VOLUME 3

THE SCALE OF WISDOM:

A Compendium of Shi'a Hadith

[Mizan al-Hikmah]

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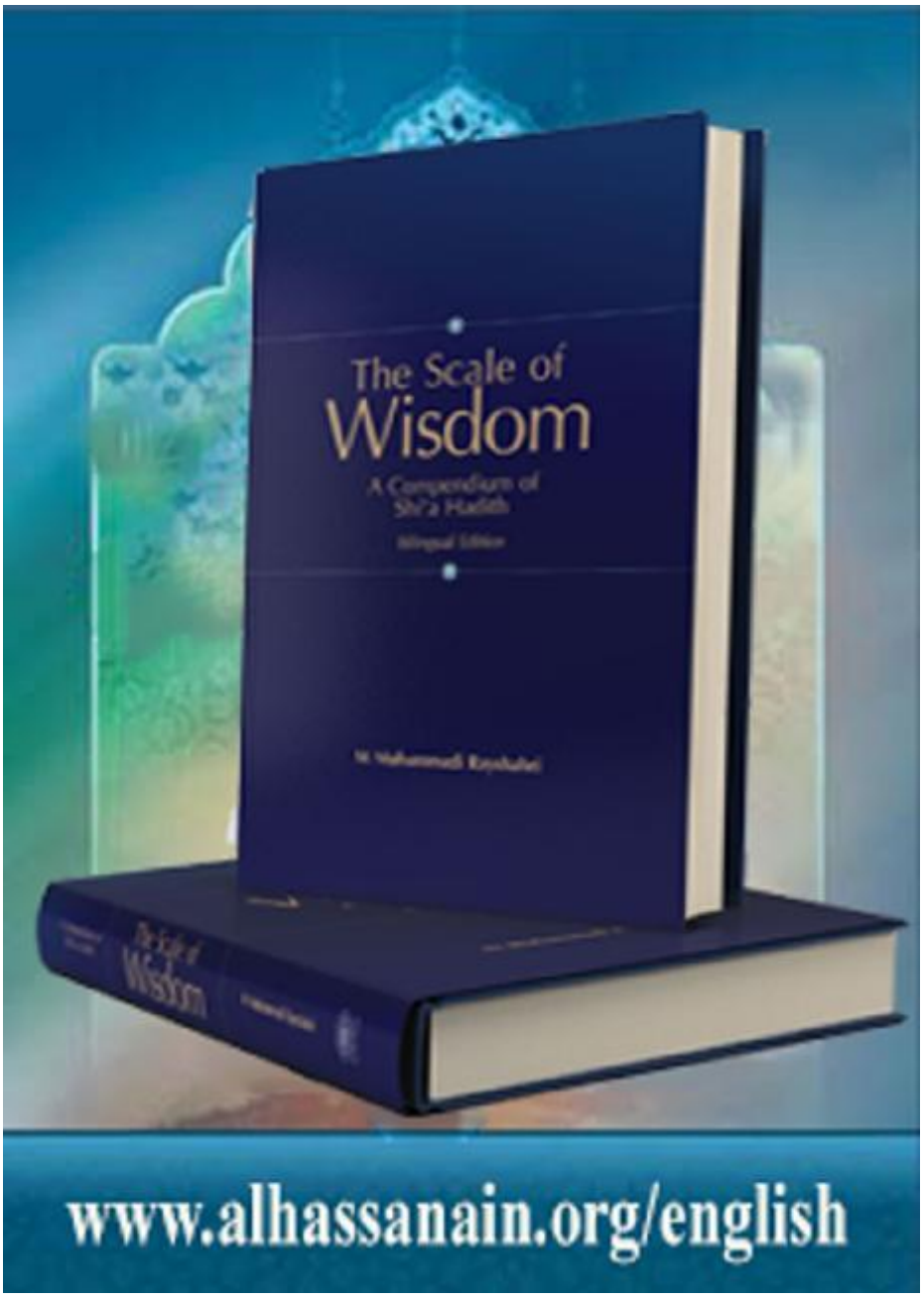
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The Scale of Wisdom

A Compendium of Shi'a *Hadith*

M Muhammadi Rayshahri

Translated by

N Virjee, A Kadhim, M Dasht Bozorgi, Z Alsalami, A Virjee

Edited by

N Virjee

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210 - الشَّباب

210. YOUTH

999 - الشّباب

999. YOUTH

3190. رسولُ اللَّهِ صلى الله عليه وآله : الشَّبابُ شُعبَةٌ مِن الجُنُونِ .[1]

3190. The Prophet (SAWA) said, 'Youth is a branch of folly.' [2]

3191. رسولُ اللَّهِ صلى الله عليه وآله : خَيرُ شَبابِكُم مَن تَشَبَّهَ بِكُهُولِكُم ، وشَرُّ كُهُولِكُم مَن تَشَبَّهَ بِشَبابِكُم .[3]

3191. The Prophet (SAWA) 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.' [4]

3192. الإمامُ عليٌّ عليه السلام : شَيئانِ لا يَعرِفُ فَضلَهُما إلّا مَن فَقَدَهُما : الشَّبابُ، وَالعافِيَةُ .[5]

3192. Imam Ali (AS) said, 'There are two things whose worth is only known to one who has lost them: youth and health.' [6]

Notes

1. الاختصاص : 343.
2. al-Ikhtisas, p. 343
3. كنز العمّال : 43058.
4. Kanz al-Ummal, no. 43058
5. غررالحكم : 5764.
6. Ghurar al-Hikam, no. 5764

تَربِيَةُ الأحداثِ - 1000

1000. EDUCATING YOUNGSTERS

3193. الإمامُ عليٌّ عليه السلام : إنّما قَلبُ الحَدَثِ كالأرضِ الخالِيَةِ ، ما أُلقِيَ فيها مِن شَيءٍ قَبِلَتهُ .[1]

3193. Imam Ali (AS) said, 'Verily the heart of a youngster is like an empty plot of land - it accepts whatever is planted therein.' [2]

3194. الكافي عَن إسماعيلَ بنِ عبدِ الخالقِ : سمعت أبا عَبدِاللهِ عليه السلام يقول لأبي جعفر الأحول وأنا أسمع : أتَيتَ البَصرةَ ؟ فَقالَ : نَعَم ، قالَ : كيفَ رَأيتَ مُسارَعَةَ الناسِ إلى هذا الأمرِ ودُخُولَهُم فيهِ ؟ قالَ : واللهِ إنّهُم لَقليلٌ ، ولَقَد فَعَلُوا وإنّ ذلك لَقليلٌ ، فقالَ : علَيكَ بِالأحداثِ ؛ فإنّهُم أسرَعُ إلى كُلِّ خَيرٍ .[3]

3194. Imam al-Sadiq (AS) asked al-Ahwal, 'Did you go to Basra?' He replied, 'Yes.' Imam (AS) asked, 'How did you find people's hastening to this matter [of Imamate] 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.' [4]

Notes

1. تحف العقول : 70.
2. Tuhaf al-Uqul, no. 70
3. الكافي : 8 / 93 / 66.
4. al-Kafi, v. 8, p. 93, no. 66

1001 - التَّعَلُّمُ فِي الشَّبابِ

1001. LEARNING DURING ONE'S YOUTH

3195. رسولُ اللهِ صلى الله عليه وآله : مَن تَعَلَّمَ في شَبابِهِ كانَ بِمَنزِلَةِ الرَّسمِ في الحَجَرِ ، ومَن تَعَلَّمَ وهُو كبيرٌ كانَ بمَنزِلَةِ الكِتابِ على وَجهِ الماءِ .[1]

3195. The Prophet (SAWA) 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.' [2]

3196. الإمامُ الباقرُ عليه السلام : لَو أُتِيتُ بِشابٍّ مِن شَبابِ الشِّيعَةِ لا يَتَفَقَّهُ (في الدِّينِ) لأَدَّبتُهُ .[3]

3196. Imam al-Baqir (AS) said, 'If I was brought a young Shia man undevoted to learning [religious matters], I would discipline him.' [4]

3197. الإمامُ الصّادقُ عليه السلام : لَستُ أُحِبُّ أن أرى الشّابَّ مِنكُم إلّا غادياً في حالَينِ : إمّا عالِماً أو مُتَعَلِّماً ، فإن لَم يَفعَلْ فَرَّطَ ، فإن فَرَّطَ ضَيَّعَ ، وإنْ ضَيَّعَ أثِمَ ، وإن أثِمَ سَكَنَ النارَ والذي بَعَثَ مُحمّداً بِالحَقِّ .[5]

3197. Imam al-Sadiq (AS) 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.' [6]

Notes

1. بحار الأنوار : 1 / 222 / 6.
2. Bihar al-Anwar, v. 1, p. 222, no. 6
3. المحاسن : 1 / 357 / 760.
4. al-Mahasin, v. 1, p. 357, no. 760
5. الأمالي للطوسي : 303 / 604.
6. Amali al-Tusi, p. 303, no. 604

فَضلُ الشّابِّ العابِدِ - 1002

1002. THE VIRTUE OF A WORSHIPPING YOUNG MAN

3198. رسولُ اللَّهِ صلى الله عليه وآله : إنَّ اللَّهَ تعالى يُباهِي بالشابِّ العابِدِ المَلائكةَ ، يقولُ : أُنظُرُوا إلى عَبدي ! تَرَكَ شَهوَتَهُ مِن أجلي .[1]

3198. The Prophet (SAWA) 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.' [2]

3199. رسولُ اللَّهِ صلى الله عليه وآله : إنَّ اللَّهَ تعالى يُحِبُّ الشابَّ التائبَ .[3]

3199. The Prophet (SAWA) said, 'Verily Allah, most High, loves the penitent young man.' [4]

3200. رسولُ اللَّهِ صلى الله عليه وآله : فَضلُ الشّابِّ العابِدِ الذي تَعَبَّدَ في صِباهُ على الشيخِ الذي تَعَبَّدَ بعدَ ما كَبِرَت سِنُّهُ كَفَضلِ المُرسَلِينَ على سائرِ الناسِ .[5]

3200. The Prophet (SAWA) 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.' [6]

3201. رسولُ اللَّهِ صلى الله عليه وآله : إنَّ اللَّهَ يُحِبُّ الشابَّ الذي يُفني شَبابَهُ في طاعَةِ اللَّهِ تعالى .[7]

3201. The Prophet (SAWA) said, 'Verily Allah loves the young man who spends his entire youth in the obedience of Allah.' [8]

Notes

1. 43057 : كنز العمّال.
2. Kanz al-Ummal, no. 43057
3. 10185 : كنز العمّال.
4. Ibid. no. 10185
5. 43059 : كنز العمّال.
6. Ibid. no. 43059
7. 43060 : كنز العمّال.
8. Ibid. no. 43060

تَفسيرُ الفَتى - 1003

1003. The True Significance of the Word 'fata'

[1]

3202. الكافي عَن عليّ بنِ إبراهيمَ رَفَعَهُ : قالَ أبو عَبدِاللّه عليه السلام لرَجُلٍ : ما الفَتى عِندَكُم ؟ فقالَ لَهُ : الشابُّ ، فقالَ : لا ، الفَتى : المؤمِنُ ، إنَّ أصحابَ الكَهفِ كانوا شُيُوخاً فَسَمّاهُمُ اللّهُ عَزَّوجلَّ فِتيَةً بِإيمانِهِم .[2]

3202. Imam al-Sadiq (AS) once asked a man, 'Who do you consider a fata?' to which the man replied, 'A young man.' Imam said, 'No, a fata is a believer, for verily the Companions of the Cave were middle-aged men, yet Allah called them fitya [plural of fata] because of their belief.' [3]

Notes

1. Translator's Note: fata: youth - The Arabic term fata refers to youth but has acquired a meaning related much more to the youth associated with the eternal spring of the life of the spirit than to physical young age. Such a person, possessing futuwwa or 'spiritual chivalry', would be adorned with chivalrous characteristics of courage and generosity, and would be regarded with awe, reverence and trust by other Muslims. (See Nasr, Seyyed Hossein, “Spiritual Chivalry” in Islamic Spirituality: Manifestations, ed. Seyyed Hossein Nasr, 304-315, London: SCM Press, 1991)

2. الكافي : 8 / 395 / 595.

3. al-Kafi, v. 8, p. 395, no. 595

211 - الشُّبهَة

211. THE OBSCURE MATTER

1004 - مَعنَى الشُّبهَةِ

1004. MEANING THE OBSCURE MATTER

3203. الإمامُ عليٌّ عليه السلام : إنّما سُمِّيَتِ الشُّبهَةُ شُبهَةً لأ نّها تُشبِهُ الحَقَّ ، فأمّا أولياءُ اللَّهِ فَضِياؤهُم فيها اليَقينُ ودَلِيلُهُم سَمتُ الهُدى ، وأمّا أعداءُ اللَّهِ فَدُعاؤهُم فيها الضَّلالُ ودَليلُهُمُ العَمى .[1]

3203. Imam Ali (AS) 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.'[2]

Notes

1. نهج البلاغة : الخطبة 38.
2. Nahj al-Balagha, Sermon 38

1005 - خَطَرُ الشُّبهَةِ

1005. THE DANGER OF OBSCURE MATTER

3204. الإمامُ عليٌّ عليه السلام : اِحذَرُوا الشُّبهَةَ ؛ فإنّها وُضِعَت لِلفِتنَةِ .[1]

3204. Imam Ali (AS) said, 'Be on your guard against the obscure matter, for verily it has been set down in order to test people [or lead people astray].'[2]

Notes

1. تحف العقول : 155.
2. Tuhaf al-Uqul, no. 155

وُجوبُ الوقوفِ عِندَ الشُّبهَةِ - 1006

1006. The Necessity of Stopping In The Face of An Obscure Matter

3205. الإمامُ الباقرُ عليه السلام : الوُقوفُ عِندَ الشُّبهَةِ خَيرٌ مِن الاِقتِحامِ في الهَلَكَةِ وتَركُكَ حديثاً لم تَروِه خيرٌ مِن روايَتِكَ حديثاً لَم تُحصِهِ .[1]

3205. Imam al-Baqir (AS) said, 'Stopping in the face of an obscure matter is better than plunging headlong into disaster.' [2]

3206. الإمامُ الصّادقُ عليه السلام : أورَعُ الناسِ مَن وَقَفَ عِندَ الشُّبهَةِ .[3]

3206. Imam al-Sadiq (AS) said, 'The most pious of people is he who stops in the face of an obscure matter.' [4]

Notes

1. أعلام الدين : 301.
2. Alam al-Din, p. 301
3. الخصال : 16 / 56.
4. al-Khisal, p. 16, no. 56

1007 - وُجوبُ تَركِ الشُّبُهاتِ

1007. OBLIGATION TO ABANDON OBSCURE MATTERS

3207. رسولُ اللَّهِ صلى الله عليه وآله : دَعْ ما يَرِيبُكَ إلى ما لا يَرِيبُكَ ، فَمَن رَعى حَولَ الحِمى يُوشِكُ أن يَقَعَ فيهِ .[1]

3207. The Prophet (SAWA) said, 'Leave that which fills you with doubts for that which does not, for the one who grazes his animals around the protected area risks entering into it.' [2]

3208. رسولُ اللَّهِ صلى الله عليه وآله : حَلالٌ بَيِّنٌ ، وحَرامٌ بَيِّنٌ ، وشُبُهاتٌ بَينَ ذلكَ ، فَمَن تَرَكَ الشُّبُهاتِ نَجا مِنَ المحَرَّماتِ ، ومَن أخَذَ بِالشُّبُهاتِ ارتَكَبَ المحَرَّماتِ وهَلَكَ مِن حيثُ لا يَعلَمُ .[3]

3208. The Prophet (SAWA) 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.' [4]

Notes

1. تنبيه الخواطر : 1 / 52.
2. Tanbih al-Khawatir, v. 1, p. 52
3. الكافي : 1 / 68 / 10.
4. al-Kafi, v. 1, p. 68, no. 10

الشَّجر - 212

212. TREES

أهَمِّيَّةُ غَرسِ الشَّجَرِ - 1008

1008. THE IMPORTANCE OF PLANTING TREES

3209. رسولُ اللَّهِ صلى الله عليه وآله : إن قامَتِ السَّاعةُ وفي يَدِ أحَدِكُم فَسِيلَةٌ ، فإنِ استَطاعَ أن لا يَقومَ حتّى يَغرِسَها فَلْيَغرِسْها .[1]

3209. The Prophet (SAWA) 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.' [2]

3210. رسولُ اللَّهِ صلى الله عليه وآله : ما مِن مُسلِمٍ يَزرَعُ زَرعاً أو يَغرِسُ غَرساً فَيَأكُلُ مِنهُ طَيرٌ أو إنسانٌ أو بَهيمَةٌ إلّا كانَت لَهُ بِهِ صَدَقَةٌ .[3]

3210. The Prophet (SAWA) 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.' [4]

3211. رسولُ اللَّهِ صلى الله عليه وآله : ما مِن رَجُلٍ يَغرِسُ غَرساً إلّا كَتَبَ اللَّهُ لَهُ مِنَ الأجرِ قَدْرَ ما يَخرُجُ مِن ثَمَرِ ذلكَ الغَرسِ .[5]

3211. The Prophet (SAWA) said, 'Every single person that cultivates something, Allah rewards him as much as the fruit produced by that plant.' [6]

3212. رسولُ اللَّهِ صلى الله عليه وآله : مَن نَصَبَ شَجرَةً وصَبَرَ على حِفظِها والقِيامِ علَيها حتّى تُثمِرَ ، كانَ لَهُ في كُلِّ شَيءٍ يُصابُ مِن ثَمَرِها صَدَقةٌ عِندَ اللَّهِ .[7]

3212. The Prophet (SAWA) 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].' [8]

Notes

1. 9056 : كنز العمّال.
2. Kanz al-Ummal, no. 9056
3. 9051 : كنز العمّال.
4. Ibid. no. 9051
5. 9057 : كنز العمّال.
6. Ibid. no. 9075
7. 9081 : كنز العمّال.
8. Ibid. no. 9081

1009 - النَّهْيُ عَنْ قَطعِ الشَّجَرِ

1009. FORBIDANCE FROM CUTTING DOWN TREES

3213. الإمامُ الصّادقُ عليه السلام : لا تَقطَعُوا الثِّمارَ فَيَبعَثُ اللّهُ عَليكُمُ العَذابَ صَبّاً .[1]

3213. Imam al-Sadiq (AS) said, 'Do not cut down fruit trees for Allah will pour down punishment unto you.' [2]

3214. الإمامُ الصّادقُ عليه السلام : مَكروهٌ قَطعُ النَّخلِ .[3]

3214. Imam al-Sadiq (AS): Cutting down a palm tree is [religiously] detested.' [4]

(أنظر) عنوان 170 «الزراعة» .

(See also: AGRICULTURE 170)

Notes

1. الكافي : 5 / 264 / 9.
2. al-Kafi, v. 5, p. 264, no. 9
3. الكافي : 5 / 264 / 8.
4. Ibid. no. 8

213 - الشَّجاعة

213. COURAGE

1010 - فَضْلُ الشَّجاعَةِ

1010. THE VIRTUE OF COURAGE

3215. الإمامُ عليٌّ عليه السلام : الشَّجاعَةُ عِزٌّ حاضِرٌ .[1]

3215. Imam Ali (AS) said, 'Courage is might at hand.' [2]

3216. الإمامُ عليٌّ عليه السلام : الشَّجاعةُ نُصرَةٌ حاضِرَةٌ وفَضيلَةٌ ظاهِرَةٌ .[3]

3216. Imam Ali (AS) said, 'Courage is a ready victory and an obvious virtue.' [4]

3217. الإمامُ عليٌّ عليه السلام : لَو تَمَيَّزَتِ الأشياءُ لَكانَ الصِّدقُ مَع الشَّجاعَةِ ، وكانَ الجُبنُ مَع الكَذِبِ .[5]

3217. Imam Ali (AS) said, 'If qualities were to be classified, honesty would be with courage, and cowardice with dishonesty.' [6]

3218. الإمامُ الحسنُ عليه السلام - وقد سُئلَ عنِ الشَّجاعةِ - : مُواقَفَةُ الأقرانِ ، والصَّبرُ عِندَ الطِّعانِ .[7]

3218. Imam al-Hasan (AS) 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 and slander.' [8]

Notes

1. 572 : غرر الحكم.
2. Ghurar al-Hikam, no. 572
3. 1700 : غرر الحكم.
4. Ibid. no. 1700
5. 7597 : غرر الحكم.
6. Ibid. no. 7597
7. 2 / 104 / 78 : بحار الأنوار.
8. Tuhaf al-Uqul, no. 226 and Bihar al-Anwar, v. 78, p. 104, no. 2

1011 - مَا يورِثُ الشَّجاعَةَ

1011. That Which Engenders Courage

3219. الإمامُ عليٌّ عليه السلام : 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 ، والموسومَ بالإقدامِ في عَصرِهِ ، وإن تَفاضَلَت فيهِ بَعضُها على بَعضٍ كانَت شَجاعَتُهُ في ذلكَ الذي تَفاضَلَت فيهِ أكثَرَ وأشَدَّ إقداماً .[1]

3219. Imam Ali (AS) 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.' [2]

3220. الإمامُ عليٌّ عليه السلام : قَدرُالرَّجُل على قَدرِ هِمَّتِهِ، وصِدقُهُ على قَدرِ مُرُوَّتِهِ ، وشَجاعَتُهُ على قَدرِ أنَفَتِهِ .[3]

3220. Imam Ali (AS) 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].' [4]

3221. الإمامُ عليٌّ عليه السلام : شَجاعَةُ الرَّجُلِ عَلى قَدرِ هِمَّتِهِ ، وغَيرَتُهُ على قَدرِ حَمِيَّتِهِ .[5]

3221. Imam Ali (AS) 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.' [6]

3222. الإمامُ عليٌّ عليه السلام : على قَدرِ الحَمِيَّةِ تكونُ الشَّجاعَةُ .[7]

3222. Imam Ali (AS) said, '[A man's] courage is in proportion to the extent of [his] ardour [resistence against humiliation].' [8]

Notes

1. بحار الأنوار : 78 / 236 / 66.
2. Bihar al-Anwar, v. 78, p. 236, no. 66
3. نهج البلاغة : الحكمة 47.
4. Nahj al-Balagha, Saying 47
5. غرر الحكم : 5763.
6. Ghurar al-Hikam, no. 5763
7. غرر الحكم : 6180.
8. Ibid. no. 6180

أشجَعُ النّاسِ - 1012

1012. The Most Courageous of People

3223. رسولُ اللَّهِ صلى الله عليه وآله : ألا أُخبِرُكُم بأشَدِّكُم وأقواكُم ؟ قالوا : بلى يا رسولَ اللَّهِ . 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 .[1]

3223. The Prophet (SAWA) said, 'Shall I tell you who is the toughest and strongest from among you?' They replied, 'Yes, Messenger of Allah, do tell us', so the Prophet (SAWA) 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.' [2]

3224. الإمامُ عليٌّ عليه السلام : أشجَعُ الناسِ أسخاهُم .[3]

3224. Imam Ali (AS) said, 'The most courageous of people is the most generous of them.' [4]

3225. الإمامُ عليٌّ عليه السلام : أشجَعُ الناسِ مَن غَلَبَ الجَهلَ بِالحِلمِ .[5]

3225. Imam Ali (AS) said, 'The most courageous of people is he who conquers his ignorance with clemency.' [6]

3226. الإمامُ عليٌّ عليه السلام : لا أشجَعَ مِن لَبِيبٍ .[7]

3226. Imam Ali (AS) said, 'There is no one more courageous than a man of understanding.' [8]

3227. الإمامُ عليٌّ عليه السلام : أقوَى الناسِ أعظَمُهم سُلطاناً على نَفسِهِ .[9]

3227. Imam Ali (AS) said, 'The strongest of people is the one with the greatest authority over his own self.' [10]

(أُنظر) الهوى : باب 1816.

(See also: THE DESIRE: section 1816)

Notes

1. معاني الأخبار : 1 / 366.
2. Maani al-Akhbar, p. 366, no. 1
3. غرر الحكم : 2899.
4. Ghurar al-Hikam, no. 2899
5. غرر الحكم : 3257.
6. Ibid. no. 3357
7. غرر الحكم : 10591.
8. Ibid. no. 10591
9. غرر الحكم : 3188.
10. Ibid. no. 3188

1013 - آفَةُ الشَّجاعَةِ

1013. THE BANE OF COURAGE

3228. الإمامُ عليٌّ عليه السلام : آفَةُ الشَّجاعَةِ إضاعَةُ الحَزمِ .[1]

3228. Imam Ali (AS) said, 'The bane of courage is losing one's judiciousness.' [2]

3229. الإمامُ العسكريُّ عليه السلام : إنَّ ... للشَّجاعَةِ مِقداراً ، فإن زادَ علَيهِ فهُو تَهَوُّرٌ .[3]

3229. Imam al-Askari (AS) said, 'Verily... courage has a limit, which when overstepped becomes foolhardiness.' [4]

Notes

1. 3938 : غرر الحكم.
2. Ibid. no. 3938
3. 3 / 377 / 78 : بحار الأنوار.
4. Bihar al-Anwar, v. 78, p. 377, no. 3

214 - الشَّرّ

214. EVIL

1014 - مِعيارُ الخَيرِ وَالشَّرِّ

1014. The Yardstick of Good and Evil

(كُتِبَ عَلَيْكُمُ القِتَالُ وَهُوَ كُرْهٌ لَكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئاً وَهُوَ خَيْرٌ لَكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئاً وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لا تَعْلَمُونَ).[1]

"Warfare has been prescribed for you, though it is repulsive to you. Yet it may be that you dislike something while it is good for you, and it may be that you love something while it is bad for you, and Allah knows and you do not know." [2]

(وَيَدْعُ الإِنْسانُ بِالشَّرِ دُعاءَهُ بِالخَيْرِ وَكانَ الإِنْسانُ عَجُولاً).[3]

"Man prays for evil as [avidly as] he prays for good, and man is overhasty." [4]

3230. الإمامُ عليٌّ عليه السلام : ما خَيرٌ بِخَيرٍ بَعدَهُ النارُ ، وما شَرٌّ بِشَرٍّ بَعدَهُ الجَنَّةُ ، وكُلُّ نَعيمٍ دُونَ الجَنَّةِ فهُو مَحقورٌ ، وكُلُّ بَلاءٍ دُونَ النارِ عافِيَةٌ .[5]

3230. Imam Ali (AS) 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.' [6]

3231. الإمامُ عليٌّ عليه السلام : إنّ اللَّهَ سبحانَهُ أنزَلَ كِتاباً هادِياً بَيَّنَ فيه الخَيرَ والشَّرَّ ، فَخُذُوا نَهجَ الخَيرِ تَهتَدُوا ، واصدِفُوا عَن سَمْتِ الشَّرِّ تَقصِدُوا .[7]

3231. Imam Ali (AS) 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.' [8]

(أُنظر) الدعاء : باب 701.

(See also: SUPPLICATION: section 701)

Notes

1. 216 : البقرة.
2. Qur'an 2216:
3. 11 : الإسراء.
4. Qur'an 1711:
5. 387 الحكمة : نهج البلاغة.
6. Nahj al-Balagha, Saying 387

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7. نهج البلاغة : الخطبة 167.
8. Ibid. Sermon 167

شَرٌّ مِنَ الشَّرِّ - 1015

1015. WORSE THAN EVIL

3232. رسولُ اللَّهِ صلى الله عليه وآله : خَصلَتانِ ليسَ فَوقَهُما مِنَ البِرِّ شَيءٌ : الإيمانُ بِاللَّهِ والنَّفعُ لِعبادِ اللَّهِ ، وخَصلَتانِ لَيسَ فَوقَهُما مِنَ الشَّرِّ شَيءٌ : الشِّركُ بِاللَّهِ والضُّرُّ لِعِبادِ اللَّهِ [1].

3232. The Prophet (SAWA) 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.' [2]

3233. الإمامُ عليٌّ عليه السلام : إنّهُ ليسَ شَيءٌ بِشرٍّ مِنَ الشَّرِّ إلّا عِقابَهُ ، ولَيسَ شَيءٌ بِخَيرٍ مِنَ الخَيرِ إلّا ثَوابَهُ .[3]

3233. Imam Ali (AS) 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.' [4]

3234. الإمامُ عليٌّ عليه السلام : فاعِلُ الشَّرِّ شَرٌّ مِنهُ .[5]

3234. Imam Ali (AS) said, 'The doer of evil is worse than the evil itself.' [6]

(أُنظر) الخير : باب 681.

(See also: GOOD: section 681)

Notes

1. بحار الأنوار : 77 / 137 / 2.
2. Bihar al-Anwar, v. 77, p. 137, no. 2
3. نهج البلاغة : الخطبة 114.
4. Nahj al-Balagha, Sermon 114
5. نهج البلاغة : الحكمة32.
6. Ibid. Saying 32

مَفاتيحُ الشُّرورِ - 1016

1016. THE KEYS TO ALL EVILS

3235. الإمامُ الباقرُ عليه السلام : إنَّ اللَّهَ عَزَّوجلَّ جَعَلَ لِلشَّرِّ أقفالاً وجَعَلَ مَفاتِيحَ تِلكَ الأقفالِ الشَّرابَ ، والكَذِبُ شَرٌّ مِنَ الشَّرابِ .[1]

3235. Imam al-Baqir (AS) 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.' [2]

3236. الإمامُ الصّادقُ عليه السلام : الغَضَبُ مِفتاحُ كُلِّ شَرٍّ .[3]

3236. Imam al-Sadiq (AS) said, 'Anger is the key to all evils.' [4]

(أُنظر) الكذب : 1584.

(See also: LYING: section 1584)

Notes

1. بحار الأنوار: 72 / 236 / 3.
2. Bihar al-Anwar, v. 72, p. 236, no. 3
3. بحار الأنوار : 73 / 263 / 4.
4. Ibid. v. 73, p. 263, no. 4

1017 - جِماعُ الشُّرورِ

1017. THE MERGING OF EVILS

3237. رسولُ اللَّهِ صلى الله عليه وآله : إنَّ إبليسَ يَخطُبُ شَياطينَهُ ويقولُ: علَيكُم باللَّحمِ والمِسكِرِ والنِّساءِ، فَإنّي لا أجِدُ جِماعَ الشَّرِّ إلّا فيها .[1]

3237. The Prophet (SAWA) 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.' [2]

(أنظر) الخير : 671.

(See also: GOOD: section 671)

Notes

1. بحار الأنوار : 62 / 293.
2. Ibid.v. 62, p. 293

انطِباعُ الإنسانِ عَلَى الشَّرِّ - 1018

1018. Man's Natural Tendency for Evil

3238. رسولُ اللهِ صلى الله عليه وآله : تَكَلَّفُوا فِعلَ الخَيرِ وجاهِدُوا نفوسَكُم علَيهِ ؛ فإنَّ الشَّرَّ مَطبوعٌ علَيهِ الإنسانُ .[1]

3238. The Prophet (SAWA) said, 'Force yourselves to do good, and exert yourselves therein, for verily evil is something man naturally tends towards.' [2]

3239. الإمامُ عليٌّ عليه السلام : أكرِهْ نفسَكَ على الفَضائلِ ، فإنَّ الرذائلَ أنتَ مَطبوعٌ علَيها .[3]

3239. Imam Ali (AS) said, 'Compel yourself to good virtues, for verily vices are something you have a natural tendency for.' [4]

(أُنظر) الذنب : باب 771.

(See also: sinning: section 771)

Notes

1. تنبيه الخواطر : 120 / 2.
2. Tanbih al-Khawatir, v. 2, p. 120
3. غرر الحكم : 2477.
4. Ghurar al-Hikam, no. 2477

215 - الشِّرك

215. POLYTHEISM

[1]

1019 - التَّحذيرُ مِنَ الشِّركِ

1019. CAUTION AGAINST POLYTHEISM

(وَإِذْ قالَ لُقْمانُ لِابْنِهِ وَهُوَ يَعِظُهُ يا بُنَيَّ لا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ).[2]

"When Luqman said to his son, as he advised him: 'O my son! Do not ascribe any partners to Allah. Polytheism is indeed a great injustice." [3]

(إِنَّ اللَّهَ لا يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ ما دُونَ ذَلِكَ لِمَن يَشاءُ وَمَن يُشْرِكْ بِاللَّهِ فَقَدْ ضَلّ ضَلالاً بَعِيداً).[4]

"Indeed Allah does not forgive that any partner should be ascribed to Him, but He forgives anything besides that to whomever He wishes. And whoever ascribes partners to Allah has certainly strayed into far error." [5]

3240. رسولُ اللَّهِ صلى الله عليه وآله - لعبد الله بن مسعود - : يابنَ مَسعودٍ ، إيّاكَ أن تُشرِكَ بِاللَّهِ طَرفَةَ عَينٍ وإن نُشِرتَ بِالمِنشارِ ، أو قُطِّعتَ ، أو صُلِبتَ ، أو أُحرِقتَ بِالنارِ .[6]

3240. The Prophet (SAWA) said, 'O Ibn Masud, 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.' [7]

Notes

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.

2. 13 : لقمان.

3. Qur'an 3113:

4. 116 : النساء.

5. Qur'an 4116:

6. 2660 / 357 / 2 : مكارم الأخلاق.

7. Makarim al-Akhlaq, v. 2, p. 357, no. 2660

1020 - تَعليمُ الشِّركِ

1020. INSTRUCTION OF POLYTHEISM

3241. الإمامُ الصّادقُ عليه السلام : إنَّ بَني أُمَيَّةَ أطلَقُوا لِلنّاسِ تَعليمَ الإيمانِ ولَم يُطلِقُوا تَعليمَ الشِّركِ ؛ لِكَي إذا حَمَلُوهُم علَيهِ لَم يَعرِفُوهُ .[1]

3241. Imam al-Sadiq (AS) narrated, 'Verily the Umayyads used to allow the teaching of faith to people but did not permit polytheism to be taught, so that when it came to their converting them [the people] to it, they would not be able to recognise it.' [2]

Notes

1. الكافي : 2 / 415 / 1.
2. al-Kafi, v. 2, p. 415, no. 1

1021 - أدنَى الشِّركِ

1021. The Minimum Degree of Polytheism

3242. الإمامُ الباقرُ عليه السلام - لَمّا سُئلَ عن أدنَى الشِّركِ - : مَن قالَ لِلنَّواةِ : إنَّها حَصاةٌ ، ولِلحَصاةِ : إنّها نَواةٌ ، ثُمّ دانَ بهِ .[1]

3242. Imam al-Baqir (AS) 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.' [2]

3243. الإمامُ الصّادقُ عليه السلام - لما سُئل عَن أدنَى الشرك - : مَنِ ابتَدَعَ رَأياً فَأحَبَّ علَيهِ أو أبغَضَ علَيهِ .[3]

3243. Imam al-Sadiq (AS) was once asked what the absolute minimum of polytheism was, to which he replied, 'It is to contrive a ruling and because of it take side with people or against them.' [4]

(أنظر) الإيمان : باب 186 ؛ الكفر : باب 1605.

(See also: FAITH: section 186; DISBELIEF: section 1605)

Notes

1. الكافي : 2 / 397 / 1.
2. Ibid. p. 397, no. 1
3. الكافي : 2 / 397 / 2.
4. Ibid. no. 2

1022 - الشِّركُ الخَفِيُ

1022. Hidden Polytheism

(وَما يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلّا وَهُمْ مُشْرِكُونَ).[1]

"And most of them do not believe in Allah without ascribing partners to Him." [2]

3244. رسولُ اللهِ صلى الله عليه وآله : إيّاكَ وما يُعتَذَرُ مِنهُ ، فإنَّ فيهِ الشِّركَ الخَفِيَّ .[3]

3244. The Prophet (SAWA) said, 'Beware of committing anything that warrants justification, for verily that is where hidden polytheism is.' [4]

3245. الإمامُ الصّادقُ عليه السلام - في قولِهِ تعالى : (وَما يُؤْمِنُ أَكْثَرُهُمْ...) - : هُو الرَّجُلُ يقولُ : لَولا فُلانٌ لَهَلَكتُ ، ولَولا فُلانٌ لَأصَبتُ كذا وكذا ، ولَولا فُلانٌ لَضاعَ عِيالي ، ألا تَرى أ نّهُ قد جَعَلَ للَّهِ شَريكاً في مُلكِهِ يَرزُقُهُ ويَدفَعُ عَنهُ ؟!قالَ [الراوي] : قلتُ : فيقولُ : لَولا أنَّ اللهَ مَنَّ عَليَّ بِفلانٍ لَهَلَكتُ ؟ قال : نَعَم ، لا بَأسَ بِهذا .[5]

3245. Imam al-Sadiq (AS) 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.' [6]

3246. الإمامُ الصّادقُ عليه السلام - أيضاً - : شِركُ طاعَةٍ ولَيسَ شِركَ عِبادَةٍ .[7]

3246. Imam al-Sadiq (AS) 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.' [8]

3247. الإمامُ الصّادقُ عليه السلام : إنَّ الشِّركَ أخفى مِن دَبيبِ النَّملِ . وقالَ : مِنهُ تَحويلُ الخاتَمِ لِيَذكُرَ الحاجَةَ وشِبهُ هذا .[9]

3247. Imam al-Sadiq (AS) said, 'Polytheism is more discreet than the crawling of an ant, and includes things like turning one's ring to remind onself [if he believes in it independently from the will of Allah], and other such [superstitions].' [10]

3248. الإمامُ الصّادقُ عليه السلام - في قولِهِ تعالى : (وما يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلّا وَهُمْ مُشْرِكُونَ) - : كانُوا يَقولونَ : مُطِرُ بِنَوءِ كذا ، وبِنَوءِ كذا ، ومِنها أ نّهُم كانوا يَأتُونَ الكُهّانَ فَيُصَدِّقُونَهُم بما يَقولونَ .[11]

3248. Imam al-Sadiq (AS) 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.' [12]

(أُنظر) الرياء : باب 787.

(See also: SHOWING OFF: section 787)

Notes

1. 106 : يوسف.
2. Qur'an 12106:
3. 28 / 200 / 78 : بحار الأنوار.
4. Bihar al-Anwar, v. 78, p. 200, no. 28
5. 96 / 200 / 2 : تفسير العيّاشيّ.
6. Tafsir al-Ayyashi, v. 2, p. 200, no. 96
7. 4 / 397 / 2 : الكافي.
8. al-Kafi, v. 2, p. 397, no. 4
9. 1 / 379 : معاني الأخبار.
10. Maani al-Akhbar, p. 379, no. 1
11. 8 / 317 / 58 : بحار الأنوار.
12. Bihar al-Anwar, v. 58, p. 317, no. 8

216 - الشَّيطان

216. SATAN

1023 - الاعتِبارُ بِما فَعَلَ اللَّهُ بِإبليسَ

1023. THE LESSON TO BE LEARNED FROM HOW ALLAH DEALT WITH SATAN

3249. الإمامُ عليٌّ عليه السلام : فاعتَبِرُوا بما كانَ مِن فِعلِ اللَّهِ بِإبليسَ ؛ إذ أحبَطَ عَمَلَهُ الطَّويلَ وجَهدَهُ الجَهِيدَ (الجميلَ) وكانَ قد عَبَدَ اللَّهَ سِتَّةَ آلافِ سَنَةٍ ، لايُدرى أمِن سِنِي الدُّنيا أم مِن سِنِي الآخِرَةِ عن كِبْرِ ساعَةٍ واحِدَةٍ .[1]

3249. Imam Ali (AS) said, 'So take a lesson from how Allah dealt with Iblis [Satan], when He thwarted his great works and his extensive efforts, and 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.' [2]

Notes

1. نهج البلاغة : الخطبة 192.
2. Nahj al-Balagha, Sermon 192

الاستِعاذَةُ بِاللَّهِ مِنَ الشَّيطانِ - 1024

1024. SEEKING REFUGE IN ALLAH FROM SATAN

(وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزاتِ الشَّياطِينِ * وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ).[1]

“And say, 'My Lord! I seek Your protection from the promptings of the devils; and I seek Your protection, my Lord, from their presence near me.' [2]

(فَإِذَا قَرَأْتَ القُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطانِ الرَّجِيمِ).[3]

“When you recite the Qur'an, seek the protection of Allah against the outcast Satan.” [4]

3250. الإمامُ عليٌّ عليه السلام : أحمَدُ اللَّهَ وأستَعِينُهُ على مَداحِرِ الشَّيطانِ ومَزاجِرِهِ (مَزاحِرِهِ) ، والاعتِصامِ مِن حَبائِلِهِ ومَخاتِلِهِ .[5]

3250. Imam Ali (AS) 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.' [6]

Notes

1. 98 ، 97 : المؤمنون.
2. Qur'an 2397,98:
3. 98 : النحل.
4. Qur'an 1698:
5. 151 الخطبة : نهج البلاغة.
6. Nahj al-Balagha, Sermon 151

عَداوَةُ الشَّيطانِ لِلإنسانِ - 1025

1025. Satan's Enmity Towards Man

(إِنَّ الشَّيْطانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوّاً إِنَّما يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحابِ السَّعِيرِ).[1]

"Satan is indeed your enemy, so treat him as an enemy. He only invites his confederates so that they may be among the inmates of the Blaze." [2]

3251. الإمامُ عليٌّ عليه السلام : اِحذَرُوا عَدوّاً نَفَذَ في الصُّدورِ خَفِيّاً ، ونَفَثَ في الآذانِ نَجِيّاً .[3]

3251. Imam Ali (AS) said, 'Be on your guard against the enemy who covertly penetrates into your hearts and secretly whispers into your ears.' [4]

3252. الإمامُ الصّادقُ عليه السلام : لقد نَصَبَ إبليسُ حَبائلَهُ في دارِ الغُرورِ ، فما يَقصِدُ فيها إلّا أولِياءَنا .[5]

3252. Imam al-Sadiq (AS) 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].' [6]

3253. الإمامُ الكاظمُ عليه السلام - لمّا سُئلَ عن أوجَبِ الأعداءِ مُجاهَدةً - : أقرَبُهم إلَيكَ وأعداهُم لَكَ... ومَن يُحَرِّضُ أعداءَكَ علَيكَ ، وهُو إبليسُ .[7]

3253. Imam al-Kazim (AS) 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].' [8]

Notes

1. فاطر : 6.
2. Qur'an 356:
3. غرر الحكم : 2623.
4. Ghurar al-Hikam, no. 2633
5. تحف العقول : 301.
6. Tuhaf al-Uqul, no. 301
7. تحف العقول : 399.
8. Ibid. no. 399

التَّحذيرُ مِن فِتَنِ الشَّيطانِ - 1026

1026. CAUTION AGAINST SATAN'S TEMPTATIONS

(يا بَنِي آدَمَ لا يَفْتِنَنَّكُمُ الشَّيْطانُ كَما أَخْرَجَ أَبَوَيْكُمْ مِنَ الجَنَّةِ يَنْزِعُ عَنْهُما لِباسَهُما لِيُرِيَهُما سَوْآتِهِما إِنَّهُ يَراكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنا الشَّياطِينَ أَوْلِياءَ لِلَّذِينَ لا يُؤْمِنُونَ).[1]

"O Children of Adam! Do not let Satan tempt you, like he expelled your parents from paradise, stripping them of their garments to expose to them their nakedness. Indeed he sees you - he and his hosts - whence you do not see them. We have indeed made the devils friends of those who have no faith." [2]

3254. الإمامُ عليٌّ عليه السلام : الفِتَنُ ثلاثٌ : حُبُّ النِّساءِ وهُو سَيفُ الشَّيطانِ ، وشُربُ الخَمرِ وهُو فَخُّ الشَّيطانِ ، وحُبُّ الدِّينارِ والدِّرهَمِ وهُو سَهمُ الشَّيطانِ .[3]

3254. Imam Ali (AS) 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.' [4]

(أُنظر) عنوان 312 «الفتنة» .

