scatters his affairs, and he will not take from this world except what Allah has apportioned for him. As for the one who wakes up in the morning and retires at night having the Hereafter as his greatest concern, Allah places needlessness in his heart and brings together his affairs for him.’[al-Kafi, v. 2, p. 319, no. 15]

The Lowliness of the World in Allah’s Eyes

هَوانُ الدُّنيا عَلَى اللّهِ

57ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): يقولُ اللّهُ: لولا عَبدي المؤمنُ لَعَصَّبْتُ رأسَ الكافِرِ بعِصابةٍ مِن جَوهَرٍ

57– The Prophet (S) said, ‘Allah says, ‘Were it not for My believing servant, I would have tied a headband of jewels around the head of the disbeliever.’[al-Tamhid, p. 47, no. 73]

58- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لو أنّ الدنيا كانَت تَعدِلُ عند اللّهِ عزّوجلّ جَناحَ بَعوضَةٍ ما سَقَى الكافِرَ والفاجرَ مِنها شَربَةً مِن ماءٍ.

58– The Prophet (S) said, 'If the world was worth the same as the wing of a mosquito in Allah's eyes, the disbeliever and the insolent person would never get to drink a sip of water from it.'[Amali al-Tusi, p. 531, no. 1162]

59- الإمامُ عليٌّ (عَلَيهِ السّلامُ): مِن هَوانِ الدنيا على اللّهِ أ نّهُ لا يُعصى إلّا فيها ، ولا يُنالُ ما عندَهُ إلّا بتَركِها.

59– Imam Ali (a.s.) said, 'The lowliness of the world in Allah's eyes can be seen by the fact that He is not disobeyed except in it, and what is with Him cannot be attained except by abandoning the world.'[Nahjul Balaghah, Saying 385]

60- الإمامُ الحسينُ (عَلَيهِ السّلامُ): إنَّ مِن هَوانِ الدنيا على اللّه تعالى أنَّ رَأسَ يحيى بنِ زكريّا أُهدِيَ إلى بَغِيٍّ مِن بَغايا بني إسرائيلَ .

60– Imam al-Husayn (a.s.) said, 'Verily the lowliness of this world in Allah's eyes can be seen by the fact that the head of Prophet John, son of Prophet Zacharias was gifted to a whore from the whores of the Israelites.'[Bihar al-Anwar, v. 44, p. 365]

The Difference between the World and the Hereafter

اِختِلافُ الدُّنيا الذَّمِيمَةِ عَنِ الآخِرَةِ

61- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن أحَبَّ دُنياهُ أضَرَّ بآخرَتِهِ. .

61– The Prophet (S) said, 'He who loves his world has harmed his Hereafter.'[Bihar al-Anwar, v. 73, p. 81, no. 43]

62- الإمامُ عليٌّ (عَلَيهِ السّلامُ): إنَّ الدنيا والآخِرَةَ عَدُوّانِ مُتَفاوِتانِ ، وسَبيلانِ مُختَلِفانِ ، فَمَن أحَبَّ الدنيا وتَولاَّها أبغضَ الآخِرَةَ وعاداها ، وهُما بمَنزِلَةِ المَشرِقِ والمَغرِبِ وماشٍ بَينَهُما ، كُلَّما قَرُبَ مِن واحدٍ بَعُدَ مِنَ الآخَرِ ، وهُما بَعدُ ضَرَّتانِ .

62– Imam Ali (a.s.) said, 'Verily the world and the Hereafter are two opposing enemies and two different paths, so whoever loves and befriends the world has despised the Hereafter and has made it his enemy.

They [the world and the Hereafter] are like the east and the west and whoever walks between them, however much he gets closer to one, he distances himself from the other. After all, they are like two wives of the same husband.'[Nahjul Balaghah, Saying 103]

63ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): مَرارةُ الدنيا حَلاوةُ الآخِرَةِ ، وحَلاوَةُ الدنيا مَرارَةُ الآخِرَةِ.

63– Imam Ali (a.s.) said, 'The bitterness of the world is the sweetness of the Hereafter, and the sweetness of the world is the bitterness of the Hereafter.'[Nahjul Balaghah, Saying 251]

64ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): طَلَبُ الجمعِ بينَ الدنيا والآخِرةِ مِن خِداعِ النَّفْسِ.

64– Imam Ali (a.s.) said, 'Seeking to bring together this world and the next is from the deception of the soul.'[Ghurar al-Hikam, no. 5995]

65ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ما التَذَّ أحدٌ مِنَ الدنيا لَذَّةً إلّا كانتْ لَهُ يومَ القيامةِ غُصّةً.

65– Imam Ali (a.s.) said, 'No one tastes a worldly pleasure except that he will face a torment on the Day of Resurrection.'[Ghurar al-Hikam, no. 9618]

66ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ثَروَةُ الدنيا فَقرُ الآخِرَةِ.

66– Imam Ali (a.s.) said, 'The wealth of this world is the poverty of the Hereafter.'[Ghurar al-Hikam, no. 4705]

67ـ الإمامُ زينُ العابدينَ (عَلَيهِ الّسَلامُ): واللّهِ ما الدُّنيا والآخِرَةُ إلّا كَكِفَّتَيِ المِيزانِ ، فأيُّهما رَجَحَ ذَهَبَ بالآخَرِ.

67– Imam Zayn al-Abidin (a.s.) said, 'By Allah, this world and the next are naught but two scales of a balance, so whichever scale is weightier, it will overpower the other.'[al-Khisal, p. 64, no. 95]

68ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): آخِرُ نبيٍّ يَدخُلُ الجنّةَ سُليمانُ بنُ داوود (عَلَيهِ الّسَلامُ) ، وذلك لِما أُعطِيَ في الدنيا.

68– Imam al-Sadiq (a.s.) said, 'The last prophet to enter paradise will be Solomon [Prophet Solomon (a.s.) is known as Sulayman in the Arabic tradition (ed.)] son of David (a.s.) due to what he was given in this world.'[Bihar al-Anwar, v. 14, p. 74, no. 16]

Combining the World and the Hereafter

اِجتِماعُ الدُّنيا وَالآخِرَةِ

69، ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): الحَرثُ حَرثانِ: فحَرثُ الدنيا المالُ والبَنونُ، وحَرثُ الآخرةِ الباقياتُ الصالحاتُ . وقد يَجمَعُهُم اللّهُ عزّوجلّ لأقوامٍ

69– Imam Ali (a.s.) said, ‘Wealth and children are the cultivation of the world and righteous deeds are the cultivation of the Hereafter, and sometimes Allah combines the two for people.’[Nahj al-Sa’ada, v. 3, p. 127]

70، ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): إن جَعَلتَ دِينَكَ تَبَعاً لدُنياكَ أهلَكتَ دينَكَ ودُنياكَ وكُنتَ في الآخرةِ مِن الخاسِرينَ . إن جَعَلتَ دُنياكَ تَبَعاً لِدينِكَ أحرَزْتَ دِينَكَ ودُنياكَ وكُنتَ في الآخرةِ مِن الفائزينَ

70– Imam Ali (a.s.) said, ‘If you make your religion secondary to your worldly affairs, you have destroyed both your religion and your worldly affairs, and thus you will be among the losers in the Hereafter. But if you make your worldly affairs secondary to your religion, you have safeguarded your religion and your worldly affairs and you will be among the victorious ones in the Hereafter.’[Ghurar al-Hikam, no. 3750-3751]

71ـ الإمامُ الكاظمُ (عَلَيهِ السَّلامُ): إجعَلوا لِأنفُسِكُم حظّاً مِن الدنيا بِإعطائها ما تَشتَهي مِن الحلالِ وما لا يَثلِمُ المُروّةَ . وما لا سَرَفَ فيهِ ، واستَعِينوا بذلكَ على أُمورِ الدّينِ ، فإنّهُ رُوِيَ: ليسَ مِنّا مَن تَرَكَ دُنياهُ لدينِهِ ، أو تَرَكَ دِينَهُ لِدُنياهُ

71– Imam al-Kazim (a.s.) said, ‘Allocate for yourselves a portion of the world by taking from it that which is lawful of what you desire, and that which does not breach the honourable virtues and that wherein there is no extravagance. And in this way, use it to assist [and improve] the matters of religion, for it has been narrated that, ‘The one who abandons their worldly affairs for their religion is not from us, and neither is the one who abandons their religion for their worldly affairs.’[Bihar al-Anwar, v. 78, p. 321, no. 18]

The Parable of the World

مَثَلُ الدُّنيا

72ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَثَلُ الدنيا كَظِلِّكَ ؛ إن وَقَفتَ وَقَفَ ، وإن طَلَبتَهُ بَعُدَ

72– Imam Ali (a.s.) said, ‘The parable of this world is like your shadow – if you stop, it stands still, and if you chase it, it distances itself from you.’[Ghurar al-Hikam, no. 9818]

73ـ الإمامُ الكاظمُ (عَلَيهِ السّلامُ): مَثَلُ الدنيا مَثَلُ الحَيّةِ ؛ مَسُّها لَيِّنٌ وفي جَوفِها السُّمُّ القاتِلُ ، يَحذَرُها الرِّجالُ ذَوُو العُقولِ ، ويَهوِي إلَيها الصِّبيانُ بأيديهِم .