(See also: TRIAL AND TEMPTATION 312)

Notes

1. 27 : الأعراف.
2. Qur'an 727:
3. 91 / 113 : الخصال.
4. al-Khisal, p. 113, no. 91

1027 - عَبَدَةُ الشَّيطانِ

1027. Satan Worshippers

(أَلَمْ أَعْهَدْ إِلَيْكُمْ يا بَنِي آدَمَ أَنْ لا تَعْبُدُوا الشَّيْطانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ).[1]

"Did I not exhort you, O children of Adam, saying, "Do not worship Satan. He is indeed your manifest enemy." [2]

3255. الإمامُ عليٌّ عليه السلام - في ذَمِّ أتباعِ الشَّيطانِ - : 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 ![3]

3255. Imam Ali (AS) said, condemning those who follow Satan, 'They have taken Satan as the controller for their affairs, and he has in turn adopted them as his partners [used them as his traps]. He has laid eggs and hatched them in their bosoms, and crawled into their laps, until he saw through their eyes and spoke 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.' [4]

Notes

1. 60 : يس.
2. Qur'an 3660:
3. 7 الخطبة : نهج البلاغة.
4. Nahj al-Balagha, Sermon 7

غَواياتُ الشَّيطانِ - 1028

1028. Satan's Allurements

(الشَّيْطانُ يَعِدُكُمُ الفَقْرَ وَيَأْمُرُكُمْ بِالفَحْشاءِ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ وَفَضْلاً وَاللَّهُ واسِعٌ عَلِيمٌ).[1]

"Satan threatens you with poverty and prompts you to [commit] indecent acts. But Allah promises you His forgiveness and grace, and Allah is all-bounteous, all-knowing." [2]

(يَعِدُهُمْ وَيُمَنِّيهِمْ وَما يَعِدُهُمُ الشَّيْطانُ إِلَّا غُرُوراً).[3]

"He makes them promises and gives them false hopes, yet Satan does not promise them anything but delusion." [4]

(فَلَوْلا إِذْ جاءَهُمْ بَأْسُنا تَضَرَّعُوا وَلكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطانُ ما كانُوا يَعْمَلُونَ).[5]

"Why did they not entreat when Our might overtook them! But their hearts had hardened and Satan had made to seem decorous to them what they had been doing." [6]

3256. الإمامُ عليٌّ عليه السلام - لكميل بن زياد - : يا كُمَيلُ ، إنَّ إبليسَ لا يَعِدُ عن نفسِهِ ، وإنّما يَعِدُ عن رَبِّهِ لِيَحمِلَهُم على مَعصِيَتِهِ فَيُوَرِّطَهُم .[7]

3256. Imam Ali (AS) said, 'O Kumayl! Verily Iblis [Satan] does not promise them in his own name, rather he promises them in Allah's name in order to cause them to disobey Him, and thus does he entangle them in difficulties.' [8]

3257. الإمامُ عليٌّ عليه السلام : الشَّيطانُ مُوَكَّلٌ به [أي بالعَبدِ]يُزَيِّنُ لَهُ المعصيَةَ لِيَركَبَها ، ويُمَنِّيهِ التَّوبَةَ لِيُسَوِّفَها .[9]

3257. Imam Ali (AS) 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.' [10]

3258. الإمامُ زينُ العابدينَ عليه السلام - في دعائِهِ - : فلَولا أنَّ الشَّيطانَ يَختَدِعُهُم عَن طاعَتِكَ ما عَصاكَ عاصٍ ، ولَولا أ نّهُ صَوَّرَ لَهُمُ الباطِلَ في مِثالِ الحَقِّ ما ضَلَّ عَن طَرِيقِكَ ضالٌّ .[11]

3258. Imam Zayn al-Abidin (AS) 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.' [12]

3259. الإمامُ الصّادقُ عليه السلام : يقولُ إبليسُ لِجُنُودِهِ : ألقُوا بَينَهُمُ الحَسَدَ والبَغيَ ؛ فإنّهُما يَعدِلانِ عِندَ اللَّهِ الشِّركَ .[13]

3259. Imam Sadiq (AS) said, 'Iblis says to his troops: Cast envy and rebellion among them; for they are equivalent to polytheism in the sight of Allah.' [14]

3259. Imam al-Sadiq (AS) 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.' [14]

Notes

1. 268 : البقرة.
2. Qur'an 2268:
3. 120 : النساء.
4. Qur'an 4120:
5. 43 : الأنعام.
6. Qur'an 643:
7. 27 : بشارة المصطفى.
8. Basharat al-Mustafa, p. 27
9. 64 نهج البلاغة : الخطبة.
10. Nahj al-Balagha, Sermon 64
11. 37 الصحيفة السجّاديّة : الدعاء.
12. al-Sahifat al-Sajjadiyya, supplication 37, line 144
13. 2 / 327 / 2 : الكافي.
14. al-Kafi, v. 2, p. 327, no. 2

1029 - ما يَعصِمُ مِنَ الشَّيطانِ

1029. That Which Renders One IMMUNE FROM SATAN

(إِنَّهُ لَيْسَ لَهُ سُلْطانٌ عَلَى الَّذِينَ آمَنُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ).[1]

"Indeed he does not have any authority over those who have faith and put their trust in their Lord." [2]

(إِنَّ عِبادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطانٌ إِلّا مَنِ اتَّبَعَكَ مِنَ الغاوِينَ).[3]

"Indeed as for My servants, you do not have any authority over them except the perverse who follow you." [4]

3260. الإمامُ عليٌّ عليه السلام : أكثِرِ الدُّعاءَ تَسلَمْ مِن سَورَةِ الشَّيطانِ .[5]

3260. Imam Ali (AS) said, 'Increase in your supplication and you will be secure from Satan's force.' [6]

3261. الإمامُ الباقرُ عليه السلام : تَحَرَّزْ مِن إبليسَ بالخَوفِ الصادِقِ .[7]

3261. Imam al-Baqir (AS) said, 'Guard yourself against Iblis [Satan] with true dread.' [8]

3262. الإمامُ الصّادقُ عليه السلام : قالَ إبليسُ : خَمسَةٌ ليسَ لي فيهِنَّ حِيلَةٌ وسائرُ الناسِ في قَبضَتي : مَنِ اعتَصَمَ بِاللَّهِ 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 المصيبةِ حينَ تُصِيبُهُ ، ومَن رَضِيَ بما قَسَمَ اللَّهُ لَهُ ولَم يَهتَمَّ لِرِزقِهِ .[9]

3262. Imam al-Sadiq (AS) 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.' [10]

Notes

1. 99 : النحل.
2. Qur'an 1699:
3. 42 : الحِجر.
4. Qur'an 1542:
5. 64 / 9 / 78 : بحار الأنوار.
6. Bihar al-Anwar, v. 78, p. 9, no. 64
7. 1 / 164 / 78 : بحار الأنوار.
8. Ibid. p. 164, no. 1
9. 37 / 285 : الخصال.
10. al-Khisal, p. 285, no. 37

1030 - مَا يُسَلِّطُ الشَّيطانَ

1030. THAT WHICH BRINGS ONE UNDER SATAN'S AUTHORITY

(وَمَن يَعْشُ عَنْ ذِكْرِ الرَّحْمنِ نُقَيِّضْ لَهُ شَيْطاناً فَهُوَ لَهُ قَرِينٌ).[1]

"Whoever turns a blind eye to the remembrance of the All-beneficent, We assign him a devil who remains his companion." [2]

(أُنظر) آل عمران : 155 والأعراف : 27 و مريم: 83.

(See also: Qur'an 3:155, 7:27, 19:83)

3263. رسولُ اللهِ صلى الله عليه وآله : بَينَما موسى عليه السلام جالِساً إذ أقبَلَ إبليسُ... قالَ موسى : فَأخبِرْني بِالذَّنبِ الذي إذا أذنَبَهُ ابنُ آدَمَ استَحوَذتَ علَيهِ . قالَ : إذا أعجَبَتهُ نَفسُهُ ، واستَكثَرَ عَمَلَهُ ، وصَغُرَ في عَينِهِ ذَنبُهُ .[3]

3263. The Prophet (SAWA) narrated, 'Moses (AS) 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.' [4]

3264. الإمامُ عليٌّ عليه السلام : مُجالَسَةُ أهلِ الهَوى مَنساةٌ للإيمانِ ومَحضَرَةٌ للشَّيطانِ .[5]

3264. Imam Ali (AS) 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.' [6]

3265. الإمامُ الصّادقُ عليه السلام : ليسَ لِإبليسَ جُندٌ أشَدَّ مِنَ النِّساءِ والغَضَبِ .[7]

3265. Imam al-Sadiq (AS) said, 'Satan's strongest forces are [mobilized through] women and anger.' [8]

Notes

1. الزخرف : 36.
2. Qur'an 4336:
3. الكافي : 2 / 314 / 8.
4. al-Kafi, v. 2, p. 314, no. 8
5. نهج البلاغة : الخطبة 86.
6. Nahj al-Balagha, Sermon 86
7. تحف العقول : 363.
8. Tuhaf al-Uqul, no. 363

الشِّعر - 217

217. POETRY

تَفسيرُ ما وَرَدَ في ذَمِّ الشُّعَراءِ - 1031

1031. EXPLANATION OF THE VERSE OF THE QUR'AN CONDEMNING POETS

(وَالشُّعَراءُ يَتَّبِعُهُمُ الغاوُونَ * أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وادٍ يَهِيمُونَ * وَأَنَّهُمْ يَقُولُونَ ما لا يَفْعَلُونَ * إِلّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحاتِ وَذَكَرُوا اللَّهَ كَثِيراً وَانْتَصَرُوا مِنْ بَعدِ ما ظُلِمُوا).[1]

"As for the poets, [only] the perverse follow them. Have you not regarded that they rove in every valley, and that they say what they do not do? Barring those who have faith and do righteous deeds and remember Allah greatly, and aid each other after they have been wronged. And the wrongdoers will soon know at what goal they will end up." [2]

3266. الإمامُ الباقرُ عليه السلام - في قولِهِ تعالى : (والشُّعَراءُ يَتَّبِعُهُمُ الغاوُونَ) - : هل رَأيتَ شاعراً يَتَّبِعُهُ أحَدٌ ؟! إنّما هُم قَومٌ تَفَقَّهُوا لِغَيرِ الدّينِ فَضَلُّوا وأضَلُّوا .[3]

3266. Imam al-Baqir (AS) said with regards to Allah's verse in the Qur'an: ***"As for the poets..."***, 'Have you ever seen a poet being followed by anyone?! They are only people who have devoted themselves to works aside from religion, and hence have strayed and led others astray.' [4]

Notes

1. 227 - 224 : الشعراء.
2. Qur'an 26 224:-227
3. 19 / 385 : معاني الأخبار.
4. Maani al-Akhbar, p. 385, no. 19

الشِّعرُ جِهادٌ بِاللِّسانِ - 1032

1032. Poetry is Jihad With the Tongue

3267. رسولُ اللَّهِ صلى الله عليه وآله - لَمّا سُئلَ عنِ الشِّعرِ - : إنّ المؤمِنَ مُجاهِدٌ بِسَيفِهِ ولِسانِهِ ، والذي نَفسي بيدِهِ لَكأنّما يَنضِحُونَهم بِالنَّبلِ .[1]

3267. The Prophet (SAWA) was once asked about the poets, to which he replied, 'Verily the believer can either fight the enemy with his sword or his tongue, and by the One who has my soul in His Hand, it is as if they [the poets] shower them with arrows [by means of their defamatory poetry].' [2]

3268. رسولُ اللَّهِ صلى الله عليه وآله - لحَسّانَ بنِ ثابتٍ - : اُهجُ المشركينَ؛ فإنّ جَبرئيلَ مَعَكَ .[3]

3268. The Prophet (SAWA) told Hassan b. Thabit [who used to write poetry in praise of the Prophet and in defamation of the polytheists], 'Compose defamatory poetry against the polytheists for verily the archangel Gabriel is with you.' [4]

3269. رسولُ اللَّهِ صلى الله عليه وآله : إنّ مِنَ الشِّعرِ لَحِكَماً ، وإنّ مِنَ البَيانِ لَسِحراً .[5]

3269. The Prophet (SAWA) said, 'Verily poetry can contain words of wisdom, and verily eloquent rhetoric speech can contain words of enchantment.' [6]

3270. الإمامُ الصّادقُ عليه السلام : مَن قالَ فِينا بَيتَ شِعرٍ بَنَى اللَّهُ تعالى لَهُ بَيتاً في الجَنَّةِ .[7]

3270. Imam al-Sadiq (AS) said, 'Whoever recites a single verse of poetry praising us [the Ahl al-bayt], Allah, most High, builds a house for him in Paradise.' [8]

3271. الإمامُ الصّادقُ عليه السلام : ما قالَ فِينا قائلٌ بَيتاً مِن الشِّعرِ حتّى يُؤَيَّدَ بِرُوحِ القُدُسِ .[9]

3271. Imam al-Sadiq (AS) said, 'No sooner does someone recite a verse of poetry praising us than he is strengthened by the Holy Spirit.' [10]

Notes

1. مجمع البيان : 326 / 7.
2. Majma al-Bayan, v. 7, p. 326
3. الدرّ المنثور : 336 / 6.
4. al-Durr al-Manthur, v. 6, p. 336
5. الأمالي للصدوق : 987 / 718 ، سنن أبي داوود : 5011 / 303 / 4 نحوه.
6. Amali al-Saduq, p. 495, no. 6, and Sunan Abi Dawud, no. 5011
7. عيون أخبار الرِّضا : 1 / 7 / 1.
8. Uyun Akhbar al-Rida (AS), v. 1, p. 7, no. 1

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9. عيون أخبار الرِّضا : 1 / 7 / 2.
10. Ibid. no. 2

218 - الشِّعار

218. THE BATTLE CRY

1033 - الشِّعارُ فِي الحَرْبِ

1033. The Battle Cry

3272. رسولُ اللَّهِ صلى الله عليه وآله - لَمّا أمَرَ بِالشِّعارِ قَبلَ الحَربِ - : لِيَكُنْ في شِعارِكُم اسمٌ مِن أسماءِ اللَّهِ .[1]

3272. The Prophet (SAWA) said, commanding his troops to chant a slogan before a battle, 'Make sure your slogan includes one of the Names of Allah, the most High.' [2]

3273. الإمامُ عليٌّ عليه السلام : كانَ شِعارُ أصحابِ رسولِ اللَّهِ صلى الله عليه وآله يومَ بَدرٍ : يا مَنصورُ أمِتْ .[3]

3273. Imam Ali (AS) said, 'The battle cry of the Prophet's companions at the Battle of Badr was, 'O victorious one, put them to death!' [4]

3274. الإمامُ عليٌّ عليه السلام - في شِعارٍ لَهُ لِيَومٍ مِن أيّامِ واقِعَةِ الجَمَلِ - : حم لا يُنْصَرُونَ ، اللّهُمّ انصُرْنا على القَومِ الناكِثِينَ .[5]

3274. Imam Ali (AS) - One of his battle cries on the day of the Battle of the Camel was, 'It is decreed that they will not be victorious! O Allah grant us victory over the treacherous people.' [6]

3275. الإمامُ الصّادقُ عليه السلام : شِعارُنا يَومَ بَدرٍ : يا نَصرَ اللَّهِ اقتَرِبْ اقتَرِبْ ... شِعارُ الحُسينِ عليه السلام : يا محمّدُ ، وشِعارُنا : يا محمّدُ .[7]

3275. Imam al-Sadiq (AS) said, 'Our battle cry on the day of the Battle of Badr was, 'Come to us O victory of Allah, come to us!' ... Husayn (AS)'s battle cry was, 'O Muhammad', and our battle cry is also, 'O Muhammad.' [8]

Notes

1. دعائم الإسلام : 1 / 370.
2. Daa'im al-Islam, v. 1, p. 370
3. الجعفريّات : 84.
4. al-Jafariyat, p. 84
5. شرح نهج البلاغة : 1 / 262.
6. Sharh Nahj al-Balagha li Ibn Abi al-Hadid, v. 1, p. 262
7. الكافي : 5 / 47 / 1.
8. al-Kafi, v. 5, p. 47, no. 1

1034 - شِعارُ المُسلِمينَ فِي القِيامَةِ

1034. THE MUSLIMS' VICTORY CRY ON THE DAY OF RESURRECTION

3276. رسولُ اللَّهِ صلى الله عليه وآله : شِعارُ المسلمينَ على الصِّراطِ يَومَ القِيامَةِ : لا إلهَ إلّا اللَّهُ وعلى اللَّهِ فَلْيَتَوَكَّلِ المُتَوَكِّلُونَ .[1]

3276. The Prophet (SAWA) said, 'The Muslims' victory cry as they cross the Bridge (Sirat) on the Day of Resurrection will be, 'There is no god but Allah and on Allah do the trusting ones place their trust.' [2]

3277. رسولُ اللَّهِ صلى الله عليه وآله : شِعارُ المؤمنينَ على الصِّراطِ يَومَ القِيامَةِ : رَبِّ ، سَلِّمْ سَلِّمْ .[3]

3277. The Prophet (SAWA) said, 'The Muslims' victory cry as they cross the Bridge (Sirat) on the Day of Resurrection will be, 'Lord! Protect us, protect us.' [4]

3278. رسولُ اللَّهِ صلى الله عليه وآله : شِعارُ المؤمنينَ يومَ القِيامَةِ في ظُلَمِ القِيامَةِ : لا إلهَ إلّا أنتَ .[5]

3278. The Prophet (SAWA) said, 'The Muslims' victory cry on the Day of Resurrection, during the darkness of resurrection, will be, 'There is no god but You.' [6]

Notes

1. 89 : جامع الأحاديث للقمّي.
2. Jami al-Ahadith al-Qummi, p. 89
3. 39030 : كنز العمّال.
4. Kanz al-Ummal, no. 39030
5. 39033 : كنز العمّال.
6. Ibid. no. 39033

219 - الشفاعة

219. INTERCESSION

1035 - الشَّفاعَةُ فِي الدُّنيا

1035. Intercession in the Life of THIS WORLD

3279. رسولُ اللَّهِ صلى الله عليه وآله : اِشفَعُوا تُؤجَرُوا .[1]

3279. The Prophet (SAWA) said, 'Intercede for someone and you will be rewarded.' [2]

3280. رسولُ اللَّهِ صلى الله عليه وآله: مَن شَفَعَ شَفاعَةً يَدفَعُ بها مَغرَماً أو يُجِيبِي بها مَغنَماً ، ثَبَّتَ اللَّهُ تعالى قَدَمَيهِ حِينَ تَدحَضُ الأقدامُ .[3]

3280. The Prophet (SAWA) 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.' [4]

3281. الإمامُ الصّادقُ عليه السلام : الشَّفاعَةُ زَكاةُ الجاهِ .[5]

3281. Imam al-Sadiq (AS) said, 'Intercession is the zakat of high rank.' [6]

Notes

1. 6489 : كنز العمّال.
2. Ibid. no. 6489
3. 6496 : كنز العمّال.
4. Ibid. no. 6496
5. 381 : تحف العقول.
6. Tuhaf al-Uqul, no. 381

1036 - الشَّفاعَةُ فِي الآخِرَةِ

1036. INTERCESSION IN THE HEREAFTER

(قُلْ للَّهِ الشَّفاعَةُ جَمِيعاً[1] لَهُ مُلْكُ السَّماواتِ والْأَرْضِ ثُمَّ إِلَيهِ تُرْجَعُونَ).[2]

"Say, 'All intercession rests with Allah. To Him belongs the kingdom of the heavens and the earth; then you will be brought back to Him." [3]

(مَنْ ذا الَّذِي يَشْفَعُ عِنْدَهُ إِلّا بِإِذْنِهِ).[4]

"Who is it that may intercede with Him except with His permission?" [5]

(لا يَمْلِكُونَ الشَّفاعَةَ إِلّا مَنِ اتَّخَذَ عِندَ الرَّحمنِ عَهْداً).[6]

"No one will have the power to intercede [with Allah], except for him who has taken a covenant with the All-beneficent." [7]

(يَوْمَئذٍ لا تَنْفَعُ الشَّفاعَةُ إِلّا مَنْ أَذِنَ لَهُ الرَّحمنُ وَرَضِيَ لَهُ قَوْلاً).[8]

"Intercession will not avail that day except from him whom the All-beneficent allows and approves of his word." [9]

(أُنظر) الأنعام : 51 ، 70 والسجدة : 40 والأنبياء : 28.

(See also: Qur'an 6:51, 70; 32:40; 22:28)

3282. رسولُ اللَّهِ صلى الله عليه وآله : شَفاعَتي لِأُمَّتي مَن أحَبَّ أهلَ بَيتي .[10]

3282. The Prophet (SAWA) said, 'My intercession will avail those people from my community who love my household.' [11]

3283. رسولُ اللَّهِ صلى الله عليه وآله : لَأشفَعَنَّ يَومَ القِيامَةِ لِمَن كانَ في قَلبِهِ جَناحُ بَعوضَةٍ إيمانٌ .[12]

3283. The Prophet (SAWA) 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.' [13]

3284. رسولُ اللَّهِ صلى الله عليه وآله : إذا قُمتُ المَقامَ المَحمودَ تَشَفَّعتُ في أصحابِ الكبائرِ مِن أُمَّتي، فَيُشَفِّعُني اللَّهُ فِيهِم ، واللَّهِ لا تَشَفَّعتُ فِيمَن آذى ذُرِّيَّتي .[14]

3284. The Prophet (SAWA) 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.' [15]

3285. رسولُ اللَّهِ صلى الله عليه وآله : لِكُلِّ نَبِيٍّ دَعوَةٌ قد دَعا بِها وقد سَأَلَ سُؤلاً ، وقد خَبَأتُ دَعوَتي لِشَفاعَتي لِأُمَّتي يَومَ القِيامَةِ .[16]

3285. The Prophet (SAWA) 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.' [17]

3286. الإمامُ الباقرُ عليه السلام - في قولِهِ تعالى : (ولَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضى) - : الشَّفاعَةُ ، واللهِ الشَّفاعةُ ، واللهِ الشَّفاعَةُ .[18]

3286. Imam al-Baqir (AS) said with regards to Allah's verse in the Qur'an [addressing the Prophet (SAWA)]: ***"Soon your Lord will give you [that with which] you will be pleased"*** [19] , '(This is) intercession, by Allah it is intercession, by Allah it is intercession.' [20]

3287. الإمامُ الصّادقُ عليه السلام - في قولِهِ تعالى : (لا يَمْلِكُونَ الشَّفاعَةَ إلّا مَنِ اتَّخَذَ عِندَ الرَّحمنِ عَهْداً) - : إلّا مَن أُذِنَ لَهُ بِوَلايَةِ أميرِ المؤمنينَ والأئمَّةِ مِن بَعدِهِ فهُو العَهدُ عندَ اللهِ .[21]

3287. Imam al-Sadiq (AS) 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"***, '[This means] except for him who has been allowed intercession through his acceptance of the guardianship of the Commander of the Faithful, Ali (AS) and the Imams after him, as this is the covenant with Allah.' [22]

Notes

1. قال العلّامة الطباطبائي في تفسير قوله تعالى : (قُلْ للهِ الشَّفاعَةُ جَميعاً) : توضيح وتأكيد لما مرّ من قوله : (قُلْ أوَلَوْ كانُوا لا يَمْلِكُونَ شَيْئاً) . الزمر : 43 .

واللام في « لله » للملك ، وقوله : (لَهُ مُلْكُ السَّماواتِ والأَرْضِ) . الزمر : 44 .

في مقام التعليل للجملة السابقة ، والمعنى : كلّ شفاعة فإنّها مملوكة لله فإنّه المالك لكلّ شيء ، إلّا أن يأذن لأحد في شيء منها فيملّكه إياها ، وأمّا استقلال بعض عباده كالملائكة بملك الشفاعة مطلقاً - كما يقولون - فممّا لا يكون ، قال تعالى : (ما مِنْ شَفِيعٍ إلّا مِنْ بَعْدِ إذْنِهِ) . يونس : 3 . وللآية معنى آخر أدقّ إذا انضمّت إلى مثل قوله تعالى :(لَيْسَ لَهُمْ مِنْ دُونِهِ وَلِيٌّ ولا شَفِيعٌ) . الأنعام : 51 . وهو أنّ الشفيع بالحقيقة هو الله سبحانه وغيره من الشفعاء لهم الشفاعة بإذن منه ، فقد تقدّم في بحث الشفاعة في الجزء الأوّل من الكتاب أنّ الشفاعة ينتهي إلى توسّط بعض صفاته تعالى بينه وبين المشفوع له لإصلاح حاله ، كتوسّط الرحمة والمغفرة بينه وبين عبده المذنب لإنجائه من وبال الذنب وتخليصه من العذاب . الميزان في تفسير القرآن : 17 / 270 .

2. الزمر : 44 .
3. Qur'an 3944:
4. البقرة : 255 .
5. Qur'an 2255:
6. مريم : 87 .
7. Qur'an 1987:
8. طه : 109 .
9. Qur'an 20109:
10. كنز العمّال : 39057 .

11. Kanz al-Ummal, no. 39057
12. كنز العمّال : 39043.
13. Ibid. no. 39043
14. الأمالي للصدوق : 462 / 370.
15. Amali al-Saduq, p. 242, no. 3
16. الخصال : 103 / 29.
17. al-Khisal, p. 29, no. 103
18. بحار الأنوار : 72 / 57 / 8.
19. Qur'an 935:
20. Bihar al-Anwar, v. 8, p. 57, no. 72
21. بحار الأنوار : 9 / 36 / 8.
22. Ibid. p. 36, no. 9

المَحرومُونَ مِنَ الشَّفاعَةِ - 1037

1037. THOSE WHO WILL BE DEPRIVED OF INTERCESSION

3288. رسولُ اللَّهِ صلى الله عليه وآله : رَجُلانِ لا تَنالُهُما شَفاعَتي : صاحِبُ سُلطانٍ عَسُوفٌ غَشُومٌ ، وغالٍ في الدِّينِ مارِقٌ .[1]

3288. The Prophet (SAWA) 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.' [2]

3289. رسولُ اللَّهِ صلى الله عليه وآله : أمّا شَفاعَتي ففي أصحابِ الكبائرِ ما خَلا أهلَ الشِّركِ والظُّلمِ .[3]

3289. The Prophet (SAWA) 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.' [4]

3290. رسولُ اللَّهِ صلى الله عليه وآله : لا يَنالُ شَفاعَتي مَنِ استَخَفَّ بِصلاتِهِ ، ولا يَرِدُ عَلَيَّ الحَوضَ لا واللَّهِ .[5]

3290. The Prophet (SAWA) said, 'He who does not take his daily prayers seriously will neither benefit from my intercession nor meet me at the Heavenly Pond [of Kawthar], no by Allah.' [6]

3291. رسولُ اللَّهِ صلى الله عليه وآله : مَن لم يُؤمِنْ بِشَفاعَتي فلا أنالَهُ اللَّهُ شَفاعَتي .[7]

3291. The Prophet (SAWA) said, 'My intercession on behalf of one who does not believe in my intercession will not be accepted by Allah.' [8]

3292. الإمامُ الصّادقُ عليه السلام لَمّا أمَرَ بِاجتِماعِ قَرابَتِهِ حَولَهُ وقد حَضَرَتهُ الوَفاةُ - : إنَّ شَفاعَتَنا لَن تَنالَ مُستَخِفّاً بِالصَّلاةِ.[9]

3292. Imam al-Sadiq (AS), 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.' [10]

3293. الإمامُ الصّادقُ عليه السلام : لَو أنَّ المَلائكَةَ المُقَرَّبينَ والأنبياءَ المُرسَلينَ شَفَعُوا في ناصِبٍ ما شُفِّعُوا .[11]

3293. Imam al-Sadiq (AS) said, 'Even if the most favoured angels and all the prophets were to intercede for a Nasibi [12] , their intercession would not be accepted.' [13]

Notes

1. الخصال : 63 / 93.
2. al-Khisal, p. 63, no. 93
3. الخصال : 355 / 36.
4. Ibid. p. 355, no. 36

5. المحاسن : 1 / 159 / 223.
6. al-Mahasin, v. 1, p. 159, no. 323
7. عيون أخبار الرّضا : 1 / 136 / 35.
8. Uyun Akhbar al-Rida (AS), v. 1, p. 136, no. 35
9. المحاسن : 1 / 159 / 225.
10. al-Mahasin, v. 1, p. 159, no. 225
11. المحاسن : 1 / 294 / 587 ، وأُنظر بحار الأنوار : 8 / 41 / 27 و 68 / 126 / 54.
12. Nasibi: one who declares enmity towards the Ahl al-bayt and their followers (ed.)
13. Ibid. p. 294, no. 587

1038 - حاجَةُ الأوَّلينَ وَالآخِرينَ إلَى الشَّفاعَةِ

1038. THE NEED OF ALL FOR INTERCESSION

3294. بحار الأنوار عَن أبي العبّاسِ المكبرِ عَن الإمام الباقرِ عليه السلام - وقد قالَ لَهُ أبو أيمنَ : ياأباجعفرٍ، تَغُرُّونَ الناسَ وتَقولونَ : شَفاعَةُ محمّدٍ، شَفاعَةُ محمّدٍ ! فَغَضِبَ عليه السلام حتّى تَرَبَّدَ وَجهُهُ - : وَيحَكَ يا أبا أيمَنَ ! أغَرَّكَ إن عَفَّ بَطْنُكَ وفَرجُكَ ؟! أما لَو قد رَأيتَ أفزاعَ القِيامَةِ لقدِ احتَجتَ إلى شَفاعَةِ محمّدٍ صلى اللّه عليه وآله ، وَيلَكَ فَهل يَشفَعُ إلّا لِمَن وَجَبَت لَهُ النارُ ؟! ثُمَّ قالَ : ما مِن أحَدٍ مِنَ الأوَّلِينَ والآخِرِينَ إلّا وهُو مُحتاجٌ إلى شَفاعَةِ محمّدٍ صلى اللّه عليه وآله يَومَ القِيامَةِ .[1]

3294. man called Abu Ayman once came to Imam al-Baqir (AS) saying, 'O Abu Jafar, you delude people by saying, 'Muhammad's intercession [will help you], Muhammad's intercession!' At this, the Imam (AS) 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 (SAWA)'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 (SAWA) on the Day of Resurrection.'[2]

Notes

1. بحار الأنوار : 8 / 38 / 16.
2. Bihar al-Anwar, v. 8, p. 38, no. 16

1039 - أصْنافُ الشُّفَعاءِ

1039. TYPES OF INTERCESSORS

3295. رسولُ اللَّهِ صلى الله عليه وآله : ثلاثةٌ يَشفَعُونَ إلى اللَّهِ عَزَّوجلَّ فَيُشَفَّعُونَ : الأنبياءُ ، ثُمّ العُلَماءُ ، ثُمّ الشُّهَداءُ .[1]

3295. The Prophet (SAWA) 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.' [2]

3296. رسولُ اللَّهِ صلى الله عليه وآله : الشَّفاعَةُ لِلأنْبِياءِ والأوصِياءِ والمؤمِنِينَ والملائكةِ .[3]

3296. The Prophet (SAWA) said, '[The right of] Intercession belongs to the prophets, their vicegerents, the believers and the angels.' [4]

3297. رسولُ اللَّهِ صلى الله عليه وآله : الشُّفَعاءُ خَمسَةٌ : القُرآنُ ، والرَّحِمُ ، والأمانَةُ ، ونَبِيُّكُم ، وأهلُ بَيتِ نَبِيِّكُم .[5]

3297. The Prophet (SAWA) said, 'There are five intercessors: the Qur'an, consanguinity, a trust, your Prophet, and your Prophet's household.' [6]

3298. رسولُ اللَّهِ صلى الله عليه وآله : لا شَفيعَ أنْجَحُ مِنَ التَّوبَةِ .[7]

3298. The Prophet (SAWA) said, 'There is no intercessor more effective than repentance.' [8]

3299. الإمامُ عليٌّ عليه السلام : شافِعُ الخَلقِ العَمَلُ بِالحَقِّ ولُزومُ الصِّدقِ .[9]

3299. Imam Ali (AS) said, 'The intercessor for all of creation is action according to what is right and adherence to the truth.' [10]

Notes

1. الخصال : 197 / 156.
2. al-Khisal, p. 156, no. 197
3. بحار الأنوار : 8 / 58 / 75.
4. Bihar al-Anwar, v. 8, p. 58, no. 75
5. بحار الأنوار : 8 / 43 / 39.
6. Ibid. p. 43, no. 39
7. بحار الأنوار : 8 / 58 / 75.
8. Ibid. p. 58, no. 75
9. غرر الحكم : 5789.
10. Ghurar al-Hikam, no. 5789

1040 - أحَقُّ النّاسِ بِالشَّفاعَةِ

1040. THE PEOPLE MOST DESERVING OF INTERCESSION

3300. رسولُ اللهِ صلى الله عليه وآله : إنّ أقرَبَكُم مِنّي غَداً وأوجَبَكُم عَلَيَّ شَفاعَةً : أصدَقُكُم لِساناً ، وأدّاكُم لِلأمانَةِ ، وأحسَنُكُم خُلُقاً ، وأقرَبُكُم مِنَ الناسِ .[1]

3300. The Prophet (SAWA) 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.' [2]

Notes

1. 826 / 598 : الأمالي للصدوق.
2. Amali al-Saduq, p. 411, no. 5

1041 - شَفاعَةُ المُؤمِنِ عَلى قَدرِ عَمَلِهِ

1041. A BELIEVER'S RIGHT TO INTERCESSION DEPENDS ON THE EXTENT OF HIS DEEDS

3301. رسولُ اللّهِ صلى الله عليه وآله : في المؤمنينَ مَن يَشفَعُ مِثلَ رَبِيعَةَ ومُضَرَ ، وأقَلُّ المؤمنينَ شَفاعَةً مَن يَشفَعُ لِثَلاثِينَ إنساناً .[1]

3301. The Prophet (SAWA) said, 'There are people from among the believers who have the right to intercession like Rabia and Mudar. A believer has the right to intercede on behalf of at least thirty people.' [2]

3302. الإمامُ الباقرُ عليه السلام : يَشفَعُ الرَّجُلُ في القَبيلَةِ ، ويَشفَعُ الرَّجُلُ لِأهلِ البَيتِ ، ويَشفَعُ الرجُلُ لِلرَّجُلَينِ على قَدرِ عَمَلِهِ ، فذلكَ المَقامُ المَحمودُ .[3]

3302. Imam al-Baqir (AS) said, 'A man intercedes 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.' [4]

Notes

1. بحار الأنوار : 8 / 58 / 75.
2. Bihar al-Anwar, v. 8, p. 58, no. 75
3. بحار الأنوار : 8 / 43 / 41.
4. Ibid. p. 43, no. 41

1042 - أدنَى المؤمِنينَ شَفاعَةً

1042. THE MINIMUM NUMBER THAT A BELIEVER CAN INTERCEDE

3303. قالَ رسولُ اللهِ صلى الله عليه وآله : إنّي أشفَعُ يَومَ القِيامَةِ فَأشَفَّعُ ، ويَشفَعُ عَلِيٌّ فَيُشَفَّعُ ، ويَشفَعَ أهلُ بَيتي فَيُشفَعُّونَ ، وإنَّ أدنَى المؤمِنينَ شَفاعَةً لَيَشفَعُ في أربَعينَ مِن إخوانِهِ كُلٌّ قَدِ استَوجَبُوا النّارُ .[1]

3303. The Prophet (SAWA) said, 'Among believers are those who intercede for as many as the people of Rabi'a and Mo?ar tribes and the believers who have the least right for intercession will intercede for thirty people.' [2]

3304. الإمامُ الباقرُ عليه السلام : إنّ أدنَى المؤمنينَ شَفاعَةً لَيَشفَعُ لِثلاثينَ إنساناً ، فَعِندَ ذلكَ يقولُ أهلُ النارِ : (فَما لَنا مِنْ شافِعِينَ* ولا صَديقٍ حَمِيمٍ)[3] .[4]

3304. Imam al-Baqir (AS) said, The believer who can intercede the least shall intercede for up to thirty people,at this time the dweller of the fire would say ' Now then we have none to intercede [for us] Nor a single friend to feel [for us].' [56]

Notes

1. بحار الأنوار : ج 8 ص 30.
2. Ibid. v. 8, p. 58, no. 75
3. الشعراء : 100 و 101.
4. الكافي : 8 / 101 / 72.
5. Qur'an 26100,101:
6. al-Kafi, v. 8, p. 101, no.72

220 - الشَّقاوة

220. WRETCHEDNESS

1043 - خَصائِصُ الشَّقِيِ

1043. CHARACTERISTICS OF A WRETCHED PERSON

3305. الإمامُ عليٌّ عليه السلام : الشَّقِيُّ مَنِ انخَدَعَ لِهَواهُ وغُرُورِهِ .[1]

3305. Imam Ali (AS) said, 'The wretched one is he who lets himself be deceived by his whims and his delusion.' [2]

3306. الإمامُ عليٌّ عليه السلام : إنَّ الشَّقِيَّ مَن حُرِمَ نَفعَ ما أُوتِيَ مِنَ العَقلِ والتَّجرِبَةِ .[3]

3306. Imam Ali (AS) 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.' [4]

3307. الإمامُ عليٌّ عليه السلام : تَوَقَّوُا المعاصِيَ واحبِسُوا أنفُسَكُم عنها ؛ فإنَّ الشَّقِيَّ مَن أطلَقَ فيها عِنانَهُ .[5]

3307. Imam Ali (AS) 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.' [6]

Notes

1. نهج البلاغة : الخطبة 86.
2. Nahj al-Balagha, Sermon 86
3. نهج البلاغة : الكتاب78.
4. Ibid. Letter 78
5. غرر الحكم : 4499.
6. Ghurar al-Hikam, no. 4499

1044 - الشَّقِيُّ شَقِيٌّ في بَطنِ أُمِّهِ

1044. THE WRETCHED ONE WAS WRETCHED AS A FOETUS IN HIS MOTHER'S WOMB

3308. رسولُ اللَّهِ صلى الله عليه وآله : السَّعيدُ مَن سَعِدَ في بَطنِ أُمِّهِ ، والشَّقِيُّ مَن شَقِيَ في بَطنِ أُمِّهِ .[1]

3308. The Prophet (SAWA) 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.' [2]

3309. الإمامُ الصّادقُ عليه السلام : إنّ اللَّهَ عَزَّوجلَّ خَلَقَ السَّعادَةَ والشَّقاوَةَ قَبلَ أن يَخلُقَ خَلْقَهُ ، فَمَن عَلِمَهُ اللَّهُ سَعيداً لَم يُبغِضْهُ أبَداً ، وإن عَمِلَ شَرّاً أبغَضَ عَمَلَهُ ولَم يُبغِضْهُ ، وإن كانَ عَلِمَهُ شَقِيّاً لَم يُحِبَّهُ أبداً ، وإن عَمِلَ صالحاً أحَبَّ عَمَلَهُ وأبغَضَهُ لِما يَصِيرُ إلَيهِ .[3]

3309. Imam al-Sadiq (AS) 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.' [4]

3310. الإمامُ الصّادقُ عليه السلام : إنّ اللَّهَ تبارَكَ وتعالى يَنقُلُ العَبدَ مِنَ الشَّقاءِ إلى السَّعادَةِ ، ولا يَنقُلُهُ مِن السَّعادةِ إلى الشَّقاءِ .[5]

3310. Imam al-Sadiq (AS) said, 'Verily Allah, Blessed and most High, may transfer a servant from wretchedness to prosperity, but He never transfers anyone from prosperity to wretchedness.' [6]

3311. التوحيد عن محمّدَ بنِ أبي عُمَيرٍ : سَألتُ أبا الحسنِ موسى بنِ جَعفرٍ عليهما السلام عَن معنى قولِ رَسولِ اللَّهِ صلى الله عليه وآله: «الشَّقِيُّ مَن شَقِيَ في بَطنِ أُمِّهِ ، والسَّعيدُ مَن سَعِدَ في بَطنِ أُمِّهِ» ، فقالَ : الشَّقِيُّ مَن عَلِمَ اللَّهُ وهُو في بَطنِ أُمِّهِ أ نّهُ سَيَعمَلُ أعمالَ الأشقِياءِ ، والسَّعيدُ مَن عَلِمَ اللَّهُ وهُو في بَطنِ أُمِّهِ أ نّهُ سَيَعمَلُ أعمالَ السُّعَداءِ.[7]

3311. Imam al-Kazim (AS) was once asked by Ibn Abi 'Umayr about the Prophet (SAWA)'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.' [8]

Notes

1. كنز العمّال : 491.

2. Kanz al-Ummal, no. 491
3. التوحيد : 5 / 357.
4. al-Tawhid, p. 357, no. 5
5. التوحيد : 6 / 358.
6. Ibid. p. 358, no. 6
7. التوحيد : 3 / 356.
8. Ibid. p. 356, no. 3

1045 - ما يوجِبُ الشَّقاءَ

1045. THAT WHICH BRINGS ABOUT WRETCHEDNESS

3312. الإمامُ عليٌّ عليه السلام : سَبَبُ الشَّقاءِ حُبُّ الدُّنيا .[1]

3312. Imam Ali (AS) said, 'The cause of wretchedness is love of this world.' [2]

3313. الإمامُ الحسينُ عليه السلام - في دعاءِ يَومِ عَرَفَةَ - : اللّهُمّ اجعَلْني أخشاكَ كَأنّي أراكَ ، وأسعِدْني بتَقواكَ ، ولا تُشقِني بِمَعصِيَتِكَ .[3]

3313. Imam al-Husayn (AS) 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.' [4]

Notes

1. غرر الحكم : 5516.
2. Ghurar al-Hikam, no. 4499
3. بحار الأنوار : 98 / 218 / 3.
4. Bihar al-Anwar, v. 98, p. 218, no. 3

1046 - أشقَى النّاسِ

1046. THE MOST WRETCHED OF ALL PEOPLE

3314. عيسى عليه السلام : أشقَى الناسِ مَن هُو مَعروفٌ عندَ الناسِ بِعِلمِهِ مَجهولٌ بِعَمَلِهِ .[1]

3314. Prophet Jesus (AS) said, 'The most wretched of people is he who is reputed amongst people for his knowledge but not known for his action thereof.' [2]

3315. رسولُ اللّهِ صلى الله عليه وآله : أشقَى الأشقياءِ مَنِ اجتَمَعَ علَيهِ فَقرُ الدُّنيا وعَذابُ الآخِرَةِ .[3]

3315. The Prophet (SAWA) said, 'The most wretched of all wretched people is he who faces poverty in this world as well as punishment in the Hereafter.' [4]

3316. الإمامُ عليٌّ عليه السلام - وقد سُئِلَ عن أشقَى الناسِ - : مَن باعَ دِينَهُ بِدُنيا غَيرِهِ .[5]

3316. Imam Ali (AS) when asked who the most wretched of all people was, replied, 'He who sells his Hereafter for someone else's profit in this world.' [6]

Notes

1. بحار الأنوار : 2 / 52 / 19.
2. Ibid. v. 2, p. 52, no. 19
3. كنز العمّال : 16683.
4. Kanz al-Ummal, no. 16683
5. الأمالي للصدوق : 478 / 644.
6. Amali al-Saduq, p. 322, no. 4

1047 - عَلاماتُ الشَّقاءِ

1047. THE SYMPTOMS OF WRETCHEDNESS

3317. رسولُ اللَّهِ صلى الله عليه وآله : مِن علاماتِ الشَّقاءِ : جُمُودُ العَينِ ، وقَسوَةُ القَلبِ ، وشِدَّةُ الحِرصِ في طَلَبِ الرِّزقِ ، والإصرارُ على الذَّنبِ .[1]

3317. The Prophet (SAWA) 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.' [2]

3318. الإمامُ عليٌّ عليه السلام : مِن عَلامةِ الشَّقاءِ غِشُّ الصَّديقِ .[3]

3318. Imam Ali (AS) said, 'One of the symptoms of wretchedness is swindling one's own friend.' [4]

3319. الإمامُ عليٌّ عليه السلام : مِن علاماتِ الشَّقاءِ الإساءَةُ إلى الأخيارِ .[5]

3319. Imam Ali (AS) said, 'Among the symptoms of wretchedness is maltreatment of good people.' [6]

Notes

1. الخصال : 96 / 243.
2. al-Khisal, p. 243, no. 96
3. غرر الحكم : 9297.
4. Ghurar al-Hikam, no. 9297
5. غرر الحكم : 9307.
6. Ibid. no. 9307

221 - الشُّكر

221. THANKSGIVING

1048 - الحَثُّ عَلَى الشُّكرِ للهِ

1048. Enjoinment of Thanksgiving TO ALLAH

(فاذْكُرُونِي أذْكُرْكُمْ واشْكُرُوا لِي وَلا تَكفُرُونِ).[1]

"Remember Me, and I will remember you, and thank Me, and do not be ungrateful to Me."[2]

3320. الإمامُ عليٌّ عليه السلام : الشُّكرُ زِينَةُ الغِنى ، والصَّبرُ زِينَةُ البَلوى .[3]

3320. Imam Ali (AS) said, 'Thankfulness is the adornment of wealth, whereas patience is the adornment of tribulation.'[4]

3321. الإمامُ عليٌّ عليه السلام : أوَّلُ ما يَجِبُ علَيكُم للهِ سبحانَهُ ، شُكرُ أيادِيهِ وابتِغاءُ مَراضِيهِ .[5]

3321. Imam Ali (AS) said, 'The first duty incumbent upon you towards Allah, Glory be to Him, is thanksgiving for His favours and seeking out His pleasure.'[6]

3322. الإمامُ الصّادقُ عليه السلام : في كُلِّ نَفَسٍ مِن أنفاسِكَ شُكرٌ لازِمٌ لكَ ، بَل ألفٌ وأكثَرُ .[7]

3322. Imam al-Sadiq (AS) said, 'Every single breath you take necessitates an essential thanks from you, or rather a thousand thanks or more.'[8]

Notes

1. البقرة : 152.
2. Qur'an 2152:
3. الإرشاد : 1 / 300.
4. al-Irshad, v. 1, p. 300
5. غرر الحكم : 3329.
6. Ghurar al-Hikam, no. 3329
7. بحار الأنوار : 71 / 52 / 77.
8. Bihar al-Anwar, v. 71, p. 52, no. 77

1049 - فَضلُ الشّاكِرِ

1049. THE THANKFUL ONE

(بَلِ اللَّهَ فاعبُدْ وَكُنْ مِنَ الشَّاكِرِينَ).[1]

"Rather, worship Allah, and be among the thankful ones."[2]

3323. مصباح الشريعة : لَو كانَ عندَ اللهِ عِبادَةٌ تَعَبَّدُ بها عِبادَةُ المخلِصينَ 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) .[3]

3323. It is narrated in Misbah al-Sharia, '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."***[4]

3324. الإمامُ الهاديُّ عليه السلام : الشاكِرُ أسعَدُ بالشُّكرِ مِنهُ بِالنِّعمَةِ التي أوجَبَتِ الشُّكرَ ؛ لأنَّ النِّعَمَ مَتاعٌ ، والشُّكرَ نِعَمٌ وعُقبى .[5]

3324. Imam al-Hadi (AS) 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 [in this world] whereas to thank brings bounties in this world and the hereafter.'[6]

3325. الإمامُ العسكريُّ عليه السلام : لا يَعرِفُ النِّعمَةَ إلّا الشاكِرُ ، ولا يَشكُرُ النِّعمَةَ إلّا العارِفُ .[7]

3325. Imam al-Askari (AS) 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.'[8]

Notes

1. 66 : الزمر.
2. Qur'an 3966:
3. 55 ص : مصباح الشريعة.
4. Misbah al-Sharia, p. 55
5. 483 : تحف العقول.
6. Tuhaf al-Uqul, no. 483
7. 313 : أعلام الدين.
8. Alam al-Din, p. 313

دَورُ الشُّكرِ فِي الزِّيادَةِ - 1050

1050. The Role of Thankfulness IN THE INCREASE (OF BOUNTIES)

(وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُم لَأَزِيْدَنَّكُمْ وَلَئِنْ كَفَرتُمْ إِنَّ عَذابِي لَشَدِيدٌ).[1]

"And when your Lord proclaimed, 'If you are thankful, I will surely increase you [in bounty], but if you are ungrateful, My punishment is indeed severe."[2]

3326. رسولُ اللَّهِ صلى الله عليه وآله : ما فَتَحَ اللَّهُ على عَبدٍ بابَ شُكرٍ فَخَزَنَ عنهُ بابَ الزِّيادَةِ .[3]

3326. The Prophet (SAWA) said, 'Allah does not open the door of thanks for His servant and keep the door of increase shut.'[4]

3327. الإمامُ عليٌّ عليه السلام : ما أنعَمَ اللَّهُ على عَبدٍ نِعمَةً فَشَكَرَها بِقَلبِهِ ، إلّا استَوجَبَ المزِيدَ فيها قَبلَ أن يُظهِرَ شُكرَها عَلى لِسانِهِ .[5]

3327. Imam Ali (AS) 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.'[6]

Notes

1. 7 : إبراهيم.
2. Qur'an 147:
3. 2 / 94 / 2 : الكافي.
4. al-Kafi, v. 2, p. 94, no. 2
5. 1197 / 580 : الأمالي للطوسي.
6. Amali al-Tusi, p. 580, no. 1197

وُجوبُ الشُّكرِ عَلَى الشُّكرِ - 1051

1051. THE NECESSITY OF THANKSGIVING FOR THE ABILITY TO THANK

3328. الإمامُ زينُ العابدينَ عليه السلام - في المناجاةِ - : فكيفَ لي بتَحصيلِ الشُّكرِ ، وشُكري إيّاكَ يَفتَقِرُ إلى شُكرٍ ؟! فَكُلَّما قُلتُ : لكَ الحَمدُ ، وَجَبَ عَلَيَّ لذلكَ أن أقولَ : لكَ الحَمدُ .[1]

3328. Imam Zayn al-Abidin (AS) said in his supplication, 'So how can I ever achieve thanksgiving?! For my thanking You requires thanksgiving in itself. Whenever I say, 'To You belong Praise [Thanks]', it becomes thereby incumbent upon me to say, 'To You belongs Praise [Thanks].'[2]

3329. الإمامُ الصّادقُ عليه السلام : أوحَى اللّهُ تعالى إلى موسى عليه السلام : يا موسى ، اشكُرْني حَقَّ شُكري ، 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 .[3]

3329. Imam al-Sadiq (AS) said, 'Allah, most High, revealed to Prophet Moses (AS) 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.'[4]

Notes

1. بحار الأنوار : 94 / 146 / 21.
2. Bihar al-Anwar, v. 94, p. 146, no. 21
3. قصص الأنبياء : 161 / 178.
4. Qasas al-Anbiya' li al-Rawandi, p. 161, no. 178

حقيقةُ الشُّكرِ - 1052

1052. True Thanksgiving

3330. الإمامُ عليٌّ عليه السلام : شُكرُ كُلِّ نِعمَةٍ الوَرَعُ عن مَحارِمِ اللَّهِ .[1]

3330. Imam Ali (AS) said, '[True] thanksgiving for every bounty lies in restraining oneself from the things that Allah has prohibited.'[2]

3331. الإمامُ عليٌّ عليه السلام : إذا قَدَرتَ على عَدُوِّكَ فَاجعَلْ العَفوَ عَنهُ شُكراً لِلقُدرَةِ علَيهِ .[3]

3331. Imam Ali (AS) said, 'When you vanquish your enemy, let your pardon of him serve as thanksgiving for the power [given to you] over him.'[4]

3332. الإمامُ الباقرُ عليه السلام : اِستَكثِرْ لِنفسِكَ مِنَ اللَّهِ قليلَ الرِّزقِ تَخَلُّصاً إلى الشُّكرِ .[5]

3332. Imam al-Baqir (AS) said, 'Regard even a little sustenance from Allah as too much for yourself so that you can be thankful.'[6]

3333. الإمامُ الصّادقُ عليه السلام : شُكرُ النِّعمَةِ اجتِنابُ المَحارِمِ ، وتَمامُ الشُّكرِ قولُ الرجُلِ : الحَمدُ للَّهِ رَبِّ العالَمِينَ .[7]

3333. Imam al-Sadiq (AS) 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.'[8]

3334. الإمامُ الصّادقُ عليه السلام : مَن أنعَمَ اللَّهُ علَيهِ بِنعمَةٍ فَعَرَفَها بقَلبِهِ ، فقد أدّى شُكرَها .[9]

3334. Imam al-Sadiq (AS) said, 'He whom Allah favours with the bestowal of a bounty and who then acknowledges it with his heart has verily conveyed [true] thanks for it.'[10]

3335. الإمامُ الصّادقُ عليه السلام : كانَ رسولُ اللَّهِ صلى الله عليه وآله إذا وَرَدَ علَيهِ أمرٌ يَسُرُّهُ قالَ : الحَمدُ للَّهِ على هذِهِ النِّعمَةِ ، وإذا وَرَدَ علَيهِ أمرٌ يَغتَمُّ بِهِ قالَ : الحَمدُ للَّهِ على كُلِّ حالٍ .[11]

3335. Imam al-Sadiq (AS) narrated, 'When the Prophet (SAWA) 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.'[12]

3336. مصباح الشريعة - فيما نسبه إلى الإمام الصّادق عليه السلام - : أدنَى الشُّكرِ رُؤيَةُ النِّعمَةِ مِنَ اللَّهِ مِن غَيرِ عِلّةٍ يَتَعَلَّقُ القَلبُ بها دُونَ اللَّهِ والرِّضا بما أعطاه، وأن لا تَعصِيَهُ بِنِعمَتِهِ و تُخالِفَهُ بِشيءٍ مِن أمرِهِ ونَهيِهِ بِسَبَبِ نِعمَتِهِ .[13]

3336. It is narrated in Misbah al-Sharia (The Lantern of the Path) in what has been attributed to Imam al-Sadiq (AS): 'The lowest level of thankfulness is to see the bounty as coming from Allah directly without attaching the heart to any other cause save Allah Mighty and Exalted [does not consider another cause for it]. 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.'[14]

Notes

1. مشكاة الأنوار : 146 / 75.
2. Mishkat al-Anwar, p. 35
3. نهج البلاغة : الحكمة 11.
4. Nahj al-Balagha, Saying 11
5. تحف العقول : 285.
6. Tuhaf al-Uqul, no. 285
7. الكافي : 10 / 95 / 2.
8. al-Kafi, v. 2, p. 95, no. 10
9. الكافي : 15 / 96 / 2.
10. Ibid. p. 96, no. 15
11. الكافي : 19 / 97 / 2.
12. Ibid. p. 97, no. 19
13. مصباح الشريعة : 53.
14. Misbah al-Sharia, p. 53

1053 - أشكَرُ النّاسِ

1053. The Most Thankful of People

3337. الإمامُ عليٌّ عليه السلام : أشكَرُ الناسِ أقنَعُهُم ، وأكفَرُهُم لِلنِّعَمِ أجشَعُهُم .[1]

3337. Imam Ali (AS) said, 'The most thankful of people is he who is most content whilst the most ungrateful of people is he who is most covetous.'[2]

3338. الإمامُ زينُ العابدينَ عليه السلام : أشكَرُكُم للهِ أشكَرُكُم للناسِ .[3]

3338. Imam Zayn al-Abidin (AS) said, 'The most thankful among you to Allah is he who is most thankful towards people.'[4]

Notes

1. 304 / 1 : الإرشاد.
2. al-Irshad, v. 1, p. 304
3. 30 / 99 / 2 : الكافي.
4. al-Kafi, v. 2, p. 99, no. 30

1054 - الحثُّ على شُكرِ المُحسِنِ

1054. ENJOINMENT OF THANKING ONE WHO DOES GOOD TO YOU

3339. الإمامُ الحسنُ عليه السلام : اللُّؤمُ أن لا تَشكُرَ النِّعمَةَ .[1]

3339. Imam al-Hasan (AS) said, ‘It is blameworthy that you do not thank for a favour done unto you.’[2]

3340. الإمامُ زينُ العابدينَ عليه السلام : أمّا حَقُّ ذِي المعروفِ علَيكَ فأن تَشكُرَهُ وتَذكُرَ مَعروفَهُ ، وتُكسِبَهُ المقالَةَ الحَسَنَةَ ، وتُخلِصَ لَهُ الدعاءَ فيما بينَكَ وبينَ اللهِ عَزَّوجلَّ ، فإذا فَعَلتَ ذلكَ كنتَ قد شَكَرتَهُ سِرّاً وعَلانِيَةً ، ثُمّ إن قَدَرْتَ على مُكافأتِهِ يَوماً كافَيتَهُ .[3]

3340. Imam Zayn al-Abidin (AS) 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.’[4]

Notes

1. تحف العقول : 233.
2. Tuhaf al-Uqul, no. 223
3. الخصال : 1 / 568.
4. al-Khisal, p. 568, no. 1

مَن لَم يَشكُرِ المَخلوقَ لَم يَشكُرِ الخالِقَ - 1055

1055. ONE WHO HAS NOT THANKED THE CREATURE HAS NOT THANKED THE CREATOR

3341. الإمامُ زينُ العابدينَ عليه السلام : يقولُ اللّهُ تبارَكَ وتعالى لِعبدٍ مِن عَبِيدِهِ يَومَ القِيامَةِ : أشَكَرتَ فُلاناً ؟ فيقولُ : بَل شَكَرتُكَ يا ربِّ ، فيقولُ : لَم تَشكُرْني إذ لَم تَشكُرْهُ .[1]

3341. Imam Zayn al-Abidin (AS) 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.'[2]

3342. الإمامُ الصّادقُ عليه السلام : لَعَنَ اللّهُ قاطِعِي سَبيلِ المَعروفِ ، وهُو الرجُلُ يُصنَعُ إلَيهِ المَعروفُ فَيَكفُرُهُ ، فَيَمنَعُ صاحِبَهُ مِن أن يَصنَعَ ذلكَ إلى غَيرِهِ .[3]

3342. Imam al-Sadiq (AS) 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.'[4]

3343. الإمامُ الرِّضا عليه السلام : مَن لَم يَشكُرِ المُنعِمَ مِنَ المَخلوقينَ لَم يَشكُرِ اللّهَ عَزَّوجلَّ .[5]

3343. Imam al-Rida (AS) said, 'Whoever does not thank the one who does him a favour from among Allah's creatures has not thanked Allah either.'[6]

Notes

1. الكافي : 2 / 99 / 30.
2. al-Kafi, v. 2, p. 99, no. 30
3. الاختصاص : 241.
4. al-Ikhtisas, p. 241
5. عيون أخبار الرِّضا : 2 / 24 / 2.
6. Uyun Akhbar al-Rida (AS), v. 2, p. 24, no. 2

222 - الشَّكّ

222. DOUBT

1056 - الشَّكُّ فِي الأُصولِ الإعتِقاديَّةِ

1056. DOUBT IN THE PRINCIPLES OF BELIEF

3344. الإمامُ عليٌّ عليه السلام : عليكَ بِلُزُومِ اليَقينِ وتَجَنُّبِ الشَّكِّ ، فلَيسَ للمَرءِ شَيءٌ أهْلَكَ لِدِينِهِ مِن غَلَبَةِ الشَّكِّ على يَقينِهِ .[1]

3344. Imam Ali (AS) 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.'[2]

3345. الإمامُ عليٌّ عليه السلام : ما شَكَكتُ في الحَقِّ مُذ أُرِيتُهُ .[3]

3345. Imam Ali (AS) said, 'I have never doubted the truth since I have been shown it.'[4]

3346. الإمامُ عليٌّ عليه السلام : إنّي لَعَلى يَقينٍ مِن رَبّي ، وغَيرِ شُبهَةٍ مِن دِيني .[5]

3346. Imam Ali (AS) said, 'Verily I am absolutely convinced about my Lord, and do not entertain any obscurity in my religion.'[6]

3347. الإمامُ الصّادقُ عليه السلام - في قولِهِ تعالى : (لِيُذْهِبَ عَنْكُمُ الرِّجْسَ) - : الرِّجسُ هُو الشَّكُّ ، واللهِ لا نَشُكُّ في رَبِّنا أبداً .[7]

3347. Imam al-Sadiq (AS) with regards to Allah's verse in the Qur'an: ***"Indeed Allah desires to repel all impurity from you..."***[8] , said, 'Impurity is doubt, and by Allah, we never doubt in our Lord.'[9]

(أُنظر) اليقين : باب 1910.

(See also: CERTAINTY: section 1910)

Notes

1. 6146 : غرر الحكم.
2. Ghurar al-Hikam, no. 6146
3. 9482 : غرر الحكم.
4. Ibid. no. 9482
5. 3773 : غرر الحكم ، 22 الخطبة : نهج البلاغة.
6. Nahj al-Balagha, Sermon 22
7. 1 / 288 / 1 : الكافي.
8. Qur'an 3333:
9. al-Kafi, v. 1, p. 288, no. 1

1057 - أسبابُ الشَّكِ

1057. Causes of Doubt

3348. الإمامُ عليٌّ عليه السلام : الشَّكُّ ثَمَرَةُ الجَهلِ .[1]

3348. Imam Ali (AS) said, 'Doubt is the product of ignorance.'[2]

3349. الإمامُ عليٌّ عليه السلام : مَن عَتا عن أمرِ اللَّهِ شَكَّ ، ومَن شَكَّ تعالَى اللَّهُ عَلَيهِ فَأذَلَّهُ بسُلطانِهِ ، وصَغَّرَهُ بجَلالِهِ كما اغتَرَّ بِرَبِّهِ الكَريمِ وَفَرَّطَ في أمرِهِ .[3]

3349. Imam Ali (AS) said, 'Whoever is insolent with regards to Allah's command becomes prone to doubting, and whoever doubts, Allah will overcome him, disgraces him with His authority, and belittles him with His Might just as he had shown contempt for His command.'[4]

3350. الإمامُ عليٌّ عليه السلام : لا تَرتابُوا فَتَشُكُّوا ، ولا تَشُكُّوا فَتَكفرُوا ، ولا تُرَخِّصُوا لِأنفُسِكُم فَتُدهِنوا .[5]

3350. Imam Ali (AS) 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.'[6]

Notes

1. غرر الحكم : 725.
2. Ghurar al-Hikam, no. 725
3. الكافي : 2 / 392 / 1.
4. al-Kafi, v. 2, p. 392, no. 1 and also Nahj al-Saada, v. 1, no. 373
5. بحار الأنوار : 2 / 54 / 24.
6. Bihar al-Anwar, v. 2, p. 54, no. 24

1058 - آثارُ الشَّكِ

1058. EFFECTS OF DOUBT

3351. الإمامُ عليٌّ عليه السلام : الشَّكُّ يُحبِطُ الإيمانَ .[1]

3351. Imam Ali (AS) said, 'Doubt thwarts faith.'[2]

3352. الإمامُ عليٌّ عليه السلام : الشَّكُّ يُطفِئُ نورَ القَلبِ .[3]

3352. Imam Ali (AS) said, 'Doubt extinguishes the light of the heart.'[4]

3353. الإمامُ عليٌّ عليه السلام : ثَمَرَةُ الشَّكِّ الحَيرَةُ .[5]

3353. Imam Ali (AS) said, 'The consequence of doubt is confusion.'[6]

(أُنظر) اليقين : باب 1914.

(See also: CERTAINTY: section 1914)

Notes

1. غرر الحكم : 723.
2. Ghurar al-Hikam, no. 723
3. غرر الحكم : 1242.
4. Ibid. no. 1242
5. غرر الحكم : 4619.
6. Ibid. no. 4619

1059 - ما يَرفَعُ الشَّكَ

1059. FACTORS THAT DISPEL DOUBT

3354. الإمامُ عليٌّ عليه السلام : بتَكَرُّرِ الفِكرِ يَنجابُ الشَّكُّ .[1]

3354. Imam Ali (AS) said, ‘Doubts are dispelled through excessive thinking.[2]

3355. الإمامُ عليٌّ عليه السلام : عَجِبتُ لِمَن شَكَّ في اللَّهِ وهو يَرى خَلقَ اللَّهِ ![3]

3355. Imam Ali (AS) said, ‘How I wonder at the one who entertains doubts about Allah whilst beholding the very creation of Allah.’[4]

3356. الإمامُ عليٌّ عليه السلام : ماارتابَ مُخلِصٌ ولا شَكَّ مُوقِنٌ .[5]

3356. Imam Ali (AS) said, ‘A sincere person does not entertain misgivings and a person convinced [of his faith] does not doubt.’[6]

Notes

1. 4271 : غرر الحكم.
2. Ibid. no. 4271
3. 126 الحكمة : نهج البلاغة.
4. Nahj al-Balagha, Saying 126
5. 9532 : غرر الحكم.
6. Ghurar al-Hikam, no. 9532

1060 - شُعَبُ الشَّكِ

1060. The Aspects of Doubt

3357. الإمامُ عليٌّ عليه السلام : الشَّكُّ على أربَعِ شُعَبٍ : على التَّمارِي ، والهَوَلِ ، والتَّرَدُّدِ ، والاستِسلامِ ، فَمَن جَعَلَ المِراءَ دَيدَناً 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 .[1]

3357. Imam Ali (AS) 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.'[2]

Notes

1. نهج البلاغة : الحكمة 31.
2. Nahj al-Balagha, Saying 31

الشَّهادة (1) في القضاء - 223

223. BEARING WITNESS (IN A COURT OF JUSTICE)

الشَّهادَةُ بِالقِسطِ - 1061

1061. Bearing Witness With Fairness

(يا أيُّها الَّذِينَ آمَنُوا كُونُوا قَوّامِينَ للَّهِ شُهَداءَ بِالْقِسْطِ وَلا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَى أَلَّا تَعْدِلُوا اعدِلُوا هُوَ أَقْرَبُ لِلتَّقوَى وَاتَّقُوا اللَّهَ إنَّ اللَّهَ خَبِيرٌ بِما تَعْمَلُونَ).[1]

"O you who have faith! Be maintainers of justice as witnesses for the sake of Allah, and ill feeling towards a people should never lead you to be unfair. Be fair; that is nearer to Godwariness, and be wary of Allah. Allah is indeed well aware of what you do."[2]

3358. رسولُ اللَّهِ صلى الله عليه وآله : إنّي عَدلٌ لا أشهَدُ إلّا على عَدلٍ .[3]

3358. The Prophet (SAWA) said, 'Verily I am just and only ever bear witness with justice.'[4]

3359. الإمامُ عليٌّ عليه السلام : القِسْطُ رُوحُ الشهادَةِ.[5]

3359. Imam Ali (AS) said, 'Fairness is the spirit of bearing witness.'[6]

Notes

1. 8 : المائدة.
2. Qur'an 58:
3. 17735 : كنز العمّال.
4. Kanz al-Ummal, no. 17735
5. 356 : غرر الحكم.
6. Ghurar al-Hikam, no. 356

1062 - الحَثُّ عَلى أداءِ الشَّهادَةِ

1062. Enjoinment of Bearing Witness

(وَأَقِيْمُوا الشَّهادَةَ لِلّهِ).[1]

"And bear witness for the sake of Allah."[2]

(وَلا يَأبَ الشُّهَداءُ إذا ما دُعُوا).[3]

"The witnesses must not refuse when they are called."[4]

3360. رسولُ اللّهِ صلى الله عليه وآله : مَن شَهِدَ شهادَةَ حَقٍّ لِيُحيِيَ بها حَقَّ امرِئٍ مُسلمٍ أتى يَومَ القِيامَةِ ولِوَجهِهِ نُورٌ مَدَّ البَصَرِ ، يَعرِفُهُ الخلايِقُ بِاسمِهِ ونَسَبِهِ .[5]

3360. The Prophet (SAWA) said, 'He who bears witness in truth for the sake of restoring a fellow Muslim's rights, will come on the Day of Resurrection with a light emanating from his face spreading as far as the eye can see, and all will know him by name and lineage.'[6]

3361. الإمامُ الصّادقُ عليه السلام - في قوله تعالى : (وَلا يَأبَ الشُّهَداءُ) - : لا يَنبَغِي لِأَحَدٍ إذا ما دُعِيَ للشهادَةِ شَهِدَ علَيها أن يَقولَ : لا أشهَدُ لَكُم .[7]

3361. Imam al-Sadiq (AS) with regards to Allah's verse in the Qur'an: ***"The witnesses must not refuse when they are called"***, said, 'When called to bear witness to something that one has indeed witnessed, nobody has the right to say, 'I refuse to bear witness to you.'[8]

3362. الإمامُ الصّادقُ عليه السلام : إذا دُعِيتَ إلى الشهادَةِ فَأجِبْ .[9]

3362. Imam al-Sadiq (AS) said, 'When you are called to bear witness, do respond.'[10]

Notes

1. 2 : الطلاق.
2. Qur'an 652:
3. 282 : البقرة.
4. Qur'an 2282:
5. 9 / 311 / 104 : بحار الأنوار.
6. Bihar al-Anwar, v. 104, p. 311, no. 9
7. 524 / 156 / 1 : تفسير العيّاشيّ.
8. Tafsir al-Ayyashi, v. 1, p. 156, no. 524
9. 752 / 275 / 6 : تهذيب الأحكام.
10. al-Tahdhib, v. 6, p. 275, no. 752

1063 - كِتمانُ الشَّهادَةِ

1063. Concealing One's Testimony

(وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهادَةً عِندَهُ مِنَ اللَّهِ).[1]

"And who is a greater wrongdoer than him who conceals a testimony that is with him from Allah?"[2]

(لا تَكتُمُوا الشَّهادَةَ وَمَنْ يَكتُمها فَإِنَّهُ آثِمٌ قَلْبُهُ وَاللَّهُ بِما تَعْمَلُونَ عَلِيمٌ).[3]

"And do not conceal testimony; anyone who conceals it, his heart will indeed be sinful. And Allah knows best what you do."[4]

3363. رسولُ اللَّهِ صلى الله عليه وآله : مَن كَتَمَ شَهادَةً إذا دُعِيَ إلَيها كانَ كَمَن شَهِدَ بِالزُّورِ .[5]

3363. The Prophet (SAWA) said, 'Whoever conceals his testimony when he is called to give it is as one who bears false testimony.'[6]

3364. رسولُ اللَّهِ صلى الله عليه وآله : مَن رَجَعَ عن شهادَتِهِ وكَتَمَها ، أطعَمَهُ اللَّهُ لَحمَهُ على رُؤوسِ الخَلائقِ ، ويَدخُلُ النارَ وهو يَلُوكُ لِسانَهُ .[7]

3364. The Prophet (SAWA) said, 'Whoever revokes his testimony and conceals it, Allah will make him eat his own flesh in front of all creation and he will enter the Fire chewing his own tongue.'[8]

Notes

1. 140 : البقرة.
2. Qur'an 2140:
3. 283 : البقرة.
4. Qur'an 2283:
5. 17743 : كنز العمّال.
6. Kanz al-Ummal, no. 17743
7. 333 : ثواب الأعمال.
8. Thawab al-Amal, no. 333

1064 - مَن تَجوزُ شَهادَتُهُ

1064. THOSE WHOSE TESTIMONY IS DEEMED VALID

3365. الإمامُ عليٌّ عليه السلام - لِشُرَيحٍ - : اِعلَمْ أنّ المسلمينَ عُدولٌ بعضُهُم عَلى بَعضٍ ، إلّا مَجلوداً في حَدٍّ لَم يَتُب مِنهُ، أو مَعروفاً بشهادَةِ الزُّورِ، أو ظَنِيناً .[1]

3365. Imam Ali (AS) said to Shurayh, ‘Know that Muslims are equitable [and admissible as witnesses] towards one another, except for one who has been lashed on account of a crime and has not repented for it [and is therefore, still resentful as a result], one who is known to give false testimony, and one who is a suspect himself.’[2]

3366. الإمامُ الصّادقُ عليه السلام : لا أقبَلُ شهادَةَ الفاسِقِ إلّا على نَفسِهِ .[3]

3366. Imam al-Sadiq (AS) said, ‘I do not accept the testimony of a corrupt person, unless it be against himself.’[4]

3367. الإمامُ الصّادقُ عليه السلام : إنّ أميرَ المؤمنينَ عليه السلام كانَ لا يَقبَلُ شهادَةَ فَحّاشٍ، ولا ذِي مُخْزِيَةٍ في الدِّينِ .[5]

3367. Imam al-Sadiq (AS) said, ‘Verily the Commander of the Faithful (AS) never used to accept the testimony of an obscene person, nor one who brought shame on religion through his disgraceful acts.’[6]

Notes

1. كتاب من لا يحضره الفقيه : 3 / 15 / 3243.
2. al-Faqih, v. 13, p. 15, no. 3243
3. الكافي : 7 / 395 / 5.
4. al-Kafi, v. 7, p. 395, no. 5
5. الكافي : 7 / 396 / 7.
6. Ibid. p. 396, no. 7

1065 - أدَبُ الشَّهادَةِ

1065. THE ETIQUETTE OF GIVING TESTIMONY

3368. رسولُ اللَّهِ صلى الله عليه وآله - وقد سُئلَ عن الشهادَةِ - : هل تَرَى الشمسَ ؟ على مِثلِها فَاشهَدْ أو دَعْ .[1]

3368. The Prophet (SAWA) was once asked about bearing witness, to which he replied, 'Do you witness the sun? Thus must you bear witness or else do not.'[2]

3369. الإمامُ الصّادقُ عليه السلام : لا تَشهَدَنَّ بشهادَةٍ حتّى تَعرِفَها كما تَعرِفُ كَفَّكَ .[3]

3369. Imam al-Sadiq (AS) said, 'Do not ever bear witness to something unless you know it like the back of your hand.'[4]

Notes

1. وسائل الشيعة : 18 / 250 / 3.
2. Wasa'il al-Shia, v. 18, p. 250, no. 3
3. الكافي : 7 / 383 / 3.
4. al-Kafi, v. 7, p. 383, no. 3

الشَّهادة (2) القتل في سبيل اللَّه - 224

224. MARTYRDOM IN THE WAY OF ALLAH

فَضلُ الشَّهادَةِ - 1066

1066. THE VIRTUE OF MARTYRDOM

(وَلا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْواتاً بَلْ أَحْياءٌ عِندَ رَبِّهِم يُرْزَقُونَ).[1]

"Do not suppose those who were slain in the way of Allah to be dead; rather they are living and provided for near their Lord."[2]

3370. رسولُ اللَّهِ صلى الله عليه وآله : فَوقَ كُلِّ ذِي بِرٍّ بِرٌّ حتّى يُقتَلَ الرجُلُ في سبيلِ اللَّهِ ، فإذا قُتِلَ في سبيلِ اللَّهِ فليسَ فَوقَهُ بِرٌّ .[3]

3370. The Prophet (SAWA) 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.'[4]

3371. رسولُ اللَّهِ صلى الله عليه وآله : أشرَفُ المَوتِ قَتلُ الشهادَةِ .[5]

3371. The Prophet (SAWA) said, 'The most dignified way to die is to be martyred.'[6]

3372. رسولُ اللَّهِ صلى الله عليه وآله : لَوَدِدتُ أ نّي أغزُو في سَبيلِ اللَّهِ فَأُقتَلُ ، ثُمّ أغزُو فَأُقتَلُ ، ثُمّ أغزُو فَأُقتَلُ .[7]

3372. The Prophet (SAWA) 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.'[8]

3373. رسولُ اللَّهِ صلى الله عليه وآله : يُغفَرُ لِلشَّهيدِ كُلُّ ذَنبٍ إلّا الدَّينَ .[9]

3373. The Prophet (SAWA) said, 'The martyred one is forgiven every sin except his debt [to others].'[10]

3374. رسولُ اللَّهِ صلى الله عليه وآله : مَن لَقِيَ العَدُوَّ فَصَبَرَ حتّى يُقتَلَ أو يَغلِبَ لَم يُفتَنْ في قَبرِهِ .[11]

3374. The Prophet (SAWA) said, 'He who faces his enemy and resists until either he is killed or he vanquishes him will not be tormented in the grave.'[12]

3375. رسولُ اللَّهِ صلى الله عليه وآله : ما مِن نفسٍ تَموتُ لها عندَ اللَّهِ خَيرٌ يَسُرُّها أ نّها تَرجِعُ إلَى الدنيا ، ولا أنَّ لَهَا الدنيا وما فيها ، إلّا الشهيدَ ؛ فإنّهُ يَتَمَنّى أن يَرجِعَ فَيُقتَلَ في الدنيا ؛ لِما يَرى مِن فَضلِ الشهادَةِ .[13]

3375. The Prophet (SAWA) 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.'[14]

3376. الإمامُ عليٌّ عليه السلام : إنّكُم إن لا تُقتَلُوا تَمُوتُوا ، والذي نَفسُ عَلِيٍّ بيدِهِ ، لَألفُ ضَربَةٍ بالسَّيفِ عَلَى الرَّأسِ أيسَرُ مِن مَوتٍ على فِراشٍ .[15]

3376. Imam Ali (AS) 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.'[16]

Notes

1. 169 : آل عمران.
2. Qur'an 3169:
3. 4 / 348 / 2 : الكافي.
4. al-Kafi, v. 2, p. 348, no. 4
5.. 4 / 8 / 100 : بحار الأنوار.
6. Bihar al-Anwar, v. 100, p. 8, no. 4
7. 103 / 1496 / 3 : صحيح مسلم.
8. Sahih Muslim, no. 1876
9. 11110 : كنز العمّال.
10. Kanz al-Ummal, no. 11110
11. 10662 : كنز العمّال.
12. Ibid. no. 10662
13. 108 / 1498 / 3 : صحيح مسلم.
14. Sahih Muslim, no. 1877
15. 238 / 1 : الإرشاد.
16. al-Irshad, v. 1, p. 238

ثَوابُ طَلَبِ الشَّهادَةِ - 1067

1067. The Reward of Seeking Martyrdom

3377. رسولُ اللّهِ صلى الله عليه وآله : مَن سَألَ اللّهَ الشهادَةَ بصِدقٍ بَلَّغَهُ اللّهُ مَنازِلَ الشُّهَداءِ وإن ماتَ على فِراشِهِ .[1]

3377. The Prophet (SAWA) 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.'[2]

Notes

1. صحيح مسلم : 3 / 1517 / 157.
2. Sahih Muslim, no. 1909

1068 - الشَّهادَةُ الحُكمِيَّةُ

1068. Honorary Martyrdom

3378. رسولُ اللَّهِ صلى الله عليه وآله : مَن قُتِلَ دُونَ مَظلِمَتِهِ فهُو شَهيدٌ .[1]

3378. The Prophet (SAWA) said, 'Whoever is unjustly killed is a martyr.'[2]

3379. رسولُ اللَّهِ صلى الله عليه وآله : مَن عَشِقَ فَكَتَمَ وعَفَّ فَماتَ فهُو شَهيدٌ .[3]

3379. The Prophet (SAWA) said, 'Whoever loves someone passionately, then suppresses his love in order to remain chaste and dies in the process, is a martyr.'[4]

3380. رسولُ اللَّهِ صلى الله عليه وآله : مَن ماتَ على حُبِّ آلِ محمّدٍ ماتَ شَهيداً .[5]

3380. The Prophet (SAWA) said, 'Whoever dies loving the household of Muhammad dies a martyr.'[6]

3381. الإمامُ زينُ‌العابدينَ عليه السلام : مَن ماتَ على مُوالاتِنا في غَيبةِ قائمِنا أعطاهُ اللَّهُ أجرَ ألفِ شَهيدٍ مِثلِ شُهَداءِ بَدرٍ وأُحُدٍ .[7]

3381. Imam Zayn al-Abidin (AS) 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.'[8]

Notes

1. كنز العمّال : 11205.
2. Kanz al-Ummal, 11205
3. كنز العمّال : 11203.
4. Ibid. no. 11203
5. بحار الأنوار : 76 / 137 / 68.
6. Bihar al-Anwar, v. 68, p. 137, no. 76
7. بحار الأنوار : 6 / 173 / 82.
8. Ibid. v. 82, p. 173, no. 6

ثَوابُ الجَريحِ في سَبيلِ اللَّهِ - 1069

1069. THE REWARD OF ONE WHO IS Wounded in the Way of Allah

3382. رسولُ اللَّهِ صلى الله عليه وآله : مَن جُرِحَ في سَبيلِ اللَّهِ جاءَ يَومَ القِيامَةِ رِيحُهُ كَرِيحِ المِسكِ ولَونُهُ لَونُ الزَّعفَرانِ ، علَيهِ طابَعُ الشُّهَداءِ ، ومَن سَأَلَ اللَّهَ الشهادَةَ مُخلِصاً أعطاهُ اللَّهُ أجرَ شَهيدٍ وإن ماتَ على فِراشِهِ .[1]

3382. The Prophet (SAWA) 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.'[2]

Notes

1. كنز العمّال : 11144.
2. Kanz al-Ummal, no. 11144

225 - الشُّهرة

225. FAME

1070 - الشُّهرَةُ المَحمودَةُ

1070. PRAISEWORTHY FAME

(وَرَفَعْنا لَكَ ذِكْرَكَ).[1]

"Did we not exalt your name?"[2]

(واجعَلْ لِي لِسانَ صِدْقٍ فِي الآخِرِينَ).[3]

"Confer on me a worthy repute among the posterity."[4]

(أنظر) مريم : 50 و طه : 39 والعنكبوت : 27 و الصافات : 78.

(See also: Qur'an 19:50, 20:39, 29:27, 37:78)

3383. رسولُ اللَّهِ صلى الله عليه وآله - لمّا سُئلَ عنِ الرجُلِ الذي يَعمَلُ العَمَلَ مِنَ الخَيرِ، ويَحمَدُهُ الناسُ علَيهِ - : تلكَ عاجِلُ بُشرَى المؤمِنِ .[5]

3383. The Prophet (SAWA) 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 the advance glad tidings for the believer.'[6]

3384. رسولُ اللَّهِ صلى الله عليه وآله : إذا أحَبَّ اللَّهُ عَبداً مِن أُمَّتِي قَذَفَ في قُلوبِ أصفِيائِهِ وأرواحِ ملائكَتِهِ وسُكّانِ عَرشِهِ مَحَبَّتَهُ لِيُحِبُّوهُ ، فذلكَ المحَبُّ حقّاً .[7]

3384. The Prophet (SAWA) 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.'[8]

Notes

1. الانشراح : 4.
2. Qur'an 944:
3. الشعراء : 84.
4. Qur'an 2684:
5. صحيح مسلم : 4 / 2034 / 166
6. Sahih Muslim, no. 2642
7. بحار الأنوار : 70 / 24 / 23.
8. Bihar al-Anwar, v. 70, p. 24, no. 23

1071 - الشُّهرَةُ المَذمومَةُ

1071. BLAMEWORTHY FAME

(تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُها لِلَّذِينَ لا يُرِيدُونَ عُلُوّاً فِي الْأَرْضِ وَلا فَساداً والْعاقِبَةُ لِلْمُتَّقِينَ)[1].

"This is the abode of the Hereafter which We shall grant to those who do not desire to domineer in the earth nor to cause corruption, and the outcome will be in favour of the Godwary."[2]

3385. رسولُ اللَّهِ صلى الله عليه وآله : بِحَسْبِ المرءِ مِن الشَّرِّ - إلّا مَن عَصَمَهُ اللَّهُ مِن السُّوءِ - أن يُشِيرَ الناسُ إلَيهِ بالأصابِعِ في دِينِهِ ودُنياهُ .[3]

3385. The Prophet (SAWA) 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.'[4]

3386. الإمامُ عليٌّ عليه السلام : ما مِن عَبدٍ يُرِيدُ أنيَرتَفِعَ فِي الدُّنيا دَرَجةً ، فَارتَفَعَ فِي الدُّنيا دَرَجةً ، إلّا وَضَعَهُ اللَّهُ فِيالآخِرَةِدَرَجَةً أكبَرَمِنها وأطوَلَ.[5]

3386. Imam Ali (AS) 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.'[6]

3387. الإمامُ الصّادقُ عليه السلام - في صفةِ المؤمنِ - : لا يَرغَبُ في عِزِّ الدُّنيا ولا يَجزَعُ مِن ذُلِّها ، لِلناسِ هَمٌّ قد أقبَلُوا علَيهِ، ولَهُ هَمٌّ قد شَغَلَهُ .[7]

3387. Imam al-Sadiq (AS), 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.'[8]

Notes

1. القصص : 83.
2. Qur'an 2883:
3. شرح نهج البلاغة : 2 / 181.
4. Sharh Nahj al-Balagha li Ibn Abi al-Hadid, v. 2, p. 181
5. كنز العمّال : 6144.
6. Kanz al-Ummal, no. 6144
7. بحار الأنوار : 67 / 271 / 3.
8. Bihar al-Anwar, v. 67, p. 271, no. 3

ذَمُّ شُهرَةِ اللِّباسِ وشُهرَةِ العِبادَةِ - 1072

1072. THE CENSURE OF CLOTHING OR ACTS OF WORSHIP THAT DRAW ATTENTION

3388. الإمامُ الصّادقُ عليه السلام : كَفى بِالمرءِ خِزياً أن يَلبَسَ ثَوباً يَشهَرُهُ ، أو يَركَبَ دابَّةً مَشهورَةً .[1]

3388. Imam al-Sadiq (AS) 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.’[2]

3389. الإمامُ الصّادقُ عليه السلام : إنَّ اللهَ يُبغِضُ الشُّهرَتَينِ : شُهرَةَ اللِّباسِ وشُهرَةَ الصَّلاةِ .[3]

3389. Imam al-Sadiq (AS) said, ‘Verily Allah despises the two forms of attention-seeking: attention-seeking clothes and attention-seeking prayer.’[4]

3390. الإمامُ الرِّضا عليه السلام : مَن شَهَرَ نفسَهُ بِالعِبادَةِ فاتَّهِمُوهُ على دِينِهِ ؛ فإنَّ اللهَ عزّوجلّ يُبغِضُ شُهرَةَ العِبادَةِ وشُهرَةَ اللِّباسِ .[5]

3390. Imam al-Rida (AS) said, ‘If someone makes himself become renown for worshipping you should doubt his religion, as Allah the Exalted dislikes fame in worshiping and fame in dressing.’[6]

3391. الإمامُ الصّادقُ عليه السلام : الشُّهرَةُ خَيرُها وشَرُّها في النارِ .[7]

3391. Imam al-Sadiq (AS) said, ‘The best and worst of [seeking] fame will land one in the Fire.’[8]

(أُنظر) اللّباس : باب 1624 ، 1627.

(See also: CLOTHES: section 1624, 1627)

Notes

1. بحار الأنوار : 78 / 252 / 105.
2. Ibid. v. 78, p. 252, no. 105
3. مشكاة الأنوار : 553 / 1864.
4. Mishkat al-Anwar, no. 320
5. بحارالأنوار : 70 / 252 / 5.
6. Bihar al-Anwar, v. 70, p. 252, no. 5
7. الكافي : 6 / 445 / 3.
8. al-Kafi, v. 6, p. 445, no. 3

226 - الشُّورى

226. COUNSEL

1073 - الحَثُّ عَلَى المَشورَةِ

1073. Enjoinment of Consultation

(وَالَّذِينَ اسْتَجابُوا لِرَبِّهِم وَأقامُوا الصَّلاةَ وَأمرُهُمْ شُورَى بَيْنَهُمْ وَمِمَّا رَزَقناهُم يُنْفِقُونَ).[1]

"Those who answer their Lord, maintain the prayer, and their affairs are (executed) by counsel among themselves, and they spend out of what We have provided them with."[2]

3392. الإمامُ عليٌّ عليه السلام : الاستِشارةُ عَينُ الهِدايَةِ، وقد خاطَرَ مَنِ استَغنى بِرَأيِهِ[3].

3392. Imam Ali (AS) 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.'[4]

3393. الإمامُ عليٌّ عليه السلام : لا ظَهِيرَ كالمشاوَرَةِ.[5]

3393. Imam Ali (AS) said, 'There is no better support than good counsel.'[6]

3394. الإمامُ عليٌّ عليه السلام : إنّما حُضَّ على المشاوَرَةِ لأنّ رَأيَ المشيرِ صِرْفٌ ، ورَأيَ المستَشِيرِ مَشُوبٌ بالهَوى.[7]

3394. Imam Ali (AS) said, 'Seeking counsel has been highly emphasised because the opinion of the counsellor is unadulterated whereas the opinion of the one seeking counsel is polluted with his own whims.'[8]

Notes

1. 38 : الشورى.
2. Qur'an 4238:
3. 211 الحكمة : نهج البلاغة.
4. Nahj al-Balagha, Saying 211
5. 54الحكمة : نهج البلاغة.
6. Ibid. no. 54
7. 3908 : غرر الحكم.
8. Ghurar al-Hikam, no. 3908

1074 - مَن لا يَنبَغي مُشاوَرَتُهُم

1074. PEOPLE WHOSE COUNSEL SHOULD NOT BE SOUGHT

3395. رسولُ اللهِ صلى الله عليه وآله - للامام عليّ عليه السلام - : يا عليُّ، لا تُشاوِرْ جَباناً فإنّهُ يُضَيِّقُ علَيكَ المَخرَجَ ، ولا تُشاوِرِ البَخيلَ فإنّهُ يَقْصُرُ بكَ عن غايَتِكَ ، ولا تُشاوِرْ حَريصاً فإنّهُ يُزَيِّنُ لكَ شَرَهاً .[1]

3395. The Prophet (SAWA) said, 'O Ali, do not seek counsel from a coward for verily he will confine and narrow 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.'[2]

3396. الإمامُ عليٌّ عليه السلام : لا تَستَشِرِ الكَذّابَ ؛ فإنّهُ كالسَّرابِ : يُقَرِّبُ علَيكَ البَعيدَ ويُبَعِّدُ علَيكَ القَريبَ .[3]

3396. Imam Ali (AS) 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.'[4]

Notes

1. علل الشرائع : 1 / 559.
2. Ilal al-Shara'i , p. 559, no. 1
3. غرر الحكم : 10351.
4. Ghurar al-Hikam, no. 10351

1075 - حُدودُ المَشورَةِ

1075. Boundries of counceling

3397. الإمامُ الصّادقُ عليه السلام : إنّ المشورَةَ 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 بهِ كَعِلمِكَ ثُمّ يُسِرَّ ذلكَ ويَكتُمَهُ .[1]

3397. Imam al-Sadiq (AS) 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.'[2]

Notes

1. مكارم الأخلاق : 2 / 98 / 2280.
2. Makarim al-Akhlaq, v. 2, p. 98, no. 2280

الحَثُّ عَلى إرشادِ المُستَشيرِ - 1076

1076. ENJOINMENT OF GUIDING ONE WHO SEEKS YOUR COUNSEL

3398. رسولُ اللّهِ صلى الله عليه وآله : تَصَدَّقُوا على أخِيكُم بِعِلمٍ يُرشِدُهُ ورَأيٍ يُسَدِّدُهُ [1].

3398. The Prophet (SAWA) said:' Be generous to your brother in faith by granting him the knowledge that guides him and the wisdom that shows him the right path.'[2]

3399. الإمامُ زينُ العابدينَ عليه السلام : حَقُّ المستَشيرِ إنْ عَلِمتَ أنَّ لَهُ رَأياً[3] أشَرتَ عليهِ ، وإن لَم تَعلَمْ أرشَدتَهُ إلى مَن يَعلَمُ .[4]

3399. Imam Zayn al-Abidin (AS) 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.'[5]

3400. الإمامُ الصّادقُ عليه السلام : مَنِ استَشارَ أخاهُ فَلَم يَنصَحْهُ مَحْضَ الرَّأيِ سَلَبَهُ اللّهُ رَأيَهُ .[6]

3400. Imam al-Sadiq (AS) said, 'Whoever seeks counsel from a fellow brother and he refuses to advise him with even an opinion either way, Allah wrests him of his opinion.'[7]

Notes

1. بحار الأنوار : 40 / 105 / 75.
2. Bihar al-Anwar, v. 75, p. 105, no. 40
3. في الأمالي للصدوق : 610 / 456 « . . . له رأياً حسناً».
4. الخصال : 1 / 570.
5. al-Khisal, p. 570, no. 1
6. المحاسن : 2521 / 438 / 2.
7. al-Mahasin, v. 2, p. 438, no. 2521

1077 - إستشارة الأعداء

1077. To Consult With the Enemy

3401. الإمامُ عليٌّ عليه السلام : اِستَشِرْ أعداءَكَ تَعرِفْ مِن رَأيِهِم مِقدارَ عَداوَتِهِم ومَواضِعَ مَقاصِدِهِم .[1]

3401. Imam Ali (AS) said, 'Take council with your enemies, so that by knowing their opinions, you be aware of their animosity, goals and intentions.'[2]

3402. الإمامُ عليٌّ عليه السلام : اِستَشِرْ عَدُوَّكَ العاقِلَ ، واحذَرْ رَأيَ صَديقِكَ الجاهِلِ .[3]

3402. Imam Ali (AS) said, ' Do take councils with your wise enemy, and abstain yourself from the opinion of your ignorant friend.'[4]

Notes

1. 2462 : غرر الحكم.
2. Ghurar al-Hikam, no. 2462
3. 2471 : غرر الحكم.
4. Ibid. no. 2471

227 - الشَّيب

227. OLD AGE

1078 - الشَّيبُ

1078. Old Age

(اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفاً وَشَيْبَةً يَخْلُقُ ما يَشاءُ وَهُوَ العَلِيمُ القَدِيرُ).[1]

"It is Allah who created you from [a state of] weakness, then he gave you strength after weakness. Then, after strength, He ordained weakness and old age; He creates whatever He wishes, and He is the All-knowing, the All-powerful."[2]

3403. رسولُ اللَّهِ صلى الله عليه وآله : الشَّيخُ شابٌّ على حُبِّ أنيسٍ ، وطُولِ حَياةٍ ، وكَثرَةِ مالٍ .[3]

3403. The Prophet (SAWA) said, 'The old man is a youth when it comes to his love for his intimate one, his long life and his abundant wealth.'[4]

3404. الإمامُ عليٌّ عليه السلام :المشِيبُ رسولُ الموتِ .[5]

3404. Imam Ali (AS) said, 'Gray hair is the herald of death.'[6]

3405. الإمامُ عليٌّ عليه السلام : كَفى بالشَّيبِ نَذِيراً .[7]

3405. Imam Ali (AS) said, 'Old age suffices as a warning.'[8]

3406. الإمامُ عليٌّ عليه السلام : وَقارُ الشَّيبِ أحَبُّ إلَيَّ مِن نَضارَةِ الشَّبابِ .[9]

3406. Imam Ali (AS) said, 'The dignified bearing that comes with old age is more beloved to me than the vigour of youth.'[10]

3407. الإمامُ عليٌّ عليه السلام : إذا شابَ العاقِلُ شَبَّ عَقلُهُ ، إذا شابَ الجاهِلُ شَبَّ جَهلُهُ .[11]

3407. Imam Ali (AS) 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].'[12]

3408. الإمامُ الباقرُ عليه السلام: أصبَحَ إبراهيمُ عليه السلام فَرَأى في لِحيَتِهِ شَيباً شَعرَةً بَيضاءَ ، فقالَ : الحَمدُ للَّهِ رَبِّ العالَمينَ الذي بَلَّغَني هذَا المبلَغَ ولَم أعصِ اللَّهَ طَرفَةَ عَينٍ .[13]

3408. Imam al-Baqir (AS) said, 'Prophet Abraham (AS) 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.'[14]

3409. الإمامُ الصّادقُ عليه السلام : ما رَأيتُ شَيئاً أسرَعَ إلى شيءٍ مِن الشَّيبِ إلَى المؤمنِ ، وإنّهُ وَقارٌ للمؤمِنِ في الدنيا ، ونورٌ ساطِعٌ يَومَ القِيامَةِ ، بهِ وَقَّرَ اللَّهُ تعالى خَليلَهُ

إبراهيمَ عليه السلام ، فقالَ : ما هذا يا رَبِّ ؟ قالَ لَهُ : هذا وَقارٌ ، فقالَ : يا رَبِّ زِدني وَقاراً [15].