73– Imam al-Kazim (a.s.) said, ‘The parable of this world is like that of a snake, it is soft to touch but it contains a deadly poison. Men of intellect are cautious whereas children extend their arms towards it.’[Bihar al-Anwar, v. 78, p. 311, no. 1]

74ـ . ـ الإمامُ الكاظمُ (عَلَيهِ السّلامُ): مَثَلُ الدنيا مَثَلُ ماءِ البحرِ؛ كُلَّما شَرِبَ مِنهُ العَطشانُ ازدادَ عَطَشاً حتّى يَقتُلَهُ

74– Imam al-Kazim (a.s.) said, ‘The parable of this world is that of sea water, however much the thirsty man drinks from it, his thirst intensifies until it kills him.’[Tuhaf al-’Uqul, no. 396]

75ـ الإمامُ الكاظمُ (عَلَيهِ السّلامُ): تَمَثَّلَتِ الدنيا للمسيحِ (عَلَيهِ السّلامُ) في صُورةِ امرأةٍ زَرْقاءَ ، فقالَ لَها: كَم تَزَوَّجتِ؟ فقالَت: كثيراً ، قالَ: فَكُلٌّ طَلَّقَكِ؟ قالَت: لا ، بَل كُلاًّ قَتَلتُ ، قالَ المسيحُ (عَلَيهِ السّلامُ): فَوَيحٌ لأزواجِكِ الباقينَ ، كيفَ لا يَعتَبِرُونَ بالماضينَ ؟!

75– Imam al-Kazim (a.s.) said, ‘The world was embodied to Jesus (a.s.) in the form of a blue-eyed woman, and he said to her, ‘How many have you married?’ she said, ‘Lots’, so he asked, ‘So all of them divorced you?’, she replied, ‘No, rather I killed all of them’, then Jesus (a.s.) said, ‘Woe upon your current spouses, for how do they not take a lesson from your previous ones?!’[Bihar al-Anwar, v. 78, p. 311, no. 1]

The Characteristics of the World

خَصائِصُ الدُّنيا

76ـ رُوِيَ أنّ جَبرئيلَ (عَلَيهِ السّلامُ) قالَ لِنوحٍ (عَلَيهِ السّلامُ): يا أطوَلَ الأنبياءِ عُمراً ، كيفَ وَجَدتَ الدنيا؟ قال: كَدارٍ لَها بابانِ دَخَلتُ مِن أحَدِهما وخَرَجتُ مِنَ الآخَرِ.

76– It is narrated in Tanbih al-Khawatir that the archangel Gabriel (a.s.) said to Prophet Noah (a.s.), ‘O

prophet who has lived for the longest number of years, how did you find this world?' he replied, 'Like a house which has two doors, I entered through one and then left through the other.'[Tanbih al-Khawatir, v. 1, p. 131]

77ـ عيسى (عَلَيهِ الّسَلامُ): إنّما الدنيا قَنطَرةٌ ، فاعبُرُوها ولا تَعمُروها

77– Prophet Jesus (a.s.) said, 'Verily this world is a bridge, so cross over it but do not build on it.'[al-Khisal, p. 65, no. 95]

78ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): ما الدنيا في الآخِرَةِ إلاّ مِثلُ مايَجعَلُ أحدُكُم إصبَعَهُ في اليَمِّ فليَنظُرْ بِمَ يَرجِعُ

78– The Prophet (S) said, 'This world when compared to the Hereafter is just as if one of you dips his finger in the sea and sees what he comes out with.'[Bihar al-Anwar, v. 73, p. 119, no. 110]

79ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الدنيا ساعةٌ فاجعَلوها طاعةً . .

79– The Prophet (S) said, 'The world is an hour [long] so make it one of obedience.'[Bihar al-Anwar, v. 77, p. 164, no. 2]

80ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الدنيا مُنتَقِلَةٌ فانيةٌ ، إن بَقِيَتْ لَكَ لَم تَبقَ لَها . .

80– Imam Ali (a.s.) said, 'The world is a transitory and mobile thing, even if it waits for you, do not wait for it.'[Ghurar al-Hikam, no. 1802]

81ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أيّها الناسُ ، إنّما الدنيا دارُ مَجازٍ والآخِرةُ دارُ قَرارٍ ، فخُذوا مِن مَمَرِّكُم لِمَقَرِّكُم . .

81– Imam Ali (a.s.) said, 'O people, verily the world is a passage while the Hereafter is a permanent abode, so take [as much as you can] from the passage for the permanent abode.'[Nahjul Balaghah, Sermon 203]

82ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الدنيا دارُ مَمَرٍّ لا دارُ مَقَرٍّ ، والناسُ فيها رجُلانِ: رجلٌ باعَ فيها نفسَهُ فأوبَقَها ، ورَجُلٌ ابتاعَ نفسَهُ فَأعتَقَها .

82– Imam Ali (a.s.) said, 'This world is a transitory place and not a permanent one. The people therein are of two types, the man who has sold his self [to his passions] and thus ruined it, and the man who

has purchased his self [by control against his passions] and thus freed it.'[Nahjul Balaghah, Saying 133]

83ـ الإمامُ الباقرُ عليه‌السلام : أنزِلِ الدنيا كمَنزِلٍ نَزَلتَهُثُمّ ارتَحَلتَ عَنهُ ، أو كمالٍ وَجَدتَهُ في مَنامِكَ فاستَيقَظتَ ولَيس مَعكَ مِنهُ شيءٌ ، إنّي (إنّما) ضَرَبتُ لكَ هذا مَثَلاً لأ نّها عِندَ أهلِ اللُبّ والعِلمِ باللّه كَفَيْءِ الظِّلالِ.

83– Imam al-Baqir (a.s.) said, '[Consider] your sojourn in this world just as a house that you stayed in and [soon] departed from, or an object of perfection that you witnessed in a dream then you awoke and not a thing from it remained with you. I have given you this parable because this world, according to the people of intellect and knowledge of Allah, is just as the shadow in the shade.'[al-Kafi, v. 2, p. 133, no. 16]

84– الإمامُ الباقرُ عليه‌السلام : إنّ الدنيا عِندَ العُلَماءِ مِثلُ الظِلّ.

84– Imam al-Baqir (a.s.) said, 'The world in the eyes of the learned ones is like a shadow.'[Bihar al-Anwar, v. 73, p. 126, no. 123]

85– الإمامُ الكاظمُ عليه‌السلام : إنّ لُقمانَ قالَ لابنِهِ : ... إنّ الدنيا بحرٌ عميقٌ ، قد غَرِقَ فيها عالَمٌ كثيرٌ ، فلتَكُنْ سَفينتُكَ فيها تَقوَى اللّه ، وحَشوُها الإيمانُ وشِراعُها التوكُّلُ ، وقَيِّمُها العقلُ ، ودليلُها العِلمُ ، وسُكّانُها الصَّبرُ.