3409. Imam al-Sadiq (AS) 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 (AS) 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.’[16]

Notes

1. 54 : الروم.
2. Qur’an 3054:
3. 9 / 174 / 77 : بحار الأنوار.
4. Bihar al-Anwar, v. 77, p. 174, no. 9
5. 1202 : غرر الحكم.
6. Ghurar al-Hikam, no. 1202
7. 7019 : غرر الحكم.
8. Ibid. no. 7019
9. 10099 : غرر الحكم.
10. Ibid. no. 10099
11. 4170 - 4169 : غرر الحكم.
12. Ibid. nos. 4169-4170
13. 2 / 104 : علل الشرائع.
14. Ilal al-Shara’i , p. 104, no. 2
15. 1492 / 699 : الأمالي للطوسي.
16. Amali al-Tusi, p. 699, no. 1492

1079 - الحَثُّ عَلى إجلالِ الكَبيرِ

1079. ENJOINMENT OF VENERATING THE OLD

3410. رسولُ اللَّهِ صلى الله عليه وآله : مِن إجلالِ اللَّهِ إجلالُ ذي الشَّيبَةِ المسلمِ .[1]

3410. The Prophet (SAWA) said, 'Venerating Allah includes venerating the old from among the Muslims.'[2]

3411. رسولُ اللَّهِ صلى الله عليه وآله : إنَّ مِن إجلالِي تَوقِيرَ الشَّيخِ مِن أُمَّتي .[3]

3411. The Prophet (SAWA) said, 'Verily venerating me includes honouring the old men of my community.'[4]

3412. الإمامُ الصّادقُ عليه السلام : عَظِّمُوا كِبارَكُم وصِلُوا أرحامَكُم .[5]

3412. Imam al-Sadiq (AS) said, 'Exalt the old ones from amongst you and maintain relations between your kin.'[6]

3413. الإمامُ الصّادقُ عليه السلام : ليسَ مِنّا مَن لَم يُوَقِّرْ كبيرَنا ويَرحَمْ صَغِيرَنا .[7]

3413. Imam al-Sadiq (AS) said, 'One who neither honours our old nor has mercy on our young is not one of us.'[8]

Notes

1. الكافي : 2 / 165 / 1.
2. al-Kafi, v. 2, p. 165, no. 1
3. كنز العمّال : 6013.
4. Kanz al-Ummal, no. 6013
5. الكافي : 2 / 165 / 3.
6. al-Kafi, v. 2, p. 165, no. 3
7. الكافي : 2 / 165 / 2.
8. Ibid. no. 2

228 - الشِّيعة

228. THE SHIA

[1]

1080 - فَضلُ شِيعَةِ أهلِ البَيتِ عليهم السلام

1080. THE VIRTUE OF THE Shia OF THE HOUSEHOLD OF THE PROPHET

3414. الإمامُ عليٌّ عليه السلام : شَكَوتُ إلى رسولِ اللَّهِ صلى الله عليه وآله 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 .[2]

3414. Imam Ali (AS) said, 'I complained to the Prophet (SAWA) 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 Shia will be on either side of us.'[3]

3415. الإمامُ الباقرُ عليه السلام : سُئِلَت أُمُّ سَلَمَةَ زَوجُ النبيِّ صلى الله عليه وآله عن عليِّ بنِ أبي طالبٍ عليه السلام، فقالَت : سَمِعتُ رسولَ اللَّهِ صلى الله عليه وآله يقولُ : إنّ عليّاً وشِيعَتَهُ هُمُ الفائزونَ .[4]

3415. Imam al-Baqir (AS) said, 'Umm Salama, the wife of the Prophet (SAWA), was once asked about [the status of] Ali b. Abu Talib (AS), to which she replied, 'I have heard the Prophet (SAWA) say, 'Verily Ali and his Shia are the victorious ones.'[5]

Notes

1. The word Shia lexically means 'follower', and originally referred to those who followed Imam Ali b. Abu Talib and who recognised him as the Prophet (SAWA)'s divinely appointed rightful successor. Today it generally refers to the body of Muslims who recognise the twelve Imams from Imam Ali (AS) to the rest of the Imams (AS) from his and Fatima, the Prophet's daughter's lineage (ed.)

2. الإرشاد : 1 / 43.

3. al-Irshad, v. 1, p. 43

4. الإرشاد : 1 / 41.

5. Ibid. p. 41

عَلاماتُ شيعَةِ أهلِ البَيتِ عليهم السلام - 1081

1081. THE SIGNS OF THE SHIA OF AHLUL-BAYT (AS)

3416. الإمامُ عليٌّ عليه السلام - لِنَوفٍ البَكالِيِّ - : أتَدرِي يا نَوفُ مَن شِيعَتي ؟ قالَ : لا وَاللَّهِ ، قالَ : شِيعَتي الذُّبُلُ الشِّفاهِ، الخُمصُ البُطُونِ ، الذينَ تُعرَفُ الرَّهبانيَّةُ في وُجوهِهِم ، رُهبانٌ باللَّيلِ أُسْدٌ بالنَّهارِ .[1]

3416. Imam Ali (AS) asked Nawf al-Bakali, 'Do you know who my Shia are, Nawf?' to which he replied, 'By Allah, no.' Imam replied, 'My Shia have parched lips and empty stomachs. They are those whose faces disclose asceticism, for they are ascetics by night, lions by day.'[2]

3417. الإمامُ الحسنُ عليه السلام - في جَوابِ رَجُلٍ قالَ لَهُ : إنّي مِن شِيعَتِكُم - : يا عبدَ اللَّهِ ، 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 .[3]

3417. Imam al-Hasan (AS) said in answer to a man who said to him, 'Verily I am one of your Shia', 'O Abdallah, 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 Shia', but say rather, 'I am one of your adherents and one of your lovers and an enemy to your enemies.' You are good and aiming towards good.'[4]

3418. الإمامُ الباقرُ عليه السلام : ما شِيعَتُنا إلّا مَنِ اتَّقى اللَّهَ وأطاعَهُ، وما كانوا يُعرَفُونَ إلّا بالتَّواضُعِ والتَّخَشُّعِ وأداءِ الأمانَةِ وكَثرَةِ ذِكرِ اللَّهِ .[5]

3418. Imam al-Baqir (AS) said, 'Our Shia 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.'[6]

3419. الإمامُ الصّادقُ عليه السلام : إنّما شِيعَةُ عليٍّ مَن عَفَّ بَطنُهُ وفَرجُهُ ، واشتَدَّ جِهادُهُ ، وعَمِلَ لِخالِقِهِ ، ورَجا ثَوابَهُ ، وخافَ عِقابَهُ، فإذا رأيتَ أُولئكَ فأُولئكَ شِيعَةُ جعفرٍ .[7]

3419. Imam al-Sadiq (AS) said, 'Verily the Shia 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 Shia of Jafar.'[8]

3420. الإمامُ الصّادقُ عليه السلام : اِمتَحِنُوا شِيعَتَنا عِندَ ثَلاثٍ : عِندَ مَواقيتِ الصلَواتِ كيفَ مُحافَظَتُهُم علَيها ، وعِندَ أسرارِهِم كيفَ حِفظُهُم لَها عَن عَدُوِّنا ، وإلى أموالِهِم كيفَ مُواساتُهُم لإِخوانِهِم فيها .[9]

3420. Imam al-Sadiq (AS) said, 'Test our Shia 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.'[10]

3421. الإمامُ الصّادقُ عليه السلام : إنّما شِيعَتُنا أصحابُ الأربَعةِ الأعيُنِ : عَينانِ فِي الرَّأسِ ، وعَينانِ فِي القَلبِ ، ألَا والخلائقُ كُلُّهُم كذلكَ إلّا أنَّ اللهَ عَزَّوجلَّ فَتَحَ أبصارَكُم وأعمى أبصارَهُم .[11]

3421. Imam al-Sadiq (AS) said, 'Verily our Shia 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 Shia's] eyes, and blinded others' [as a result of their rejection of His guidance].'[12]

Notes

1. بحار الأنوار : 95 / 28 / 78.
2. Bihar al-Anwar, v. 78, p. 28, no. 95
3. تنبيه الخواطر : 106 / 2.
4. Tanbih al-Khawatir, v. 2, p. 106
5. تحف العقول : 295.
6. Tuhaf al-Uqul, p. 295
7. الكافي : 9 / 233 / 2.
8. al-Kafi, v. 2, p. 233, no. 9
9. بحار الأنوار : 40 / 22 / 83.
10. Bihar al-Anwar, v. 83, p. 22, no. 40
11. الكافي : 260 / 215 / 8.
12. al-Kafi, v. 8, p. 215, no. 260

مَن لَيسَ مِن شيعَةِ أهلِ البَيتِ عليهم السلام - 1082

1082. THOSE WHO ARE NOT CONSIDERED TO BE SHIA

3422. الإمامُ الصّادقُ عليه السلام : لَيسَ مِن شِيعَتِنا مَن قالَ بِلِسانِهِ وخالَفَنا في أعمالِنا وآثارِنا .[1]

3422. Imam al-Sadiq (AS) said, 'One who claims to follow us with his tongue, but does the opposite to our actions and deeds is not from among our Shia.'[2]

3423. الإمامُ الصّادقُ عليه السلام : قَومٌ يَزعُمُونَ أ نّي إمامُهُم ، واللهِ ما أنا لَهُم بِإمامٍ ، لَعَنَهُمُ اللهُ ، كُلَّما سَتَرتُ سِتراً هَتَكُوهُ ، أقولُ : كذا وكذا ، فيقولونَ : إنّما يَعني كذا وكذا ، إنّما أنا إمامُ مَن أطاعَني .[3]

3423. Imam al-Sadiq (AS) 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.'[4]

3424. الإمامُ الصّادقُ عليه السلام : ليسَ مِن شِيعَتِنا مَن أنكَرَ أربَعَةَ أشياءَ: المِعراجَ ، والمِساءَلَةَ فِي القَبرِ ، وخَلقَ الجَنَّةِ وَالنارِ ، وَالشَّفاعَةَ .[5]

3424. Imam al-Sadiq (AS) said, 'The one who rejects four things is not from among our Shia. They are: the Prophet's Ascension to the heavens, the questioning in the grave, the creation of Heaven and Hell, and intercession.'[6]

3425. الكافي عن محمّدِ بنِ عجلان : كنتُ عِند أبي عَبدِ اللهِ عليه السلام فَدخلَ رَجُلٌ فَسَلَّمَ، فَسألَهُ : كيفَ مَن خُلّفْتَ مِن إخوانِكَ؟ قالَ : فأحسنَ الثناءَ وزَكّى وأطرى . قالَ لهُ : كيفَ عِيادَةُ أغنِيائِهِم على فُقَرائِهِم ؟ فقالَ : قَليلَةٌ ، قالَ : وكيفَ مُشاهَدَةُ أغنيائِهِم لِفُقَرائِهِم ؟ قالَ : قَليلةٌ ، قالَ : فكيفَ صِلَةُ أغنيائِهِم لِفُقَرائِهِم في ذاتِ أيدِيهِم ، فقالَ : إنّك لَتَذكُرُ أخلاقاً قَلَّ ما هِي فِيمَن عِندَنا . قالَ : فقالَ : فكيفَ تَزعُمُ هؤلاءِ أ نَّهُم شِيعَةٌ ؟![7]

3425. Imam al-Sadiq (AS) 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 (AS) 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 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 Shia?!'[8]

3426. الإمامُ الكاظمُ عليه السلام : ليسَ مِن شيعَتِنا مَن خَلا ثُمّ لَم يَرُعْ قلبُهُ .[9]

3426. Imam al-Kazim (AS) 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 Shia.’[10]

Notes

1. 13 / 164 / 68 : بحار الأنوار.
2. Bihar al-Anwar, v. 68, p. 164, no. 13
3. 76 / 80 / 2: بحار الأنوار.
4. Ibid. v. 2, p. 80, no. 76
5. 11 / 9 / 69 : بحار الأنوار.
6. Ibid. v. 69, p. 9, no. 11
7. 10 / 173 / 2 : الكافي.
8. al-Kafi, v. 2, p. 173, no. 10
9. 10 / 247 : بصائر الدرجات.
10. Basa’ir al-Darajat, p. 247, no. 10

1083 - أصنافُ مَن يُسَمّى بِالشّيعَةِ

1083. Types of Those Who are Called Shia

3427. الإمامُ الباقرُ عليه السلام : شِيعَتُنا ثلاثةُ أصنافٍ : صِنفٌ يَأكُلُونَ الناسَ بنا ، وصِنفٌ كالزُّجاجِ يَنُمُ[1]، وصِنفٌ كالذَّهَبِ الأحمَرِ كُلَّما أُدخِلَ النارَ ازدادَ جَودَةً .[2]

3427. Imam al-Baqir (AS) said, ‘Our Shia are of three types: one type dupe people in our name, one type are like glass which discloses everything that is inside it[3] , and one type are like red gold, which the more it is brandished in the fire, the purer it becomes.’[4]

3428. الإمامُ الصّادقُ عليه السلام : الشِّيعَةُ ثلاثٌ : مُحِبٌّ وادٌّ فهُو مِنّا ، ومُتَزَيِّنٌ بنا ونحنُ زَينٌ لِمَن تَزَيَّنَ بنا، ومُستَأكِلٌ بِنَا الناسَ ، ومَنِ استَأكَلَ بِنَا افتَقَرَ .[5]

3428. Imam al-Sadiq (AS) said, ‘The Shia 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.’[6]

Notes

1. يعني : لا يكتم السرّ ويذيع ما في باطنه من الأسرار.
2. بحار الأنوار : 78 / 186 / 24.
3. That they, like glass, cannot keep hidden that which is placed in their trust, like secrets (ed.)
4. Bihar al-Anwar, v. 78, p. 186, no. 24
5. الخصال : 103 / 61.
6. al-Khisal, p. 103, no. 61

1084 - نَهيُ الشِّيعَةِ عَنِ الغُلُوِّ

1084. Prohibition of Extremism for the Shia

3429. الكافي عن عَمرو بنِ خالدٍ عَن الإمامِ الباقرِ عليه السلام : يا مَعشرَ الشِّيعَةِ - شِيعَةَ آلِ محمّدٍ - كُونُوا النُّمْرُقَةَ الوُسطى ، يَرجِع إليكُمُ الغالي ، ويَلحَق 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 : المرتادُ يُرِيدُ الخَيرَ ، يُبَلِّغُهُ الخَيرُ يُوجَرُ علَيهِ .[1]

3429. Imam al-Baqir (AS) said, ‘O community of Shia – the Shia 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 Sad 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.’[2]

Notes

1. الكافي : 2 / 75 / 6.
2. al-Kafi, v. 2, p. 75, no. 6

1085 - ما يَنبَغي لِلشّيعةِ في مُواجَهَةِ النّاسِ

1085. DUTIES INCUMBENT ON THE SHIA IN THEIR INTERACTIONS WITH PEOPLE

3430. الإمامُ الصّادقُ عليه السلام - لعبد الأعلى - : يا عبدَ الأعلَى ... فَأقرِئهُمُ السلامَ ورَحمَةَ اللّهِ - يَعني الشّيعَةَ - وقُل : قالَ لَكُم : رَحِمَ اللّهُ عَبداً استَجَرَّ مَوَدَّةَ الناسِ إلى نفسِهِ وإلَينا ، بأن يُظهِرَ لَهُم ما يَعرِفُونَ ويَكُفَّ عَنهُم ما يُنكِرُونَ .[1]

3430. Imam al-Sadiq (AS) said, 'O Abd al-Ala, … give my greetings of peace and the mercy of Allah to my Shia, 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.'[2]

3431. الإمامُ الصّادقُ عليه السلام : مَعاشِرَ الشّيعَةِ ، كُونُوا لنا زَيناً ، ولا تَكُونُوا علَينا شَيناً ، قُولُوا لِلناسِ حُسناً ، وَاحفَظُوا ألسِنَتَكُم ، وكُفُّوها عنِ الفُضُولِ وقَبيحِ القَولِ .[3]

3431. Imam al-Sadiq (AS) said, 'O Shia 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.'[4]

Notes

1. بحار الأنوار : 2 / 77 / 62.
2. Bihar al-Anwar, v. 2, p. 77, no. 62
3. الأمالي للصدوق : 327 / 17.
4. Amali al-Saduq, p. 327, no. 17

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مَقامُ الشِّيعَةِ فِي القِيامَةِ - 1086

1086. THE STATION OF THE SHIA ON THE DAY OF RESURRECTION

3432. رسولُ اللهِ صلى الله عليه وآله : تُوضَعُ يَومَ القِيامَةِ مَنابِرُ حَولَ العَرشِ لِشِيعَتِي وشِيعَةِ أهلِ بَيتِي المخلِصِينَ في وَلايَتِنا ، ويقولُ اللهُ عَزَّوجلَّ : هَلُمُّوا يا عبادِي إلَيَّ لأَنشُرَنَّ علَيكُم كَرامَتي؛ فقد أُوذِيتُم في الدُّنيا .[1]

3432. The Prophet (SAWA) said, 'On the Day of Resurrection, pulpits will be set up around the Throne for my Shia and the Shia 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.'[2]

3433. الأمالي للطوسي : - وقد سَأَلَ رسولَ اللهِ صلى الله عليه وآله ابنُ عبّاسٍ عن قولِ اللهِ عَزَّوجلَّ : (والسّابِقُونَ السابِقُونَ * أُولئكَ المقَرَّبُونَ)[3] - فقال : قالَ لي جَبرَئيلُ : ذاكَ عَلِيٌّ وشِيعَتُهُ ، هُمُ السابِقونَ إلَى الجَنَّةِ المقَرَّبُونَ مِنَ اللهِ بكَرامَتِهِ لَهُم .[4]

3433. The Prophet (SAWA) was asked by Ibn Abbas 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"***[5] , to which he replied, 'This refers to Ali and his Shia – they will be the foremost to enter Paradise, the ones brought near to Allah through His Magnanimity over them.'[6]

Notes

1. عيون أخبار الرّضا : 2 / 60 / 232.
2. Uyun Akhbar al-Rida (AS), v. 2, p. 60, no. 232
3. الواقعة : 10 و 11.
4. الأمالي للطوسي : 72 / 104.
5. Qur'an 5610,11:
6. Amali al-Tusi, p. 72, no. 104

229 - الصَّبر

229. PATIENCE

[1]

1087 - فَضلُ الصَّبرِ

1087. The Virtue of Patience

(وَكَأَيِّنْ مِنْ نَبِيٍّ قاتَلَ مَعَهُ رِبِّيُّونَ كَثِيْرٌ فَما وَهَنُوا لِما أصابَهُمْ فِي سَبِيْلِ اللَّهِ وَما ضَعُفُوا وَما اسْتَكانُوا واللَّهُ يُحِبُّ الصَّابِرِيْنَ).[2]

"How many a prophet there has been alongside whom a multitude of godly men fought. They did not falter for what befell them in the way of Allah, neither did they weaken, nor did they abase themselves; and Allah loves the persevering ones."[3]

(وَأَطِيْعُوا اللَّهَ وَرَسُولَهُ وَلا تَنازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيْحُكُمْ وَاصْبِرُوا إنَّ اللَّهَ مَعَ الصَّابِرِينَ).[4]

"And obey Allah and His apostle, and do not dispute, or you will lose heart and your power will be gone. And be patient; indeed Allah is with the patient."[5]

3434. عيسى عليه السلام : إنّكُم لا تُدرِكُونَ ما تُحِبُّونَ إلّا بِصَبرِكُم على ما تَكرَهُونَ.[6]

3434. Prophet Jesus (AS) said, 'Verily you will never be able to attain that which you love until you are able to endure that which you despise.'[7]

3435. مسكّن الفؤاد - لَمّا سُئِلَ عن رسول اللّه صلى اللّه عليه وآله ماالإيمانُ - : الصَّبرُ.[8]

3435. The Prophet (SAWA) was once asked what faith was, to which he replied, 'Patience.'[9]

3436. الإمامُ عليٌّ عليه السلام : الصَّبرُ يُهَوِّنُ الفَجِيعَةَ.[10]

3436. Imam Ali (AS) said, 'Patience makes light work of calamities.'[11]

3437. الإمامُ عليٌّ عليه السلام : الصَّبرُ على البَلاءِ أفضَلُ مِن العافيَةِ في الرَّخاءِ.[12]

3437. Imam Ali (AS) said, 'Patience in the face of tribulation is better than well-being in times of comfort.'[13]

3438. الإمامُ الصّادقُ عليه السلام : المؤمنُ يُطبَعُ عَلَى الصَّبرِ عَلَى النَّوائبِ.[14]

3438. Imam al-Sadiq (AS) said, 'The [true] believer is inherently patient against adversities.'[15]

3439. الإمامُ الصّادقُ عليه السلام : الصَّبرُ رَأسُ الإيمانِ.[16]

3439. Imam al-Sadiq (AS) said, 'Patience is the peak of faith.'[17]

3440. الإمامُ الجوادُ عليه السلام : الصَّبرُ عَلَى المصيبَةِ ، مُصيبَةٌ عَلَى الشامِتِ بها.[18]

3440. Imam al-Jawad (AS) said, 'Patience in the face of a misfortune is itself a misfortune for the one who gloats over your bad luck.'[19]

Notes

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.

2. 146 : آل عمران.

3. Qur'an 3146:

4. 46 : الأنفال.

5. Qur'an 846:

6. 48 : مسكّن الفؤاد.

7. Musakkin al-Fu'ad, no. 48

8. 47 : مسكّن الفؤاد.

9. Ibid. no. 47

10. 533 : غرر الحكم.

11. Ghurar al-Hikam, no. 533

12. 1821 : غرر الحكم.

13. Ibid. no. 1821

14. 72 / 59 : مشكاة الأنوار.

15. Mishkat al-Anwar, no. 23

16.. 1 / 87 / 2 : الكافي.

17. al-Kafi, v. 2, p. 87, no. 1

18. 139 / 3 : كشف الغمّة.

19. Kashf al-Ghamma, v. 3, p. 139

1088 - الصَّبرُ ومَعالِي الأُمورِ

1088. Patience and Great Things

(وَتَمَّتْ كَلِمَةُ رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرائِيْلَ بِما صَبَرُوا).[1]

"And your Lord's best word [of promise] was fulfilled for the Children of Israel because of their patience."[2]

(وَجَعَلْنا مِنْهُم أَئِمَّةً يَهْدُونَ بِأَمْرِنا لَمّا صَبَرُوا وَكانُوا بِآياتِنا يُوقِنُونَ).[3]

"And amongst them We appointed Imams who guide [the people] by Our command, when they had been patient and had conviction in Our signs."[4]

3441. الإمامُ عليٌّ عليه السلام : بالصَّبرِ تُدرَكُ مَعالِي الأُمُورِ .[5]

3441. Imam Ali (AS) said, 'Through patience are great things accomplished.'[6]

3442. الإمامُ عليٌّ عليه السلام : مَن صَبَرَ عَلَى اللهِ وَصَلَ إلَيهِ .[7]

3442. Imam Ali (AS) said, 'Whoever patiently endures the path to Allah reaches Him.'[8]

Notes

1. 137 : الأعراف.
2. Qur'an 7137:
3. 24 : السجدة.
4. Qur'an 3224:
5. 4276 : غرر الحكم.
6. Ghurar al-Hikam, no. 4276
7. 60 / 95 / 71: بحار الأنوار.
8. Bihar al-Anwar, v. 71, p. 95, no. 60

1089 - الصَّبرُ وَالنَّصرُ

1089. PERSEVERANCE AND VICTORY

(كَمْ مِنْ فِئَةٍ قَلِيْلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ واللَّهُ مَعَ الصَّابِرِيْنَ).[1]

"How many a small party has overcome a larger party by Allah's will! And Allah is with the patient."[2]

(بَلَى إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِنْ فَورِهِمْ هذا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلافٍ مِن الملائكَةِ مُسَوِّمِينَ).[3]

"Yes, if you persevere and are conscious of your duty to Allah, and should they come upon you suddenly, your Lord will aid you with five thousand marked angels."[4]

3443. رسولُ اللَّهِ صلى الله عليه وآله : إنّ النَّصرَ مَعَ الصَّبرِ ، والفَرَجَ مع الكَربِ ، وإنّ مَعَ العُسرِ يُسراً .[5]

3443. The Prophet (SAWA) said, 'Verily victory comes with perseverance, and deliverance with hardship, and verily with difficulty comes ease.'[6]

3444. رسولُ اللَّهِ صلى الله عليه وآله : بِالصَّبرِ يُتَوَقَّعُ الفَرَجُ ، ومَن يُدمِنْ قَرعَ البابِ يَلِجْ .[7]

3444. The Prophet (SAWA) said, 'With perseverance, deliverance becomes possible, and whoever knocks at the door persistently will enter it.'[8]

Notes

1. 249 : البقرة.
2. Qur'an 2249:
3. 125 : آل عمران.
4. Qur'an 3125:
5. 2 / 88 / 77 : بحار الأنوار.
6. Bihar al-Anwar, v. 77, p. 88, no. 2
7. 61 / 96 / 71: بحار الأنوار.
8. Ibid. v. 71, p. 96, no. 61

ثَوابُ الصّابِرِ - 1090

1090. The Reward of the Patient One

(وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الخَوْفِ والجُوْعِ وَنَقْصٍ مِنَ الْأَمْوالِ والْأَنْفُسِ والثَّمَراتِ وَبَشِّرِ الصَّابِرِينَ * الَّذِينَ إذا أصابَتْهُمْ مُصِيْبَةٌ قالُوا إنَّا للهِ وَإنَّا إلَيهِ راجِعُونَ * أُولئكَ عَلَيْهِمْ صَلَواتٌ مِنْ رَبِّهِمْ وَرَحمَةٌ وَأُولئكَ هُمُ المهْتَدُونَ).[1]

"We will surely test you with a measure of fear and hunger and a loss of wealth, lives and crops; and give good news to the patient – those who when an affliction visits them, say, 'Indeed we belong to Allah, and to Him do we indeed return.' It is they who receive the blessings of their Lord, and [His] mercy, and it is they who are the [rightly] guided."[2]

3445. الإمامُ عليٌّ عليه السلام - في صفةِ المتّقينَ - : صَبَرُوا أيّاماً قَصِيرَةً ، أعقَبَتهُم راحَةً طَويلَةً .[3]

3445. Imam Ali (AS) 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.'[4]

3446. الإمامُ الصّادقُ عليه السلام : مَن ابتُلِيَ مِن شِيعَتِنا فَصَبَرَ علَيهِ كانَ لَهُ أجرُ ألفِ شَهيدٍ .[5]

3446. Imam al-Sadiq (AS) said, 'Whoever from amongst our Shia is tried with an affliction and endures it will be granted the reward of a thousand martyrs.'[6]

3447. الإمامُ الصّادقُ عليه السلام : أيُّما رَجُلٍ اشتَكى فَصَبَرَ واحتَسَبَ ، كَتَبَ اللّهُ لَهُ مِنَ الأجرِ أجرَ ألفِ شَهيدٍ .[7]

3447. Imam al-Sadiq (AS) 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.'[8]

Notes

1. البقرة : 155 - 157.
2. Qur'an 2:155-157
3. نهج‌البلاغة : الخطبة193.
4. Nahj al-Balagha, Sermon 193
5. التمحيص : 59 / 125.
6. al-Tamhis, p. 59, no. 125
7. طبّ الأئمّة لابني بسطام : 17.
8. Tibb al-A'imma (AS), p. 17

تَفسيرُ الصَّبرِ - 1091

1091. THE TRUE MEANING OF PATIENCE

3448. رسولُ اللَّهِ صلى الله عليه وآله : الصَّبرُ رِضا .[1]

3448. The Prophet (SAWA) said, ‘Patience is satisfaction [with Allah’s decree].’[2]

3449. الإمامُ عليٌّ عليه السلام : الصَّبرُ أن يَحتَمِلَ الرجُلُ ما يَنُوبُهُ ، ويَكظِمَ ما يُغضِبُهُ .[3]

3449. Imam Ali (AS) said, ‘Patience is that a man bears whatever afflicts him and swallows his anger.’[4]

3450. الإمامُ عليٌّ عليه السلام : الصَّبرُ صَبرانِ : صَبرٌ على ما تَكرَهُ ، وصَبرٌ عمّا تُحِبُّ .[5]

3450. Imam Ali (AS) said, ‘Patience is of two types: perseverance in the face of that which you despise, and enduring restraint against that which you love.’[6]

3451. الإمامُ عليٌّ عليه السلام : الصَّبرُ : إمّا صَبرٌ على المصيبَةِ ، أو على الطاعَةِ ، أو عنِ المعصيَةِ ، وهذا القِسمُ الثالثُ أعلى دَرجَةً مِنَ القِسمَينِ الأوَّلَينِ .[7]

3451. Imam Ali (AS) 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.’[8]

3452. الإمامُ الباقرُ عليه السلام - لَمّا سُئلَ عن الصَّبرِ الجميلِ - : ذلكَ صَبرٌ ليسَ فيهِ شَكوى إلى الناسِ .[9]

3452. Imam al-Baqir (AS) was once asked about graceful patience[10] , to which he replied, ‘That is the patience that is devoid of complaint to other people.’[11]

Notes

1. كنز العمّال : 6499 ، 6518.
2. Kanz al-Ummal, no. 6499
3. غرر الحكم : 1874.
4. Ghurar al-Hikam, no. 1874
5. نهج البلاغة : الحكمة 55.
6. Nahj al-Balagha, Saying 55
7. شرح نهج البلاغة : 1 / 319..
8. Sharh Nahj al-Balagha li Ibn Abi al-Hadid, v. 1, p. 319
9. الكافي : 2 / 93 / 23.
10. Graceful patience (al-sabr al-jamil) – mentioned in the Qur’an 1218:, 12 83:(ed.)
11. al-Kafi, v. 2, p. 93, no. 23

1092 - صَبرُ شيعَةِ أهلِ البَيتِ عليهم السلام

1092. THE PATIENCE POSSESSED BY THE SHIA OF THE AHL AL-BAYT (AS)

3453. الكافي عن الوَشّاء عن بعضِ أصحابِهِ عن الإمامِ الصّادقِ عليه السلام: 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 .[1]

3453. al-Kafi : Wassha narrates from one of the copanions of Imam al-Sadiq (AS) that he (AS) said:, 'Verily we are very patient and our Shia are even more patient than us.' His companion asked, 'May I be your ransom, how can your Shia be more patient than yourselves?' He replied, 'Because we are patient alongside our knowledge [of everything], whereas our Shia are patient in spite of not knowing.'[2]

Notes

1. الكافي : 2 / 93 / 25.
2. Ibid. v2 p 93 no. 25

آثارُ الجَزَعِ - 1093

1093. THE EFFECTS OF ANXIETY

3454. الإمامُ عليٌّ عليه السلام : إنّكَ إن صَبَرتَ جَرَت علَيكَ المَقادِيرُ وأنتَ مَأجُورٌ ، وإن جَزِعتَ جَرَت علَيكَ المَقادِيرُ وأنتَ مَأزُورٌ .[1]

3454. Imam Ali (AS) 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 you will be sinful.'[2]

3455. الإمامُ عليٌّ عليه السلام : إن صَبَرتَ صَبرَ الأكارِمِ ، وإلّا سَلَوتَ سُلُوَّ البَهائمِ .[3]

3455. Imam Ali (AS) said, 'You can either have the perseverance of noblemen or you will not taste the stuffering, like beasts.'[4]

3456. الإمامُ عليٌّ عليه السلام : مَن لَم يَصبِرْ على كَدِّهِ صَبَرَ على الإفلاسِ .[5]

3456. Imam Ali (AS) said, 'Whoever does not endure his troubles ends up having to endure his ruin [bankruptcy].'[6]

3457. الإمامُ عليٌّ عليه السلام : مَن لَم يُنْجِهِ الصَّبرُ أهلَكَهُ الجَزَعُ.[7]

3457. Imam Ali (AS) said, 'He whose patience gives him no deliverance is destroyed by anxiety.'[8]

Notes

1. جامع الأخبار : 316 / 882.
2. Jami al-Akhbar, p. 316, no. 882
3. نهج البلاغة : الحكمة 414.
4. Nahj al-Balagha, Saying 414
5. غرر الحكم : 8987.
6. Ghurar al-Hikam, no. 8987
7. نهج البلاغة : الحكمة 189.
8. Nahj al-Balagha, Saying 189

1094 - ما يورِثُ الصَّبرَ

1094. FACTORS THAT BRING ABOUT PATIENCE

3458. رسولُ اللَّهِ صلى الله عليه وآله : مَن يَتَصَبَّرْ يُصَبِّرْهُ اللَّهُ ، ومَن يَستَعفِفْ يُعِفَّهُ اللَّهُ ، ومَن يَستَغنِ يُغنِهِ اللَّهُ ، وما أُعطِيَ عَبدٌ عَطاءً هُو خَيرٌ وأوسَعُ مِن الصَّبرِ .[1]

3458. The Prophet (SAWA) 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.'[2]

3459. الإمامُ عليٌّ عليه السلام : أصلُ الصَّبرِ حُسنُ اليَقينِ بِاللَّهِ .[3]

3459. Imam Ali (AS) said, 'The origin of patience is to have strong conviction in Allah.'[4]

3460. الإمامُ عليٌّ عليه السلام : عَوِّدْ نَفسَكَ التَّصَبُّرَ (الصَّبرَ) على المكروهِ ، ونِعمَ الخُلقُ التَّصَبُّرُ في الحَقِّ.[5]

3460. Imam Ali (AS) 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.'[6]

3461. الإمامُ عليٌّ عليه السلام : التَّصَبُّرُ على المكروهِ يَعصِمُ القَلبَ .[7]

3461. Imam Ali (AS) said, 'Perseverance in the face of adversity protects the heart.'[8]

Notes

1. كنز العمّال : 6522.
2. Kanz al-Ummal, no. 6522
3. غرر الحكم : 3084.
4. Ghurar al-Hikam, no. 3084
5. نهج البلاغة : الكتاب 31.
6. Nahj al-Balagha, Letter 31
7. بحار الأنوار : 77 / 207 / 1.
8. Bihar al-Anwar, v. 77, no. 207, no. 1

230 - الصِّدق

230. TRUTHFULNESS

1095 - فَضلُ الصِّدقِ وَالصَّادِقِ

1095. The Virtue of Truthfulness and the Truthful

(يا أيُّها الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ).[1]

"O you who have faith! Be wary of Allah and be with the truthful ones."[2]

(أُنظر) المائدة : 119 و يوسف : 70 والأنبياء : 63 و الأحزاب : 23 ، ص 24 والزمر : 33 والحشر : 8.

(See also: Qur'an 5:119, 12:70, 21:63, 33:23, 33:24, 39:33, 59:8)

3462. رسولُ اللَّهِ صلى الله عليه وآله : عليكُم بالصِّدقِ ؛ فإنّهُ بابٌ مِن أبوابِ الجَنَّةِ.[3]

3462. The Prophet (SAWA) said, 'Truthfulness is incumbent upon you, for verily it is one of the doors of Paradise.'[4]

3463. الإمامُ عليٌّ عليه السلام : الصِّدقُ مُطابَقَةُ المنطِقِ للوَضعِ الإلهيِّ ، الكِذبُ زَوالُ المنطِقِ عَنِ الوَضعِ الإلهيِّ.[5]

3463. Imam Ali (AS) said, 'Truthfulness is the congruity of speech with divine convention, whereas lying removes speech from divine convention.'[6]

3464. الإمامُ عليٌّ عليه السلام : الصِّدقُ لِسانُ الحَقِّ.[7]

3464. Imam Ali (AS) said, 'Truthfulness is the tongue of the truth.'[8]

3465. الإمامُ عليٌّ عليه السلام : الصِّدقُ يُنجِيكَ وإن خِفتَهُ ، الكِذبُ يُردِيكَ وإن أمِنتَهُ.[9]

3465. Imam Ali (AS) said, 'Truthfulness saves you even though you fear it whereas lying ruins you even though you feel safe from it.'[10]

3466. الإمامُ عليٌّ عليه السلام : الصِّدقُ صَلاحُ كُلِّ شيءٍ ، الكِذبُ فَسادُ كُلِّ شَيءٍ.[11]

3466. Imam Ali (AS) said, 'Truthfulness is the goodness of everything whereas lying corrupts everything.'[12]

3467. الإمامُ عليٌّ عليه السلام : الصِّدقُ أمانةٌ ، الكِذبُ خِيانَةٌ.[13]

3467. Imam Ali (AS) said, 'Truthfulness is a trust whereas lying is betrayal.'[14]

3468. الإمامُ عليٌّ عليه السلام : قَدرُ الرَّجُلِ على قَدرِ هِمَّتِهِ ، وصِدقُهُ على قَدرِ مُرُوءَتِهِ .[15]

3468. Imam Ali (AS) said, 'The worth of a man is measured by the extent of his ambition, and his truthfulness is measured by his integrity.'[16]

3469. الإمامُ عليٌّ عليه السلام : الإيمانُ أن تُؤثِرَ الصِّدقَ حيثُ يَضُرُّكَ ، على الكِذبِ حيثُ يَنفَعُكَ.[17]

3469. Imam Ali (AS) 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.'[18]

3470. الإمامُ عليٌّ عليه السلام : الصادِقُ على شَفا مَنجاةٍ وكَرامَةٍ، والكاذِبُ على شَرَفِ مَهواةٍ ومَهانَةٍ .[19]

3470. Imam Ali (AS) said, 'The truthful one is at the height of salvation and dignity, whereas the liar is on the brink of ignominy and degradation.'[20]

3471. الإمامُ الباقرُ عليه السلام : تَعَلَّمُوا الصِّدقَ قَبلَ الحَديثِ .[21]

3471. Imam al-Baqir (AS) said, 'Learn to tell the truth before you learn to speak.'[22]

3472. الإمامُ الصّادقُ عليه السلام : الصِّدقُ عِزٌّ .[23]

3472. Imam al-Sadiq (AS) said, 'Truthfulness is an honour.'[24]

3473. الإمامُ الصّادقُ عليه السلام : مَن صَدَقَ لِسانُهُ زَكا عَمَلُهُ .[25]

3473. Imam al-Sadiq (AS) said, 'He whose tongue tells the truth is pure of action.'[26]

Notes

1. 119 : التوبة.
2. Qur'an 9119:
3. 82 / 11 : تاريخ بغداد.
4. Tarikh Baghdad, p. 11, no. 82
5. 1553 - 1552 : غرر الحكم.
6. Ghurar al-Hikam, nos. 1552-1553
7. 275 : غرر الحكم.
8. Ibid. no. 275
9. 1119 - 1118 : غرر الحكم.
10. Ibid. nos. 1118-1119
11. 1116 - 1115 : غرر الحكم.
12. Ibid. nos. 1115-1116
13. 15 : غرر الحكم.
14. Ibid. no. 15
15. 47 الحكمة : نهج البلاغة.
16. Nahj al-Balagha, Saying 47

17. نهج البلاغة : الحكمة 458.
18. Ibid. Saying 458
19. نهج البلاغة : الخطبة 86.
20. Ibid. Sermon 86
21. الكافي : 2 / 104 / 4.
22. al-Kafi, v. 2, p. 104, no. 4
23. بحار الأنوار : 78 / 269 / 109.
24. Bihar al-Anwar, v. 78, p. 269, no. 109
25. الكافي : 2 / 104 / 3.
26. al-Kafi, v. 2, p. 104, no. 3

1096 - الإختِبارُ بِصِدقِ الحَدِيثِ

1096. TESTING PEOPLE THROUGH Truthfulness in Speech

3474. الإمامُ الصّادقُ عليه السلام : لا تَغتَرُّوا بِصلاتِهِم ولا بِصِيامِهِم ؛ فإنَّ الرجُلَ ربّما لَهِجَ بِالصلاةِ والصومِ حتّى لَو تَرَكَهُ استَوحَشَ ، ولكنِ اختَبِرُوهُم عِند صِدقِ الحَديثِ وأداءِ الأمانَةِ .[1]

3474. Imam al-Sadiq (AS) 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.'[2]

3475. الإمامُ الصّادقُ عليه السلام : أحسَنُ مِنَ الصِدقِ قائلُهُ ، وخَيرٌ مِن الخَيرِ فاعِلُهُ .[3]

3475. Imam al-Sadiq (AS) 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.'[4]

Notes

1. الكافي : 2 / 104 / 2.
2. Ibid. v. 2, p. 104, no. 4
3. الأمالي للطوسي : 223 / 385.
4. Amali al-Tusi, p. 223, no. 385

1097 - أصدَقُ الأقوالِ

1097. The Most Truthful of Sayings

(اللَّهُ لا إلهَ إلَّا هُوَ لَيَجْمَعَنَّكُمْ إلَى يَوْمِ القِيامَةِ لا رَيْبَ فِيهِ وَمَنْ أصْدَقُ مِنَ اللَّهِ حَدِيثاً).[1]

"Allah – there is no god except Him – will surely gather you on the Day of Resurrection, in which there is no doubt; and who is more truthful in speech than Allah?"[2]

3476. الإمامُ عليٌّ عليه السلام - لَمّا سُئلَ عن أصدَقِ الأقوالِ - : شَهادَةُ أن لا إلهَ إلّا اللّهُ .[3]

3476. Imam Ali (AS), when he was asked about the most truthful saying, replied, 'The testimony that there is no god but Allah.'[4]

3477. الإمامُ عليٌّ عليه السلام : أصدَقُ المقالِ مانَطَقَ بهِ لِسانُ الحالِ .[5]

3477. Imam Ali (AS) said, 'The most truthful of sayings is that which expresses one's feelings.'[6]

Notes

1. 87 : النساء.
2. Qur'an 487:
3. 1 / 378 / 77: بحار الأنوار.
4. Bihar al-Anwar, v. 77, p378, no. 1
5. 3302 : غرر الحكم.
6. Ghurar al-Hikam, no. 3302

الصَّدِيق - 231

231. THE FRIEND

أهَمِّيَّةُ الصَّدِيقِ - 1098

1098. The Friend

3478. رسولُ اللَّهِ صلى الله عليه وآله : المرءُ على دِينِ خَلِيلِهِ ، فَلْيَنظُر أحَدُكُم مَن يُخالِلُ .[1]

3478. The Prophet (SAWA) said, 'Man follows the same creed as his friend, so consider carefully who it is you befriend.'[2]

3479. الإمامُ عليٌّ عليه السلام : الصَّديقُ أقرَبُ الأقارِبِ .[3]

3479. Imam Ali (AS) said, 'One's friend is the closest of one's relations.'[4]

3480. الإمامُ عليٌّ عليه السلام : مَن لا صَدِيقَ لَهُ لا ذُخرَ لَهُ .[5]

3480. Imam Ali (AS) said, 'He who lacks friends lacks a bare necessity.'[6]

3481. الإمامُ عليٌّ عليه السلام : الأصدِقاءُ نَفسٌ واحِدَةٌ في جُسُومٍ مُتَفَرِّقَةٍ .[7]

3481. Imam Ali (AS) said, 'Friends are a single soul divided between different bodies.'[8]

Notes

1. الأمالي للطوسي : 1135 / 518.
2. Amali al-Tusi, p. 518, no. 1135
3. غرر الحكم : 674.
4. Ghurar al-Hikam, no. 674
5. غرر الحكم : 8760.
6. Ibid. no. 8760
7. غرر الحكم : 2059.
8. Ibid. no. 2059

تَشاكُلُ النُّفوسِ - 1099

1099. Resemblance of Souls

3482. الإمامُ عليٌّ عليه السلام : النُّفُوسُ أشكالٌ ، فما تَشاكَلَ مِنها اتَّفَقَ ، والناسُ إلى أشكالِهِم أميَلُ .[1]

3482. Imam Ali (AS) said, 'Souls are of different kinds. Those that resemble each other are in harmony, and people are more attracted towards those they resemble.'[2]

3483. الإمامُ عليٌّ عليه السلام : كُلُّ امرِئٍ يَمِيلُ إلى مِثلِهِ .[3]

3483. Imam Ali (AS) said, 'Every person is inclined towards one who is like him.'[4]

(أُنظر) الروح : باب 845.

(See also: THE SPIRIT: section 845)

Notes

1. بحار الأنوار : 78 / 92 / 100.
2. Bihar al-Anwar, v. 78, p. 92, no. 100
3. غرر الحكم : 6865.
4. Ghurar al-Hikam, no. 6865

1100 - مَن يَنبَغي مُصادَقَتُهُ

1100. People Whom One Should Befriend

3484. رسولُ اللَّهِ صلى الله عليه وآله : أسعَدُ الناسِ مَن خالَطَ كِرامَ الناسِ .[1]

3484. The Prophet (SAWA) said, 'The most prosperous of people is he who mingles with honourable people.'[2]

3485. الإمامُ عليٌّ عليه السلام : أكثَرُ الصَّلاحِ والصَّوابِ في صُحبَةِ أُولِي النُّهى والألبابِ .[3]

3485. Imam Ali (AS) said, 'The most goodness and righteousness is to be found in the company of people of reason and understanding.'[4]

3486. الإمامُ عليٌّ عليه السلام : مَن دَعاكَ إلى الدارِ الباقيَةِ وأعانَكَ على العَمَلِ لَها ، فهُو الصَّديقُ الشَّفيقُ .[5]

3486. Imam Ali (AS) said, 'The one who invites you to the everlasting abode and helps you work towards it is a compassionate friend indeed.'[6]

3487. الإمامُ الصّادقُ عليه السلام : لاتُسَمِّ الرَّجُلَ صَدِيقاً سِمَةَ مَعرِفَةٍ حتّى تَختَبِرَهُ بثلاثٍ : تُغضِبُهُ فَتَنظُرُ غَضَبَهُ يُخرِجُهُ مِن الحَقِّ إلى الباطِلِ ، وعندَ الدِّينارِ والدِّرهَمِ ، وحتّى تُسافِرَ مَعهُ .[7]

3487. Imam al-Sadiq (AS) 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.'[8]

3488. الإمامُ الصّادقُ عليه السلام : اِصحَبْ مَن تَتَزَيَّنُ بِهِ ، ولا تَصحَب مَن يَتَزَيَّنُ بكَ .[9] [10]

3488. Imam al-Sadiq (AS) said, 'Befriend one who gives you a good image, and do not befriend one who uses you to boost his own image.'[11]

Notes

1. بحار الأنوار : 74 / 185 / 2.
2. Bihar al-Anwar, v. 74, p. 185, no. 2
3. غرر الحكم : 3129.
4. Ghurar al-Hikam, no. 3129
5. غرر الحكم 8775.
6. Ibid. no. 8775
7. الأمالي للطوسي : 646 / 1339.
8. Amali al-Tusi, p. 646, no. 1339
9. بحار الأنوار : 76 / 267 / 9.
10. الظاهر أنّ المراد : اصحب من مصاحبته زينة لك وله، ولا تصحب من يتزيّن بك ولا تتزيّن به.

11. Bihar al-Anwar, v. 76, p. 267, no. 9

1101 - مَن لا يَنبَغي مُصادَقَتُهُ

1101. PEOPLE WHOM ONE MUST NOT BEFRIEND

(وَيَوْمَ يَعَضُّ الظّالِمُ عَلَى يَدَيْهِ يَقُولُ يا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبيْلاً * يا وَيلَتا لَيْتَنِي لَمَ أتَّخِذْ فُلاناً خَلِيْلاً * لَقَدْ أضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إذْ جاءَنِي وَكانَ الشَّيْطانُ لِلْإِنْسانِ خَذُولاً).[1]

"A day when the wrongdoer will bite his hands, saying, 'I wish I had followed the apostle's way! Woe to me! I wish I had not taken so and so as a friend! Certainly he led me astray from the Reminder after it had come to me, and Satan is a deserter of man."[2]

3489. رسولُ اللَّهِ صلى الله عليه وآله : لا خَيرَ لكَ في صُحبَةِ مَن لا يَرى لكَ مِثلَ الذي يَرى لِنَفسِهِ .[3]

3489. The Prophet (SAWA) said, 'It is not good for you to befriend someone who does not have your best interests at heart as he does his own.'[4]

3490. الإمامُ عليٌّ عليه السلام : مَن لَم يَصحَبْكَ مُعِيناً على نفسِكَ فَصُحبَتُهُ وَبالٌ علَيكَ إن عَلِمتَ .[5]

3490. Imam Ali (AS) 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.'[6]

3491. الإمامُ عليٌّ عليه السلام : اِحذَرْ مُصاحَبَةَ الفُسّاقِ والفُجّارِ والمجاهِرِينَ بِمَعاصِي اللَّهِ .[7]

3491. Imam Ali (AS) said, 'Beware of befriending corrupt people, immoral people, and those who openly commit acts of disobedience to Allah.'[8]

3492. الإمامُ عليٌّ عليه السلام : صَدِيقُ الجاهِلِ مَتعُوبٌ مَنكُوبٌ .[9]

3492. Imam Ali (AS) said, 'The friend of an ignorant man is always wearied and miserable.'[10]

3493. الإمامُ عليٌّ عليه السلام : إيّاكَ ومُصاحَبَةَ الفُسّاقِ ؛ فإنَّ الشَّرَّ بالشَّرِّ مُلحَقٌ .[11]

3493. Imam Ali (AS) said, 'Beware of befriending immoral people, for verily only evil accompanies evil.'[12]

3494. الإمامُ عليٌّ عليه السلام - في وصيَّتِهِ لابنِهِ الحَسنِ عليه السلام : يا بُنَيَّ ، إيّاكَ ومُصادَقَةَ الأحمَقِ ؛ فإنّهُ يُرِيدُ أن يَنفَعَكَ فَيَضُرُّكَ .[13]

3494. Imam Ali (AS), in his will to his son al-Hasan (AS), 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.'[14]

3495. الإمامُ زينُ العابدينَ عليه السلام - في وصيَّتِهِ لابنِهِ الباقِرِ عليه السلام - : إيّاكَ ومصاحَبَةَ القاطِعِ لِرَحِمِهِ؛ فإنّي وَجَدتُهُ مَلعوناً في كتابِ اللَّهِ عَزَّوجلَّ في ثلاثِ مَواضِعَ .[15]

3495. Imam Zayn al-Abidin (AS), in his advice to his son al-Baqir (AS), 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.'[16]

3496. الإمامُ الرِّضا عليه السلام : صَديقُ الجاهِلِ في تَعَبٍ .[17]

3496. Imam al-Rida (AS) said, 'The ignorant man's friend is always wearied.'[18]

Notes

1. 29 - 27 : الفرقان.
2. Qur'an 25:27-29
3. 19 : الدرّة الباهرة.
4. al-Durra al-Bahira, p. 19
5. 9041 : غرر الحكم.
6. Ghurar al-Hikam, no. 9041
7. 2601 : غرر الحكم.
8. Ibid. no. 2601
9. 5829 : غرر الحكم.
10. Ibid. no. 5829
11. 36 / 199 / 74 : بحار الأنوار.
12. Bihar al-Anwar, v. 74, p. 199, no. 36
13. 35 / 198 / 74 : بحار الأنوار.
14. Ibid. p. 198, no. 35
15. 7 / 377 / 2 : الكافي.
16. al-Kafi, v. 2, p. 377, no. 7
17. 9 / 352 / 78 : بحار الأنوار.
18. Bihar al-Anwar, v. 78 p. 352, no. 9

1102 - ما يُفسِدُ الصَّداقَةَ

1102. THAT WHICH CORRUPTS A FRIENDSHIP

3497. الإمامُ عليٌّ عليه السلام : إذا احتَشَمَ الرجُلُ أخاهُ فقد فارَقَهُ .[1]

3497. Imam Ali (AS) said, ‘When a man puts his friend to shame, he has indeed parted from him.’[2]

3498. الإمامُ عليٌّ عليه السلام : حَسَدُ الصَّديقِ مِن سُقم المودَّةِ .[3]

3498. Imam Ali (AS) said, ‘Jealousy of one’s friend stems from weakness in one’s love [for him].’[4]

3499. الإمامُ عليٌّ عليه السلام : لا يَغْلِبَنَّ علَيكَ سوءُ الظَّنِّ ؛ فإنّهُ لا يَدَعُ بينَكَ وبينَ صَدِيقٍ صَفْحاً .[5]

3499. Imam Ali (AS) said, ‘Do not let bad opinion of people overcome you, for verily it will not leave any pardon between you and your friend.’[6]

3500. الإمامُ عليٌّ عليه السلام : مَنِ استَقصى على صَدِيقِهِ انقَطَعَت مَوَدَّتُهُ .[7]

3500. Imam Ali (AS) said, ‘He who penetrates deeply into his friend’s affairs, his love for him comes to an end.’[8]

3501. الإمامُ عليٌّ عليه السلام : مَن ناقَشَ الإخوانَ قَلَّ صَدِيقُهُ .[9]

3501. Imam Ali (AS) said, ‘He who argues with his brothers has few friends.’[10]

3502. الإمامُ الصّادقُ عليه السلام : إن أرَدتَ أن يَصفُوَ لكَ وُدُّ أخِيكَ فلا تُمازِحَنَّهُ ، ولا تُمارِيَنَّهُ ، ولا تُباهِيَنَّهُ ، ولا تُشارَّنَّهُ .[11]

3502. Imam al-Sadiq (AS) 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.’[12]

3503. الإمامُ الهاديُّ عليه السلام : المِراءُ يُفسِدُ الصَّداقَةَ القَديمَةَ ، ويُحَلِّلُ العُقدَةَ الوَثِيقَةَ ، وأقَلُّ ما فيهِ أن تَكونَ فيهِ المغالَبَةُ ، والمغالَبَةُ أسُّ أسبابِ القَطيعَةِ .[13]

3503. Imam al-Hadi (AS) said, ‘The quarrel corrupts a long friendship and dissolves strong ties, the least of it is that one tries to overcome the other, and strife is the main cause of a break in friendship.’[14]

Notes

1. بحار الأنوار : 74 / 165 / 28.
2. Ibid. v. 74, p. 165, no. 28
3. نهج البلاغة : الحكمة 218.
4. Nahj al-Balagha, Saying 218
5. بحار الأنوار : 77 / 207 / 1.
6. Bihar al-Anwar, v. 77, p. 207, no. 1
7. غرر الحكم : 8582.
8. Ghurar al-Hikam, no. 8582

9. غرر الحكم : 8772.
10. Ibid. no. 8772
11. بحار الأنوار: 78 / 291 / 2.
12. Bihar al-Anwar, v. 78, p. 291, no. 2
13. أعلام الدين : 311.
14. Alam al-Din, no. 311

1103 - حُدودُ الصَّداقَةِ

1103. The Extent of One's Friendship

3504. الإمامُ عليٌّ عليه السلام : الصَّديقُ الصَّدوقُ : مَن نَصَحَكَ في عَيبِكَ، وحَفِظَكَ في غَيبِكَ ، وآثَرَكَ على نَفسِهِ .[1]

3504. Imam Ali (AS) said, 'A sincere friend is he who advises you with regard to your shortcomings, protects you in your absence, and prefers you over himself.'[2]

3505. الإمامُ عليٌّ عليه السلام : أبذُلْ لِصَدِيقِكَ كُلَّ المَوَدَّةِ ، ولا تَبذُل لَهُ كُلَّ الطُمأنِينَةِ .[3]

3505. Imam Ali (AS) said, ''Shower all your love on your friend but do not shower all your trust on him.'[4]

3506. الإمامُ الصّادقُ عليه السلام : لا تَكونُ الصَّداقَةُ إلّا بِحُدُودِها، فَمَن كانَت فيهِ هذهِ الحُدودُ أو شَيءٌ مِنهُ ، وإلّا فلا تَنسِبْهُ إلى شَيءٍ مِن الصَّداقَةِ ، فَأَوَّلُها : أن تكونَ سَرِيرَتُهُ وعَلانِيَتُهُ لكَ واحِدَةً ، والثانيةُ : أن يَرى زَينَكَ زَينَهُ ، وشَينَكَ شَينَهُ ، والثالثةُ : أن لا تُغَيِّرَهُ عليكَ وِلايَةٌ ولا مالٌ ، والرابعةُ : لا يَمنَعُكَ شَيئاً تَنالُهُ مَقدُرَتُهُ ، والخامسةُ - وهي تَجمَعُ هذهِ الخِصالَ - : أن لا يُسلِمَكَ عِندَ النَّكَباتِ .[5]

3506. Imam al-Sadiq (AS) 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 position nor wealth should change him towards 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.'[6]

Notes

1. 1904 : غرر الحكم.
2. Ghurar al-Hikam, no. 1904
3. 29 / 165 / 74 : بحار الأنوار.
4. Bihar al-Anwar, v. 74, p. 165, no. 29
5. 90 / 249 / 78 : بحار الأنوار.
6. Ibid. v. 78, p. 249, no. 90

1104 - أفضلُ الأصحابِ

1104. The Best of Companions

3507. رسولُ اللَّهِ صلى الله عليه وآله : خَيرُ الأصحابِ مَن قَلَّ شِقاقُهُ وكَثُرَ وِفاقُهُ .[1]

3507. The Prophet (SAWA) said, 'The best of companions is he who has little discord and much harmony.'[2]

3508. الإمامُ عليٌّ عليه السلام : المعِينُ على الطاعَةِ خَيرُ الأصحابِ .[3]

3508. Imam Ali (AS) said, 'One who aids you in your obedience [to Allah] is the best of companions.'[4]

Notes

1. 123 / 2 : تنبيه الخواطر.
2. Tanbih al-Khawatir, v. 2, p. 123
3. 1142 : غرر الحكم.
4. Ghurar al-Hikam, no. 1142

1105 - حَقُّ الصّاحِبِ

1105. The Right of One’s Companion

3509. الإمامُ عليٌّ عليه السلام: لا تَقطَعْ صَديقاً وإن كَفَرَ .[1]

3509. Imam Ali (AS) said, ‘Do not cut off a friend, even if he is ungrateful.’[2]

3510. الإمامُ زينُ العابدينَ عليه السلام : 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 .[3]

3510. Imam Zayn al-Abidin (AS) 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. Love him as he loves you, and restrain him from any act of disobedience that he might contemplate. Be a mercy for him, and not a chastisement.’[4]

Notes

1. 10196 : غرر الحكم.
2. Ibid. no. 10196
3. 1 / 7 / 74 : بحار الأنوار.
4. Bihar al-Anwar, v. 74, p. 7, no. 1

232 - الصدقة

232. CHARITY

1106 - فَضلُ الصَّدَقَةِ

1106. The Virtue of Charity

(خُذْ مِنْ أمْوالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيْهِمْ بِها وَصَلِّ عَلَيهِمْ إنَّ صَلاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ).[1]

"Take charity from their possessions to cleanse them and purify them thereby, and bless them. Indeed your blessing is a comfort to them, and Allah is all-hearing, all-knowing."[2]

3511. رسولُ اللَّهِ صلى الله عليه وآله : أرضُ القِيامَةِ نارٌ، ما خَلا ظِلَّ المؤمِنِ فإنَّ صَدَقَتَهُ تُظِلُّهُ .[3]

3511. The Prophet (SAWA) 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.'[4]

3512. رسولُ اللَّهِ صلى الله عليه وآله : كُلُّ امرِئٍ في ظِلِّ صَدَقَتِهِ حتّى يُقضى بَينَ الناسِ .[5]

3512. The Prophet (SAWA) said, 'Everyone will only have recourse to the shade provided by charity they had given until their affairs are judged [by Allah].'[6]

3513. رسولُ اللَّهِ صلى الله عليه وآله: إنَّ الصَّدَقَةَ لَتُطفِئُ غَضَبَ الرَّبِّ .[7]

3513. The Prophet (SAWA) said, 'Verily charity extinguishes the wrath of the Lord.'[8]

3514. الإمامُ عليٌّ عليه السلام : الصَّدقَةُ جُنَّةٌ مِنالنارِ.[9]

3514. Imam Ali (AS) said, 'Charity acts as a shield against the fire.'[10]

Notes

1. 103 : التوبة.
2. Qur'an 9103:
3. 6 / 3 / 4 : الكافي.
4. al-Kafi, v. 3, p. 4, no. 6
5. 16068 : كنز العمّال.
6. Kanz al-Ummal, no. 16068
7. 16114 : كنز العمّال.
8. Ibid. no. 16114
9. 17 / 258 / 6 : وسائل الشيعة.
10. Wasa'il al-Shia, v. 6, p. 258, no. 17

1107 - تَلَقِّي اللَّهِ لِلصَّدَقاتِ

1107. ALLAH'S FIRSTHAND RECEIPT OF CHARITIES

(أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ هُوَ يَقْبَلُ التَّوبَةَ عَنْ عِبادِهِ وَيَأْخُذُ الصَّدَقاتِ وَأَنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ).[1]

"Do they not know that it is Allah who accepts the repentance of His servants and receives the charities, and that it is Allah who is the All-clement, the All-merciful."[2]

3515. الإمامُ الصّادقُ عليه السلام : إنّ اللَّهَ تبارَكَ وتعالى يقولُ : ما مِن شَيءٍ إلّا وقد وَكَّلتُ مَن يَقبِضُهُ غَيرِي، إلّا الصَّدَقةَ؛ فإنّي أتَلَقَّفُها بِيَدِي تَلَقُّفاً .[3]

3515. Imam al-Sadiq (AS) 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.'[4]

Notes

1. 104 : التوبة.
2. Qur'an 9104:
3. 68 / 134 / 96 : بحار الأنوار.
4. Bihar al-Anwar, v. 96, p. 134, no. 68

1108 - الصَّدَقَةُ ودَفعُ البَلاءِ

1108. CHARITY AND REPELLING ADVERSITIES

3516. رسولُ اللَّهِ صلى الله عليه وآله : الصَّدَقَةُ تَمنَعُ سَبعينَ نَوعاً مِن أنواعِ البَلاءِ، أهوَنُها الجُذامُ والبَرَصُ .[1]

3516. The Prophet (SAWA) said, 'Charity prevents seventy different types of adversities, the simplest of them being elephantiasis and leprosy.'[2]

3517. رسولُ اللَّهِ صلى الله عليه وآله : الصَّدَقَةُ تَسُدُّ سَبعِينَ باباً مِن الشَّرِّ .[3]

3517. The Prophet (SAWA) said, 'Charity blocks seventy doorways to evil.'[4]

3518. رسولُ اللَّهِ صلى الله عليه وآله : الصَّدقَةُ تَدفَعُ مِيتَةَ السُّوءِ .[5]

3518. The Prophet (SAWA) said, 'Charity repels an undignified death.'[6]

3519. رسولُ اللَّهِ صلى الله عليه وآله : تَصَدَّقُوا وداوُوا مَرضاكُم بالصَّدَقَةِ؛ فإنَّ الصَّدَقَةَ تَدفَعُ عنِ الأعراضِ والأمراضِ، وهِيَ زيادَةٌ في أعمارِكُم وحَسَناتِكُم .[7]

3519. The Prophet (SAWA) 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 lifespans and your good deeds.'[8]

3520. الإمامُ عليٌّ عليه السلام : الصَّدَقَةُ دَواءٌ مُنجِحٌ .[9]

3520. Imam Ali (AS) said, 'Charity is an effective cure.'[10]

Notes

1. كنز العمّال : 15982.
2. Kanz al-Ummal, no. 15982
3. بحار الأنوار : 64 / 132 / 96.
4. Bihar al-Anwar, v. 96, p. 132, no. 64
5. الكافي : 1 / 2 / 4.
6. al-Kafi, v. 4, p. 2, no. 1
7. كنز العمّال : 16113.
8. Kanz al-Ummal, no. 16113
9. نهج البلاغة : الحكمة7.
10. Nahj al-Balagha, Saying 7

1109 - الصَّدَقَةُ مِفتاحُ الرِّزقِ

1109. CHARITY IS THE KEY TO (INCREASED) SUSTENANCE

3521. رسولُ اللهِ صلى الله عليه وآله :أكثِرُوا مِنَ الصَّدَقَةِ تُرزَقُوا .[1]

3521. The Prophet (SAWA) said, ‘Increase your charity and you will be given [increased] sustenance.’[2]

3522. الإمامُعليٌّ عليه السلام: اِستَنزِلُوا الرِّزقَ بِالصَّدَقةِ.[3]

3522. Imam Ali (AS) said, ‘Attract sustenance by giving charity.’[4]

3523. الإمامُ عليٌّ عليه السلام: إذا أملَقتُم فَتاجِرُوا اللهَ بِالصَّدَقةِ .[5]

3523. Imam Ali (AS) said, ‘If you are reduced to poverty, then trade with Allah through giving in charity.’[6]

3524. الإمامُ الصّادقُ عليه السلام : إنّي لَأُملِقُ أحياناً، فَأُتاجِرُ اللهَ بِالصَّدَقةِ .[7]

3524. Imam al-Sadiq (AS) said, ‘I am sometimes reduced to poverty, so I trade with Allah through charity.’[8]

3525. الإمامُ الصّادقُ عليه السلام : الصَّدَقةُ تَقضِي الدَّينَ وتُخلِفُ بِالبَرَكَةِ .[9]

3525. Imam al-Sadiq (AS) said, ‘Giving in charity helps settle debts and leaves behind blessings.’[10]

Notes

1. أعلام الدين : 333.
2. Alam al-Din, p. 333
3. بحار الأنوار : 13 / 68 / 78.
4. Bihar al-Anwar, v. 78, p. 68, no. 13
5. نهج البلاغة : الحكمة 258.
6. Nahj al-Balagha, Saying 258
7. بحار الأنوار : 54 / 206 / 78.
8. Bihar al-Anwar, v. 78, p. 206, no. 54
9. بحار الأنوار : 68 / 134 / 96.
10. Ibid. v. 96, p. 134, no. 68

1110 - كُلُّ مَعروفٍ صَدَقَةٌ

1110. EVERY KINDLY ACT IS CONSIDERED CHARITY

3526. بحار الأنوار : رُوِيَ عَنِ النَّبِيِّ صلى الله عليه وآله أنَّه قالَ : إنَّ على كُلِّ مُسلمٍ في كلِّ يَومٍ صَدَقةً، قيلَ : مَن يُطِيقُ ذلكَ؟ قالَ صلى الله عليه وآله : إماطَتُكَ الأذى عنِ الطَّريقِ صَدَقةٌ، وإرشادُكَ الرَّجُلَ إلى الطَّريقِ صَدَقةٌ، وعِيادَتُكَ المريضَ صَدَقةٌ، وأمرُكَ بالمعروفِ صَدَقةٌ، ونَهيُكَ عنِ المنكَرِ صَدَقةٌ، ورَدُّكَ السَّلامَ صَدَقَةٌ .[1]

3526. The Prophet (SAWA) 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.'[2]

3527. رسولُ اللهِ صلى الله عليه وآله : كُلُّ مَعروفٍ صَدَقةٌ .[3]

3527. The Prophet (SAWA) said, 'Every kindly act is considered charity.'[4]

3528. رسولُ اللهِ صلى الله عليه وآله : أمسِكْ لِسانَكَ؛ فإنّها صَدَقةٌ تَصَدَّقُ بها على نَفسِكَ .[5]

3528. The Prophet (SAWA) said, 'Guard your tongue, for verily this is a charitable act that you perform for your own sake.'[6]

3529. رسولُ اللهِ صلى الله عليه وآله : تَركُ الشَّرِّ صَدَقةٌ .[7]

3529. The Prophet (SAWA) said, 'Abandoning evil [acts] is an act of charity.'[8]

3530. الإمامُ الصّادقُ عليه السلام : صَدَقةٌ يُحِبُّها اللهُ : إصلاحٌ بينَ الناسِ إذا تَفاسَدُوا، وتَقارُبٌ بَينَهم إذا تَباعَدُوا .[9]

3530. Imam al-Sadiq (AS) 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.'[10]

3531. الإمامُ الصّادقُ عليه السلام : إسماعُ الأصَمِّ مِن غَيرِ تَضَجُّرٍ صَدَقةٌ هَنِيئَةٌ .[11]

3531. Imam al-Sadiq (AS) said, 'Making a deaf person hear without becoming irritated is a wholesome act of charity.'[12]

Notes

1. بحار الأنوار: 75 / 50 / 4.
2. Ibid. v. 75, p. 50, no. 4
3. الخصال : 134 / 145.
4. al-Khisal, p. 134, no. 145

5. الكافي : 2 / 114 / 7.
6. al-Kafi, v. 2, p. 114, no. 7
7. بحار الأنوار : 77 / 160 / 168.
8. Bihar al-Anwar, v. 77, p. 160, no. 168
9. الكافي : 2 / 209 / 1.
10. al-Kafi, v. 2, p. 209, no. 1
11. بحار الأنوار : 74 / 388 / 1.
12. Bihar al-Anwar, v. 74, p. 388, no. 1

1111 - أفضَلُ الصَّدَقَةِ

1111. THE BEST FORM OF CHARITY

3532. رسولُ اللَّهِ صلى الله عليه وآله - لَمّا سُئلَ عن أفضَلِ الصَّدَقةِ - : أن تَصَدَّقَ وأنتَ صَحيحٌ شَحيحٌ، تَأمُلُ البَقاءَ وتَخافُ الفَقرَ، ولا تُمَهِّلْ حتّى إذا بَلَغَتِ الحُلقومَ قُلتَ : لِفُلانٍ كذا ولفُلانٍ كذا، ألَا وقَد كانَ لِفُلانٍ .[1]

3532. The Prophet (SAWA) said, 'The best form of charity is that you give away when you are healthy and covetous, when you have high hopes of having a lasting life and fear poverty and the you do not wait until you are breathing your last, saying: 'this is for x and this is for y, while that finally will belong to z.'[2]

3533. رسولُ اللَّهِ صلى الله عليه وآله : أفضَلُ الناسِ رَجُلٌ يُعطِي جُهدَهُ .[3]

3533. The Prophet (SAWA) said, 'The best of people is he who gives away his hard-earned money [in charity].'[4]

3534. رسولُ اللَّهِ صلى الله عليه وآله : أفضَلُ الصَّدَقةِ سِرٌّ إلى فَقيرٍ وجُهدٌ مِن مُقِلٍّ .[5]

3534. The Prophet (SAWA) said, 'The best form of charity is that which is secretly given to the poor by one who himself has little to offer.'[6]

3535. رسولُ اللَّهِ صلى الله عليه وآله : إنَّ أفضَلَ الصَّدَقةِ صَدَقةُ اللِّسانِ، تَحقُنُ بِهِ الدِّماءَ، وتَدفَعُ بِهِ الكَريهَةَ، وتَجُرُّ المَنفَعةَ إلى أخيكَ المسلِمِ .[7]

3535. The Prophet (SAWA) 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.'[8]

3536. رسولُ اللَّهِ صلى الله عليه وآله : أفضَلُ الصَّدَقةِ أن يَتَعَلَّمَ المرءُ المسلمُ عِلماً ثُمّ يُعَلِّمَهُ أخاهُ المسلِمَ .[9]

3536. The Prophet (SAWA) said, 'The best form of charity is for the Muslim to gain knowledge and then teach it to his fellow Muslim brother.'[10]

3537. رسولُ اللَّهِ صلى الله عليه وآله - لَمّا سُئلَ عن أفضَلِ الصَّدَقةِ - : على ذِي الرَّحِمِ الكاشِحِ .[11]

3537. The Prophet (SAWA) when asked about the best act of charity, replied, '[It is the act of charity] towards a kin who harbours secret enmity.'[12]

3538. رسولُ اللَّهِ صلى الله عليه وآله : أفضَلُ الصَّدَقةِ ظِلُّ فُسطاطٍ في سَبيلِ اللَّهِ عَزَّوجلَّ .[13]

3538. The Prophet (SAWA) said, 'The best form of charity is to shade someone under one's tent for the sake of Allah.'[14]

3539. رسولُ اللَّهِ صلى الله عليه وآله : أفضَلُ الصَّدَقةِ في رَمَضانَ .[15]

3539. The Prophet (SAWA) said, ‘The best act of charity is carried out in the month of Ramadan.’[16]

3540. الإمامُ الصّادقُ عليه السلام : أفضَلُ الصَّدَقةِ إبرادُ الكَبِدِ الحَرّى .[17]

3540. Imam al-Sadiq (AS) said, ‘The best form of charity is to cool down someone’s internal heat [by quenching their thirst].’[18]

3541. الإمامُ الكاظمُ عليه السلام : عَونُكَ لِلضَّعيفِ مِن أفضَلِ الصَّدَقةِ .[19]

3541. Imam al-Kazim (AS) said, ‘Your assistance of the weak is one of the best forms of charity.’[20]

Notes

1. بحار الأنوار : 96 / 178 / 13.
2. Ibid. v. 96, p. 178, no. 13
3. كنز العمّال : 16084.
4. Kanz al-Ummal. no. 16084
5. كنز العمّال : 16250.
6. Ibid. no. 16250
7. قصص الأنبياء : 188 / 235.
8. Qasas al-Anbiya’, p. 188, no. 235
9. كنز العمّال : 16357.
10. Kanz al-Ummal, no. 16357
11. ثواب الأعمال : 171 / 18.
12. Thawab al-Amal, p. 171, no. 18
13. كنز العمّال : 16362.
14. Kanz al-Ummal, no. 16362
15. كنز العمّال : 16249.
16. Ibid. no. 16249
17. بحار الأنوار : 96 / 172 / 8.
18. Bihar al-Anwar, v. 96, p. 172, no. 8
19. تحف العقول : 414.
20. Tuhaf al-Uqul, p. 414

فَضلُ صَدَقَةِ السِّرِّ وآثارُها - 1112

1112. THE VIRTUE OF GIVING CHARITY IN SECRET AND ITS GOOD EFFECTS

(إِنْ تُبْدُوا الصَّدَقاتِ فَنِعِمّا هِيَ وَإِنْ تُخْفُوها وَتُؤْتُوها الْفُقَراءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنكُمْ مِنْ سَيِّئاتِكُمْ وَاللَّهُ بِما تَعْمَلُونَ خَبِيْرٌ).[1]

"If you disclose your charities, that is well, but if you hide them and give them to the poor, that is better for you, and it will atone for some of your misdeeds, and Allah is well aware of what you do."[2]

3542. الإمامُ عليٌّ عليه السلام : إنَّ أفضَلَ ما تَوَسَّلَ بِهِ المُتَوَسِّلُونَ إلى اللهِ سبحانَهُ وتعالى، الإيمانُ بِهِ وبرسولِهِ ... وصَدَقةُ السِّرِّ فإنّها تُكَفِّرُ الخَطيئةَ، وصَدَقةُ العَلانيَةِ فإنّها تَدفَعُ مِيتةَ السَّوءِ .[3]

3542. Imam Ali (AS) 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.'[4]

3543. الإمامُ الباقرُ عليه السلام - في الإمامِ زينِ العابِدِينَ عليه السلام - : 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 لِئلّا يَعرِفَهُ .[5]

3543. Imam al-Baqir (AS) said, describing his father Imam Zayn al-Abidin (AS), '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.'[6]

3544. الإمامُ الصّادقُ عليه السلام : لا تَتَصَدَّقْ على أعيُنِ الناسِ لِيُزَكُّوكَ؛ فإنّكَ إن فَعَلتَ ذلكَ فَقَدِ استَوفَيتَ أجرَكَ، ولكنْ إذا أعطَيتَ بِيَمِينِكَ فلا تُطلِعْ علَيها شِمالَكَ؛ فإنَّ الذي تَتَصَدَّقُ لَهُ سِرّاً يَجزِيكَ عَلانِيَةً .[7]

3544. Imam al-Sadiq (AS) 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.'[8]

3545. الإمامُ الصّادقُ عليه السلام : الصَّدَقةُ واللهِ في السِّرِّ أفضَلُ مِنَ الصَّدَقةِ في العَلانِيَةِ، وكذلكَ واللهِ العِبادَةُ في السِّرِّ أفضَلُ مِنها في العَلانِيَةِ .[9]

3545. Imam al-Sadiq (AS) 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.’[10]

3546. الإمامُ الصّادقُ عليه السلام : إنّ صَدَقَةَ الليلِ تُطفِئُ غَضَبَ الرَّبِّ، وتَمحُو الذَّنبَ العَظيمَ، وتُهَوِّنُ الحِسابَ، وصَدَقَةَ النَّهارِ تُثمِرُ المالَ، وتَزِيدُ في العُمرِ .[11]

3546. Imam al-Sadiq (AS) 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.’[12]

Notes

1. البقرة : 271.
2. Qur’an 2271:
3. نهج البلاغة : الخطبة 110.
4. Nahj al-Balagha, Sermon 110
5. بحار الأنوار : 77 / 89 / 46.
6. Bihar al-Anwar, v. 46, p. 89, no. 77
7. بحار الأنوار : 1 / 284 / 78.
8. Ibid. v. 78, p. 284, no. 1
9. الكافي : 2 / 8 / 4.
10. al-Kafi, v. 4, p. 8, no. 2
11. بحار الأنوار : 39 / 125 / 96.
12. Bihar al-Anwar, v. 96, p. 125, no. 39

1113 - حَدُّ الصَّدَقَةِ

1113. THE AMOUNT OF CHARITY TO BE GIVEN

(وَلا تَجْعَلْ يَدَكَ مَغْلُوْلَةً إِلَى عُنُقِكَ وَلا تَبْسُطْها كُلَّ البَسْطِ فَتَقْعُدَ مَلُوْماً مَحْسُوراً).[1]

"Do not keep your hand chained to your neck, nor open it all together, or you will sit blameworthy, regretful."[2]

3547. رسولُ اللَّهِ صلى الله عليه وآله : المعتَدي في الصَّدقةِ كَمانِعِها .[3]

3547. The Prophet (SAWA) said, 'The one who gives excessive charity is as the one who withholds it.'[4]

3548. الإمامُ الكاظمُ عليه السلام : لا تَبذُلْ لإِخوانِكَ مِن نفسِكَ ما ضَرُّهُ علَيكَ أكثَرُ مِن مَنفَعَتِهِ لَهُم .[5]

3548. Imam al-Kazim (AS) said, 'Do not give away of yourself to your brothers so much that the loss incurred for you supercedes the benefit to them.'[6]

Notes

1. 29 : الإسراء.
2. Qur'an 1729:
3. 16246 : كنز العمّال.
4. Kanz al-Ummal, no. 16246
5. 10 باب 543 / 11 : وأنظر وسائل الشيعة 2 / 33 / 4 : الكافي.
6. al-Kafi, v. 4, p. 33, no. 2

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1114. The Recipients of Charity

(لِلْفُقَراءِ الَّذِينَ أُحْصِرُوا فِي سَبِيْلِ اللهِ لا يَسْتَطِيْعُونَ ضَرْباً فِي الْأَرْضِ يَحْسَبُهُمُ الْجاهِلُ أَغْنِياءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيْماهُمْ لا يَسْأَلُونَ النَّاسَ إِلْحافاً وَما تُنفِقُوا مِن خَيرٍ فَإِنَّ اللهَ بِهِ عَلِيمٌ).[1]

"[The charities] are for the poor who are straitened in the way of Allah, not capable of moving about in the land [for trade]. The unaware suppose them to be well-off because of their reserve. You recognise them by their mark; they do not ask people importunately."[2]

3549. رسولُ اللهِ صلى الله عليه وآله : ليسَ المِسكينُ بالطَّوّافِ، ولا بِالذي تَرُدُّهُ التَّمرَةُ والتَّمرَتانِ، واللُّقمَةُ واللُّقمَتانِ، ولكنَّ المِسكينَ المتَعَفِّفُ الذي لا يَسألُ الناسَ شيئاً ولا يُفطَنُ لَهُ فَيُتَصَدَّقُ علَيهِ .[3]

3549. The Prophet (SAWA) 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.'[4]

3550. الإمامُ الصّادقُ عليه السلام - لما سُئلَ عنِ الصَّدَقةِ على مَن يَسألُ على الأبوابِ، أو يُمسِكُ ذلكَ عَنهُم ويُعطِيهِ ذَوِي قَرابَتِهِ ؟ - : لا، بل يَبعَثُ بها إلى مَن بينَهُ وبينَهُ قَرابَةٌ، فهذا أعظَمُ لِلأجرِ .[5]

3550. Imam al-Sadiq (AS) 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.'[6]

3551. الإمامُ الصّادقُ عليه السلام - أيضاً - : المحرومُ المحارَفُ الذي قد حُرِمَ كَدَّ يَدِهِ في الشِّراءِ والبَيعِ .[7]

3551. Imam al-Sadiq (AS) 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.'[8]

(أُنظر) الزكاة : باب 854.

(See also: ALMS-TAX: section 854)

Notes

1. 273 : البقرة.

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2. Qur’an 2273:

3. 16552 : كنز العمّال.

4. Kanz al-Ummal, no. 16552

5. 20 / 171 : ثواب الأعمال.

6. Thawab al-Amal, p. 171, no. 20

7. 12 / 500 / 3 : الكافي.

8. al-Kafi, v. 3, p. 500, no. 12

1115 - أدَبُ العَطاءِ

1115. The Etiquette of Giving

(يا أيُّها الَّذِينَ آمَنُوا لا تُبْطِلُوا صَدَقاتِكُمْ بِالْمَنِّ وَالْأذى كَالَّذِي يُنْفِقُ مالَهُ رِئاءَ النَّاسِ وَلا يُؤْمِنُ بِاللَّهِ وَاليَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوانٍ عَلَيْهِ تُرابٌ فَأصابَهُ وابِلٌ فَتَرَكَهُ صَلْدَاً).[1]

"O you who have faith! Do not render your charities void by reproaches and affronts, like those who spend their wealth to be seen by people and have no faith in Allah and the Last Day. Their example is that of a rock covered with soil; a downpour strikes it leaving it bare."[2]

3552. رسولُ اللهِ صلى الله عليه وآله : تَصَدَّقُوا مِن غَيرِ مَخِيلَةٍ؛ فإنَّ المَخِيلَةَ تُبطِلُ الأجرَ.[3]

3552. The Prophet (SAWA) said, 'Give in charity without conceitedness, for verily conceitedness does away with your reward [for it].'[4]

3553. الإمامُ عليٌّ عليه السلام : المِطلُ والمنُّ مُنَكِّدا الإحسانِ.[5]

3553. Imam Ali (AS) said, 'Delaying [one's promise of] giving and reproaching someone for a gift embitters the goodness of the favour.'[6]

(أُنظر المعروف (1) : باب 1281.

(See also: ENJOINING GOOD AND PROHIBITING WRONG (1): section 1281)

Notes

1. البقرة : 263، 264.
2. Qur'an 2264:
3. تنبيه الخواطر : 2 / 120.
4. Tanbih al-Khawatir, v. 2, p. 120
5. غرر الحكم : 1595.
6. Ghurar al-Hikam, no. 1595

233 - الصراط

233. THE PATH

1116 - خَطَرُ مَعبَرِ الصِّراطِ

1116. THE DANGER OF CROSSING THE PATH

3554. الإمامُ عليٌّ عليه السلام : وَاعلَمُوا أنَّ مَجازَكُم على الصِّراطِ ومَزالِقِ دَحضِهِ وأهاوِيلِ زَلَلِهِ وتاراتِ أهوالِهِ.[1]

3554. Imam Ali (AS) said, 'Know that you shall pass the Path [Sirat], its slippery way, its fearful slides and its intermittent horrors.'[2]

Notes

1. نهج البلاغة : الخطبة 83.
2. Nahj al-Balagha, Sermon 83

1117 - تَفسيرُ الصِّراطِ المُستَقيمِ

1117. THE TRUE MEANING OF THE STRAIGHT PATH

(اهْدِنا الصِّراطَ المُسْتَقِيمَ).[1]

"Guide us on the straight path."[2]

(إِنَّاللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هذا صِراطٌ مُسْتَقِيمٌ).[3]

"Indeed Allah is my Lord and your Lord; so worship Him. This is a straight path."[4]

(وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَى عَلَيكُمْ آياتُ اللَّهِ وَفِيْكُمْ رَسُولُهُ وَمَنْيَعْتَصِمْ بِاللَّهِفَقَدْ هُدِيَإِلَى صِراطٍمُسْتَقِيمٍ).[5]

"And how could you be faithless while the signs of Allah are recited to you and His apostle is in your midst? And whoever takes recourse in Allah is certainly guided to a straight path."[6]

3555. الإمامُ الصّادقُ عليه السلام - في معنى الصِّراطِ - : هُو الطَّريقُ إلىمَعرِفَةِ اللَّهِ عَزَّوجلَّ، وهُما صِراطانِ : صِراطٌ في الدُّنيا وصِراطٌ في الآخِرَةِ، فأمّا الصِّراطُ الذي في الدُّنيا فهُو الإمامُ المفروضُ الطاعَةِ، مَن عَرَفَهُ في الدُّنيا واقتَدى بِهُداهُ مَرَّ على الصِّراطِ الذي هو جِسرُ جَهَنَّمَ في الآخرةِ .[7]

3555. Imam al-Sadiq (AS) 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.'[8]

3556. الإمامُ الصّادقُ عليه السلام: الصِّراطُ المستَقيمُ أميرُالمؤمنينَ عَلِيٌّ عليه السلام .[9]

3556. Imam al-Sadiq (AS) said, 'The straight path is the Commander of the Faithful, Ali (AS).'[10]

Notes

1. 6 : الفاتحة.
2. Qur'an 16:
3. 51 : آل عمران.
4. Qur'an 351:
5. 101 : آل عمران.
6. Qur'an 351:
7. 3 / 11 / 24 : بحار الأنوار.
8. Bihar al-Anwar, v. 24, p. 11, no. 3
9. 2 / 32 : معاني الأخبار.

10. Maani al-Akhbar, p. 32, no. 2

1118 - صِراطُ الآخِرَةِ وَالمُرورُ عَلَيها

1118. Crossing the Path of the Hereafter (THE BRIDGE OVER HELL)

3557. موسى عليه السلام - في المناجاةِ - : إلهي، ما جَزاءُ مَن تلا حِكمَتَكَ سِرّاً وجَهراً ؟ قالَ : يا موسى، يَمُرُّ على الصِّراطِ كالبَرقِ .[1]

3557. Prophet Moses (AS) 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.'[2]

3558. رسولُ اللهِ صلى الله عليه وآله : أثبَتُكُم قَدَماً على الصِّراطِ أشَدُّكُم حُبّاً لِأهلِ بَيتي .[3]

3558. The Prophet (SAWA) said, 'Those of you who will have the firmest footing on the Bridge are those who have the strongest love for my household.'[4]

3559. رسولُ اللهِ صلى الله عليه وآله : أسبِغِ الوُضُوءَ، تَمُرَّ على الصِّراطِ مَرَّ السَّحابِ .[5]

3559. The Prophet (SAWA) said, 'Perform the ritual ablution diligently and you will cross the Bridge like the passing of clouds.'[6]

3560. رسولُ اللهِ صلى الله عليه وآله : الصِّراطُ أدَقُّ مِن الشَّعرَةِ وأحَدُّ مِنَ السَّيفِ .[7]

3560. The Prophet (SAWA) said, 'The Bridge is thinner than a hair and sharper than a sword.'[8]

3561. الإمامُ الصّادقُ عليه السلام في قولِ اللهِ عَزَّوجلَّ : (إنَّ رَبَّكَ لَبِالْمِرصادِ) - : قَنطَرَةٌ على الصِّراطِ لا يَجُوزُها عبدٌ بِمَظلِمَةٍ .[9]

3561. Imam al-Sadiq (AS) said with regard to Allah's verse in the Qur'an: ***"Indeed your Lord is in ambush"***[10] , 'There is an arch on the Bridge that no servant having committed an act of injustice can traverse.'[11]

3562. الإمامُ الصّادقُ عليه السلام: الناسُ يَمُرُّونَ على الصِّراطِ طَبَقاتٍ : ... 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 .[12]

3562. Imam al-Sadiq (AS) 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.'[13]

Notes

1. بحار الأنوار : 3 / 197 / 92.
2. Bihar al-Anwar, v. 92, p. 197, no. 3
3. فضائل الشيعة : 3 / 48.

4. Fada’il al-Shia, p. 48, no. 3
5. بحار الأنوار : 76 / 4 / 8.
6. Bihar al-Anwar, v. 76, p. 4, no. 8
7. بحار الأنوار : 8 / 65 / 2.
8. Ibid. v. 8, p. 65, no. 2
9. ثواب الأعمال : 321 / 2.
10. Qur’an 8914:
11. Thawab al-Amal, p. 321, no. 2
12. الأمالي للصدوق : 242 / 257.
13. Amali al-Saduq, p. 149, no. 4

الصِّغَر - 234

234. CHILDHOOD

الصِّغَرُ - 1119

1119. CHILDHOOD

3563. رسولُ اللَّهِ صلى الله عليه وآله : عَرامَةُ[1] الصَّبِيِّ في صِغَرِهِ زِيادَةٌ في عَقلِهِ في كِبَرِهِ[2].

3563. The Prophet (SAWA) said, 'The naughtiness of a boy in his childhood is a sign of an excess of his intellect as an adult.'[3]

3564. الإمامُ عليٌّ عليه السلام : مَن لم يُجهِدْ نَفسَهُ في صِغَرِهِ لَم يَنبُلْ في كِبَرِهِ.[4]

3564. Imam Ali (AS) said, 'He who does not exert himself in his childhood will not be high-minded when he grows up.'[5]

3565. الإمامُ عليٌّ عليه السلام : مَن سَألَ في صِغَرِهِ أجابَ في كِبَرِهِ.[6]

3565. Imam Ali (AS) said, 'He who asks questions as a child is able to answer them himself as an adult.'[7]

3566. الإمامُ عليٌّ عليه السلام : مَن لَم يَتَعَلَّمْ في الصِّغَرِ لَم يَتَقَدَّمْ في الكِبَرِ.[8]

3566. Imam Ali (AS) said, 'He who does not learn as a child does not progress as an adult.'[9]

3567. الإمامُ عليٌّ عليه السلام : الجاهِلُ صَغيرٌ وإن كانَ شَيخاً، والعالِمُ كَبيرٌ وإن كانَ حَدَثاً.[10]

3567. Imam Ali (AS) 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.'[11]

3568. الإمامُ الكاظمُ عليه السلام : تُستَحَبُّ عَرامَةُ الغُلامِ في صِغَرِهِ لِيَكُونَ حَليماً في كِبَرِهِ[12].[13]

3568. Imam al-Kazim (AS) said, 'Naughtiness of a boy in his childhood is good, as it will bring clemency to him as an adult.'[14]

(أُنظر) الوالد والولد : باب 1893 ؛ الأدب : باب 50.

(See also: PARENT AND CHILD: section 1893 and DISCIPLINE: section 50)

Notes

1. 223 / 3 : النهاية) الشدّة والقوّة والشراسة : الغُرام) .
2. 30747 : كنز العمّال.
3. Kanz al-Ummal, no. 30747
4. 8272 : غرر الحكم.

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5. Ghurar al-Hikam, no. 8272

6. غرر الحكم : 8273.

7. Ibid. no. 8273

8. غرر الحكم : 8937.

9. Ibid. no. 8937

10. بحار الأنوار : 1 / 183 / 85.

11. Bihar al-Anwar, v. 1, p. 183, no. 85

12. إنّ اللّعب له دورٌ أساسي في نموّ الطفل وتطوّره ، ويعتبر اللعب من أهمّ الأُمور في حياته . نحن نعلم أنّ لفظة «اللعب» تساوق اللهو والبطالة والغفلة وغير ذلك بالنسبة إلى الأفراد الكِبار ، وهو يمنع التكامل والعلوّ . وأمّا بالنسبة إلى الأطفال فبالعكس من ذلك فهو يعتبر ممهّداً لنموّه وتكامله . إنّ اللعب في فترة الطفولة ليس مؤخّراً لتكامل الطفل ، بل هو على العكس من ذلك ؛ فعن طريق اللعب تتفتّح قابليّات الطفل وتنمو استعداداته . ومن هنا جاء التأكيد على السَّماح للطفل على أن يلعب وبأنّ الطفل المتحرّك اللعوب يكون عاقلاً وحليماً عند كبره . يوضّح هذا الحديث الدور الأساسي للَّعب في نموّ وتكامل شخصيّة الإنسان . فالطفل الذي لم يُشبِع غريزتَه عن طريق اللعب في فترة طفولته تراه في فترة كبره تصدر منه أحياناً أفعالاً تتّسم بالصبيانيّة ، ويعتبر هذا الأمر في عداد الانحرافات التي يصاب بها الأفراد في سنين الشباب وما بعدها . ومن أسباب هذا الانحراف هو - وكما أوضحنا - عدم إشباع غريزة الطفل في مرحلة طفوليته ، وهذا الإشباع لا يتمّ إلّا عن طريق اللعب.