85– Imam al-Kazim (a.s.) said, 'Luqman said to his son:...the world is a deep ocean in which many worlds have already drowned, so make Godwariness your boat, faith its content, trust in Allah its sail, reason its custodian, knowledge its guide and patience its inhabitants.'[al-Kafi, v. 1, p. 16, no. 12]

The World is a Place Surrounded by Trials

الدُّنيا دارٌ بِالبَلاءِ مَحفوفَةٌ

86ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): دارٌ بالبلاءِ مَحفوفَةٌ ، وبالغَدْرِ مَعروفَةٌ ، لا تَدومُ أحوالُها ، ولا يَسلَمُ نُزّالُها ، أحوالٌ مُختَلِفَةٌ ، تاراتٌ مُتَصَرِّفَةٌ ، العَيشُ فيها مَذمومٌ ، والأمانُ مِنها مَعدومٌ

86– Imam Ali (a.s.) said, '[The world] is a house surrounded by trials, well-known for treachery, whose conditions do not last, whose inhabitants do not remain safe, its states are variable, its ways are changing, life in it is shameful and security in it is non-existent.'[Nahjul Balaghah, Sermon 226]

Worship

Worship العِبادَةُ

Worship

العِبادَةِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أفضَلُ النّاسِ مَن عَشِقَ العِبادَةَ فَعانَقَها، وأحَبَّها بقَلبِهِ، وباشَرَها بِجَسَدِهِ، وتَفرَّغَ لَها، فَهُو لا يُبالي عَلى ما أصبَحَ مِنَ الدُّنيا: عَلى عُسرٍ أم عَلى يُسرٍ.

1– The Prophet (S) said, ‘The best of people is he who longs for worship and embraces it, loves it with his heart, throws himself into it with his whole body, and devotes himself exclusively to it, such that he is not concerned in what worldly state he wakes up in the morning: in difficulty or in ease.’[al-Kafi, v. 2, p. 83, no. 3]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): كَفى بِالعِبادَةِ شُغلاً

2– The Prophet (S) said, ‘Worship suffices as an occupation.’[Tuhaf al-’Uqul, p. 35]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): يَقولُ رَبُّكُم: يَابنَ آدَمَ، تَفَرَّغْ لِعِبادَتي أملَأْ قَلبَكَ غِنىً و أملَأْ يَدَيكَ رِزقاً. يَابنَ آدمَ، لا تَباعَدْ مِنّي فأملَأَ قَلبَكَ فَقراً وأملَأَ يَدَيكَ شُغلاً.

3– The Prophet (S) said, ‘Your Lord addresses you, saying, ‘O son of Adam! Devote yourself exclusively to My worship and I will fill your heart with wealth and your hands with ready sustenance. O son of Adam! Do not distance yourself from Me or I will fill your heart with poverty and your hands with work [to preoccupy you].’[Kanz al-’Ummal, no. 43614]

4ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): إذا أحَبَّ اللّهُ عَبداً ألهَمَهُ حُسنَ العِبادَةِ. .

4– Imam Ali (a.s.) said, ‘When Allah loves a servant He inspires him to carry out the best forms of worship.’[Ghurar al-Hikam, no. 4066]

5ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): العُبوديَّةُ خَمسَةُ أشياءَ: خَلاءُ البَطنِ، وَقِراءةُ القرآنِ، وقِيامُ اللَّيلِ، والتَّضَرُّعُ عِندَ الصُّبحِ،

. والبُكاءُ مِن خَشيَةِ اللّهِ

5– Imam Ali (a.s.) said, ‘Adoration [of Allah] consists of five things: keeping the stomach empty, reading the Qur’an, performing the night prayer, imploring Allah at dawn, and crying much from fear of Allah.’[Mustadrak al-Wasa’il, v. 11, p. 244, no. 12875]

The Role of Understanding and Conviction in Worship

دَورُ التَّفَقُّهِ واليقينِ فِي العِبادَةِ

6 ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): لا عِبادَةَ إلّا بِيَقينٍ

6– The Prophet (S) said, ‘There is no use to worship without conviction.’[Kanz al-Fawa’id, v. 1, p. 55]

7 ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أُعبُدِ اللّهَ كَأَ نَّكَ تَراهُ، فَإن لَم تَكُن تَراهُ، فَإنَّهُ يَراكَ

7– The Prophet (S) said, ‘Worship Allah as if you see Him, for although you may not see Him, indeed He sees you.’[Kanz al-’Ummal, no. 5250]

8 ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): لا خَيرَ في عِبادَةٍ ليسَ فيها تَفَقُّهٌ

8– Imam Ali (a.s.) said, ‘Worship without understanding is no good.’[Tuhaf al-’Uqul, no. 204]

9 ـ الإمامُ زينَ العابدينُ (عَلَيهِ الّسَلامُ): لا عِبادَةَ إلّا بالتَفَقُّهِ

9– Imam Zayn al-Abidin (a.s.) said, ‘There is no point to worship unless performed with understanding.’[Tuhaf al-’Uqul, no. 280]

أنواعُ العِبادَةِ

Types of Worship

10 ـ عيسى (عَلَيهِ الّسَلامُ) ـ لِرجُلٍ ـ: ما تَصنَعُ ؟ قالَ: أتَعَبَّدُ، قالَ: فمَن يَعودُ علَيكَ ؟ قالَ: أخي، قالَ: أخوكَ أعبَدُ مِنكَ
.

10– Prophet Jesus (a.s.) asked a man, ‘What are you doing?’ The man replied, ‘I am worshipping.’ So he asked, ‘Then who is it that supports you [financially]?’ He replied, ‘My brother’, to which Prophet Jesus (a.s.) said, ‘Your brother is a better worshipper than you.’[Tanbih al-Khawatir, v. 1, p. 65]

11. ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): العِبادَةُ عَشرَةُ أجزاءٍ، تِسعَةُ أجزاءٍ في طَلَبِ الحَلالِ

11– The Prophet (S) said, ‘Worship consists of ten parts, nine of which are to do with earning a lawful living.’[Bihar al-Anwar, v. 103, p. 18, no. 81]

12ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): نَظَرُ الوَلَدِ إلى والِدَيهِ حُبّاً لَهُما عِبادَةٌ

12– The Prophet (S) said, ‘A son’s looking at his parents with love is a form of worship [of Allah].’[Tuhaf al-’Uqul, no. 46]

13ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): النَّظَرُ إلَى العالِمِ عِبادَةٌ، والنَّظَرُ إلَى الإمامِ المُقسِطِ عِبادَةٌ، وَالنَّظَرُ إلَى الوالِدَينِ بِرَأفَةٍ وَرحمَةٍ عِبادَةٌ، وَالنَّظَرُ إلى أخٍ تَوَدُّهُ في اللّهِ عَزَّوجلَّ عِبادَةٌ .

13– The Prophet (S) said, ‘Looking at [the face of] a scholar is worship, looking at [the face of] a just Imam is worship, looking at one’s parents with kindness and mercy is worship, and looking at the face of a brother whom you love for the sake of Allah is worship.’[Amali al-Tusi, p. 454, no. 1015]

14. ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): حُسنُ الظَّنّ باللّهِ مِن عِبادَةِ اللّهِ تعالى

14– The Prophet (S) said, ‘Entertaining the best opinion about Allah is a form of worship of Allah, most High.’[al-Durra al-Bahira, p. 18]

15ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): التَّفَكُّرُ في مَلَكوتِ السّماواتِ والأرضِ عِبادَةُ المُخلِصينَ

15– Imam Ali (a.s.) said, ‘Pondering about the dominion of the heavens and the earth is the worship of the sincere ones.’[Ghurar al-Hikam, no. 1792]

16ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): إنّ مِنَ العِبادَةِ لِينَ الكَلامِ وإفشاءَ السَّلامِ

16– Imam Ali (a.s.) said, ‘Verily part of worship is to talk to people in a gentle manner and to spread the greeting of peace among them.’[Ghurar al-Hikam, no. 3421]

17ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): إنّ فَوقَ كلِّ عِبادَةٍ عِبادَةً، و حُبُّنا أهلَ البَيتِ أفضَلُ عِبادَةٍ

17– Imam al-Sadiq (a.s.) said, ‘Verily above every act of worship is an even better act of worship, and love for us, the household of the Prophet, is the best act of worship.’[al-Mahasin, v. 1, p. 247, no. 462]

Types of Worshippers

أنواعُ العُبّادِ

18ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): (إنّ) العُبّادَ ثَلاثَةٌ: قَومٌ عَبَدوا اللّهَ عَزَّوجلَّ خَوفاً فتِلكَ عِبادَةُ العَبيدِ، وَقَوم عَبَدوا اللّهَ تَبارَكَ وتَعالى طَلَبَ الثَّوابِ فتِلكَ عِبادَةُ الأُجَراءِ، وقَوم عَبَدوا اللّهَ عَزَّوجلَّ حُبّاً لَهُ فَتِلكَ عِبادَةُ الأحرارِ، وهِيَ أفضَلُ العِبادَةِ.