13. كتاب من لا يحضره الفقيه : 3 / 493 / 4748.

14. al-Faqih, v. 3, p. 493, no. 4748. Playing has a fundamental role in the growth of children. We know that the word ‘play’ means negligence and wastage of time for the elders but it is contrary in the case of the child which is a prelude to his growth and perfection. Playing in the childhood does not postpone the perfection of the child rather it is the other way round. It is through this way that the potentials and talents of the child grow and progress. Hence, it has been emphasized to allow the children to play. An active child will be a wise and patient man when he grows up. This tradition describes the role of playing in the perfection and development of man’s personality. A child whose instinct is not satisfied through playing will have some childish behavior in the maturity that is considered as misbehavior. Among the reasons for this misbehavior as said above one can mention lack of satisfaction of this instinct in the childhood. This instinct is not satisfied except through playing.

235 - المُصافحة

235. SHAKING HANDS

1120 - التَّرغِيبُ بِالمُصافَحَةِ

1120. ENCOURAGING THE SHAKING OF HANDS

3569. رسولُاللَّهِ صلى الله عليه وآله: إذا التَقَيتُمْفَتَلاقَوا بِالتَّسليمِ والتَّصافُحِ ، وإذا تَفَرَّقتُم فَتَفَرَّقُوا بِالاستِغفارِ .[1]

3569. The Prophet (SAWA) 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.'[2]

3570. رسولُ اللَّهِ صلى الله عليه وآله : تَصافَحُوا؛ فإنَّ التَّصافُحَ يُذهِبُ السَّخيمَةَ .[3]

3570. The Prophet (SAWA) said, 'Shake hands with each other for verily the handshake takes away resentment.'[4]

3571. رسولُ اللَّهِ صلى الله عليه وآله : تَصافَحُوا؛ فإنّهُ يَذهَبُ بِالغِلِّ .[5]

3571. The Prophet (SAWA) said, 'Shake hands with each other for verily it takes away rancour.'[6]

3572. الإمامُ الباقرُ عليه السلام : إذا صافَحَ الرجُلُ صاحِبَهُ فَالذي يَلزَمُ التَّصافُحَ أعظَمُ أجراً مِنَ الذي يَدَعُ، أَلَا وإنَّ الذُّنوبَ لَيَتَحاتُّ فيما بينَهُم حتّى لا يَبقى ذَنبٌ .[7]

3572. Imam al-Baqir (AS) 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.'[8]

3573. الإمامُ الصّادقُ عليه السلام : كانَ المسلمونَ إذا غَزَوا مَع رسولِ اللَّهِ صلى اللَّه عليه وآله ومَرُّوا بمَكانٍ كَثيرِ الشَّجَرِ ثُمّ خَرَجُوا إلى الفَضاءِ نَظَرَ بَعضُهُم إلى بعضٍ فَتَصافَحُوا .[9]

3573. Imam al-Sadiq (AS) narrated, 'The [early] Muslims were such that when they went on conquests with the Prophet (SAWA) 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.'[10]

3574. الإمامُ الصّادقُ عليه السلام : ما صافَحَ رسولُ اللَّهِ صلى اللَّه عليه وآله رَجُلاً قَطُّ فَنَزَعَ يَدَهُ حتّى يَكونَ هُو الذي يَنزِعُ يَدَهُ مِنهُ .[11]

3574. Imam al-Sadiq (AS) narrated, 'When the Prophet (SAWA) used to shake someone's hand, he would never be the first to let go, until the other person let go of his hand.'[12]

Notes

1. الكافي : 2 / 181 / 11.
2. al-Kafi, v. 2, p. 181, no. 11

3. بحار الأنوار : 77 / 158 / 149.
4. Bihar al-Anwar, v. 77, p. 158, no. 149
5. بحار الأنوار : 77 / 165 / 2.
6. Ibid. p. 165, no. 2
7. الكافي : 2 / 181 / 13.
8. al-Kafi, v. 2, p. 181, no. 13
9. الكافي : 2 / 181 / 12.
10. Ibid. no. 12
11. الكافي : 2 / 182 / 15.
12. Ibid. p. 182, no. 15

1121 - النَّهيُ عَن مُصافَحَةِ المَرأةِ

1121. PROHIBITION OF SHAKING A WOMAN'S HAND

3575. رسولُاللهِ صلى الله عليه وآله: إنّيلَستُأُصافِحُ النِّساءَ.[1]

3575. The Prophet (SAWA) said, 'Verily I do not shake hands with women.'[2]

3576. الإمامُ الصّادقُ عليه السلام : أمّا المرأةُ التي يَحِلُّ لَهُ أن يَتَزَوَّجَها فلا يُصافِحْها إلّا مِن وراءِ الثَّوبِ، ولا يَغمِزْ كَفَّها .[3]

3576. Imam al-Sadiq (AS) 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.'[4]

Notes

1. كنز العمّال : 475.
2. Kanz al-Ummal, no. 475
3. الكافي : 5 / 525 / 1.
4. al-Kafi, v. 5, p. 525, no. 1

236 - المُسالمةُ في الحربِ (الصُّلح 1)

236. PEACEMAKING

1122 - الصُّلحُ في الحَربِ

1122. PEACEMAKING IN WAR

(وَإِنْ جَنَحُوا لِلْسَّلْمِ فَاجْنَحْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيْعُ العَلِيْمُ).[1]

"And if they incline toward peace, then you [too] incline toward it, and put your trust in Allah. Indeed He is the All-hearing, the All-knowing."[2]

3577. الإمامُ عليٌّ عليه السلام : وَجَدتُ المسالَمَةَ - ما لَم يَكُن وَهنٌ في الإسلامِ - أنجَعَ مِن القِتالِ .[3]

3577. Imam Ali (AS) said, 'I have found conciliation – so long as it is does not enfeeble Islam – to be more beneficial than combat.'[4]

3578. الإمامُ عليٌّ عليه السلام - مِن كتابِهِ للأشتَرِ لَمّا وَلّاهُ مِصرَ - : ولا تَدفَعَنَّ صُلحاً دَعاكَ إلَيهِ عَدُوُّكَ ولِلّهِفيهِ 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 .[5]

3578. Imam Ali (AS) 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.'[6]

Notes

1. 61 : الأنفال.
2. Qur'an 861:
3. 10138 : غرر الحكم.
4. Ghurar al-Hikam, no. 10138
5. 53 الكتاب : نهج البلاغة.
6. Nahj al-Balagha, Letter 53

صُلحُ الإمامِ الحَسَنِ عليه السلام - 1123

1123. IMAM AL-HASAN (AS)'S PEACE TREATY

3579. الإمامُ عليٌّ عليه السلام - في وصيَّتِهِ لابنِهِ الحَسنِ عليه السلام لما ضَرَبَهُ ابنُ مُلجَمٍ - : واعلَمْ أنّ معاويةَ سَيُخالِفُكَ كما خالَفَني، فإن وادَعتَهُ وصالَحتَهُ كُنتَ مُقتَدِياً بِجَدِّكَ صلى الله عليه وآله في مُوادَعَتِهِ بَنِي ضَمرَةَ وبَنِي أشجَعَ... فإن أرَدتَ مُجاهَدَةَ عَدُوِّكَ فَلَن يَصلُحَ لكَ مِن شِيعَتِكَ مَن يَصلُحُ لأبيكَ .[1]

3579. Imam Ali (AS) 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 (AS) when he conciliated with the Bani ?amra and the Bani Ashja tribes … and if instead you wish to fight your enemy, know that you will not find any from among your followers who will be loyal to you anymore than those loyal to your father.'[2]

3580. الإمامُ الصّادقُ عليه السلام : إنّ الحَسنَ بنَ عليٍّ عليهما السلام لَمّا طُعِنَ واختَلَفَ الناسُ عَلَيهِ سَلَّمَ الأمرَ لِمعاويةَ، فَسَلَّمَت عَلَيهِ الشّيعَةُ «عَلَيكَ السَّلامُ يا مُذِلَّ المؤمنينَ !» فقالَ عليه السلام : ما أنا بِمُذِلِّ المؤمنينَ، ولكِنّي مُعِزُّ المؤمنينَ، إنّي لَمّا رَأَيتُكُم ليسَ بِكُم عَلَيهِم قُوَّةٌ سَلَّمتُ الأمرَ لِأبقى أنا وأنتُم بينَ أظهُرِهِم، كما عابَ العالِمُ السَّفِينَةَ لِتَبقى لأصحابِها، وكذلكَ نَفسِي وأنتُم لِنَبقى بَينَهُم .[3]

3580. Imam al-Sadiq (AS) said, 'Verily Hasan b. Ali (AS), 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 (AS) 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-Khidr] 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.'[4]

Notes

1. نهج السعادة : 2 / 742.
2. Nahj al-Saada, v. 2, p. 742
3. بحار الأنوار : 78 / 287 / 2.
4. Bihar al-Anwar, v. 78, p. 287, no. 2

أهَمِّيَّةُ الإصلاحِ بَينَ النّاسِ - 1124

1124. THE IMPORTANCE OF MAKING PEACE BETWEEN PEOPLE

(إِنَّما المؤمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَينَ أَخَوَيْكُمْ وَاتَّقُوا اللهَ لَعَلَّكُمْ تُرْحَمُونَ).[1]

"The faithful are indeed brothers. Therefore make peace between your brothers and be wary of Allah, so that you may receive [His] mercy."[2]

(لا خَيْرَ فِي كَثِيْرٍ مِنْ نَجْواهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَل ذلِكَ ابْتِغَاءَ مَرْضاةِ اللهِ فَسَوْفَ نُؤتِيهِ أَجْراً عَظِيماً).[3]

"There is no good in much of their secret talks, excepting him who enjoins charity and what is right or reconciliation between people, and whoever does that, seeking Allah's pleasure, soon We shall give him a great reward."[4]

3581. رسولُ اللهِ صلى الله عليه وآله : ألا أُخبِرُكم بِأفضلَ مِن دَرَجَةِ الصِّيامِ والصَّلاةِ والصَّدَقةِ ؟ إصلاحُ ذاتِ البَينِ؛ فإنّ فسادَ ذاتِ البَينِ هِيَ الحالِقةُ .[5]

3581. The Prophet (SAWA) 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.'[6]

3582. الإمامُ الصّادقُ عليه السلام : صَدَقةٌ يُحِبُّها اللهُ : إصلاحٌ بَينَ الناسِ إذا تَفاسَدُوا، وتَقارُبُ بَينِهِم إذا تَباعَدُوا .[7]

3582. Imam al-Sadiq (AS) 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.'[8]

3583. الإمامُ الصّادقُ عليه السلام - لِلمفضَّلِ - : إذا رَأيتَ بينَ اثنَينِ مِن شِيعَتِنا مُنازَعَةً فافتَدِها مِن مالي .[9]

3583. Imam al-Sadiq (AS) said to his companion, Mufaddal, 'If you see two people from amongst our followers (Shia) fighting [over property or the like], use my money to settle the dispute.'[10]

Notes

1. 10 : الحجرات.
2. Qur'an 4910:
3. 114 : النساء.
4. Qur'an 4114:
5. 5480 : كنز العمّال.
6. Kanz al-Ummal, no. 5480
7. 1 / 209 / 2 : الكافي.

8. al-Kafi, v. 2, p. 209, no. 1
9. الكافي : 2 / 209 / 3، و أُنظر ح 4.
10. Ibid. p. 3

جَوازُ الكَذِبِ فِي الإصلاحِ - 1125

1125. THE PERMISSIBILITY OF LYING FOR THE SAKE OF RECONCILIATION

3584. الإمامُ الصّادقُ عليه السلام : المصلِحُ ليسَ بِكاذِبٍ .[1]

3584. Imam al-Sadiq (AS) said, 'The reconciler is not a liar.'[2]

3585. الإمامُ الصّادقُ عليه السلام : الكلامُ ثلاثةٌ : صِدقٌ وكِذبٌ وإصلاحٌ بينَ الناسِ ... تَسمَعُ مِنَ الرَّجُلِ كلاماً يَبلُغُهُ فَتَخبُثُ نَفسُهُ، فَتَلقاهُ فَتَقُولُ : سَمِعتُ مِن فُلانٍ قالَ فِيكَ مِنَ الخَيرِ كذا وكذا، خِلافَ ما سَمِعتَ مِنهُ .[3]

3585. Imam al-Sadiq (AS) 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.'[4]

Notes

1. الكافي : 2 / 210 / 5.
2. Ibid. p. 210, no. 5
3. الكافي : 2 / 341 / 16.
4. Ibid. p. 341, no. 16

237 - 1) الصلاة)

237. THE PRAYER (1)

1126 - فَضلُ الصَّلاةِ

1126. THE VIRTUE OF PRAYER

(حافِظُوا عَلَى الصَّلَواتِ وَالصَّلاةِ الوُسْطَى وَقُومُوا لِلّهِ قانِتِينَ).[1]

"Be mindful of your prayers, and [especially] the middle prayer, and stand in obedience to Allah."[2]

(فَإذا قَضَيْتُمُ الصَّلاةَ فَاذْكُرُوا اللّهَ قِياماً وَقُعُوداً وَعَلَى جُنُوبِكُمْ فَإذا اطْمَأنَنْتُمْ فَأقِيمُوا الصَّلاةَ إنَّ الصَّلاةَ كانَتْ عَلَى المُؤمِنِينَ كِتاباً مَوْقُوْتاً).[3]

"When you have finished the prayers, remember Allah, standing, sitting and lying down, and when you feel secure, perform the [complete] prayers, for the prayer is indeed a timed prescription for the faithful."[4]

(رَبِّ اجْعَلْنِي مُقِيمَ الصَّلاةِ وَمِنْ ذُرِّيَّتِي رَبَّنا وَتَقَبَّلْ دُعاءِ).[5]

"My Lord! Make me a maintainer of the prayer, and my descendants [too]. Our Lord, accept my supplication."[6]

3586. رسولُ اللّهِ صلى الله عليه وآله : لِكُلِّ شَيءٍ وَجهٌ، ووَجهُ دِينِكُمُ الصَّلاةُ .[7]

3586. The Prophet (SAWA) said, 'Everything has a face, and the face of your religion is the prayer.'[8]

3587. رسولُ اللّهِ صلى الله عليه وآله : 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 .[9]

3587. The Prophet (SAWA) 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.'[10]

3588. الإمامُ عليٌّ عليه السلام: الصَّلاةُ تَستَنزِلُ الرَّحمَةَ .[11]

3588. Imam Ali (AS) said, 'Prayer elicits the descent of divine mercy.'[12]

3589. الإمامُ عليٌّ عليه السلام : كانَ رسولُ اللّهِ صلى الله عليه وآله لا يُؤثِرُ على الصَّلاةِ عَشاءً ولا غَيرَهُ، وكانَ إذا دَخَلَ وَقتُها كأنَّهُ لا يَعرِفُ أهلاً ولا حَمِيماً .[13]

3589. Imam Ali (AS) narrated, 'The Prophet (SAWA) 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.'[14]

3590. الإمامُ عليٌّ عليه السلام : الصَّلاةُ قُربانُ كُلِّ تَقِيٍّ .[15]

3590. Imam Ali (AS) said, 'Prayer is the pious person's means of proximity [to his Lord].'[16]

3591. الإمامُ الباقرُ عليه السلام : الصَّلاةُ عَمودُ الدِّينِ، مَثَلُها كَمَثَلِ عَمودِ الفُسطاطِ؛ إذا ثَبَتَ العَمودُ يَثبُتُ الأوتادُ والأطنابُ، وإذا مالَ العَمودُ وانكَسَرَ لَم يَثبُتْ وَتِدٌ ولا طُنُبٌ .[17]

3591. Imam al-Baqir (AS) 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.'[18]

3592. الإمامُ الصّادقُ عليه السلام : أحَبُّ الأعمالِ إلى اللَّهِ عَزَّوجلَّ الصَّلاةُ، وهي آخِرُ وَصايا الأنبياءِ .[19]

3592. Imam al-Sadiq (AS) said, 'The most beloved of all acts to Allah, Mighty and Exalted, is the prayer, and it is the last legacy of the prophets.'[20]

3593. الإمامُ الصّادقُ عليه السلام - لَمّا سُئلَ عن أفضَلِ الأعمالِ وأحَبِّها إلى اللَّهِ - : ما أعلَمُ شَيئاً بعدَ المَعرِفَةِ أفضَلَ مِن هذِهِ الصَّلاةِ، ألا تَرى أنّ العَبدَ الصالِحَ عيسَى بنَ مريمَ قالَ : (وَأَوْصانِي بِالصَّلاةِ)[21]؟![22]

3593. Imam al-Sadiq (AS) 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…"***[23] , [24]

Notes

1. 238 : البقرة.
2. Qur'an 2238:
3. 103 : النساء.
4. Qur'an 4103:
5. 40 : إبراهيم.
6. Qur'an 1440:
7. 133 / 1 : دعائم الإسلام.
8. Daa'im al-Islam, v. 1, p. 133
9. 2661 / 366 / 2 : مكارم الأخلاق.
10. Makarim al-Akhlaq, v. 2, p. 366
11. 2214 : غرر الحكم.
12. Ghurar al-Hikam, no. 2214
13. 78 / 2 : تنبيه الخواطر.
14. Tanbih al-Khawatir, v. 2, p. 87
15. 10 / 620 : الخصال.
16. al-Khisal, p. 620, no. 10
17. 117 / 116 / 1 : المحاسن.
18. al-Mahasin, v. 1, p. 116, no. 117

19. كتاب من لا يحضره الفقيه : 1 / 210 / 638.
20. al-Faqih, v. 1, p. 210, no. 638
21. مريم : 31.
22. الكافي : 3 / 264 / 1.
23. Qur’an 19: 31
24. al-Kafi, v. 3, p. 264, no. 1

آثارُ الصَّلاةِ - 1127

1127. THE EFFECTS OF THE PRAYER

(اتْلُ ما أُوحِيَ إلَيكَ مِنَ الكِتابِ وَأقِمِ الصَّلاةَ إنَّ الصَّلاةَ تَنْهَى عَنِ الْفَحْشاءِ وَالمُنْكَرِ وَلَذِكْرُ اللَّهِ أكْبَرُ وَاللَّهُ يَعْلَمُ ما تَصْنَعُونَ).[1]

"Recite what has been revealed to you of the Book, and maintain the prayer. Indeed the prayer prevents indecencies and wrongs, and the remembrance of Allah is surely greater. And Allah knows whatever [deeds] you do."[2]

3594. رسولُ اللَّهِ صلى الله عليه وآله : مَن لم تَنهَهُ صلاتُهُ عنِ الفَحشاءِ والمنكَرِ لَم يَزدَدْ مِنَ اللَّهِ إلّا بُعداً .[3]

3594. The Prophet (SAWA) said, 'He whose prayer does not prevent him from indecencies and wrong only gets further and further away from Allah.'[4]

3595. بحار الأنوار : روي عن رسولِ اللَّهِ صلى الله عليه وآله - في رجُلٍ يُصَلّي مَعهُ ويَرتَكِبُ الفَواحِشَ - : إنّ صلاتَهُ تَنهاهُ يَوماً ما، فلَم يَلبَث أن تابَ.[5]

3595. The Prophet (SAWA) said with regards to a man who used to pray with him and yet commits sins, 'Verily his prayer will prevent him [from them] some day or other, and then he will soon repent.'[6]

3596. رسولُ اللَّهِ صلى الله عليه وآله : إنّ عَمودَ الدِّينِ الصَّلاةُ، وهِيَ أوَّلُ ما يُنظَرُ فيهِ مِن عَمَلِ ابنِ آدَمَ، فإن صَحَّت نُظِرَ في عَمَلِهِ، وإن لَم تَصِحَّ لَم يُنظَرْ في بَقِيَّةِ عَمَلِهِ .[7]

3596. The Prophet (SAWA) 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.'[8]

3597. الإمامُ عليٌّ عليه السلام: مَن أتَى الصَّلاةَ عارِفاً بِحَقِّها غُفِرَ لَهُ .[9]

3597. Imam Ali (AS) said, 'Whoever performs his prayer with full knowledge of the right due to it is forgiven.'[10]

3598. فاطمةُ الزَّهراءُ عليها السلام : فَرَضَ اللَّهُ الصَّلاةَ تَنزِيهاً مِن الكِبرِ .[11]

3598. Fatima al-Zahra' (AS) said, 'Allah made the prayer incumbent in order to eliminate one's pride.'[12]

3599. الإمامُ الباقرُ عليه السلام : إنّ أوَّلَ ما يُحاسَبُ بِهِ العَبدُ الصَّلاةُ ، فإن قُبِلَت قُبِلَ ما سِواها .[13]

3599. Imam al-Baqir (AS) said, 'The first thing that the servant will have to account for is his prayer – if accepted, all else will be accepted.'[14]

3600. الإمامُ الباقرُ عليه السلام : الصَّلاةُ تَثبيتٌ لِلإخلاصِ وتَنزِيهٌ عنِ الكِبرِ .[15]

3600. Imam al-Baqir (AS) said, 'Prayer reinforces sincerity and eliminates pride.'[16]

3601. الإمامُ الصّادقُ عليه السلام : 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 .[17]

3601. Imam al-Sadiq (AS) 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.'[18]

Notes

1. 45 : العنكبوت.
2. Qur'an 2945:
3. 20083 : كنز العمّال.
4. Kanz al-Ummal, no. 20083
5. 198 / 82 : بحار الأنوار.
6. Bihar al-Anwar, v. 82, p. 198
7. 54 / 227 / 82 : بحار الأنوار.
8. Ibid. p. 227, no. 54
9. 10 / 628 : الخصال.
10. al-Khisal, p. 628, no. 10
11. 19 / 209 / 82 : بحار الأنوار.
12. Bihar al-Anwar, v. 82, p. 209, no. 19
13. 4 / 268 / 3 : الكافي.
14. al-Kafi, v. 3, p. 268, no. 4
15. 582 / 296 : الأمالي للطوسي.
16. Amali al-Tusi, p. 296, no. 582
17. 66 / 236 / 82 : بحار الأنوار.
18. Bihar al-Anwar, v. 82, p. 236, no. 66

1128 - فَضلُ المُصَلّي

1128. THE VIRTUE OF ONE WHO PRAYS

3602. رسولُ اللَّهِ صلى الله عليه وآله : ما دُمتَ في الصَّلاةِ فإنَّكَ تَقرَعُ بابَ المَلِكِ الجَبّارِ، ومَن يُكثِرْ قَرعَ بابِ المَلِكِ يُفتَحْ لَهُ .[1]

3602. The Prophet (SAWA) 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.'[2]

3603. الإمامُ عليٌّ عليه السلام: لَو يَعلَمُ المُصَلّي ما يَغشاهُ مِن جَلالِ اللَّهِ ما سَرَّهُ أن يَرفَعَ رَأسَهُ مِن سُجودِهِ .[3]

3603. Imam Ali (AS) said, 'If the praying one knew about the Sublimity of Allah covering him, he would never wish to raise his head up from prostration.'[4]

3604. الإمامُ عليٌّ عليه السلام: إذا قامَ الرجُلُ إلى الصَّلاةِ أقبَلَ إبليسُ يَنظُرُ إلَيهِ حَسداً ، لِما يَرى مِن رَحمَةِ اللَّهِ التي تَغشاهُ .[5]

3604. Imam Ali (AS) 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.'[6]

Notes

1. 2661 / 366 / 2 : مكارم الأخلاق.
2. Makarim al-Akhlaq, v. 2, p. 366, no. 2661
3. 10 / 632 : الخصال.
4. al-Khisal, no. 632
5. 10 / 632 : الخصال.
6. Ibid. no. 10

1129 - الخُشوعُ فِي الصَّلاةِ

1129. HUMBLENESS IN PRAYER

(قَدْ أفْلَحَ المؤْمِنُونَ * الَّذِينَ هُمْ فِي صَلاتِهِمْ خاشِعُونَ).[1]

"Certainly the faithful have attained success – those who are humble in their prayers…"[2]

3605. رسولُ اللَّهِ صلى الله عليه وآله : لا صَلاةَ لِمَن لا يَتَخَشَّعُ في صلاتِهِ .[3]

3605. The Prophet (SAWA) said, 'The prayer of one who does not humble himself in his prayer does not count.'[4]

3606. رسولُ اللَّهِ صلى الله عليه وآله - لَمّا سُئلَ عنِ الخُشوعِ - : التَّواضُعُ في الصَّلاةِ، وأنْيُقبِلَ العَبدُ بقَلبِهِ كُلِّهِ علىرَبِّهِ.[5]

3606. The Prophet (SAWA), 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.'[6]

3607. فلاح السائل عن أبي محمّد جعفر بن علي القمّي في كتاب زهد النبي صلى الله عليه وآله : كانَ النبيُّ صلى الله عليه وآله إذا قامَ إلى الصَّلاةِ تَرَبَّدَ وَجهُهُ خَوفاً مِنَ اللَّهِ تعالى .[7]

3607. Jafar b. Ali al-Qummi narrated, 'When the Prophet (SAWA) used to stand for prayer, his face would become pale from fear of Allah, the most High.'[8]

3608. الإمامُ عليٌّ عليه السلام: لِيَخشَعِ الرَّجُلُ في صلاتِهِ؛ فإنّه مَن خَشَعَ قَلبُهُ للَّهِ عَزَّوجلَّ خَشَعَت جَوارِحُهُ فلا يَعبَثُ بِشَيءٍ .[9]

3608. Imam Ali (AS) 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.'[10]

3609. دعائم الإسلام عن عليٍّ صلواتُ اللَّهِ علَيهِ : أنّهُ كانَ إذا دَخَلَ الصَّلاةَ كانَ كَأنَّهُ بِناءٌ ثابِتٌ أو عَمودٌ قائمٌ لا يَتَحَرَّكُ ، وكانَ ربّما رَكَعَ أو سَجَدَ فَيَقَعُ الطَّيرُ علَيهِ، ولَم يُطِقْ أحَدٌ أن يَحكِيَ صلاةَ رسولِاللَّهِ صلى الله عليه وآله إلّا عليُّ بنُ أبي طالبٍ وعليُّ بنُ الحسينِ عليهما السلام .[11]

3609. It is narrated in Daa'im al-Islam that any time Imam Ali (AS) would 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 (SAWA) apart from Ali b. Abu Talib and Ali b. al-Husayn [i.e. Imam Zayn al-Abidin] (AS).'[12]

3610. أعلام الدين : كانَ أميرُ المؤمنينَ عليه السلام إذا أخَذَ في الوُضُوءِ يَتَغَيَّرُ وَجهُهُ مِن خِيفَةِ اللَّهِ تعالى .[13]

3610. .Alamal-Din: When the Commander of the Faithful, Ali (AS) started performing his ablution, the colour of his face would change due to the fear of Allah, most High.'[14]

3611. عدّة الداعي : كانَت فاطِمةُ عليها السلام تَنهَجُ في الصَّلاةِ مِن خِيفَةِ اللَّهِ تعالى [15].

3611. It is narrated in Bihar al-Anwar that Fatima al-Zahra' (AS) used to pant in her prayer due to fear of Allah, most High.'[16]

3612. بحار الأنوار من كتاب اللؤلؤيات : كانَ الحَسنُ عليه السلام إذا تَوَضَّأ تَغَيَّرَ لَونُهُ، وارتَعَدَت مَفاصِلُهُ، فقيلَ لَهُ في ذلكَ، فقالَ : حَقٌّ لِمَن وَقَفَ بينَ يَدَي ذِيالعَرشِ أنيَصفَرَّ لَونُهُ وتَرتَعِدَ مَفاصِلُهُ .[17]

3612. It is narrated in Bihar al-Anwar that when Imam al-Hasan (AS) 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.'[18]

3613. دعائم الإسلام : كانَ عليّ بن الحسين عليهما السلام إذا تَوَضَّأ للصَّلاةِ وأخَذَ في الدُّخولِ فيها اصفَرَّ وَجهُهُ وتَغَيَّرَ لَونُهُ، فقيلَ لَهُ مرّةً في ذلكَ ، فقالَ : إنّي أُرِيدُ الوُقُوفَ بينَ يَدَي مَلِكٍ عَظِيمٍ .[19]

3613. It is narrated in Daa'im al-Islam that when Imam Zayn al-Abidin (AS) 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.'[20]

3614. الإمامُ الباقرُ عليه السلام : كانَ عليُّ بنُ الحسينِ صلواتُ اللَّهِ عليهِما إذا قامَ في الصَّلاةِ كأنّهُ ساقُ شَجرَةٍ لايَتَحَرَّكُ مِنهُ شَيءٌ إلّا ماحَرَّكَهُ الرّيحُ مِنهُ .[21]

3614. Imam al-Baqir (AS) said: 'When Ali b. al-Husayn (AS) 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.'[22]

3615. فلاح السائل عن أبي أيوب : كانَ أبو جعفرٍ وأبوعبدِاللَّهِ عليهما السلام إذا قاما إلى الصَّلاةِ تَغَيَّرَت ألوانُهُما حُمرَةً ومَرَّةً صُفرَةً ، وكأنّما يُناجِيانِ شَيئاً يَرَيانِهِ .[23]

3615. Abu Ayyub narrated, 'When Abu Jafar and Abu Abdillah [i.e. Imam al-Baqir and Imam al-Sadiq (AS)] 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.'[24]

Notes

1. المؤمنون : 1، 2.
2. Qur'an 232-1:
3. الفردوس : 5 / 195 / 7935.

4. al-Firdaws, v. 5, p. 195, no. 7935
5. دعائم الإسلام : 1 / 158.
6. Daa'im al-Islam, v. 1, p. 158
7. فلاح السائل : 289 / 182.
8. Falah al-Sa'il, no. 161
9. الخصال : 628 / 10.
10. al-Khisal, no. 628
11. دعائم الإسلام : 1 / 159.
12. Daa'im al-Islam, v. 1, p. 159
13. أعلام الدين : 247.
14. Alamal-Din 247
15. عدّة الداعي : 139.
16. Uddat al-Dai, p 139
17. بحار الأنوار : 80 / 346 / 30.
18. Bihar al-Anwar, v. 80, p. 346, no. 30
19. دعائم الإسلام : 1 / 158.
20. Daa'im al-Islam, v. 1, p. 158
21. الكافي : 3 / 300 / 4.
22. al-Kafi, v. 3, p. 300, no. 4
23. فلاح السائل : 290 / 186.
24. Falah al-Sa'il, p. 161

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1130. CONDITIONS AND IMPEDIMENTS TO THE ACCEPTANCE OF THE PRAYER

3616. رسولُ اللَّهِ صلى الله عليه وآله : لَو صَلَّيتُم حتّى تَكونُوا كالأوتارِ، وصُمتُم حتّى تَكُونُوا كالحَنايا، لَم يَقبَلِ اللَّهُ مِنكُم إلّا بِوَرَعٍ .[1]

3616. The Prophet (SAWA) 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.'[2]

3617. رسولُ اللَّهِ صلى الله عليه وآله : أوحَى اللَّهُ إلَيَّ أن يا أخا المرسَلِينَ، يا أخا المنذِرِينَ ، أنذِرْ قَومَكَ لا يَدخُلوا بَيتاً مِن بُيُوتِي ولأحَدٍ مِن عِبادِي عندَ أحَدِهِم مَظلِمَةٌ؛ فإنّي ألعَنُهُ ما دامَ قائماً يُصَلّي بينَ يَدَيَّ حتّى يَرُدَّ تلكَ المَظلِمَةَ .[3]

3617. The Prophet (SAWA) 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 [returns his rights].'[4]

3618. رسولُ اللَّهِ صلى الله عليه وآله : مَنِ اغتابَ مُسلماً أو مُسلِمَةً لَم يَقبَلِ اللَّهُ تعالى صلاتَهُ ولا صِيامَهُ أربَعينَ يَوماً ولَيلَةً، إلّا أن يَغفِرَ لَهُ صاحِبُهُ .[5]

3618. The Prophet (SAWA) 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.'[6]

3619. رسولُ اللَّهِ صلى الله عليه وآله : إنّ مَن شَرِبَ الخَمرَ لَم تُحسَبْ صلاتُهُ أربَعينَ صَباحاً .[7]

3619. The Prophet (SAWA) said, 'Verily the prayer of one who drinks alcohol is not counted for forty days.'[8]

3620. الإمامُ عليٌّ عليه السلام : أُنظُرْ فِيمَ تُصَلّي، إن لَم يَكُن مِن وَجهِهِ وحِلِّهِ فلا قَبولَ .[9]

3620. Imam Ali (AS) 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.'[10]

3621. الإمامُ زينُ العابدينَ عليه السلام - وقد سُئلَ عن سَبَبِ قَبولِ الصَّلاةِ - : وَلايَتُنا والبَراءةُ مِن أعدائنا .[11]

3621. Imam Zayn al-Abidin (AS), when he was asked about the condition for the acceptance of the prayer, replied, 'Our guardianship and disassociation from our enemies.'[12]

3622. الإمامُ الصّادقُ عليه السلام : مَن قَبِلَ اللّهُ مِنهُ صلاةً واحِدَةً لم يُعَذِّبْهُ، ومَن قَبِلَ مِنهُ حَسَنةً لَم يُعَذِّبْهُ .[13]

3622. Imam al-Sadiq (AS) 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.’[14]

3623. الإمامُ الصّادقُ عليه السلام : مَن نَظَرَ إلى أبَوَيهِ نَظَرَ ماقِتٍ وهُما ظالِمانِ لَهُ، لم يَقبَلِ اللّهُ لَهُ صلاةً .[15]

3623. Imam al-Sadiq (AS) said, ‘Allah does not accept a single prayer from one who looks at his parents loathingly, even if they oppress him.’[16]

Notes

1. 56 / 258 / 84 : بحار الأنوار.
2. Bihar al-Anwar, v. 84, p. 258, no. 56
3. 55 / 257 / 84 : بحار الأنوار.
4. Ibid. p. 257, no. 55
5. 1141 / 412 : جامع الأخبار.
6. Jami al-Akhbar, p. 412, no. 1141
7. 1 / 345 : علل الشرائع.
8. Ilal al-Shara’i , p. 345, no. 1
9. 28 : بشارة المصطفى.
10. Basharat al-Mustafa, p. 28
11. 131 / 4 : المناقب لابن شهر آشوب.
12. al-Manaqib li Ibn Shahr Ashub, v. 4, p. 131
13. 11 / 266 / 3 : الكافي.
14. al-Kafi, v. 3, p. 266, no. 11
15. 5 / 349 / 2 : الكافي.
16. Ibid. v. 2, p. 349, no. 5

مَن تُقبَلُ صَلاتُهُ - 1131

1131. HE WHOSE PRAYER IS ACCEPTED

3624. الإمام الصادق عليه السلام : قالَ اللّهُ تَبارَكَ وتَعالى : إنَّما أقبَلُ الصَّلاةَ مِمَّن تَواضَعَ لِعَظَمَتي ، ويَكُفُّ نَفسَهُ عَنِ الشَّهَواتِ مِن أجلي ، ويَقطَعُ نَهارَهُ بِذِكري ، ولا يَتَعاظَمُ عَلى خَلقي ، ويُطعِمُ الجائِعَ ، ويَكسُو العاريَ ، ويَرحَمُ المصابَ ، ويُؤوِي الغَريبَ ، فَذلِكَ يُشرِقُ نورُهُ مِثلَ الشَّمسِ ، وأجعَلُ لَهُ فِي الظُّلُماتِ نورًا وفِي الجَهالَةِ عِلمًا ، وأكلأُهُ بِعِزَّتي ، وأستَحفِظُهُ بِمَلائِكَتي ، يَدعوني فَأُلَبّيهِ ، ويَسأَلُني فَأُعطيهِ ، فَمَثَلُ ذلِكَ عِندي كَمَثَلِ جَنّاتِ الفِردَوسِ ، لا تَيبَسُ ثِمارُها ، ولا تَتَغَيَّرُ عَن حالِها[1].

3624. Imam al-Sadiq (AS) said, 'Allah Almighty said: 'I only accept the prayer of he who has humiliated himself to My Majesty, has refrained himself from carnal desires for My sake, he passes his day with My remembrance, does not act haughty over My creation, feeds the hungry, cloths the undressed, shows compassion to the afflicted and shelters the stranger. The light of such a person will shine like the sun and I shall grant him light in darkness and knowledge in ignorance.

Notes

1. المحاسن : 1 / 79 / 44 عن ابن القدّاح وص 458 / 1059 عن عبدالله بن ميمون القدّاح عن الإمام الصادق عن أبيه عليهما السلام ، تحف العقول : 306.

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1132. THE ROLE OF PRESENCE OF THE HEART IN THE ACCEPTANCE OF THE PRAYER

3625. رسولُ اللَّهِ صلى الله عليه وآله : لا يَقبَلُ اللَّهُ صلاةَ عَبدٍ لا يَحضُرُ قَلبُهُ مَع بَدَنِهِ [1].

3625. The Prophet (SAWA) said, 'Allah does not accept the prayer of the servant whose heart is not present alongside his body.'[2]

3626. رسولُ اللَّهِ صلى الله عليه وآله : إنّ العَبدَ لَيُصَلّي الصَّلاةَ لا يُكتَبُ لَهُ سُدسُها ولاعُشرُها، وإنّما يُكتَبُ لِلعَبدِ مِن صَلاتِهِ ما عَقَلَ مِنها .[3]

3626. The Prophet (SAWA) 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.'[4]

3627. رسولُ اللَّهِ صلى الله عليه وآله : رَكعَتانِ خَفيفَتانِ في (ال)-تَفَكُّرٍ خَيرٌ مِن قِيامِ لَيلةٍ .[5]

3627. The Prophet (SAWA) said, 'Two simple units of prayer performed with contemplation are better than standing the whole night in prayer.'[6]

3628. الإمامُ الباقرُ والإمامُ الصّادقُ عليهما السلام : ما لَكَ مِن صلاتِكَ الّا ما أقبَلتَ علَيهِ فيها، فإن أوهَمَها كُلَّها أو غَفَلَ عن أدائها لُفَّت فَضُرِبَ بها وَجهُ صاحِبِها .[7]

3628. Imam al-Baqir and Imam al-Sadiq (AS) 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.'[8]

3629. الإمامُ الصّادقُ عليه السلام : مَن صَلّى رَكعَتَينِ يَعلَمُ ما يقولُ فيهِما، انصَرَفَ ولَيسَ بينَهُ وبينَ اللَّهِ ذَنبٌ .[9]

3629. Imam al-Sadiq (AS) 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.'[10]

Notes

1. المحاسن : 1 / 406 / 921.
2. Ibid. v. 1, p. 406, no. 921
3. بحار الأنوار : 84 / 249 / 41.
4. Bihar al-Anwar, v. 84, p. 249, no. 41
5. ثواب الأعمال : 68 / 1.
6. Thawab al-Amal, p. 68, no. 1
7. بحار الأنوار : 84 / 260 / 59.
8. Bihar al-Anwar, v. 84, p. 260, no. 59

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9. 12 / 266 / 3 : الكافي.
10. al-Kafi, v. 3, p. 266, no. 12

1133 - مَن لَيسَ لَهُ صَلاةٌ

1133. HE WHOSE PRAYER IS NOT COUNTED

3630. رسولُ اللَّهِ صلى الله عليه وآله : لا صلاةَ لِمَن لا يُتِمُّ رُكوعَها وسُجودَها .[1]

3630. The Prophet (SAWA) said, 'The prayer of one who does not complete the bowing and prostration is not counted.'[2]

3631. رسولُ اللَّهِ صلى الله عليه وآله : مَن عَرَفَ مَن على يَمينِهِ وشِمالِهِ مُتَعمِّداً في الصَّلاةِ فلا صلاةَ لَهُ .[3]

3631. The Prophet (SAWA) 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.'[4]

3632. الإمامُ الصّادقُ عليه السلام : لا صلاةَ لِمَن لا زَكاةَ لَهُ .[5]

3632. Imam al-Sadiq (AS) said, 'The one who does not pay the alms-tax is not considered as having prayed.'[6]

3633. الإمامُ الصّادقُ عليه السلام : لا صلاةَ لِحاقِنٍ ولا لِحاقِبٍ ولا لحازِقٍ، فالحاقِنُ الذي بِهِ البَولُ، والحاقِبُ الذي بِهِ الغائطُ، والحازقُ الذي قَد ضَغَطَهُ الخُفُّ .[7]

3633. Imam al-Sadiq (AS) 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.'[8]

Notes

1. بحار الأنوار : 72 / 198 / 26.
2. Bihar al-Anwar, v. 72, p. 198, no. 26
3. بحار الأنوار : 84 / 249 / 41.
4. Ibid. v. 84, p. 249, no. 41
5. مشكاة الأنوار: 96 / 212.
6. Mishkat al-Anwar, p. 46
7. الأمالي للصدوق : 498 / 683.
8. Amali al-Saduq, p. 337, no. 12

1134 - النَّهيُ عَنِ التَّكاسُلِ فِي الصَّلاةِ

1134. PROHIBITION OF LAZINESS IN PRAYER

(إِنَّ المنافِقِينَ يُخادِعُونَ اللَّهَ وَهُوَ خادِعُهُمْ وَإِذا قامُوا إِلَى الصَّلاةِ قامُوا كُسالى يُرَاؤُونَ النَّاسَ وَلا يَذكُرُونَ اللَّهَ إِلَّا قَلِيلاً).[1]

"The hypocrites indeed seek to deceive Allah, but it is he who outwits them. When they stand up for prayer, they stand up lazily, showing off to the people and not remembering Allah except a little."[2]

3634. بحار الأنوار : في حديثِ المِعراجِ: يا أحمدُ، عَجِبتُ من ثَلاثَةِ عَبيدٍ : عَبدٍ دَخَلَ في الصَّلاةِ وهُو يَعلَمُ إلى مَن يَرفَعُ يَدَيهِ وقُدَّامَ مَن هُو، وهُو يَنعَسُ ...[3]

3634. It is narrated within the tradition about the Prophet's ascension that [Allah addressed the Prophet (SAWA) 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 ...'[4]

3635. الإمامُ عليٌّ عليه السلام : إذا غَلَبَتكَ عَينُكَ وأنتَ في الصَّلاةِ فاقطَعِ الصَّلاةَ ونَم؛ فإنَّكَ لا تَدرِي تَدعُو لك أو على نفسِكَ![5]

3635. Imam Ali (AS) 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!'[6]

3636. الإمامُ الباقرُ عليه السلام : لا تَقُمْ إلى الصَّلاةِ مُتَكاسِلاً ولا مُتَناعِساً ولا مُتَثاقِلاً ؛ فإنّها مِن خَلَلِ النِّفاقِ، وإنَّ اللَّهَ نَهَى المؤمنينَ أن يَقُومُوا إلى الصَّلاةِ وهُم سُكارى يَعنِي مِنَ النَّومِ .[7]

3636. Imam al-Baqir (AS) 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.'[8]

(أُنظر) عنوان 354 «الكسل» .

(See also: LAZINESS 344)

Notes

1. 142 : النساء.
2. Qur'an 4142:
3. بحار الأنوار : 77 / 22 / 6 ، أُنظر تمام الحديث.
4. Bihar al-Anwar, v. 77, p. 22, no. 6
5. بحار الأنوار : 84 / 283 / 5.