18– Imam al-Baqir (a.s.) said, ‘Whoever gives a speaker his full attention has indeed expressed a form of worship or adulation to him. If the speaker leads one to Allah through his words, then it is as if one worships Allah [by giving him attention], but if he leads one to Satan through his words, it is as if one worships Satan.’[al-Kafi, v. 6, p. 434, no. 24]

19ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): مَن أطاعَ رَجُلاً في مَعصِيَةٍ فقَد عَبَدَهُ . .

19– Imam al-Sadiq (a.s.) said, ‘Worshippers are of three types: people who worship Allah, Mighty and Exalted, out of fear, and that is the worship of a slave; people who worship Allah, Blessed and most High, seeking to be rewarded thereof, and that is the worship of an employee; and people who worship Allah, Mighty and Exalted, out of love for Him, and that is the worship of free men and is the best type of worship.’[al-Kafi, v. 2, p. 84, no. 5]

20ـ الإمامُ الجواد (عَلَيهِ السّلامُ): مَن أصغى إلى ناطِقٍ فقَد عَبَدَهُ، فإن كانَ النّاطِقُ يُؤَدّي عَن اللّهِ عَزَّوجلَّ فقَد عَبَدَ اللّهَ، وإن كانَ النّاطِقُ يُؤَدّي عنِ الشَّيطانِ فقَد عَبَدَ الشَّيطانَ .

20– Imam al-Sadiq (a.s.) said, ‘He who obeys someone in committing an act of disobedience [to Allah] has indeed worshipped him.’[al-Kafi, v. 2, p. 398, no. 8]

The Best Form of Worship

أفضلُ العِبادَةِ

21 ـ . . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أفضَلُ العِبادَةِ الفِقهُ

21– The Prophet (S) said, ‘The best form of worship is to gain an understanding [of religion].’[al-Khisal, p. 30, no. 104]

22 ـ . . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أعظَمُ العِبادَةِ أجراً أخفاها

22– The Prophet (S) said, ‘The worship deserving of the greatest reward is that which is most discreetly performed.’[Qurb al-Isnad, p. 135, no. 475]

23 ـ . . رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): العِبادَةُ مَعَ أكلِ الحَرامِكالبِناءِ عَلَى الرَّملِ ، وقيلَ :عَلَى الماءِ

23– The Prophet (S) said, ‘Worship performed while having consumed unlawful food is like a building built on sand.’ [or on water according to other narrations].[‘Uddat al-Da’ai, p. 141]

24 ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أفضَلُ العِبادَةِ العَفافُ

24– Imam Ali (a.s.) said, ‘The best form of worship is self-restraint.’[al-Kafi, v. 2, p. 468, no. 8]

25 ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أفضَلُ العِبادَةِ غَلَبَةُ العادَةِ

25– Imam Ali (a.s.) said, ‘The best form of worship is breaking a habit or an addiction.’[Ghurar al-Hikam, no. 2873]

26 ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): أفضَلُ العِبادَةِ الزَّهادَةُ

26– Imam Ali (a.s.) said, ‘The best form of worship is abstinence.’[Ghurar al-Hikam, no. 2872]

27 ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): أفضَلُ العِبادَةِ العِلمُ بِاللّهِ والتَّواضُعُ لَهُ

27– Imam al-Sadiq (a.s.) said, ‘The best form of worship is coming to know Allah and humbling oneself before Him.’[Tuhaf al-’Uqul, no. 364]

28 ـ . . الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): أفضَلُ العِبادَةِ إدمانُ التَّفَكُّرِ في اللّهِ وفي قُدرَتِهِ

28– Imam al-Sadiq (a.s.) said, ‘The best form of worship is to be in a state of perpetual reflection about Allah and His power.’[al-Kafi, v. 2, p. 55, no. 3]

29ـ . الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): واللّهِ ما عُبِدَ اللّهُ بِشيءٍ أفضَلَ مِن أداءِ حَقِّ المُؤمِنِ

29– Imam al-Sadiq (a.s.) said, ‘By Allah, there is no better way to worship Allah than to fulfil the right of a fellow believer.’[al-Ikhtisas, p. 28]

30ـ . الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): أعبَدُ النّاسِ مَن أقامَ الفَرائضَ

30– Imam al-Sadiq (a.s.) said, ‘The best worshipper among people is he who performs the acts obligatory upon him.’[al-Khisal, p. 16, no. 56]

31ـ . الإمامُ الرِّضا (عَلَيهِ الّسَلامُ): لَيسَتِ العِبادَةُ كَثرَةَ الصِّيامِ وَالصَّلاةِ، وَإنَّما العِبادَةُ كَثرَةُ التَّفَكُّرِ في أمرِ اللّهِ

31– Imam Ar-Ridha’ (a.s.) said, ‘Worship is not about fasting or praying much, rather worship is to reflect much on the command of Allah.’[Tuhaf al-’Uqul, no. 442]

32ـ . الإمامُ الجوادُ (عَلَيهِ الّسَلامُ): أفضَلُ العِبادَةِ الإخلاصُ

32– Imam al-Jawad (a.s.) said, ‘The best form of worship is sincerity.’[Tanbih al-Khawatir, v. 2, p. 109]

Eagerness and Vitality in Worship

النَّشاطُ فِي العِبادَةِ

33ـ عيسى (عَلَيهِ الّسَلامُ): بِحقٍّ أقولُ لَكُم: إنَّهُ كَما يَنظُرُ المَريضُ إلى طَيِّبِ الطَّعامِ فلا يَلتَذُّهُ مَعَ ما يَجِدُهُ مِن شِدَّةِ الوَجَعِ، كذلِكَ صاحِبُ الدّنيا لا يَلتَذُّ بِالعِبادَةِ ولا يَجِدُ حَلاوَتَها مَعَ ما يَجِدُ مِن حُبِّ المالِ .

33– Prophet Jesus (a.s.) said, ‘With truth I tell you that verily just as the sick man can only look at good food but cannot enjoy it due to the intense pain he suffers, similarly the man engrossed in worldly affairs cannot enjoy worship nor taste its sweetness because of the love that he harbours for worldly possessions.’[Tuhaf al-’Uqul, no. 507]

34ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): آفَةُ العِبادَةِ الفَترَةُ

34– The Prophet (S) said, ‘The bane of worship is lassitude.’[Tuhaf al–’Uqul, no. 6]

35ـ الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): لا تُكَرّهوا إلى أنفُسِكُمُ العِبادَةَ

35– Imam al–Sadiq (a.s.) said, ‘Do not make worship loathsome to yourselves [by forcing it upon yourselves].’[al–Kafi, v. 2, p. 86, no. 2]

Wretchedness

الشَّقاوَة Wretchedness

Characteristics of a Wretched Person

خَصائِصُ الشَّقِيّ

1ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): الشَّقِيُّ مَنِ انخَدَعَ لِهَواهُ وغُرُورِهِ

1– Imam Ali (a.s.) said, ‘The wretched one is he who lets himself be deceived by his whims and his delusion.’[Nahjul Balaghah, Sermon 86]

2ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): إنَّ الشَّقِيَّ مَن حُرِمَ نَفعَ ما أُوتِيَ مِنَ العَقلِ والتَّجرِبَةِ

2– Imam Ali (a.s.) said, ‘Verily the wretched person is he who is deprived of drawing any benefit from his intellect and the experiences that he has been granted.’[Nahjul Balaghah, Letter 78]

3ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): تَوَقَّوُا المَعاصِيَ واحبِسُوا أنفُسَكُم عنها ؛ فإنَّ الشَّقِيَّ مَن أطلَقَ فيها عِنانَهُ

3– Imam Ali (a.s.) said, ‘Be on your guard against sins and restrain yourself from them, for verily the wretched one is he who gives himself free rein to them.’[Ghurar al–Hikam, no. 4499]

The Wretched One Was Wretched As a Foetus in His Mother's Womb

الشَّقِيُّ شَقِيٌّ في بَطنِ أُمِّهِ

4- رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): السَّعيدُ مَن سَعِدَ في بَطنِ أُمِّهِ ، والشَّقِيُّ مَن شَقِيَ في بَطنِ أُمِّهِ

4– The Prophet (S) said, 'The prosperous one is he who prospered from when he was in his mother's womb, and the wretched one is he who was wretched from when he was in his mother's womb.'[Kanz al–'Ummal, no. 491]

5- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إنّ اللّهَ عَزَّوجلَّ خَلَقَ السَّعادَةَ والشَّقاوَةَ قَبلَ أن يَخلُقَ خَلْقَهُ ، فَمَن عَلِمَهُ اللّهُ سَعيداً لَم يُبغِضْهُ أَبَداً ، وإن عَمِلَ شَرّاً أبغَضَ عَمَلَهُ ولَم يُبغِضْهُ، وإن كانَ عَلِمَهُ شَقِيّاً لَم يُحِبَّهُ أبداً، وإن عَمِلَ صالحاً أحَبَّ عَمَلَهُ وأبغَضَهُ لِما يَصيرُ إلَيهِ .

5– Imam al–Sadiq (a.s.) said, 'Verily Allah, Mighty and Exalted, created prosperity and wretchedness before He even created His creation. So whoever Allah knows will be prosperous, He will never despise, and even when he commits an evil deed, He will despise the deed but not the person. And if He knows that someone will be wretched, He will never love him, and even when he performs a good deed, He will love the deed but despise the person because of what he is to become.'[al–Tawhid, p. 357, no. 5]

6- الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): إنّ اللّهَ تبارك وتعالى يَنقُلُ العَبدَ مِنَ الشَّقاءِ إلى السَّعادَةِ، ولا يَنقُلُهُ مِن السَّعادةِ إلى الشَّقاءِ .

6– Imam al–Sadiq (a.s.) said, 'Verily Allah, Blessed and most High, may transfer a servant from wretchedness to prosperity, but He never transfers anyone from prosperity to wretchedness.'[al–Tawhid, p. 358, no. 6]

7:- عن محمّدَ بنِ أبي عُمَيرٍ: سَألتُ أبا الحسنِ موسى بنِ جَعفرٍ(عَن معنى قولِ رَسولِ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) «الشَّقِيُّ مَن شَقِيَ في بَطنِ أُمِّهِ ، والسَّعيدُ مَن سَعِدَ في بَطنِ أُمِّهِ» ، فقالَ: الشَّقِيُّ مَن عَلِمَ اللّهُ وهُو في بَطنِ أُمِّهِ أ نّهُ سَيَعمَلُ أعمالَ الأشقِياءِ ، والسَّعيدُ مَن عَلِمَ اللّهُ وهُو في بَطنِ أُمِّهِ أ نّهُ سَيَعمَلُ أعمالَ السُّعَداءِ.

7– Imam al–Kazim (a.s.) was once asked by Ibn Abi 'Umayr about the Prophet (S)'s saying, 'The prosperous one is he who prospered from when he was in his mother's womb, and the wretched one is he who was wretched from when he was in his mother's womb', to which he replied, 'The wretched one

is he who, from when he was in his mother's womb, Allah knew would commit acts characteristic of wretched people, and the prosperous one is he who, from when he was in his mother's womb, Allah knew would perform acts characteristic of prosperous people.'[al-Tawhid, p. 356, no. 3]

That Which Brings About Wretchedness

ما يوجِبُ الشَّقاءَ

8ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): سَبَبُ الشَّقاءِ حُبُّ الدُّنيا

8– Imam Ali (a.s.) said, 'The cause of wretchedness is love of this world.'[Ghurar al-Hikam, no. 4499]

9ـ الإمامُ الحسينُ (عَلَيهِ السّلامُ) ـ في دعاءِ يَومِ عَرَفَةَ ـ: اللّهُمّ اجعَلْني أخشاكَ كَأنّي أراكَ ، وأسعِدْني بتَقواكَ ، ولا تُشقِني بِمَعصِيَتِكَ.

9– Imam al-Husayn (a.s.) said in his supplication of 'Arafa, 'O Allah, make me fear you as if I see you, let me prosper through being conscious of my duty to You, and keep me from becoming wretched as a consequence of Your disobedience.'[Bihar al-Anwar, v. 98, p. 218, no. 3]

The Most Wretched of All People

أشقَى النّاسِ

10ـ عيسى (عَلَيهِ السّلامُ): أشقَى الناسِ مَن هُو مَعروفٌ عندَ الناسِ بِعِلمِهِ مَجهولٌ بِعَمَلِهِ

10– Prophet Jesus (a.s.) said, 'The most wretched of people is he who is reputed amongst people for his knowledge but not known for his action thereof.'[Bihar al-Anwar, v. 2, p. 52, no. 19]

11ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): أشقَى الأشقياءِ مَنِ اجتَمَعَ علَيهِ فَقرُ الدُّنيا وعَذابُ الآخِرَةِ ـ .

11– The Prophet (S) said, 'The most wretched of all wretched people is he who faces both poverty in this world as well as punishment in the Hereafter.'[Kanz al-'Ummal, no. 16683]

12ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ وقد سُئلَ عن أشقَى الناسِ ـ: مَن باعَ دِينَهُ بِدُنيا غَيرِهِ ـ .

12– Imam Ali (a.s.) when asked who the most wretched of all people was, replied, ‘He who sells his Hereafter for someone else’s profit in this world.’[Amali al-Saduq, p. 322, no. 4]

The Symptoms of Wretchedness

عَلاماتُ الشَّقاءِ

13ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مِن علاماتِ الشَّقاءِ: جُمُودُ العَينِ ، وقَسوَةُ القَلبِ ، وشِدَّةُ الحِرصِ في طَلَبِ الرِّزقِ ، والإصرارُ على الذَّنبِ .

13– The Prophet (S) said, ‘Among the symptoms of wretchedness are: a look of apathy in the eyes, hardness of the heart, intense greed in seeking out one’s livelihood, and persistence in committing sins.’[al-Khisal, p. 243, no. 96]

14ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): مِن عَلامةِ الشَّقاءِ غِشُّ الصَّديقِ ..

14– Imam Ali (a.s.) said, ‘One of the symptoms of wretchedness is swindling one’s own friend.’[Ghurar al-Hikam, no. 9297]

15ـ الإمامُ عليٌّ (عَلَيهِ السَّلامُ): مِن علاماتِ الشَّقاءِ الإساءَةُ إلى الأخيارِ ..

15– Imam Ali (a.s.) said, ‘Among the symptoms of wretchedness is maltreatment of good people.’[Ghurar al-Hikam, no. 9307]

Wrongdoing

Wrongdoing[1] الظُّلمُ

Caution against Wrongdoing

التَّحذيرُ مِنَ الظُّلمِ

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إيّاكُم والظُّلمَ؛ فإنّهُ يُخرِبُ قُلوبَكُم

1– The Prophet (S) said, ‘Beware of wrongdoing for verily it corrupts your hearts.’[Kanz al–’Ummal, no. 7639]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنّه لَيَأتِيَ العَبدُ يَومَ القِيامَةِ وقد سَرَّتهُ حَسَناتُهُ، فَيَجِيءُ الرجُلُ فيقولُ: يا ربِّ ظَلَمَني هَذا، فَيُؤخَذُ مِن حَسَناتِهِ فَيُجعَلُ في حَسَناتِ الذي سَأَلَهُ، فما يَزالُ كذلكَ حتّى ما يَبقى لَهُ حَسَنةٌ، فإذا جاءَ مَن يَسألُهُ نَظَرَ إلى سَيِّئاتِهِ فَجُعِلَت مَع سيّئاتِ الرَّجُلِ، فلا يَزالُ يُستَوفى مِنهُ حتّى يَدخُلَ النارَ.