6. Ibid. v. 84, p. 283, no. 5
7. تفسير العيّاشي : 1 / 242 / 134.
8. Tafsir al-Ayyashi, v. 1, p. 242, no. 134

1135 - المُحافَظَةُ عَلى أوقاتِ الصَّلاةِ

1135. Observance of the Prescribed Timings of the Prayer

(فَوَيْلٌ لِلْمُصَلِّينَ * الَّذِينَ هُمْ عَنْ صَلاتِهِمْ ساهُونَ).[1]

"Woe to them who pray – those who are heedless of their prayers."[2]

(وَالَّذِينَ هُمْ عَلَى صَلَواتِهِمْ يُحافِظُونَ * أُولئِكَ هُمُ الوارِثُونَ * الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَلِدُونَ).[3]

"…and who are mindful of their prayers. It is they who will be the inheritors, who will inherit Paradise: they will dwell therein forever."[4]

3637. رسولُ اللهِ صلى الله عليه وآله : حَسبُ الرَّجُلِ مِن دِينِهِ، كَثرَةُ مُحافَظَتِهِ على إقامَةِ الصَّلَواتِ .[5]

3637. The Prophet (SAWA) 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].'[6]

3638. الإمامُ عليٌّ عليه السلام - مِن كتابِهِ لمحمّدِ بنِ أبي بكرٍ - : اِرتَقِبْ وَقتَ الصَّلاةِ فَصَلِّها لِوَقتِها، ولا تَعَجَّلْ بها قَبلَهُ لِفَرَاغٍ، ولا تُؤَخِّرْها عَنهُ لِشُغلٍ .[7]

3638. Imam Ali (AS) 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.'[8]

Notes

1. الماعون: 4، 5.
2. Qur'an 1074,5:
3. المؤمنون: 9 - 11.
4. Qur'an 239,10,11:
5. تنبيه الخواطر: 2 / 122.
6. Tanbih al-Khawatir, v. 2, p. 122
7. بحار الأنوار: 83 / 14 / 25.
8. Bihar al-Anwar, v. 83, p. 14, no. 25

الحَثُّ عَلَى الصَّلاةِ في أوَّلِ وَقتِها - 1136

1136. ENJOINMENT OF PERFORMING THE Prayer at the Earliest Moment of THE TIME PRESCRIBED FOR IT

3639. الإمامُ الباقرُ عليه السلام : اِعلَمْ أنَّ أوَّلَ الوَقتِ أبَداً أفضَلُ، فَعَجِّلْ بِالخَيرِ ما استَطَعتَ، وأحَبُّ الأعمالِ إلى اللّهِ عَزَّوجلَّ ما داوَمَ العَبدُ علَيهِ وإن قَلَّ .[1]

3639. Imam al-Baqir (AS) 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.'[2]

3640. الإمامُ الصّادقُ عليه السلام : فَضلُ الوَقتِ الأوَّلِ على الآخِرِ كَفَضلِ الآخِرَةِ على الدُّنيا .[3]

3640. Imam al-Sadiq (AS) said, 'The virtue of the earliest opportunity over the latest is as the virtue of the Hereafter over this world's life.'[4]

3641. بحار الأنوار عن القزّازِ : خَرَجَ الرِّضا عليه السلام 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 .[5]

3641. al-Qazzaz narrated, 'al-Rida (AS) 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.'[6]

Notes

1. الكافي : 3 / 274 / 8.
2. al-Kafi, v. 3, p. 274, no. 8
3. ثواب الأعمال : 58 / 2.
4. Thawab al-Amal, p. 58, no. 2
5. بحار الأنوار : 83 / 21 / 38.
6. Bihar al-Anwar, v. 83, p. 21, no. 38

1137 - تارِكُ الصَّلاةِ وَالكُفرُ

1137. ABANDONMENT OF THE PRAYER AND DISBELIEF

(فِي جَنَّاتٍ يَتَساءَلُونَ * عَنِ الْمُجْرِمِينَ * ما سَلَكَكُمْ فِي سَقَرَ * قالُوا لَمْ نَكُ مِنَ المصَلِّينَ).[1]

"[They will be] in gardens, questioning concerning the guilty: 'What drew you into Hell?' They will answer, 'We were not among those who prayed."[2]

3642. رسولُ اللهِ صلى الله عليه وآله: مابينَ المسلمِ وبينَ الكافِرِ إلّا أن يَترُكَ الصَّلاةَ الفَريضَةَ مُتَعَمِّداً، أو يَتهاوَنَ بها فلا يُصَلِّيَها.[3]

3642. The Prophet (SAWA) 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).'[4]

3643. الإمامُ الصّادقُ عليه السلام - لَمّا سُئِلَ عن عِلَّةِ تَسمِيَةِ تارِكِ الصَّلاةِ كافِراً دونَ الزّاني - : لِأنَّ الزانيَ وما أشبَهَهُ إنَّما يَعمَلُ ذلكَ لِمَكانِ الشَّهوَةِ لأ نّها تَغلِبُهُ، وتارِكُ الصَّلاةِ لا يَترُكُها إلّا استِخفافاً بها .[5]

3643. Imam al-Sadiq (AS) 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.'[6]

Notes

1. المدّثّر : 43 - 40.
2. Qur'an 7443-40:
3. ثواب الأعمال : 1 / 275.
4. Thawab al-Amal, p. 275, no. 1
5. علل الشرائع : 1 / 339.
6. Ilal al-Shara'i , p. 339, no. 1

1138 - التَّحذيرُ مِنَ الاستِخفافِ بِالصَّلاةِ

1138. Caution Against Taking THE PRAYER LIGHTLY

3644. الإمامُ الباقرُ عليه السلام : لا تَتَهاوَنْ بصلاتِكَ؛ فإنّ النبيَّ صلى الله عليه وآله قالَ عندَ مَوتِهِ : لَيسَ مِنّي مَنِ استَخَفَّ بِصلاتِهِ .[1]

3644. Imam al-Baqir (AS) said, 'Do not neglect your prayer, for verily the Prophet (SAWA) said while he was on his death bed, 'The one who takes his prayer lightly is not of me.'[2]

3645. مستدرك الوسائل عن أبي بصيرٍ : دَخَلتُ على حُمَيدَةَ أُعَزّيها بأبي عبدِ اللهِ عليه السلام فَبَكَت ثمّ قالَت : يا أبا محمّدٍ ، لو شَهِدتَهُ حينَ حَضَرَهُ الموتُ وقد قَبَضَ إحدى عَينَيهِ ثُمّ قالَ : أُدعُوا لي قَرابَتي ومَن يَطُفَ[3] بي، فلمّا اجتَمَعُوا حَولَهُ قالَ : إنَّ شَفاعَتَنا لَن تَنالَ مُستَخِفّاً بِالصَّلاةِ .[4]

3645. Abu Basir narrated, 'I went to Humayda, to condole her for the death of Abu Abdillah (AS) [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.'[5]

Notes

1. الكافي : 3 / 269 / 7.
2. al-Kafi, v. 3, p. 269, no. 7
3. كذا في المصدر، والظاهر أنّ الصحيح «يطوف».
4. مستدرك الوسائل : 3 / 25 / 2923.
5. Mustadrak al-Wasa'il, v. 3, p. 25, no. 2923

1139 - صَلاةُ الجَماعَةِ

1139. THE CONGREGATIONAL PRAYER

3646. لقمانُ عليه السلام - لابنِهِ وهُو يَعِظُهُ - : صَلِّ في جَماعَةٍ ولو عَلَى رَأسِ زُجٍّ ![1]

3646. Luqman (AS) said to his son, exhorting him, 'Pray in congregation, even if you have to stand on an arrowhead [to do so].'[2]

3647. رسولُ اللَّهِ صلى الله عليه وآله - في أُناسٍ أبطَؤوا عن الصَّلاةِ في المسجِدِ - : لَيُوشِكُ قَومٌ يَدَعُونَ الصَّلاةَ في المسجِدِ أن نَأمُرَ بحَطَبٍ فَيُوضَعَ على أبوابِهِم ، فَتُوقَدَ علَيهِم نارٌ فَتُحرَقَ علَيهِم بُيوتُهُم .[3]

3647. The Prophet (SAWA) 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.'[4]

3648. رسولُ اللَّهِ صلى الله عليه وآله : مَن صَلَّى الخَمسَ في جَماعَةٍ فَظُنُّوا بهِ خَيراً .[5]

3648. The Prophet (SAWA) said, 'He who prays all five prayers in congregation, you must only believe to be good [keep good opinion about him].'[6]

Notes

1. المحاسن : 2 / 126 / 1348.
2. al-Mahasin, v. 2, p. 126, no. 1348
3. وسائل الشيعة : 3 / 478 / 2.
4. Wasa'il al-Shia, v. 3, p. 478, no. 2
5. الكافي : 3 / 371 / 3.
6. al-Kafi, v. 3, p. 371, no. 3

1140 - ما يَلزَمُ مُراعاتُهُ لِلإمامِ

1140. DUTIES THAT THE LEADER OF THE CONGREGATION MUST OBSERVE

3649. الإمامُ عليٌّ عليه السلام - في وصيّتِهِ لِمحمّدِ بنِ أبي‌بكرٍ حينَ وَلّاهُ مِصرَ - : وَانظُرْ إلى صلاتِكَ كيفَ هِي فإنّكَ إمامٌ لِقَومِكَ (يَنبَغِي لكَ) أن تُتِمَّها ولا تُخَفِّفَها ، فَلَيسَ مِن إمامٍ يُصَلّي 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 .[1]

3649. Imam Ali (AS) 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.’[2]

3650. الإمامُ عليٌّ عليه السلام - مِن كتابِهِ إلى أُمَراءِ البِلادِ - : صَلُّوا بِهِم صلاةَ أضعَفِهِم، ولا تَكُونُوا فَتّانِينَ .[3]

3650. Imam Ali (AS) 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].’[4]

3651. الإمامُ الصّادقُ عليه السلام - لَمّا سُئِلَ عَمَّن أحَقُّ أن يَؤُمَّ - : إنَّ رسولَ اللَّهِ صلى الله عليه وآله قالَ : يَتَقَدَّمُ القَومَ أقرَؤُهُم لِلقرآنِ، فإن كانُوا في القِراءَةِ سَواءً فَأقدَمُهُم هِجرَةً ، فإن كانُوا في الهِجرَةِ سَواءً فَأكبَرُهُم سِنّاً، فإن كانوا فِي السِّنِّ سَواءً فَلْيَؤُمَّهُم أعلَمُهُم بِالسُّنَّةِ وأفقَهُهُم فِي الدِّينِ، ولا يَتَقَدَّمَنَّ أحَدُكُمُ الرَّجُلَ في مَنزِلِهِ، ولا صاحِبَ (ال) سُلطانِ في سُلطانِهِ .[5]

3651. Imam al-Sadiq (AS) was asked how to determine the most rightful person to lead the congregation, to which he replied, ‘Verily the Prophet (SAWA) 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.’[6]

Notes

1. الأمالي للطوسي : 29 / 31.

2. Amali al-Tusi, p. 29, no. 31
3. نهج البلاغة : الكتاب 52.
4. Nahj al-Balagha, Letter 52
5. الكافي : 3 / 376 / 5.
6. al-Kafi, v. 3, p. 376, no. 5

238 - صَلاةُ اللَّيل (2) «الصّلاة»

238. THE PRAYER (2)

The Night Prayer

1141 - فَضلُ صَلاةِ اللَّيلِ

1141. The Virtue of the Night Prayer

(ومِنَ اللَيْلِ فَتَهَجَّدْ بِهِ نافِلَةً لَكَ عَسى أَنْ يَبْعَثَكَ رَبُّكَ مَقاماً مَحْمُوداً).[1]

"And keep vigil for a part of the night, as a superogatory [devotion] for you. It may be that your Lord will raise you to a praiseworthy station."[2]

(إنَّ ناشِئَةَ الليلِ هِيَ أشَدُّ وَطْأً وَأقوَمُ قِيْلاً).[3]

"Indeed rising in the night is firmer in tread and more upright in respect to speech."[4]

3652. رسولُ اللهِ صلى الله عليه وآله : ما زالَ جَبرَئيلُ يُوصِيني بقيامِ اللَّيلِ حَتّى ظَنَنتُ أنَّ خِيارَ أُمَّتي لَن يَنامُوا مِن اللَّيلِ إلّا قليلاً .[5]

3652. The Prophet (SAWA) 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.'[6]

3653. رسولُ اللهِ صلى الله عليه وآله : رَحِمَ اللهُ رَجلاً قامَ مِنَ الليلِ فَصلّى وأيقَظَ امرَأتَهُ فَصَلَّت، فإن أبَت نَضَحَ في وَجهِها الماءَ . رَحِمَ اللهُ امرأةً قامَت مِنَ اللَّيلِ فَصَلَّت وأيقَظَت زَوجَها، فإن أبى نَضَحَت في وَجهِهِ الماءَ .[7]

3653. The Prophet (SAWA) said, 'May Allah have 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.'[8]

3654. رسولُ اللهِ صلى الله عليه وآله : إنَّ العَبدَ إذا تَخَلّى بِسَيِّدِهِ في جَوفِ اللَّيلِ المظلِمِ وناجاهُ، أثبَتَ اللهُ النورَ في قَلبِهِ ... ثُمّ يقولُ جَلَّ جلالُهُ لِملائكَتِهِ : يا ملائكَتي ، أُنظُرُوا إلى عَبدِي ، فقد تَخَلّى بي في جَوفِ اللَّيلِ المظلِمِ والبطّالونَ لاهُونَ، والغافِلونَ نِيامٌ ، اشهَدُوا أنّي قد غَفَرتُ لَهُ .[9]

3654. The Prophet (SAWA) 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.'[10]

3655. رسولُ اللهِ صلى الله عليه وآله : عليكُم بقيامِ اللَّيلِ ؛ فإنّهُ دَأْبُ الصالِحِينَ قَبلَكُم، وإنَّ قيامَ اللَّيلِ قُربَةٌ إلى اللهِ، ومَنهاةٌ عنِ الإثمِ .[11]

3655. The Prophet (SAWA) said, 'Be mindful for the performing of 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.'[12]

3656. الإمامُ عليٌّ عليه السلام: قيامُ اللَّيلِ مَصَحَّةٌ لِلبَدَنِ، ومَرضاةٌ لِلرَّبِّ عَزَّ وجلَّ ، وتَعَرُّضٌ للرَّحمَةِ ، وتَمَسُّكٌ بأخلاقِ النَّبِيّينَ .[13]

3656. Imam Ali (AS) 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.'[14]

3657. بحار الأنوار عن الإمام عليّ عليه السلام : ما تَرَكتُ صلاةَ اللَّيلِ منذُ سَمِعتُ قولَ النبيِّ صلى الله عليه وآله : صلاةُ اللَّيلِ نُورٌ . فقالَ ابنُ الكَوّاءِ : ولا ليلةَ الهَرِيرِ ؟ قالَ : ولا ليلةَ الهَرِيرِ .[15]

3657. Imam Ali (AS) said, 'I have never left the night prayer since I heard the Prophet (SAWA) say that the night prayer is a light.' Ibn al-Kawwa' asked, 'Not even on the night of al-Harir[16] ?' to which he replied, 'Not even on the night of al-Harir.'[17]

3658. الإمامُ الصّادقُ عليه السلام : شَرَفُ المؤمِنِ صلاتُهُ بالليلِ، وعِزُّ المؤمِنِ كَفُّهُ عن أعراضِ الناسِ .[18]

3658. Imam al-Sadiq (AS) 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.'[19]

3659. الإمامُ الصّادقُ عليه السلام : لا تَدَعْ قِيامَ اللَّيلِ، فإنَّ المغبونَ مَن غُبِنَ قِيامَ اللَّيلِ .[20]

3659. Imam al-Sadiq (AS) said, 'Do not leave the night prayer, for verily the one who is truly in loss is the one who has lost out on the night prayer.'[21]

3660. الإمامُ الصّادقُ عليه السلام : ما مِن عَمَلٍ حَسَنٍ يَعمَلُهُ العَبدُ إلّا ولَهُ ثَوابٌ في القرآنِ إلّا صلاةَ اللَّيلِ ؛ فإنَّ اللهَ لَم يُبَيِّنْ ثَوابَها لِعَظيمِ خَطَرِها عندَهُ، فقالَ : (تَتَجافى جُنُوبُهُم عَنِ المضاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَ طَمَعًا وَ مِمَّا رَزَقْنَاهُمْ يُنفِقُونَ * فلا تَعْلَمُ نَفسٌ ما أُخْفِيَ لَهُم مِن قُرَّةِ أعْيُنٍ جَزاءً بِما كانوا يَعمَلونَ)[22] .[23]

3660. Imam al-Sadiq (AS) 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.”2425

3661. الإمامُ الصّادقُ عليه السلام : صلاةُ اللَّيلِ تُبَيِّضُ الوَجهَ، وصلاةُ اللَّيلِ تُطَيِّبُ الرِّيحَ، وصلاةُ اللَّيلِ تَجلِبُ الرِّزقَ .[26]

3661. Imam al-Sadiq (AS) said, ‘The night prayer brightens one’s face, the night prayer fragrances one’s breath, and the night prayer attracts sustenance.’[27]

Notes

1. 79 : الإسراء.
2. Qur’an 17:79
3. 6 : المزمّل.
4. Qur’an 73:6
5. 21425 : كنز العمّال.
6. Kanz al-Ummal, no. 3652
7. 1450 / 70 / 2 : سنن أبي داوود.
8. Sunan Abi Dawud, p. 145
9. 432 / 354 : الأمالي للصدوق.
10. Amali al-Saduq, p. 230, no. 9
11. 21428 : كنز العمّال.
12. Kanz al-Ummal, no. 21428
13. 17 / 143 / 87 : بحار الأنوار.
14. Bihar al-Anwar, v. 87, p. 143, no. 17
15. 10 / 17 / 41: بحار الأنوار.
16. al-Harir: a celebrated battle between two tribes (ed.)
17. Ibid. v. 41, p. 17, no. 10
18. 9 / 488 / 3 : الكافي.
19. al-Kafi, v. 3, p. 488, no. 9
20. 1 / 342 : معاني الأخبار.
21. Maani al-Akhbar, p. 342, no. 1
22. 16 و 17 : السجدة.
23. 27 / 126 / 8 : بحار الأنوار.
24. Qur’an 32:16
25. Bihar al-Anwar, v. 8, p. 126, no. 27
26. 1 / 363 : علل الشرائع.
27. Ilal al-Shara’i , p. 363, no. 1

1142 - ما يُوجِبُ الحِرمانَ من صلاةِ الليلِ

1142. THAT WHICH CAUSES ONE TO BE Deprived of the Opportunity to Perform the Night Prayer

3662. الإمامُ عليٌّ عليه السلام - لِرَجُلٍ قالَ لَهُ : إنّي حُرِمتُ الصَّلاةَ بالليلِ - : أنتَ رَجُلٌ قد قَيَّدَتكَ ذُنوبُكَ .[1]

3662. Imam Ali (AS) was asked by a man, ‘I have been deprived of [the opportunity to] pray in the night’, to which Imam replied, ‘You are one whose sins have imprisoned you.’[2]

3663. الإمامُ الصّادقُ عليه السلام : إنّ الرجُلَ لَيَكذِبُ الكِذبَةَ فيُحرَمُ بها صلاةَ اللَّيلِ .[3]

3663. Imam al-Sadiq (AS) said, ‘Verily a man tells a lie and he is deprived of the nigh prayer as a result.’[4]

Notes

1. الكافي : 3 / 450 / 34.
2. al-Kafi, v. 3, p. 450, no. 34
3. علل الشرائع : 2 / 362.
4. Ilal al-Shara’i , p. 362, no. 2

1143 - أجرُ مَن نَوى صَلاةَ اللَّيلِ فَيَنامُ عَنها

1143. THE RECOMPENSE OF ONE WHO Intends to Perform the Night PRAYER, BUT STAYS ASLEEP

3664. رسولُ اللَّهِ صلى الله عليه وآله : ما مِن عَبدٍ يُحَدِّثُ نفسَهُ بقيامِ ساعَةٍ مِنَ اللَّيلِ فَيَنامُ عنها إلّا كانَ نَومُهُ صَدَقَةً تَصَدَّقَ اللّهُ بها علَيهِ وكُتِبَ لَهُ أجرُ مانَوى .[1]

3664. The Prophet (SAWA) 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.'[2]

Notes

1. 21475 : كنز العمّال.
2. Kanz al-Ummal, no. 21475

الصّلاة (3) صلاةُ الجمعةِ - 239

239. THE PRAYER (3)

The Friday Prayer

«أهَمِّيَّةُ صَلاةِ الجُمُعَةِ» - 1144

1144. THE IMPORTANCE OF FRIDAY PRAYER

(يا أيُّهَا الَّذِينَ آمَنُوا إذا نُودِيَ لِلصَّلاةِ مِنْ يَوْمِ الجُمُعَةِ فَاسْعَوا إلى ذِكْرِ اللهِ وَذَرُوا البَيْعَ ذلِكُم خَيْرٌ لَكُمْ إنْ كُنْتُمْ تَعْلَمُونَ).[1]

"O you who have faith! When the call is made for prayer on Friday, hurry toward the remembrance of Allah, and leave all business. That is better for you, should you know."[2]

(أُنظر) المنافقون : 9.

(See also: Qur'an 63:9)

3665. رسولُ اللهِ صلى الله عليه وآله : مَن تَرَكَ ثلاثَ جُمَعٍ تَهاوُناً بها طَبَعَ اللهُ على قَلبِهِ .[3]

3665. The Prophet (SAWA) said, 'Whoever misses three Friday prayers, being indifferent to them, Allah seals his heart.'[4]

3666. رسولُ اللهِ صلى الله عليه وآله : الجُمُعَةُ حَجُّ المِساكِينِ .[5]

3666. The Prophet (SAWA) said, 'The Friday prayer is the pilgrimage (hajj) of the poor.'[6]

3667. رسولُ اللهِ صلى الله عليه وآله : مَن أتَى الجُمُعَةَ إيماناً واحتِساباً استَأنَفَ العَمَلَ .[7]

3667. The Prophet (SAWA) said, 'Whoever attends the Friday prayer faithfully and contentedly is able to resume his work [immediately thereafter].'[8]

3668. الإمامُ الباقرُ عليه السلام : 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 .[9]

3668. Imam al-Baqir (AS) said, 'The Friday prayer is an obligation, and congregating for it in the presence of an Imam[10] 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.'[11]

(أُنظر) الجمعة : باب 351.

(See also: FRIDAY: section 351)

Notes

1. الجمعة : 9.
2. Qur'an 629:
3. وسائل الشيعة : 25 / 6 / 5.
4. Wasa'il al-Shia, v. 5, p. 6, no. 25
5. الدعوات : 91 / 37.
6. al-Daawat, p. 37, no. 91
7. كتاب من لا يحضره الفقيه : 1260 / 427 / 1.
8. al-Faqih, v. 1, p. 427, no. 1260
9. بحار الأنوار : 21 / 184 / 89.
10. Imam as in one of the twelve divinely appointed Imams (AS) (ed.)
11. Bihar al-Anwar, v. 89, p. 184, no. 21

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1145 - أدَبُ سَماعِ الخُطبَةِ

1145. ETIQUETTE OF LISTENING TO THE SERMON

3669. الإمامُ عليٌّ عليه السلام : لا كلامَ والإمامُ يَخطُبُ ولا التِفاتَ إلّا كما يَحِلُّ في الصَّلاةِ .[1]

3669. Imam Ali (AS) 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.'[2]

(أنظر) عنوان 127 «الخطبة» .

(See also: THE SERMON 127)

Notes

1. 1230 / 416 / 1 : كتاب من لا يحضره الفقيه.
2. al-Faqih, v. 1, p. 416, no. 1230

240 - الصّلاة (4) «الصلاةُ على النبيّ وآلهِ»

240. PRAYER (4)

INVOKING BLESSINGS ON THE PROPHET AND HIS HOUSEHOLD (SAWA)

1146 - فَضلُ الصَّلاةِ عَلَى النَّبِيّ وآله

1146. THE VIRTUE INVOKING BLESSINGS ON THE PROPHET (SAWA)

(إِنَّ اللَّهَ وَمَلائِكَتَهُ يُصَلُّونَ عَلَى النَبِيّ يا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيهِ وَسَلِّمُوا تَسْلِيماً).[1]

"Indeed Allah and His angels bless the Prophet; O you who have faith! Invoke blessings on him and invoke Peace upon him in a worthy manner."[2]

3670. رسولُ اللَّهِ صلى الله عليه وآله : حَيثُما كُنتُم فَصَلُّوا عَلَيَّ ، فإنَّ صلاتَكُم تَبلُغُني.[3]

3670. The Prophet (SAWA) said, 'Wherever you may be, invoke blessings on me for verily your blessing reaches me.'[4]

3671. رسولُ اللَّهِ صلى الله عليه وآله: الصَّلاةُ عَلَيَّ نورٌ على الصِّراطِ.[5]

3671. The Prophet (SAWA) said, 'The invocation of blessings on me is a light on the Sirat.'[6]

3672. رسولُ اللَّهِ صلى الله عليه وآله : مَن صَلّى عَلَيَّ في كتابٍ لَم تَزَلِ الملائكَةُ تَستَغفِرُ لَهُ مادَامَ اسمِي في ذلكَ الكتابِ.[7]

3672. The Prophet (SAWA) 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.'[8]

3673. رسولُ اللَّهِ صلى الله عليه وآله : إنَّ أبخَلَ الناسِ مَن ذُكِرتُ عِندَهُ ولَم يُصَلِّ عَلَيَّ.[9]

3673. The Prophet (SAWA) said, 'Verily the most miserly of people is he who hears my name mentioned and does not invoke blessings on me.'[10]

3674. الإمامُ عليٌّ عليه السلام : كُلُّ دُعاءٍ مَحجُوبٌ حتّى يُصَلَّى على النبيّ صلى الله عليه وآله.[11]

3674. Imam Ali (AS) said, 'Every supplication remains veiled [unanswered] until blessings are invoked on the Prophet (SAWA).'[12]

3675. الإمامُ الباقرُ أو الإمامُ الصّادقُ عليهما السلام: أثقَلُ ما يُوضَعُ في الميزانِ يَومَ القِيامَةِ الصَّلاةُ على محمّدٍ وعَلى أهلِ بَيتِهِ.[13]

3675. Imam al-Baqir or Imam al-Sadiq (AS) 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 (AS).’[14]

Notes

1. 56 : الأحزاب.
2. Qur’an 33:56
3. 2147 : كنز العمّال.
4. Kanz al-Ummal, no. 2147
5. 2149 : كنز العمّال.
6. Ibid. no. 2149
7. 2243 : كنز العمّال.
8. Ibid. no. 2243
9. 2144 : كنز العمّال.
10. Ibid. no. 2144
11. 2153 : كنز العمّال.
12. Ibid. no. 2153
13. 9 / 49 / 94 : بحار الأنوار.
14. Bihar al-Anwar, v. 94, p. 49, no. 9

كَيفِيَّةُ الصَّلاةِ عَلَى النَّبِيِّ وآله - 1147

1147. THE METHOD OF INVOKING BLESSINGS ON THE PROPHET (SAWA) AND HIS PROGENY

3676. رسولُ اللهِ صلى الله عليه وآله - لَمّا سُئِلَ عن كَيفِيَّةِ الصَّلاةِ علَيهِ - : قُولُوا : اللّهُمَّ صَلِّ على محمّدٍ وعلى آلِ محمَّدٍ، كما صَلَّيتَ على إبراهيمَ وعلى آلِ إبراهيمَ إنّكَ حَميدٌ مَجِيدٌ، وبارِكْ على محمدٍ وعلى آلِ محمّدٍ، كَما بارَكتَ على إبراهيمَ وعلى آلِ إبراهيمَ إنّكَ حَميدٌ مَجيدٌ .[1]

3676. The Prophet (SAWA) 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.'[2]

Notes

1. 3993 : كنز العمّال.
2. Kanz al-Ummal, 3993

241 - الصَّمت

241. SILENCE

1148 - فَضْلُ الصَّمتِ

1148. The Virtue of Silence

3677. رسولُ اللَّهِ صلى الله عليه وآله - لأبي ذَرٍّ وهو يَعِظُهُ - : أربَعٌ لا يُصِيبُهُنَّ إلّا مؤمنٌ : الصَّمتُ وهُو أوَّلُ العِبادَةِ... .[1]

3677. The Prophet (SAWA) 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…'[2]

3678. الإمامُ عليٌّ عليه السلام : الصَّمتُ آيَةُ النُّبلِ وثَمَرَةُ العَقلِ .[3]

3678. Imam Ali (AS) said, 'Silence is the sign of nobility and the fruit of the intellect.'[4]

3679. الإمامُ عليٌّ عليه السلام - في صِفةِ المؤمِنِ - : كثيرٌ صَمتُهُ، مَشغولٌ وَقتُهُ .[5]

3679. Imam Ali (AS) said, describing the believer, 'Great is his silence and occupied is his time.'[6]

Notes

1. 2661 / 377 / 2 : مكارم الأخلاق.
2. Makarim al-Akhlaq, v. 2, no. 377
3. 1343 : غرر الحكم.
4. Ghurar al-Hikam, no. 1343
5. 333 الحكمة : نهج البلاغة.
6. Nahj al-Balagha, Saying 333

ثَمَراتُ الصَّمتِ - 1149

1149. THE FRUITS OF SILENCE

3680. رسولُ اللّهِ صلى الله عليه وآله : عليكَ بطُولِ الصَّمتِ فإنّهُ مَطرَدَةٌ لِلشَّيطانِ، وعَونٌ لكَ على أمرِ دِينِكَ .[1]

3680. The Prophet (SAWA) said, 'You must maintain silence for long periods of time for verily it drives Satan away and helps you in matters of your faith.'[2]

3681. الإمامُ عليٌّ عليه السلام : اِلزَم الصَّمتَ فَأدنى نَفعِهِ السَّلامَةُ .[3]

3681. Imam Ali (AS) said, 'Adhere to silence for the very least of its benefits is health.'[4]

3682. الإمامُ عليٌّ عليه السلام : الصَّمتُ رَوضَةُ الفِكرِ .[5]

3682. 3687. Imam Ali (AS) said, 'Silence is the garden of thought.'[6]

3683. الإمامُ الحسنُ عليه السلام : قد أكثَرَ مِن الهَيبَةِ الصّامِتُ .[7]

3683. Imam al-Hasan (AS) said, 'Indeed the silent one has great earnestness.'[8]

3684. الإمامُ الحسنُ عليه السلام : نِعمَ العَونُ الصَّمتُ في مَواطِنَ كثيرَةٍ وإن كُنتَ فَصِيحاً .[9]

3684. Imam al-Hasan (AS) said, 'How excellent an aid silence is in numerous situations, even if one be an expressive person.'[10]

3685. الإمامُ الرِّضا عليه السلام : إنَّ الصَّمتَ بابٌ مِن أبوابِ الحِكمَةِ، إنَّ الصَّمتَ يُكسِبُ المَحَبَّةَ إنّه دَليلٌ على كُلِّ خَيرٍ .[11]

3685. Imam al-Rida (AS) said, 'Verily silence is one of the doors to wisdom; verily silence secures love; verily it leads one to all good.'[12]

Notes

1. بحار الأنوار : 71 / 279 / 19.
2. Bihar al-Anwar, v. 71, p. 279, no. 19
3. غرر الحكم : 2314.
4. Ghurar al-Hikam, no. 2314
5. غرر الحكم : 546.
6. Ibid. no. 546
7. بحار الأنوار : 78 / 113 / 7.
8. Bihar al-Anwar, v. 78, p. 113, no. 7
9. معاني الأخبار: 401 / 62.
10. Maani al-Akhbar, p. 401, no. 62
11. الكافي : 2 / 113 / 1.
12. al-Kafi, v. 2, p. 113, no. 1

1150 - الصَّمتُ المَذمُومُ

1150. Blameworthy Silence

3686. الإمامُ عليٌّ عليه السلام : لا خَيرَ في الصَّمتِ عَنِ الحُكمِ، كما أنّهُ لا خَيرَ في القَولِ بِالجَهلِ .[1]

3686. Imam Ali (AS) 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.'[2]

3687. الإمامُ عليٌّ عليه السلام - في علامةِ المتَّقي - : إن صَمَتَ لَم يَغُمَّهُ ، وإن ضَحِكَ لَم يَعلُ صَوتُهُ .[3]

3687. Imam Ali (AS) 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.'[4]

(أنظر) عنوان 348 «الكلام» .

(See also: SPEAKING 348)

Notes

1. نهج البلاغة : الحكمة 182.
2. Nahj al-Balagha, Saying 182
3. نهج البلاغة : الخطبة 193.
4. Ibid. sermon 193

242 - المصيبة

242. AFFLICTION

1151 - أجرُ المَصائِبِ

1151. The Reward for (Enduring an) Affliction

3688. الإمامُ الحسنُ عليه السلام: المَصائبُ مَفاتيحُ الأجرِ .[1]

3688. Imam al-Hasan (AS) said, ‘Afflictions are the keys to reward.’[2]

Notes

1. أعلام الدين : 297.
2. Alam al-Din, no. 297

1152 - أشَدُّ المَصائِبِ

1152. THE WORST OF AFFLICTIONS

3689. الإمامُ عليٌّ عليه السلام - لَمّا سُئِلَ عن أشَدِّ المِصائبِ - : المِصيبَةُ بِالدِّينِ .[1]

3689. Imam Ali (AS) was once asked what the worst affliction was, to which he replied, 'To be afflicted with a blow to one's faith.'[2]

3690. الإمامُ عليٌّ عليه السلام : أعظَمُ المِصائبِ والشَّقاءِ الوَلَهُ بِالدُّنيا .[3]

3690. Imam Ali (AS) said, 'The greatest affliction and source of wretchedness is infatuation with this world.'[4]

3691. الإمامُ عليٌّ عليه السلام: أعظَمُ المِصائبِ الجَهلُ .[5]

3691. Imam Ali (AS) said, 'The greatest affliction is ignorance.'[6]

3692. الإمامُ الصّادقُ عليه السلام - لِرَجُلٍ قدِ اشتَدَّ جَزَعُهُ على وَلَدِهِ - : يا هذا جَزِعتَ لِلمُصيبَةِ الصُّغرى، وغَفَلتَ عنِ المصيبَةِ الكُبرى ! ولو كنتَ لِما صارَ إليه وَلَدُكَ مُستَعِدّاً لَما اشتَدَّ علَيه جَزَعُكَ ، فَمُصابُكَ بتَرَكِكَ الاستِعدادَ لَهُ أعظَمُ مِن مُصابِكَ بوَلَدِكَ .[7]

3692. Imam al-Sadiq (AS) 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.'[8]

Notes

1. 644 / 479 : الأمالي للصدوق.
2. Amali al-Saduq, p. 323, no. 4
3. 3081 : غرر الحكم.
4. Ghurar al-Hikam, no. 3081
5. 2844 : غرر الحكم.
6. Ibid. no. 2844
7. 10 / 5 / 2 : عيون أخبار الرِّضا.
8. Uyun Akhbar al-Rida (AS), v. 2, p. 5, no. 10

1153 - الاسترجاعُ[1] عِندَ المُصيبَةِ

1153. To Say “Indeed we belong to Allah and to Him do we indeed return” when Struck with an Affliction

(وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الخَوْفِ وَالجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصّابِرِينَ * الَّذِينَ إذا أصابَتْهُمْ مُصِيْبَةٌ قالُوا إنّا لِلّهِ وَإنّا إلَيهِ راجِعُونَ).[2]

“We will surely test you with a measure of fear and hunger and a loss of wealth, lives, and crops; and give good news to the patient – those who, when an affliction visits them, say, ‘Indeed we belong to Allah, and to Him do we indeed return.”[3]

3693. الإمامُ الصّادقُ عليه السلام : مَن أُلهِمَ الاسترجاعَ عندَ المصيبَةِ وَجَبَت لَهُ الجَنَّةُ[4].

3693. Imam al-Sadiq (AS) said: 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.’[5]

Notes

1. «إنّا للّهِ وإنّا إليه راجعون» : هو قول.
2. البقرة : 155، 156.
3. Qur’an 2155:, 156
4. ثواب الأعمال : 235 / 2.
5. Thawab al-Amal, p. 235, no. 2

أدَبُ المُصابِ - 1154

1154. The Etiquette of Dealing with an Affliction

3694. رسولُ اللَّهِ صلى الله عليه وآله: النِّياحَةُ عملُ‌الجاهِلِيَّةِ.[1]

3694. The Prophet (SAWA) said, 'Wailing is an act from the pre-Islamic age of ignorance.'[2]

3695. رسولُ اللَّهِ صلى الله عليه وآله : مِن كُنُوزِ البِرِّ : كِتمانُ المصائب والأمراضِ والصَّدَقةِ .[3]

3695. The Prophet (SAWA) said, 'Among the hidden treasures of goodness are: concealing one's afflictions, one's illnesses and one's charity [from others].'[4]

3696. الأمالي للطوسي عن عائشة : لَمّا ماتَ إبراهيمُ بَكَى النبيُّ صلى الله عليه وآله حتّى جَرَت دُموعُهُ على لِحيَتِهِ، فقيلَ لَهُ : يا رسولَ اللَّهِ، تَنهى عنِ البُكاءِ وأنتَ تَبكي ؟! فقالَ : ليسَ هذا بُكاءً، وإنّما هذهِ رَحمَةٌ، ومَن لا يَرحَمْ لا يُرحَمْ .[5]

3696. A'isha narrated, 'When Ibrahim [the Prophet's son] passed away, the Prophet (SAWA) 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].'[6]

3697. سنن النسائي عن أبي هريرة : ماتَ مَيِّتٌ مِن آلِ رسولِ اللَّهِ صلى الله عليه وآله فاجتَمَعَ النِّساءُ يَبكِينَ علَيهِ فقامَ عمرُ يَنهاهُنَّ ويَطرُدُهُنَّ ، فقالَ رسولُ اللَّهِ صلى الله عليه وآله : دَعهُنَّ يا عمرُ ، فإنّ العَينَ دامِعةٌ والقَلبَ مُصابٌ والعَهدَ قريبٌ .[7]

3697. Abu Hurayra narrated, 'A man from the family of the Prophet (SAWA) had passed away and the women were gathered around crying for him when Umar stood up and prohibited them from doing so, and told them to go away from there. The Prophet (SAWA) then said, 'Leave them O Umar, for verily the eye feels teary [at the moment], the heart is afflicted and the pain of the incident is still fresh.'[8]

3698. الإمامُ عليٌّ عليه السلام عن رسولِ اللَّهِ صلى الله عليه وآله: صَوتانِ مَلعونانِ يُبغِضُهُما اللَّهُ : إعوالٌ عندَ مُصيبَةٍ، وصَوتٌ عندَ نِعمَةٍ ؛ يَعني النَّوحَ والغِناءَ .[9]

3698. Imam Ali (AS) narrated on the authority of the Prophet (SAWA), 'Two voices are cursed and despised by Allah: howling when struck by an affliction, and singing when blessed with a bounty.'[10]

(أُنظر) عنوان 64 «الجزع» .

(See also: GRIEF 64)

Notes

1. 50 / 103 / 82 : بحار الأنوار.
2. Bihar al-Anwar, v. 82, p. 103, no. 50
3. 50 / 103 / 82 : بحار الأنوار.
4. Ibid.
5. 850 / 388 : الأمالي للطوسي.
6. Amali al-Tusi, p. 388, no. 227
7. 19 / 4 : سنن النسائي.
8. Sunan al-Nasa’i, p. 4, no. 19
9. 227 / 1 : دعائم الإسلام.
10. Daa’im al-Islam, v. 1, p. 227

1155 - ما يُهَوِّنُ المَصائِبَ

1155. Factors that Ease Afflictions

3699. رسولُ اللَّهِ صلى الله عليه وآله : مَن زَهِدَ في الدنيا هانَت علَيهِ المصيباتُ .[1]

3699. The Prophet (SAWA) said, ‘Afflictions are easy for one who is abstemious in this world.’[2]

3700. رسولُ اللَّهِ صلى الله عليه وآله : مَن عَظُمَت عِندَهُ مُصيبَةٌ فَليَذكُرْ مُصيبَتَهُ بي؛ فإنّها سَتَهُونُ علَيهِ .[3]

3700. The Prophet (SAWA) 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.’[4]

3701. الإمامُ عليٌّ عليه السلام : أكثِرُوا ذِكرَ الموتِ، ويومَ خُروجِكُم مِن القُبورِ، وقِيامِكُم بَينَ يَدَيِ اللَّهِ عَزَّوجلَّ، تَهُونُ علَيكُمُ المصائبُ .[5]

3701. Imam Ali (AS) 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.’[6]

3702. الإمامُ الصّادقُ عليه السلام - إنّهُ كانَ يقولُ عندَ المصيبَةِ - : الحَمدُ للَّهِ الذي لَم يَجعَلْ مُصِيبَتي في دِيني، والحَمدُ للَّهِ الذي لو شاءَ أن تكونَ مُصيبَتي أعظَمَ مِمّا كانت (كانَت)، والحَمدُ للَّهِ على الأمرِ الذي شاءَ أن يكونَ وكانَ .[7]

3702. Imam al-Sadiq (AS) 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.’[8]

3703. الإمامُ الصّادقُ عليه السلام : إنّ الميّتَ إذا ماتَ بَعَثَ اللَّهُ مَلَكاً إلى أوجَعِ أهلِهِ، فَمَسَحَ على قَلبِهِ فَأنساهُ لَوعَةَ الحُزنِ، ولولا ذلكَ لَم تَعمُرِ الدنيا .[9]

3703. Imam al-Sadiq (AS) 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.’[10]

Notes

1. كنز الفوائد : 2 / 163.
2. Kanz al-Fawa’idi, v. 2, p. 163
3. بحار الأنوار: 82 / 84 / 26.
4. Bihar al-Anwar, v. 82, p. 84, no. 26
5. الخصال : 616 / 10.
6. al-Khisal, p. 616, no. 10

7. 183 / 268 / 78 : بحار الأنوار.
8. Bihar al-Anwar, v. 78, p. 268, no. 183
9. 1 / 227 / 3 : الكافي.
10. al-Kafi, v. 3, p. 227, no. 1

1156 - ذَمُّ الشِّماتَةِ بِالمُصابِ

1156. Reprehension of Gloating at Another’s Affliction

3704. الإمامُ الصّادقُ عليه السلام : مَن شَمِتَ بمُصيبَةٍ نَزَلَت بأخِيهِ لَم يَخرُجْ مِن الدنيا حتّى يُفتَتَنَ .[1]

3704. Imam al-Sadiq (AS) said, ‘Whoever gloats over an affliction that has befallen his fellow brother does not leave this world until he is tried similarly.’[2]

(أنظر) عنوان 276 «التعزية» .

(See also: CONDOLENCE 276)

Notes

1. الكافي : 2 / 359 / 1.
2. Ibid. v. 2, p. 359, no. 1

243 - الصوت

243. THE VOICE

1157 - مَدحُ خَفضِ الصَّوتِ وَذَمُّ رَفعِهِ

1157. PRAISING THE LOWERING OF ONE'S VOICE AND DENOUNCING THE RAISING OF IT

(وَاقْصِدْ فِي مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ).[1]

"Be modest in your bearing, and lower your voice. Indeed the ungainliest of voices is the donkey's voice."[2]

3705. رسولُ اللَّهِ صلى الله عليه وآله : إنّ اللَّهَ يُحِبُّ الصَّوتَ الخَفيضَ، ويُبغِضُ الصَّوتَ الرَّفيعَ .[3]

3705. The Prophet (SAWA) said, 'Verily Allah loves the low voice and despises the raised voice.'[4]

3706. رسولُ اللَّهِ صلى الله عليه وآله - في وصيّتِهِ لأبي ذَرٍّ - : يا أبا ذَرٍّ ، اخفِضْ صَوتَكَ عِند الجَنائزِ، وعِندَ القِتالِ ، وعِندَ القرآنِ.[5]

3706. The Prophet (SAWA) 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.'[6]

3707. الإمامُ عليٌّ عليه السلام : ثلاثٌ فيهِنَّ المروءَةُ : غَضُّ الطَّرفِ، وغَضُّ الصَّوتِ، ومَشيُ القَصدِ .[7]

3707. Imam Ali (AS) said, 'Three actions are considered to be gallant: lowering one's gaze, lowering one's voice and walking with deliberation.'[8]

3708. الإمامُ عليٌّ عليه السلام : خَفضُ الصَّوتِ، وغَضُّ البَصَرِ، ومَشيُ القَصدِ، مِن أمارَةِ الإيمانِ وحُسنِ التَّدَيُّنِ .[9]

3708. Imam Ali (AS) 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.'[10]

Notes

1. لقمان : 19.
2. Qur'an 3119:
3. منية المريد : 213.
4. Munyat al-Murid, p. 213
5. بحار الأنوار : 77 / 82.
6. Bihar al-Anwar, v. 77, p. 82
7. غرر الحكم : 4660.
8. Ghurar al-Hikam, no. 4660

9. غرر الحكم : 5073.