2– The Prophet (S) said, ‘Verily the servant will come on the Day of Resurrection having performed many good deeds which please him, when a man will come, complaining [to Allah], ‘O Lord, this man has wronged me’, whereupon some of his good deeds will be taken and transferred to the good deeds of the plaintiff. The situation will continue thus until finally he will be left with no good deeds, and then the plaintiff’s evil deeds will start being transferred to his own evil deeds, and he will continue to pay for them thus until he will enter the Fire.’[Nihayat al–Bidaya wa al–Nihaya, v. 2, p. 55]

3ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): اتَّقُوا الظُّلمَ؛ فإنّهُ ظُلُماتٌ يَومَ القِيامَةِ. .

3– The Prophet (S) said, ‘Fear wrongdoing, for verily it is a source of darkness on the Day of Resurrection.’[al–Kafi, v. 2, p. 332, no. 11]

4ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): الظُّلمُ أألَمُ الرَّذائلِ. .

4– Imam Ali (a.s.) said, ‘Wrongdoing is the most painful of all vices.’[Ghurar al–Hikam, no. 804]

5ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): الظُّلمُ يُزِلُّ القَدَمَ، ويَسلُبُ النِّعَمَ ويُهلِكُ الأُمَمَ. .

5– Imam Ali (a.s.) said, ‘Wrongdoing causes feet to slip, snatches away bounties and destroys nations.’[Ghurar al–Hikam, no. 1734]

6ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ في خُطبَةٍ لَهُ يَتَبَرَّأُ مِن الظُّلمِ ـ: واللهِ لأَن أبيتَ عَلى حَسَكِ السَّعدانِ مُسَهَّداً، أو أُجَرَّ في الأغلالِ مُصَفَّداً، أحَبُّ إلَيَّ مِن أن ألقَى اللّهَ ورسولَهُ يَومَ القِيامَةِ ظالِماً لِبَعضِ العِبادِ، وغاصِباً لِشَيءٍ مِن الحُطامِ، وكيفَ أظلِمُ أحَداً لِنَفسٍ يُسرِعُ إلى البِلى قُفُولُها، ويَطُولُ في الثَّرى حُلُولُها ؟!

6– Imam Ali (a.s.) said, seeking immunity from wrongdoing, ‘By Allah, I would rather spend a sleepless night on the thorns of the Sa’adan tree [a type of prickly tree], or be driven as a prisoner in shackles,

than meet Allah and His Messenger on the Day of Resurrection having wronged any servant or having usurped any kind of worldly wealth. How can I wrong anyone for the sake of this soul that is rapidly hastening towards destruction and is to remain under the earth for a long time?'[Nahjul Balaghah, Sermon 224]

7ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ أيضا ـ: واللّهِ لو أُعطِيتُ الأقاليمَ السَّبعَةَ بما تَحتَ أفلاكِها، على أن أعصِيَ اللّهَ في نَملَةٍ أسلُبُها جُلْبَ شَعِيرَةٍ ما فَعَلتُهُ.

7– Imam Ali (a.s.) said, 'By Allah, if I was given all the seven domains with all that exists under its celestial spheres in order that I may disobey Allah to the extent of snatching a single grain of barley from an ant, I would not do it.'[Nahjul Balaghah, Sermon 224]

8ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): إيّاكَ والظُّلمَ؛ فَمَن ظَلَمَ كَرُهَت أيّامُهُ.

8– Imam Ali (a.s.) said, 'Beware of wrongdoing, for the living days of one who wrongs others become odious.'[Ghurar al-Hikam, no. 2638]

9ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): لَيسَ شَيءٌ أدعى إلى تَغييرِ نِعمَةِ اللّهِ وتَعجيلِ نِقْمَتِهِ مِن إقامَةٍ على ظُلمٍ؛ فإنّ اللّهَ سَميعُ دَعوَةِ المُضطَهَدِينَ (المَظلومِينَ)، وهُو للظالِمينَ بِالمِرصادِ.

9– Imam Ali (a.s.) said, 'Nothing induces the reversal of Allah's bounty or the hastening of His retribution than continuous injustice [to others]; for verily Allah hears the call of the oppressed and lies in wait for the oppressors.'[Nahjul Balaghah, Letter 53]

10ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن ظَلَمَ قُصِمَ عُمرُهُ. .

10– Imam Ali (a.s.) said, 'The life of one who wrongs others is shattered.'[Ghurar al-Hikam, no. 7940]

11ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): راكِبُ الظُّلمِ يَكبُو بِهِ مَركَبُهُ. .

11– Imam Ali (a.s.) said, 'The one who takes wrongdoing as a mount is thrown off by it.'[Ghurar al-Hikam, no. 5391]

12ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مَن جارَ أهلَكَهُ جَورُهُ. .

12– Imam Ali (a.s.) said, ‘The one who tyrannises others is ruined by his own tyranny.’[Ghurar al-Hikam, no. 7835]

13ـ . . الإمامُ الصّادقُ (عَلَيهِ الّسَلامُ): نهى رسولُ اللّهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ) أن يُؤكَلَ ماتَحمِلُ النَّملَةُ بِفِيها وقَوائمِها

13– Imam al-Sadiq (a.s.) narrated, ‘The Prophet (S) forbade anyone from eating anything that an ant carries in its mouth or holds in its grip.’[al-Kafi, v. 5, p. 305, no. 11]

Types of Wrongdoing

أنواعُ الظُّلمِ

14ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ألا وإنَّ الظُّلمَ ثلاثةٌ: فَظُلمٌ لا يُغفَرُ، وظُلمٌ لا يُترَكُ، وظُلمٌ مَغفورٌ لا يُطلَبُ، فأمّا الظُّلمُ الذي لا يُغفَرُ فالشِّركُ بِاللّهِ ... وأمّا الظُّلمُ الذي يُغفَرُ فَظُلمُ العَبدِ نفسَهُ عندَ بعضِ الهَناتِ، وأمّا الظُّلمُ الذي لا يُترَكُ فظُلمُ العِبادِ بَعضِهِم بَعضاً.

14– Imam Ali (a.s.) said, ‘Know that wrongdoing is of three types: the wrongdoing that is unforgivable, the wrongdoing that cannot be left unaccounted, and the wrongdoing that is forgivable and unquestioned. The wrong that is unforgivable is association of anything with Allah …the wrong that is forgivable is when the servant is unjust to himself and wrongs himself with regard to his faults, and the wrong that cannot be left unaccounted is the wrong that people do unto each other.’[Nahjul Balaghah, Sermon 176]

The Most Atrocious Type of Wrong

أفحَشُ الظُّلمِ

15ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): اشتَدَّ غَضَبُ اللّهِ عَلى مَن ظَلَمَ مَن لا يَجِدُ ناصِراً غَيرَ اللّهِ

15– The Prophet (S) said, ‘The wrath of Allah is indeed severe on one who wrongs somebody that has no one to help him apart from Allah.’[Kanz al-’Ummal, no. 7605]

16ـ الإمامُ عليٌّ (عَلَيهِ الّسَلامُ): ظُلمُ الضَّعيفِ أفحَشُ الظُّلمِ

16– Imam Ali (a.s.) said, ‘Wronging the weak is the most atrocious type of injustice.’[Nahjul Balaghah, Letter 31]

17ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ لَمّا سُئِلَ: أيُّ ذنبٍ أعجَلُ عُقوبَةً لِصاحِبِهِ ؟ ـ: مَن ظَلَمَ مَن لا ناصِرَ لَهُ إلّا اللّهُ، وجاوَرَ النِّعمَةَ بِالتَّقصيرِ، واستَطالَ بِالبَغيِ على الفَقيرِ.

17– Imam Ali (a.s.) was once asked, ‘Which sin hastens punishment down on its perpetrator the fastest?’ to which he replied, ‘He who wrongs somebody that has no helper save Allah, he who repays bounties with negligence and laxity, and he who displays arrogant and intimidating behaviour towards the poor.’[Bihar al-Anwar, v. 75, p. 320, no. 43]

18ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): مِن أفحَشِ الظُّلمِ ظُلمُ الكِرامِ. .

18– Imam Ali (a.s.) said, ‘One of the most atrocious types of injustice is to wrong kind people.’[Ghurar al-Hikam, no. 9272]

19ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): لَمّا حَضَرَ عليَّ بنَ الحُسينِ عليهماالسلام الوَفاةُ ضَمَّني إلى صَدرِهِ، ثُمّ قالَ: يا بُنَيَّ، أُوصِيكَ بما أوصاني بِهِ أبي (عَلَيهِ السّلامُ) حينَ حَضَرَتهُ الوَفاةُ وبما ذَكَرَ أنَّ أباهُ أوصاهُ بِهِ ، قالَ: يا بُنَيَّ ، إيّاكَ وظُلمَ مَن لا يَجِدُ علَيكَ ناصِراً إلّا اللّهَ .

19– Imam al-Baqir (a.s.) narrated that when his father, Imam Ali Zayn al-’Aabidin (a.s.) was approaching death, he hugged him close to his chest and said, ‘O my son, I am advising you of the same thing that my father advised me in his will when he was approaching death, and the same thing that he said his father advised him – O my son! Beware of wronging one who has no helper against you but Allah.’[al-Kafi, v. 2, p. 231, no. 5]

Granting Respite to the Wrongdoer

إمهالُ الظّالِمِ

Granting Respite to the Wrongdoer[2]

20ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ اللّهَ يُمهِلُ الظّالِمَ حتّى يقولَ: قد أهمَلَني! ثُمّ يَأخُذُهُ أخذَةً رابِيَةً، إنّ اللّهَ حَمِدَ نفسَهُ عِندَ هَلاكِ الظّالِمينَ ، فقالَ: «فَقُطِعَ دَابِرُ القَوْمِ الّذينَ ظَلَمُوا وَالحَمْدُ للّهِ رَبِّ العالَمِينَ».

20– The Prophet (S) said, ‘Verily Allah gives such respite to the wrongdoer, until he says [rejoicingly],

‘He [Allah] has indeed forgotten about me!’ Then Allah seizes him with a terrible seizing. Verily Allah has praised Himself with regard to the way in which He destroys wrongdoers, saying in the Qur’an: ***“Thus the wrongdoing ones were rooted out, and all praise belongs to Allah, the Lord of all the worlds”*[*Qur’an 6:45*].**[Bihar al-Anwar, v. 75, p. 322, no. 51]

21ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): أملَى اللّهُ عزّ وجلّ لِفرعَونَ ما بينَ الكَلِمَتَينِ ... أربَعينَ سَنَةً، ثُمّ أخَذَهُ اللّهُ نَكالَ الآخِرَةِ والأُولى، وكانَ بينَ أن قالَ اللّهُ عزّوجلّ لموسى وهارونَ عليهماالسلام: «قد أُجيبَتْ دَعوَتُكُما» وبينَ أن عَرَّفَهُ اللّهُ تعالى الإجابَةَ أربَعينَ سَنَةً.

21– Imam al-Baqir (a.s.) said, ‘Allah gave Pharaoh a long respite of forty years, between His two addresses to him, then Allah seized him with the punishment of this life and the Hereafter. So forty years passed between the time that Allah said to Prophet Moses (a.s.) and Prophet Aaron (a.s.): “Your supplication has already been granted” and between the time He actually showed them the answer to their supplication [i.e. through Pharaoh’s annihilation].’[Nur al-Thaqalayn, v. 5, p. 500, no. 21]

The Wrongdoer’s Regret

نَدامَةُ الظّالِمِ

22ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الظُّلمُ نَدامَةٌ

22– The Prophet (S) said, ‘Wrongdoing results in regret.’[Bihar al-Anwar, v. 75, p. 322, no. 52]

23ـ ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): يَومُ العَدلِ على الظّالِمِ أشَدُّ مِن يَومِ الجَورِ على المَظلُومِ

23– Imam Ali (a.s.) said, ‘The day that justice is brought to the wrongdoer is much more severe than the day oppression is done unto the oppressed.’[Nahjul Balaghah, Saying 241]

24ـ ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): ما يَأخُذُ المَظلومُ مِن دِينِ الظّالِمِ أكثَرُ ممّا يَأخُذُ الظّالِمُ مِن دُنيا المَظلومِ

24– Imam al-Baqir (a.s.) said, ‘The wronged one profits much more from his oppressor’s Hereafter [i.e. his account of deeds] than the oppressor profits from the world [i.e. the wealth or honour] of the one he is wronging.’[Bihar al-Anwar, v. 75, p. 311, no. 15]

Caution Against Aiding the Wrongdoer

التَّحذيرُ مِن إعانَةِ الظَّالِمِ

25ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إذا كانَ يَومُ القِيامَةِ نادى مُنادٍ: أينَ الظَّلَمَةُ وأعوانُهُم ؟ مَن لاقَ لَهُم دَواةً، أو رَبَطَ لَهُم كِيساً ، أو مَدَّ لَهُم مُدَّةَ قَلَمٍ ،فَاحشُرُوهُم مَعَهُم .

25– The Prophet (S) said, ‘On the Day of Resurrection, a caller will call out, ‘Where are the wrongdoers and their helpers? Whoever prepared the inkwell for them, or tied their purse for them, or supplied them with a pen – gather them all together with them.’[Bihar al-Anwar, v. 75, p. 373, no. 17]

26ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): العامِلُ بِالظُّلمِ والمُعينُ لَهُ والرّاضِي بِهِ شُرَكاءُ ثَلاثَتُهُم

26– Imam al-Sadiq (a.s.) said, ‘The perpetrator of the wrong act, his accomplice and the one who approves of it – all three are equally to blame for the wrong.’[al-Kafi, v. 2, p. 333, no. 16]

27ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): لَولا أنَّ بَنِي اُمَيَّةَ وَجَدُوا مَن يَكتُبُ لَهُم، ويَجبِي لَهُمُ الفَيءَ، ويُقاتِلُ عَنهُم، ويَشهَدُ جَماعَتَهُم، لَما سَلَبُونا حَقَّنا.

27– Imam al-Sadiq (a.s.) said, ‘If it was not for the fact that the Bani Umayya found people to scribe for them, to shade them, to fight for them, and to attend their gatherings, they would never have been able to snatch away our rights [by themselves].’[al-Kafi, v. 5, p. 106, no. 4]

28ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ) ـ في قولِهِ تعالى: «ولا تَرْكَنُوا إلى الَّذينَ ظَلَمُوا ...» ـ: هُوَ الرَّجُلُ يَأتِي السُّلطانَ فَيُحِبُّ بَقاءَهُ إلى أن يُدخِلَ يَدَهُ إلى كِيسِهِ فَيُعطِيَهُ.

28– Imam al-Sadiq (a.s.) with respect to Allah’s verse in the Qur’an: ***“And do not incline toward the wrongdoers, lest the Fire should touch you, and you will not have any friend besides Allah, then you will not be helped”*** [***11:13***], said, ‘This refers to the man who attends to an unjust ruler, wishing his rule to continue in order that he may put his hand in his purse and give him thereof.’[al-Kafi, v. 5, p. 108, no. 12]

Enjoinment of Aiding the Wronged

الحَثُّ عَلى إعانَةِ المَظلومِ

29ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن أخَذَ لِلمَظلومِ مِنَ الظَّالِمِ كانَ مَعِيَ في الجَنَّةِ مُصاحِباً

29– The Prophet (S) said, ‘Whoever takes the side of the oppressed over the oppressor will be with me as my companion in Paradise.’[Bihar al–Anwar, v. 75, p. 359, no. 75]

30ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ) ـ للحَسَنَينِ عليهماالسلام ـ: قُولا بِالحَقِّ، واعمَلا لِلأجرِ، وكُونا للظَّالِمِ خَصماً وللمَظلومِ عَوناً.

30– Imam Ali (a.s.) said to Imam Hasan and Imam Husayn (a.s.), ‘Speak the truth, and do good deeds to secure a good reward, and be adversaries to the oppressor and aiders of the oppressed.’[Bihar al–Anwar, v. 100, p. 90, no. 75]

31ـ الإمامُ الكاظمُ (عَلَيهِ السّلامُ) ـ لِعليّ بنِ يَقطينٍ ـ: إنّ للّهِ تعالى أولياءَ مَع أولياءِ الظَّلَمَةِ لِيَدفَعَ بِهِم عَن أوليائِهِ، وأنتَ مِنهُم يا عليُّ.

31– Imam al–Kazim (a.s.) said to Ali b. Yaqtin, ‘Verily Allah, most High, has friends just like the friends of the oppressors, with the aid of whom He defends His friends, and you are one of them, O Ali.’[Bihar al–Anwar, v. 75, p. 349, no. 56]

Being Wary of the Plea [to Allah] of One Who Has Been Wronged

التَّحذيرُ مِن دَعوةِ المَظلومِ

32ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): اِتَّقُوا دَعوَةَ المَظلومِ؛ فإنّما يَسألُ اللّهُ تعالى حَقَّهُ، وإنَّ اللّهَ تعالى لَم يَمنَعْ ذا حَقٍّ حَقَّهُ.

32– The Prophet (S) said, ‘Be on your guard against the plea [to Allah] of one who has been wronged, for verily he asks Allah his right, and verily Allah never denies a right to one whom it is due.’[Kanz al–’Ummal, no. 7597]

33ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): اِتَّقُوا دَعوَةَ المَظلومِ وإن كانَ كافِراً ؛ فإنّهُ لَيسَ دُونَهُ حِجابٌ

33– The Prophet (S) said, ‘Be on your guard against the plea of one who has been wronged, even if he be a disbeliever, for verily there is no veil preventing his plea from being answered.’[Kanz al–’Ummal, no. 7602]

34ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): أنفَذُ السِّهامِ دَعوَةُ المَظلومِ

34– Imam Ali (a.s.) said, ‘The most piercing arrow is the plea of the oppressed.’[Ghurar al-Hikam, no. 2979]

1. The Arabic Zulm comes from the root a-la-ma meaning to do wrong, to act wrongfully, injuriously, unjustly or tyrannically in its intransitive usage, and to wrong (others or oneself), to treat someone wrongfully, unjustly, injuriously or tyrannically when transitive. The title has been translated quite generally as ‘wrongdoing’, though each tradition has been translated to best denote the meaning of Zulm in that particular context (ed.)
2. Allah grants the wrongdoer respite or a time delay before punishing him in order to see if he will mend his ways, and so that the wrongdoer may fully become deserving of His punishment through his lack of conscience and continued wrongdoing in spite of having been given respite after guidance, and moreover in order to bring upon him a surprise attack just when he has justified his wrongdoing to himself (ed.)

Youth

Youth الشّباب

Youth

الشّباب

1ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): الشَّبابُ شُعبَةٌ مِن الجُنُونِ

1– The Prophet (S) said, 'Youth is a branch of folly.’[al-Ikhtisas, p. 343]

2ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): خَيرُ شَبابِكُم مَن تَشَبَّهَ بِكُهُولِكُم ، وشَرُّ كُهُولِكُم مَن تَشَبَّهَ بِشَبابِكُم

2– The Prophet (S) said, 'The best of your youth are those who act like the old from among you, and the worst of your old ones are those who act like your youth.’[Kanz al-’Ummal, no. 43058]

3ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): شَيئانِ لا يَعرِفُ فَضلَهُما إلّا مَن فَقَدَهُما: الشَّبابُ، وَالعافِيَةُ

3– Imam Ali (a.s.) said, 'There are two things whose worth is only known to one who has lost them: youth and health.’[Ghurar al-Hikam, no. 5764]

Educating Youngsters

تَربِيَةُ الأحداثِ

4ـ الإمامُ عليٌّ (عَلَيهِ السّلامُ): إنّما قَلبُ الحَدَثِ كالأرضِ الخالِيَةِ ، ما أُلقِيَ فيها مِن شَيءٍ قَبِلَتهُ

4– Imam Ali (a.s.) said, 'Verily the heart of a youngster is like an empty plot of land – it accepts whatever is planted therein.'[Tuhaf al–'Uqul, no. 70]

5ـ عَن إسماعيلَ بنِ عبدِ الخالقِ: سمعت أبا عَبدِاللّه (عَلَيهِ السّلامُ) يقول لأبي جعفر الأحول وأنا أسمع: أتَيتَ البَصرةَ ؟ فَقالَ: نَعَم ، قالَ: كيفَ رَأيتَ مُسارَعَةَ الناسِ إلى هذا الأمرِ ودُخُولَهُم فيهِ ؟ قالَ: واللّهِ إنّهُم لَقليلٌ ، ولَقَد فَعَلُوا وإنّ ذلك لَقليلٌ ، فقالَ: عليكَ بِالأحداثِ ؛ فإنّهُم أسرَعُ إلى كُلِّ خَيرٍ .

5– Imam al–Sadiq (a.s.) asked al–Ahwal, 'Did you go to Basra?' He replied, 'Yes.' Imam (a.s.) asked, 'How did you find people's hastening to this matter and embracing it?' He replied, 'By Allah, such people were few in number, and even that which they did do was little.' Imam replied, 'You should put it forth to the youngsters, for verily they hasten towards anything good.'[Qurb al–Isnad, p. 128, no. 450]

Learning During One's Youth

التَّعَلُّمُ فِي الشَّبابِ

6ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): مَن تَعَلَّمَ في شَبابِهِ كانَ بِمَنزِلَةِ الرَّسمِ في الحَجَرِ ، ومَن تَعَلَّمَ وهُو كبيرٌ كانَ بمَنزِلَةِ الكِتابِ على وَجهِ الماءِ.

6– The Prophet (S) said, 'Learning something during one's youth is like engraving in stone, and learning something when one is old is like writing on the surface of water.'[Bihar al–Anwar, v. 1, p. 222, no. 6]

7ـ الإمامُ الباقرُ (عَلَيهِ السّلامُ): لَو أُتِيتُ بِشابٍّ مِن شَبابِ الشّيعَةِ لا يَتَفَقَّهُ (في الدّينِ) لأَدَّبتُهُ

7– Imam al–Baqir (a.s.) said, 'If I was brought a young shi'aa man undevoted to learning [religious matters], I would discipline him.'[al–Mahasin, v. 1, p. 357, no. 760]

8ـ الإمامُ الصّادقُ (عَلَيهِ السّلامُ): لَستُ أُحِبُّ أن أرى الشّابَّ مِنكُم إلّا غاديا في حالَينِ: إمّا عالِماً أو مُتَعَلِّماً ، فإن لَم

يَفعَلْ فَرَّطَ ، فإن فَرَّطَ ضَيَّعَ ، وإنْ ضَيَّعَ أثِمَ ، وإن أثِمَ سَكَنَ النارَ والذي بَعَثَ مُحمّداً بِالحَقّ.

8– Imam al-Sadiq (a.s.) said, 'I only like to see the young man from among you occupied in either of two states: learning or teaching, for if he does not [engage in either of these two], he is wasting his time; and by wasting his time, he will lose out; and by losing out, he will be committing a sin; and by committing a sin, he will dwell in the Fire, by the One who sent Muhammad with the truth.'[Amali al-Tusi, p. 303, no. 604]

The Virtue of a Worshipping Young Man

فَضلُ الشّابِّ العابِدِ

9ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ اللّهَ تعالى يُباهِي بالشابِّ العابِدِ المَلائكةَ ، يقولُ: أُنظُرُوا إلى عَبدي! تَرَكَ شَهوَتَهُ مِن أجلي.

9– The Prophet (S) said, 'Verily Allah, most High, boasts about the worshipping young man to His angels, saying, 'Look at My servant! He has abandoned his desires for My sake.'[Kanz al-'Ummal, no. 43057]

10ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ اللّهَ تعالى يُحِبُّ الشابَّ التائبَ . .

10– The Prophet (S) said, 'Verily Allah, most High, loves the penitent young man.'[Kanz al-'Ummal, no. 10185]

11ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): فَضلُ الشّابِّ العابِدِ الذي تَعَبَّدَ في صِباهُ على الشيخِ الذي تَعَبَّدَ بعدَ ما كَبِرَت سِنُّهُ كَفَضلِ المُرسَلِينَ على سائرِ الناسِ.

11– The Prophet (S) said, 'The superiority of a young worshipper who worships Allah in his youth over an old man who worships after he has grown old, is as the superiority of the prophets over the rest of people.'[Kanz al-'Ummal, no. 43059]

12ـ رسولُ اللهِ (صَلَّيَ اللهُ عَلَيهِ وَ آلِهِ): إنَّ اللّهَ يُحِبُّ الشابَّ الذي يُفني شَبابَهُ في طاعَةِ اللّهِ تعالى . .

12– The Prophet (S) said, 'Verily Allah loves the young man who spends his entire youth in the obedience of Allah.'[Kanz al-'Ummal, no. 43060]

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