10. Ibid. no. 5073

244 - الصَّوم

244. FASTING

1158 - فَضْلُ الصِّيامِ

1158. The Virtue of Fasting

(يا أيُّها الَّذِينَ آمَنُوا كُتِبَ عَلَيكُمُ الصِّيامُ كَما كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ).[1]

"O you who have faith! Prescribed for you is fasting as it was prescribed for those who were before you, so that you may be Godwary."[2]

3709. رسولُ اللَّهِ صلى الله عليه وآله : عليكُم بِالصَّومِ؛ فإنّهُ مَحسَمَةٌ للعُرُوقِ ومَذهَبَةٌ للأشَرِ .[3]

3709. The Prophet (SAWA) said, 'Fasting is incumbent upon you, for verily it severs the roots [of desires] and removes wildness.'[4]

3710. رسولُ اللَّهِ صلى الله عليه وآله : لِكُلِّ شَيءٍ زَكاةٌ وزَكاةُ الأبدانِ الصِّيامُ .[5]

3710. The Prophet (SAWA) said, 'Everything has a zakat, and the zakat of the bodies is to fast.'[6]

3711. رسولُ اللَّهِ صلى الله عليه وآله : صُومُوا تَصِحُّوا .[7]

3711. The Prophet (SAWA) said, 'Fast and you will be healthy.'[8]

3712. رسولُ اللَّهِ صلى الله عليه وآله : الصائمُ في عِبادَةِ اللَّهِ وإن كانَ نائماً على فِراشِهِ، ما لَم يَغتَبْ مُسلِماً .[9]

3712. The Prophet (SAWA) 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.'[10]

3713. رسولُ اللَّهِ صلى الله عليه وآله : ما مِن صائمٍ يَحضُرُ قَوماً يَطعَمُونَ إلّا سَبَّحَت أعضاؤهُ، وكانَت صَلاةُ الملائكةِ عليهِ، وكانَت صَلاتُهُم استِغفاراً .[11]

3713. The Prophet (SAWA) 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.'[12]

3714. رسولُ اللَّهِ صلى الله عليه وآله : الصَّومُ جُنَّةٌ مِن النارِ .[13]

3714. The Prophet (SAWA) said, 'Fasting acts as a shield from the Fire.'[14]

3715. فاطمةُ الزَّهراءُ عليها السلام : فَرَضَ اللَّهُ الصِّيامَ تَثبِيتاً لِلإخلاصِ .[15]

3715. Fatima al-Zahra' (AS) said, 'Allah made fasting obligatory in order to reinforce sincere devotion [to Him].'[16]

3716. الإمامُ الباقرُ عليه السلام : الصِّيامُ والحَجُّ تَسكِينُ القُلوبِ .[17]

3716. Imam al-Baqir (AS) said, 'The fast and the obligatory pilgrimage (hajj) pacify the heart.'[18]

3717. الإمامُ الصّادقُ عليه السلام : إنَّ اللهَ تبارَكَ وتعالى يقولُ : الصَّومُ لِي وأنا أجزِي عليهِ .[19]

3717. Imam al-Sadiq (AS) said, 'Verily Allah, Blessed and most High, says, 'The fast is solely for Me and I reward for it.'[20]

3718. الإمامُ الصّادقُ عليه السلام : نَومُ الصائمِ عِبادَةٌ، وصَمتُهُ تَسبيحٌ، وعَمَلُهُ مُتَقَبَّلٌ، ودُعاؤهُ مُستَجابٌ .[21]

3718. Imam al-Sadiq (AS) said, 'A fasting person's sleep is worship, his silence is glorification of Allah, his good deeds are accepted, and his supplication is answered.'[22]

3719. الإمامُ الصّادقُ عليه السلام : لِلصائمِ فَرحَتانِ : فَرحَةٌ عندَ إفطارِهِ، وفَرحَةٌ عندَ لِقاءِ رَبِّهِ .[23]

3719. Imam al-Sadiq (AS) said, 'A fasting person has two sources of joy: his joy when he opens his fast and his joy at meeting his Lord.'[24]

3720. الإمامُ الصّادقُ عليه السلام : مَن فَطَّرَ صائماً فلَهُ مِثلُ أجرِهِ .[25]

3720. Imam al-Sadiq (AS) said, 'Whoever offers a fasting person something with which to open his fast obtains the same reward as him.'[26]

3721. الإمامُ العسكريُّ عليه السلام - لما سُئلَ عن عِلَّةِ وُجوبِ الصَّومِ - : لِيَجِدَ الغَنِيُّ مَسَّ الجُوعِ؛ فَيَمُنَّ على الفَقيرِ .[27]

3721. Imam al-Askari (AS) 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.'[28]

Notes

1. البقرة : 183.
2. Qur'an 2183:
3. كنز العمّال : 23610.
4. Kanz al-Ummal, no. 23610
5. فضائل الأشهر الثلاثة : 75 / 57.
6. Fada'il al-Ashhur al-Thalatha, p. 75, no. 57
7. الدعوات : 76 / 179.
8. al-Daawat, p. 76, no. 179
9. ثواب الأعمال : 75 / 1.
10. Thawab al-Amal, p. 75, no. 1
11. ثواب الأعمال : 77 / 1.
12. Ibid. p. 77, no. 1
13. الكافي : 4 / 62 / 1.
14. al-Kafi, v. 4, p. 62, no. 1

15. بحار الأنوار : 96 / 368 / 47.
16. Bihar al-Anwar, v. 96, p. 368, no. 4
17. الأمالي للطوسي : 296 / 582.
18. Amali al-Tusi, p. 296, no. 582
19. الكافي : 4 / 63 / 6.
20. al-Kafi, v. 4, p. 63, no. 6
21. كتاب من لا يحضره الفقيه : 2 / 76 / 1783.
22. al-Faqih, v. 2, p. 76, no. 1783
23. الكافي : 4 / 65 / 15.
24. al-Kafi, v. 4, p. 65, no. 15
25. الكافي : 4 / 68 / 1، أُنظر تمام الباب.
26. Ibid. p. 68, no. 1
27. بحار الأنوار : 96 / 369 / 50.
28. Bihar al-Anwar, v. 96, p. 369, no. 50

1159 - الحَثُّ عَلَى الصِّيامِ تَطَوُّعاً

1159. ENJOINMENT OF FASTING OUT OF ONE'S OWN ACCORD

3722. رسولُ اللَّهِ صلى الله عليه وآله : مَن صامَ يَوماً تَطَوُّعاً فلو أُعطِيَ مِلءَ الأرضِ ذَهَباً ماوَفّى أجرَهُ دُونَ يَومِ الحِسابِ .[1]

3722. The Prophet (SAWA) 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.'[2]

3723. رسولُ اللَّهِ صلى الله عليه وآله : مَن صامَ يَوماً تَطَوُّعاً ابتِغاءَ ثَوابِ اللَّهِ وَجَبَت لَهُ المَغفِرَةُ .[3]

3723. The Prophet (SAWA) said, 'He who fasts a single day of his own accord, wishing to procure the reward of Allah, [Allah makes] his forgiveness mandatory.'[4]

3724. رسولُ اللَّهِ صلى الله عليه وآله : مَن صامَ ثلاثةَ أيّامٍ مِن كُلِّ شَهرٍ كانَ كَمَن صامَ الدَّهرَ كلّه؛ لأنَّ اللّهَعَزَّوجلَّ يقولُ : (مَنْ جاءَ بالحَسَنَةِ فلَهُ عَشْرُ أمْثالِها)[5] .[6]

3724. The Prophet (SAWA) 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."***[7][8]

3725. الإمامُ الصّادقُ عليه السلام : إنَّ الرَّجُلَ لَيَصُومُ يَوماً تَطَوُّعاً يُرِيدُ بِهِ ما عِندَ اللَّهِ عَزَّوجلَّ فَيُدخِلُهُ اللَّهُ بِهِ الجَنَّةَ .[9]

3725. Imam al-Sadiq (AS) 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.'[10]

Notes

1. 91 / 409 : معاني الأخبار.
2. Maani al-Akhbar, p. 409, no. 91
3. 874 / 645 : الأمالي للصدوق.
4. Amali al-Saduq, p. 443, no. 2
5. 160 : الأنعام.
6. 283 / 1 : دعائم الإسلام.
7. Qur'an 6160:
8. Daa'im al-Islam, v. 1, p. 283
9. 5 / 63 / 4 : الكافي.
10. al-Kafi, v. 4, p. 63, no. 5

1160 - أدَبُ الصَّوم

1160. THE ETIQUETTE OF FASTING

3726. رسولُ اللَّهِ صلى الله عليه وآله : يقولُ اللَّهُ عَزَّوجلَّ مَن لَم تَصُمْ جَوارِحُهُ عن مَحارِمِي فلا حاجَةَ لِي في أن يَدَعَ طَعامَهُ وشَرابَهُ مِن أجلِي .[1]

3726. The Prophet (SAWA) 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.'[2]

3727. الإمامُ عليٌّ عليه السلام : الصِّيامُ اجتِنابُ المحارِمِ كما يَمتَنِعُ الرجُلُ مِن الطَّعامِ والشَّرابِ .[3]

3727. Imam Ali (AS) said, 'Fasting is just as much keeping away from prohibited things as it is keeping away from food and drink.'[4]

3728. فاطمةُ الزَّهراءُ عليها السلام : ما يَصنَعُ الصائمُ بِصِيامِهِ إذا لَم يَصُنْ لِسانَهُ وسَمعَهُ وبَصَرَهُ وجوارِحَهُ ؟![5]

3728. Fatima al-Zahra' (AS) 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]?![6]

3729. الكافي عن محمّد بن مسلم : قالَ أبو عبدِ اللَّهِ عليه السلام : إذا صُمتَ فَلْيَصُمْ سَمعُكَ وبَصَرُكَ وشَعرُكَ وجِلدُكَ وعَدَّدَ أشياءَ غَيرَ هذا، وقالَ : لا يكونُ يومُ صَومِكَ كَيَومِ فِطرِكَ .[7]

3729. Muhammad b. Muslim narrated, 'Abu Abdillah (AS) [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.'[8]

Notes

1. الفردوس : 5 / 242 / 8075.
2. al-Firdaws, v. 5, p. 242, no. 8075
3. بحار الأنوار : 96 / 294 / 21.
4. Bihar al-Anwar, v. 96, p. 294, no. 21
5. دعائم الإسلام : 1 / 268.
6. Daa'im al-Islam, v. 1, p. 268
7. الكافي : 4 / 87 / 1.
8. al-Kafi, v. 4, p. 87, no. 1

فَضلُ الصَّومِ فِي الحَرِّ والشِّتاءِ - 1161

1161. THE VIRTUE OF FASTING IN HOT AND COLD WEATHER

3730. رسولُ اللهِ صلى الله عليه وآله : الصَّومُ في الشِّتاءِ الغَنيمَةُ البارِدَةُ .[1]

3730. The Prophet (SAWA) said, 'Fasting in cold weather is an easy thing to do.'[2]

3731. الإمامُ الصّادقُ عليه السلام : أفضَلُ الجِهادِ الصَّومُ في الحَرِّ .[3]

3731. Imam al-Sadiq (AS) said, 'The best jihad is fasting in hot weather.'[4]

3732. الإمامُ الصّادقُ عليه السلام : الشِّتاءُ رَبيعُ المؤمِنِ، يَطُولُ فيهِ لَيلُهُ فَيَستَعِينُ بِهِ على قِيامِهِ، ويَقصُرُ فيهِ نَهارُهُ فَيَستَعِينُ بِهِ على صِيامِهِ .[5]

3732. Imam al-Sadiq (AS) 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.'[6]

Notes

1. 5762 / 356 / 4 : كتاب من لا يحضره الفقيه.
2. al-Faqih, v. 4, p. 356, no. 5762
3. 38 / 256 / 96 : بحار الأنوار.
4. Bihar al-Anwar, v. 96, p. 256, no. 38
5. 1 / 228 : معاني الأخبار.
6. Maani al-Akhbar, p. 228, no. 1

245 - الضِّحك

245. LAUGHTER

1162 - مَدحُ التَّبسُّمِ

1162. THE PRAISING OF SMILING

3733. الإمامُ عليٌّ عليه السلام : كانَ ضِحكُ النبيِّ صلى اللّه عليه وآله التبسُّمَ .[1]

3733. Imam Ali (AS) said, ‘The Prophet (SAWA)’s laughter was a smile.’[2]

3734. الإمامُ الصّادقُ عليه السلام : ضِحكُ المؤمِنِ تَبَسُّمٌ .[3]

3734. Imam al-Sadiq (AS) said, ‘The laughter of a believer is a smile.’[4]

3735. الإمامُ الصّادقُ عليه السلام : مَن تَبَسَّم في وَجهِ أخيهِ كانَت لَهُ حَسَنَةٌ .[5]

3735. Imam al-Sadiq (AS) said, ‘He who smiles at his brother gets the reward of a good deed.’[6]

Notes

1. الأمالي للطوسي : 1156 / 522.
2. Amali al-Tusi, p. 522, no. 1156
3. الكافي : 2 / 664 / 5.
4. al-Kafi, v. 2, p. 664, no. 5
5. الكافي : 2 / 206 / 1.
6. Ibid. p. 206, no. 1

ذَمُّ كَثرَةِ الضِّحكِ وَالقَهقَهَةِ - 1163

1163. THE REPROACHING OF LAUGHING TOO MUCH AND TOO LOUD

3736. إرشاد القلوب : في حديث المِعراجِ : عَجِبتُ مِن عَبدٍ لايَدري أنّي راضٍ عَنهُ أو ساخِطٌ عليهِ وهُو يَضحَك![1]

3736. Irshad al-Qulub, In the tradition of the Prophet (SAWA)'s ascension, Allah said, 'How I wonder at the servant who laughs while he does not know whether I am pleased or displeased with him!'[2]

3737. رسولُ اللهِ صلى الله عليه وآله : إيّاكَ وكَثرَةَ الضِّحكِ؛ فإنّهُ يُمِيتُ القَلبَ .[3]

3737. The Prophet (SAWA) said, 'Beware of laughing too much for verily it kills the heart.'[4]

3738. رسولُ اللهِ صلى الله عليه وآله : لو تَعلَمُونَ ما أعلَمُ لَضَحِكتُم قليلاً وَلَبَكَيتُم كثيراً .[5]

3738. The Prophet (SAWA) said, 'If you knew what I know, you would laugh but a little and you would cry much.'[6]

3739. الإمامُ عليٌّ عليه السلام : مَن كَثُرَ ضِحكُه ذَهَبَت هَيبَتُهُ .[7]

3739. Imam Ali (AS) said, 'The earnestness of one who laughs too much deteriorates.'[8]

3740. الإمامُ الباقرُ عليه السلام : إذا قَهْقَهتَ فقُلْ حينَ تَفرُغُ : اللّهُمّ لا تَمقُتْني .[9]

3740. Imam al-Baqir (AS) said, 'When you laugh boisterously, say, 'O Allah do not despise me' when you have finished.'[10]

3741. الإمامُ الصّادقُ عليه السلام: القَهقَهَةُ مِن الشَّيطانِ .[11]

3741. Imam al-Sadiq (AS) said, 'Loud boisterous laughter is from Satan.'[12]

3742. الإمامُ العسكريُّ عليه السلام: مِنَ الجَهلِ الضَّحكُ مِن غَيرِ عَجَبٍ .[13]

3742. Imam al-Askari (AS) said, 'Laughing without cause stems from ignorance.'[14]

Notes

1. إرشاد القلوب : 200.
2. Irshad al-Qulub, p. 200
3. معاني الأخبار : 1 / 335.
4. Maani al-Akhbar, p. 335, no. 1
5. الأمالي للصدوق : 322 / 289 ، نور الثقلين : 2 / 249 / 261.
6. Amali al-Saduq, p. 289, no.0322, and Nur al-Thaqalayn, v. 2, p. 249, no. 261
7. تحف العقول : 96.
8. Tuhaf al-Uqul, p. 96
9. الكافي : 2 / 664 / 13.

10. al-Kafi, v. 2, p. 664, no. 13
11. 10 / 664 / 2 : الكافي.
12. Ibid. no. 10
13. 10 / 59 / 76 : بحار الأنوار.
14. Bihar al-Anwar, v. 76, p. 59, no. 10

246 - المُستضعف

246. THE ABASED PEOPLE

[1]

1164 - المُستَضعَفون

1164. THE ABASED PEOPLE

3743. رسولُ اللَّهِ صلى الله عليه وآله : ألا أُخبِرُكُم بِشَرِّ عِبادِ اللَّهِ ؟ الفَظُّ المُتَكبِّرُ، ألا أُخبِرُكم بخَيرِ عِبادِ اللَّهِ ؟ الضَّعيفُ المُستَضعَفُ .[2]

3743. The Prophet (SAWA) 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.'[3]

3744. رسولُ اللَّهِ صلى الله عليه وآله : أبغُوني في الضُّعَفاءِ، فإنّما تُرزَقُونَ وتُنصَرُونَ بضُعَفائكُم .[4]

3744. The Prophet (SAWA) 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.'[5]

3745. رسولُ اللَّهِ صلى الله عليه وآله : إنّما يَنصُرُ اللَّهُ هذهِ الأُمَّةَ بضَعِيفِها، بِدَعوَتِهِم وصَلاتِهِم وإخلاصِهِم.[6]

3745. The Prophet (SAWA) 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.'[7]

Notes

1. al-Mustadafin: 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.)

2. كنز العمّال : 5944.

3. Kanz al-Ummal, no. 5944

4. كنز العمّال : 6019.

5. Ibid. no. 6019

6. الدرّ المنثور : 2 / 724.

7. al-Durr al-Manthur, v. 2, p. 724

1165 - دَولَةُ المُستَضعَفينِ

1165. THE RETURN OF POWER TO THE ABASED PEOPLE

(وَنُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُالوارِثِينَ).[1]

"And we desired to show favour to those who were abased in the land, and to make them Imams, and to make them the heirs, and to establish them in the land."[2]

3746. الإمامُ عليٌّ عليه السلام - في قولِهِ تعالى : (ونُريدُ أنْ نَمُنَّ على الّذينَ اسْتُضْعِفُوا...) - : هُم آلُ محمّدٍ، يَبعَثُ اللّهُ مَهدِيَّهُم بَعد جَهدِهِم، فَيُعِزُّهُم ويُذِلُّ عَدُوَّهُم .[3]

3746. Imam Ali (AS), with regards to the Qur'anic verse: ***"And we desired to show favour to those who were abased…"*** 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.'[4]

Notes

1. القصص : 5.
2. Qur'an 285:
3. الغيبة للطوسي : 143 / 184.
4. al Ghaibah al-Tusi p 184 no 143 an alsoNur al-Thaqalayn, v. 4, p. 110

1166 - الإستِضعافُ المَعنَويُ

1166. SPIRITUAL WEAKNESS

(إلّا المستَضعَفِينَ مِنَ الرِّجالِ وَالنِّساءِ وَالوِلْدانِ لا يَسْتَطِيْعُونَ حِيْلَةً وَلا يَهْتَدُونَ سَبِيْلاً * فَأُولئِكَ عَسَى اللَّهُ أنْ يَعْفُوَ عَنْهُم وَكانَ اللَّهُ عَفُوّاً غَفُوراً).[1]

"Except the ones who are deemed weak among men, women and children, who have neither access to any means nor are guided to any way. Maybe Allah will excuse them, for Allah is all-excusing, all-forgiving."[2]

3747. الإمامُ عليٌّ عليه السلام : لا يَقَعُ اسمُ الاستِضعافِ على مَن بَلَغَتهُ الحُجَّةُ فَسَمِعَتها أُذُنُهُ ووَعاها قَلبُهُ .[3]

3747. Imam Ali (AS) 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.'[4]

3748. الإمامُ الباقرُ عليه السلام - في قولِهِ تعالى : (إلّا المستَضعَفِين ...) - : 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 .[5]

3748. Imam al-Baqir (AS), with regards to the Qur'anic verse: ***"Except the ones who are deemed weak..."***, 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.'[6]

3749. الإمامُ الكاظمُ عليه السلام : الضَّعيفُ مَن لَم يُرفَعْ إلَيهِ حُجّةٌ، ولَم يَعرِفِ الاختِلافَ، فإذا عَرَفَ الاختِلافَ فليسَ بضَعيفٍ .[7]

3749. Imam al-Kazim (AS) 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.'[8]

Notes

1. النساء : 98، 99.
2. Qur'an 498,99:
3. نهج البلاغة : الخطبة 189.
4. Nahj al-Balagha, Sermon 189
5. معاني الأخبار : 4 / 201.
6. Maani al-Akhbar, p. 201, no. 4
7. الكافي : 8 / 125 / 95.
8. al-Kafi, v. 8, p. 125, no. 95

247 - الضَّلالة

247. STRAYING FROM THE STRAIGHT PATH

1167 - موجِباتُ الضَّلَالَةِ

1167. FACTORS THAT CAUSE ONE TO STRAY (FROM THE STRAIGHT PATH)

(وَمَنْ يَتَبَدَّلِ الكُفْرَ بِالْإِيْمانِ فَقَدْ ضَلَّ سَواءَ السَّبِيلِ).[1]

"Whoever changes faith for unfaith certainly strays from the right way."[2]

(وَمَنْ يَكْفُرْ بِاللَّهِ وَمَلائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَاليَوْمِ الآخِرِ فَقَدْ ضَلَّ ضَلالاً بَعِيْداً).[3]

"Whoever disbelieves in Allah and His angels, His Books and His apostles and the Last Day, has certainly strayed in far error."[4]

(وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ ضَلالاً مُبِيْناً).[5]

"And whoever disobeys Allah and His Apostle has certainly strayed in manifest error."[6]

(أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلٰهَهُ هَواهُ وَأَضَلَّهُ اللَّهُ عَلَى عِلمٍ وَخَتَمَ عَلَى سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَى بَصَرِهِ غِشاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ).[7]

"Have you seen him who has taken his desire to be his god and whom Allah has led astray knowingly, and set a seal upon his hearing and his heart, and drawn a blind on his sight? So who will guide him after Allah? Will you not then take admonition?"[8]

3750. الإمامُ عليٌّ عليه السلام : لِكُلِّ ضَلَّةٍ عِلَّةٌ، ولِكُلِّ ناكِثٍ شُبهَةٌ .[9]

3750. Imam Ali (AS) said, 'For every misguidance there is a cause, and behind every disloyal act is an obscurity.'[10]

3751. الإمامُ عليٌّ عليه السلام : أَلَا وإنّ شَرائعَ الدِّينِ واحِدَةٌ، وسُبُلَهُ قاصِدَةٌ، مَن أخَذَ بها لَحِقَ وغَنِمَ، ومَن وَقَفَ عَنها ضَلَّ ونَدِمَ .[11]

3751. Imam Ali (AS) 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.'[12]

3752. الإمامُ عليٌّ عليه السلام : أُنظُرُوا أهلَ بَيتِ نَبِيِّكُم فَالْزَمُوا سَمْتَهُم ... لا تَسبِقُوهُم فَتَضِلُّوا، ولا تَتَأخَّرُوا عَنهُم فَتَهلِكُوا .[13]

3752. Imam Ali (AS) 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.'[14]

3753. الإمامُ عليٌّ عليه السلام : مَن يَطلُبِ الهِدايَةَ مِن غَيرِ أهلِها يَضِلَّ .[15]

3753. Imam Ali (AS) said, 'He who seeks guidance from the wrong source goes astray.'[16]

(أُنظر) الهداية : باب 1796.

(See also: GUIDANCE: section 1796)

Notes

1. البقرة : 108.
2. Qur'an 2108:
3. النساء : 136.
4. Qur'an 4136:
5. الأحزاب : 36.
6. Qur'an 3336:
7. الجاثية : 23.
8. Qur'an 4523:
9. نهج البلاغة : الخطبة 148.
10. Nahj al-Balagha, Sermon 148
11. نهج البلاغة : الخطبة 120.
12. Ibid. Sermon 142
13. نهج البلاغة : الخطبة 97.
14. Ibid. Sermon 97
15. غرر الحكم : 8501.
16. Ghurar al-Hikam, no. 7501

1168 - المُضِلُّونَ

1168. THOSE WHO LEAD OTHERS ASTRAY

3754. الإمامُ عليٌّ عليه السلام : إنَّ شَرَّ الناسِ عندَ اللَّهِ إمامٌ جائرٌ ضَلَّ وضُلَّ بهِ، فَأماتَ سُنَّةً مأخوذَةً (مَعلومَةً)، وأحيا بِدعَةً مَتروكَةً .[1]

3754. Imam Ali (AS) 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 abandonned innovations.'[2]

3755. الإمامُ عليٌّ عليه السلام : إنّ أبغَضَ الخَلائقِ إلى اللَّهِ رَجُلانِ : رَجُلٌ وَكَلَهُ اللَّهُ إلى نَفسِهِ، فهُو جائرٌ عَن قَصدِ السَّبيلِ، مَشغوفٌ بكَلامِ بِدعَةٍ ودُعاءِ ضَلالَةٍ، فهُو فِتنَةٌ لِمَن افتُتِنَ بهِ، ضالٌّ عن هَديِ مَن كانَ قَبلَهُ، مُضِلٌّ لِمَنِ اقتَدى بهِ في حَياتِهِ وبعدَ وَفاتِهِ، حَمّالُ خَطايا غَيرِهِ، رَهنٌ (رَهِينٌ) بخَطيئَتِهِ .[3]

3755. Imam Ali (AS) 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…'[4]

3756. الإمامُ عليٌّ عليه السلام - في صِفةِ المنافقينَ - : أُحَذِّرُكُم أهلَ النِّفاقِ؛ فإنّهُمُ الضالُّونَ المضِلُّونَ، والزّالُّونَ المزِلُّونَ .[5]

3756. Imam Ali (AS) 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.'[6]

(أنظر) الهداية : باب 1797.

(See also: GUIDANCE: section 1797)

Notes

1. نهج البلاغة : الخطبة 164.
2. Nahj al-Balagha, Sermon 164
3. نهج البلاغة : الخطبة 17، أنظر تمام الكلام.
4. Ibid. Sermon 17
5. نهج البلاغة : الخطبة 194.
6. Ibid. Sermon 194

1169 - هادِمُ أركانِ الضَّلالَةِ

1169. THAT WHICH DESTROYS THE PILLARS OF MISGUIDANCE

3757. الإمامُ عليٌّ عليه السلام: استَعِينُوا بِهِ [أي بالقرآنِ]على لأْوائكُم؛ فإنَّ فيهِ شِفاءً مِن أكبَرِ الداءِ، وهُو الكُفرُ والنِّفاقُ، والغَيُّ والضَّلالُ .[1]

3757. Imam Ali (AS) 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.'[2]

3758. الإمامُ عليٌّ عليه السلام : إنّ هذا الإسلامَ دِينُ اللهِ الذي اصطَفاهُ لنفسِهِ ... وهَدَمَ أركانَ الضَّلالةِ بِرُكنِهِ .[3]

3758. Imam Ali (AS) 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.'[4]

Notes

1. نهج البلاغة : الخطبة 176.
2. Ibid. Sermon 176
3. نهج البلاغة : الخطبة 198.
4. Ibid. Sermon 198

248 - الضمان

248. LIABILITY

1170 - ثُبوتُ الضَّمانِ بِالإتلافِ

1170. LIABILITY AS A RESULT OF SQUANDERING THE PROPERTY OF OTHERS

3759. رسولُ اللَّهِ صلى الله عليه وآله : عَلَى اليَدِ ما أخَذَت حتّى تُؤَدِّيَهُ .[1]

3759. The Prophet (SAWA) said, 'The hand is responsible for whatever it takes into its possession until it returns it to its rightful place.'[2]

3760. الإمامُ عليٌّ عليه السلام : مَن تَطَبَّبَ أو تَبَيطَرَ فَلْيَأخُذِ البَراءةَ مِن وَلِيِّهِ، وإلّا فهُو لَهُ ضامِنٌ .[3]

3760. Imam Ali (AS) said, 'He who practices medicine or veterinary science must first request a cover assurance from the guardian of his client, otherwise he may be held liable.'[4]

3761. الإمامُ الصّادقُ عليه السلام : مَن أضَرَّ بِشَيءٍ مِن طَرِيقِ المسلِمينَ فَهُوَ لَهُ ضامِنٌ .[5]

3761. Imam al-Sadiq (AS) said, 'He who damages anything of the public pathway of the Muslims is liable for it.'[6]

Notes

1. مستدرك الوسائل : 17 / 88 / 20819.
2. Mustadrak al-Wasa'il, v. 17, p. 88, no. 20819
3. الجعفريّات : 119.
4. al-Jafariyat 119
5. الكافي : 7 / 350 / 3.
6. al-Kafi, v. 7, p. 350, no. 3

ذَمُّ التَّعَرُّضِ لِلكَفالَةِ وَالضَّمانِ - 1171

1171. THE CENSURE OF RISKING BAILING OR CULPABILITY

3762. الإمامُ عليٌّ عليه السلام : لا تَضمَنْ ما لا تَقدِرُ على الوَفاءِ بهِ .[1]

3762. Imam Ali (AS) said, ‘Do not give a guarantee for something that you are not able to fulfil.’[2]

3763. الإمامُ الباقرُ أو الإمامُ الصّادقُ عليهما السلام: لا تُوجِبْ على نفسِكَ الحُقوقَ واصبِرْ على النَّوائبِ .[3]

3763. Imam al-Baqir (AS) or Imam al-Sadiq (AS) said, ‘Do not impose upon yourself any right and be patient against adversities and hardships’[4]

3764. الإمامُ الصّادقُ عليه السلام : الكَفالَةُ خَسارَةٌ، غَرامَةٌ، نَدامَةٌ .[5]

3764. Imam al-Sadiq (AS) said, ‘Bailing is a loss, a penalty and a source of regret.’[6]

Notes

1. 10178 : غرر الحكم.
2. Ghurar al-Hikam, no. 10187
3. 3 / 33 / 4 : الكافي.
4. al-Kafi, v. 4, p. 33, no. 3
5. 3405 / 97 / 3 : كتاب من لا يحضره الفقيه.
6. al-Faqih, v. 3, p. 97, no. 3405

1172 - لا ضَمانَ فِي العارِيَةِ

1172. THERE IS NO LIABILITY ON SOMETHING BORROWED

3765. الإمامُ الصّادقُ عليه السلام : لا غُرمَ على مُستَعِيرِ عارِيَةٍ إذا هَلَكَت إذا كانَ مَأمُوناً .[1]

3765. Imam al-Sadiq (AS) said, 'There is no penalty payable by someone who borrows something, which becomes spoilt while in his possession, if he is a trustworthy person.'[2]

Notes

1. الكافي : 5 / 239 / 5.
2. al-Kafi, v. 5, p. 239, no. 5

249 - الضِّيافة

249. HOSPITALITY

1173 - فَضْلُ الضِّيافَةِ

1173. THE VIRTUE OF HOSPITALITY

3766. رسولُ اللَّهِ صلى الله عليه وآله : مَن كانَ يُؤمِنُ بِاللَّهِ واليَومِ الآخِرِ فَلْيُكرِمْ ضَيفَهُ [1].

3766. The Prophet (SAWA) said, 'He who has faith in Allah and the Last Day must honour his guest.'[2]

3767. رسولُ اللَّهِ صلى الله عليه وآله : الضَّيفُ يَنزِلُ برِزقِهِ، ويَرتَحِلُ بذُنوبِ أهلِ البيتِ [3].

3767. The Prophet (SAWA) said, 'The guest arrives bringing his own sustenance and leaves taking away the sins of his hosts.'[4]

3768. رسولُ اللَّهِ صلى الله عليه وآله : الرِّزقُ أسرَعُ إلى مَن يُطعِمُ الطَّعامَ مِن السِّكِّينِ في السَّنامِ .[5]

3768. The Prophet (SAWA) said, 'Sustenance comes to those who feed others faster than a knife can cut though flesh.'[6]

3769. رسولُ اللَّهِ صلى الله عليه وآله : كُلُّ بيتٍ لا يَدخُلُ فيهِ الضَّيفُ لا تَدخُلُهُ المَلائكةُ .[7]

3769. The Prophet (SAWA) said, 'Any house which is not visited by guests is not visited by angels either.' [8]

3770. الإمامُ عليٌّ عليه السلام : مَن آتاهُ اللَّهُ مالاً فَلْيَصِلْ بهِ القَرابَةَ ، ولْيُحسِنْ مِنهُ الضِّيافَةَ .[9]

3770. Imam Ali (AS) said, 'He who has been granted wealth by Allah must use it to maintain relations with his kin and to entertain guests.'[10]

3771. الإمامُ عليٌّ عليه السلام - لَمّا رُئيَ حَزيناً فسُئلَ عن عِلَّتِهِ - : لِسَبعٍ أتَتْ لَم يَضِفْ إلَينا ضَيفٌ .[11]

3771. Imam Ali (AS) 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.'[12]

Notes

1. جامع الأخبار : 1053 / 377.
2. Jami al-Akhbar, p. 377, no. 1053
3. بحار الأنوار : 75 / 461 / 14.
4. Bihar al-Anwar, v. 75, p. 461, no. 14
5. المحاسن : 2 / 147 / 1388.

6. al-Mahasin, v. 2, p. 147, no. 1388
7. جامع الأخبار : 1058 / 378.
8. Jami al-Akhbar, p. 378, no. 1058
9. نهج البلاغة : الخطبة 142.
10. Nahj al-Balagha, Sermon 142
11. بحار الأنوار : 1 / 28 / 41.
12. Bihar al-Anwar, v. 41, p. 28, no. 1

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1174. PEOPLE WHOM ONE SHOULD INVITE AS GUESTS

3772. رسولُ اللَّهِ صلى الله عليه وآله : أضِفْ بِطَعامِكَ مَن تُحِبُّ في اللَّهِ .[1]

3772. The Prophet (SAWA) said, 'Invite one whom you love in the way of Allah to partake of your food as a guest.'[2]

3773. رسولُ اللَّهِ صلى الله عليه وآله : يُكرَهُ إجابَةُ مَن يَشهَدُ وَلِيمَتَهُ الأغنياءُ دُونَ الفُقَراءِ .[3]

3773. The Prophet (SAWA) said, 'It is an abominable act to accept the invitation of someone whose banquet is only attended by the rich and not the poor.'[4]

Notes

1. كنز العمّال : 25881.
2. Kanz al-Ummal, no. 25881
3. الدعوات : 141 / 358.
4. al-Daawat, p. 141, no. 358

1175 - الحَثُّ عَلى إجابَةِ دَعوَةِ المُؤمِنِ

1175. ENJOINMENT OF ACCEPTING THE INVITATION OF A FELLOW BELIEVER

3774. رسولُ اللَّهِ صلى الله عليه وآله : أُوصِي الشاهِدَ مِن أُمَّتي والغائبَ أن يُجيبَ دَعوَةَ المسلِمِ - ولَو علىخَمسَةِ أميالٍ - ؛ فإنّ ذلكَ مِن الدِّينِ.[1]

3774. The Prophet (SAWA) 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.'[2]

3775. رسولُ اللَّهِ صلى الله عليه وآله : مِن الجَفاءِ ... أن يُدعَى الرَّجُلُ إلى طَعامٍ فلا يُجيبَ أو يُجيبَ فلا يَأكُلَ .[3]

3775. The Prophet (SAWA) said, 'It is loathsome that a man be invited to a meal and does not accept, or accepts but does not eat.'[4]

3776. رسولُ اللَّهِ صلى الله عليه وآله - لأبي ذَرٍّ وهُو يَعِظُهُ - : لا تَأكُل طَعامَ الفاسِقِينَ .[5]

3776. The Prophet (SAWA) said to Abu Dharr, exhorting him, 'Do not partake of the food of corrupt people.'[6]

Notes

1. المحاسن : 2 / 180 / 1510.
2. al-Mahasin, v. 2, p. 180, no. 1510
3. قرب الإسناد: 160 / 583.
4. Qurb al-Isnad, p. 160, no. 583
5. بحار الأنوار : 77 / 84 / 3.
6. Bihar al-Anwar, v. 77, p. 84, no. 3

1176 - التَّكلُّفُ لِلضَّيفِ

1176. MAKING A SPECIAL EFFORT FOR ONE'S GUEST

3777. رسولُ اللَّهِ صلى الله عليه وآله : كَفى بِالمرءِ إثماً أن يَستَقِلَّ ما يُقَرِّبُ إلى إخوانِهِ، وكَفى بِالقَومِ إثماً أن يَستَقِلُّوا ما يُقَرِّبُهُ إلَيهِم أخُوهُم .[1]

3777. The Prophet (SAWA) said, 'It is enough of a sin for a man to belittle that which brings him close to his fellow brothers, and it is enough of a sin for a people to disparage that which draws a fellow brother close to them.'[2]

3778. رسولُ اللَّهِ صلى الله عليه وآله : لا يَتَكَلَّفَنَّ أحَدٌ لِضَيفِهِ ما لا يَقدِرُ .[3]

3778. The Prophet (SAWA) said, 'No one should go to troubles that they cannot afford for a guest.'[4]

3779. الإمامُ الصّادقُ عليه السلام : إذا أتاكَ أخُوك فَآتِهِ بما عِندَك، وإذا دَعَوتَهُ فَتَكَلَّفْ لَهُ .[5]

3779. Imam al-Sadiq (AS) 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.'[6]

3780. الإمامُ الرِّضا عليه السلام : دَعا رجُلٌ أميرَ المؤمنينَ عليه السلام 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 عليه السلام .[7]

3780. Imam al-Rida (AS) narrated, 'A man once invited the Commander of the Faithful, Ali (AS) 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. Abu Talib accepted his invitation.'[8]

Notes

1. المحاسن : 2 / 186 / 1533.
2. al-Mahasin, v. 2, p. 186, no. 1533
3. كنز العمّال : 25876.
4. Kanz al-Ummal, no. 25876
5. المحاسن : 2 / 179 / 1506.
6. al-Mahasin, v. 2, p. 179, no. 1506
7. عيون أخبار الرِّضا : 2 / 42 / 138.
8. Uyun Akhbar al-Rida (AS), v. 2, p. 42, no. 138

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1177 - أدَبُ الضِّيافَةِ

1177. THE ETIQUETTE OF HOSPITALITY

3781. رسولُ اللَّهِ صلى الله عليه وآله : مَن أحَبَّ أن يُحِبَّهُ اللَّهُ ورسولُهُ فَلْيَأكُلْ مَعَ ضَيفِهِ .[1]

3781. The Prophet (SAWA) said, 'Whoever wants to be loved by Allah and His Prophet should eat with his guest.'[2]

3782. رسولُ اللَّهِ صلى الله عليه وآله : إذا دُعِيَ أحَدُكُم إلى طَعامٍ فلا يَستَتبِعَنَّ وَلَدَهُ؛ فإنّهُ إن فَعَلَ ذلكَ كانَ حَراماً ودَخَلَ عاصياً .[3]

3782. The Prophet (SAWA) 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.'[4]

3783. رسولُ اللَّهِ صلى الله عليه وآله : الضَّيفُ يُلطَفُ لَيلَتَينِ، فإذا كانتِ اللَّيلةُ الثالثةُ فهُو مِن أهلِ البيتِ يَأكُلُ ما أدرَكَ .[5]

3783. The Prophet (SAWA) 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.'[6]

3784. رسولُ اللَّهِ صلى الله عليه وآله : الضِّيافَةُ أوَّلُ يَومٍ والثاني والثالثُ، وما بعدَ ذلكَ فإنّها صَدَقةٌ تَصَدّق بها علَيهِ .[7]

3784. The Prophet (SAWA) 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.'[8]

3785. رسولُ اللَّهِ صلى الله عليه وآله : الوَليمَةُ أوَّلُ يومٍ حَقٌّ، والثاني مَعروفٌ، وما زادَ رياءٌ وسُمعَةٌ .[9]

3785. The Prophet (SAWA) 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.'[10]

3786. الإمامُ الباقرُ عليه السلام : إذا دَخَلَ أحَدُكُم على أخيهِ في رَحلِهِ فَلْيَقعُدْ حيثُ يَأمُرُ صاحِبُ الرَّحلِ؛ فإنّ صاحِبَ الرَّحلِ أعرَفُ بِعَورَةِ بَيتِهِ مِن الداخِلِ علَيهِ .[11]

3786. Imam al-Baqir (AS) 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.'[12]

3787. الكافي عن ابنِ أبي يَعفورٍ : رأيتُ عِندَ أبي عبدِ اللَّهِ عليه السلام ضَيفاً، فقامَ يَوماً في بعضِ الحَوائجِ، فنَهاهُ عن ذلكَ ، وقامَ بنفسِهِ إلى تلكَ الحاجَةِ، وقالَ عليه السلام : نَهى رسولُ اللَّهِ صلى الله عليه وآله عَن أن يُستَخدَمَ الضَّيفُ .[13]

3787. Ibn Abi Yafur narrated, ‘I saw a guest once at Abi Abdillah’s [i.e. Imam al-Sadiq (AS)] 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 (SAWA) prohibited that a guest be allowed to do work.’[14]

Notes

1. تنبيه الخواطر : 2 / 116.
2. Tanbih al-Khawatir, v. 2, p. 116
3. المحاسن : 2 / 181 / 1515.
4. al-Mahasin, v. 2, p. 181, no. 1515
5. الكافي : 6 / 283 / 1.
6. al-Kafi, v. 6, p. 183, no. 6
7. الكافي : 6 / 283 / 2.
8. Ibid. no. 2
9. الكافي : 5 / 368 / 4.
10. Ibid.v. 5, p. 368, no. 4
11. بحار الأنوار : 75 / 451 / 2.
12. Bihar al-Anwar, v. 75, p. 451, no. 2
13. الكافي : 6 / 283 / 1.
14. al-Kafi, v. 6, p. 283, no. 1

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250 - الطِّبّ

250. MEDICINE

1178 - الطَّبيبُ الحَقيقِيُ

1178. THE REAL DOCTOR

3788. رسولُ اللَّهِ صلى الله عليه وآله - لِطَبيبٍ - : إنّ اللَّهَ عَزَّوجلَّ الطَّبيبُ، ولكنَّكَ رجُلٌ رَفيقٌ .[1]

3788. The Prophet (SAWA) said to a doctor, 'Verily Allah, Mighty and Exalted, is the (real) doctor, though you are a kind man.'[2]

Notes

1. كنز العمّال : 28100 و 28073.

2. Kanz al-Ummal, no. 28100-28073

1179 - ما يُستَغنى بِهِ عَنِ الطِّبِ

1179. THAT WHICH MAKES ONE NEEDLESS OF MEDICINE

3789. الخصال عن الأصبغِ بنِ نُباتةَ : قالَ أميرُ المؤمنينَ عليُّ بنُ أبي طالبٍ عليه السلام للحَسَن ابنه عليه السلام : يا بُنَيَّ ، ألا أُعَلِّمُكَ أربَعَ خِصالٍ تَستَغني بها عنِ الطِّبِّ ؟ فقالَ : بلى يا أميرَ المؤمنينَ، قالَ : لا تَجلِسْ على الطَّعامِ إلّا وأنتَ جائعٌ، ولا تَقُمْ عنِ الطَّعامِ إلّا وأنتَ تَشتَهيهِ، وجَوِّدِ المِضغَ، وإذا نُمتَ فَاعرِضْ نَفسَكَ على الخَلاءِ، فإذا استَعمَلتَ هذا استَغنَيتَ عنِ الطِّبِّ .[1]

3789. Imam Ali (AS) said in his will to his son, al-Hasan (AS), 'O my son, shall I teach you four things which will make you needless of medicine?' He replied, 'Yes, O Commander of the Faithful.' So he said, 'Do not sit to eat unless you are hungry. Stand up from the table while you still desire food. Chew properly. Go to the lavatory before you go to bed. If you put these into practice, you will not need medicine.'[2]

3790. الإمامُ عليٌّ عليه السلام : مَن أكَلَ الطَّعامَ عَلَى النَّقاءِ ، وأجادَ الطَّعامَ تَمَضُّغاً ، وتَرَكَ الطَّعامَ وهُوَ يَشتَهيهِ ، ولَم يَحبِسِ الغائِطَ إذا أتى ؛ لَم يَمرَض إلّا مَرَضَ الموتِ .[3]

3790. Imam Ali (AS) said, 'He who eats food with complete hunger, chews the meal properly and leaves the table while he still desires food and does not retent the faeces at its time will be only ill with the sickness of death '[4]

Notes

1. الخصال : 67 / 229.
2. al-Khisal, p. 229, no. 67
3. مكارم الأخلاق : 1 / 314 / 1003.
4. Makarim al-Akhlaq, v. 1, p. 314, no. 1003

1180 - تجنب الدواء مَهما أمكَنَ

1180. AVOIDING MEDICINE AS MUCH AS POSSIBLE

3791. رسولُ اللّهِ صلى الله عليه وآله : تَجَنَّبِ الدَّواءَ مَا احتَمَلَ بَدَنُكَ الدَّاءَ ، فَإذا لَمَ يَحتَمِلِ الدّاءَ فَالدَّواءُ .[1]

3791. The Prophet (SAWA) said, 'Avoid medicine as long as your body can bear the pain but when it could no longer bear it, only then, the medicine.'[2]

3792. الإمامُ عليٌّ عليه السلام : اِمشِ بِدائِكَ ما مَشى بِكَ .[3]

3792. Imam Ali (AS) said, 'Get along with your pain as long as it gets along with you[4]

Notes

1. 2464 / 179 / 2 : مكارم الأخلاق.
2. Makarim al-Akhlaq, v. 2, p. 179, no. 2464
3. 27 الحكمة : نهج البلاغة.
4. Nahj al-Balagha, Saying 27

251 - الإطعام

251. FEEDING OTHERS

1181 - فَضلُ إطعامِ الجائعِ

1181. THE VIRTUE OF FEEDING A HUNGRY PERSON

(وَيُطْعِمُونَ الطَّعامَ عَلَى حُبِّهِ مِسْكِيناً وَيَتِيماً وَأَسِيراً * إِنَّما نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لا نُرِيدُ مِنْكُمْ جَزاءً وَلا شُكُوراً).[1]

"They give food for the love of Him, to the needy, the orphan and the prisoner, [saying], 'We feed you only for the sake of Allah. We do not want any reward from you nor any thanks."[2]

(أَوْ إِطْعامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ * يَتِيماً ذا مَقْرَبَةٍ * أَوْ مِسْكِيناً ذا مَتْرَبَةٍ).[3]

"or feeding [the needy] on a day of starvation, or an orphan among relatives, or a needy man in desolation."[4]

3793. الإمامُ عليٌّ عليه السلام : قوتُ الأجسادِ الطَّعامُ ، وقوتُ الأرواحِ الإطعامُ .[5]

3793. Imam Ali (AS) said, 'The nourishment of the body is food whilst the nourishment of the soul is feeding others.'[6]

3794. الإمامُ عليٌّ عليه السلام : ما أكَلتَهُ راحَ، وما أطعَمتَهُ فاحَ .[7]

3794. Imam Ali (AS) said, 'That which you yourself eat gets consumed whereas that which you feed others diffuses [i.e. the benediction in that sustenance].'[8]

3795. الإمامُ الباقرُ عليه السلام : إنّ اللهَ يُحِبُّ إطعامَ الطَّعامِ وهِراقَةَ الدِّماءِ .[9]

3795. Imam al-Baqir (AS) said, 'Verily Allah loves the feeding of food to others, and the spilling of blood [offering a sacrifice].'[10]

3796. الإمامُ الصّادقُ عليه السلام : مِن مُوجِباتِ الجَنَّةِ والمغفِرَةِ إطعامُ الطَّعامِ السَّغْبانَ، ثُمَّ تَلا قولَ اللهِ عَزَّوجلَّ : (أَوْ إِطْعامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ ...).[11]

3796. Imam al-Sadiq (AS) 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."***[12]

3797. الإمامُ الصّادقُ عليه السلام : إنَّ أميرَ المؤمنينَ عليه السلام أشبَهُ الناسِ طُعمَةً برسولِ اللهِ صلى الله عليه وآله، كانَ يَأكُلُ الخُبزَ والخَلَّ والزَّيتَ، ويُطعِمُ الناسَ الخُبزَ واللَّحمَ .[13]

3797. Imam al-Sadiq (AS) narrated, 'Verily the Commander of the Faithful resembled the Prophet (SAWA) the most in the way that he ate. He used to eat bread, vinegar and (olive) oil, and feed others bread and meat.'[14]

(أنظر عنوان 249 «الضيافة» .

(See also: HOSPITALITY 249)

Notes

1. الدهر : 8، 9.
2. Qur'an 768,9:
3. البلد : 14 - 16.
4. Qur'an 9014-16:
5. مشكاة الأنوار : ص 325.
6. Mishkat al-Anwar, no. 325
7. غرر الحكم : 9634.
8. Ghurar al-Hikam, no. 9634
9. المحاسن : 2 / 142 / 1370.
10. al-Mahasin, v. 2, p. 143, no. 1370
11. المحاسن : 2 / 145 / 1381.
12. Ibid. v. 2, p. 145, no. 1381
13. المحاسن : 2 / 279 / 1901.
14. Ibid. p. 279, no. 1901

252 - الطَّلاق

252. DIVORCE

1182 - ذَمُّ الطَّلاقِ

1182. THE CENSURE OF DIVORCE

3798. رسولُ اللَّهِ صلى الله عليه وآله : ما أحَلَّ اللَّهُ شيئاً أبغَضَ إلَيهِ مِن الطَّلاقِ .[1]

3798. The Prophet (SAWA) said, 'Allah has not made permissible anything more abominable to Him than divorce.'[2]

3799. رسولُ اللَّهِ صلى الله عليه وآله : إنَّ اللَّهَ عَزَّوجلَّ يُبغِضُ أو يَلعَنُ كُلَّ ذَوّاقٍ مِنَ الرِّجالِ، وكُلَّ ذَوّاقَةٍ مِن النِّساءِ .[3]

3799. The Prophet (SAWA) 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.'[4]

3800. الإمام الباقرُ عليه السلام : إنّ اللَّهَ عَزَّوجلَّ يُبغِضُ كُلَّ مِطلاقٍ ذَوّاقٍ .[5]

3800. Imam al-Baqir (AS) said, 'Verily Allah, Mighty and Exalted, despises every man who is quick to contract new divorces and marriages.'[6]

3801. الإمامُ الصّادقُ عليه السلام : ما مِن شَيءٍ مِمّا أحَلَّهُ اللَّهُ عَزَّوجلَّ أبغَضَ إلَيهِ مِن الطلاقِ، وإنَّ اللَّهَ يُبغِضُ المِطلاقَ الذَّوّاقَ .[7]

3801. Imam al-Sadiq (AS) 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.'[8]

3802. الإمامُ الصّادقُ عليه السلام : إنَّ اللَّهَ عَزَّوجلَّ يُحِبُّ البيتَ الذي فيهِ العُرسُ، ويُبغِضُ البيتَ الذي فيهِ الطلاقُ، وما مِن شَيءٍ أبغَضَ إلى اللَّهِ عَزَّوجلَّ مِن الطَّلاقِ .[9]

3802. Imam al-Sadiq (AS) 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.'[10]

Notes

1. كنز العمّال : 27871.
2. Kanz al-Ummal, no. 27871
3. الكافي : 1 / 54 / 6.
4. al-Kafi, v. 6, p. 54, no. 1
5. الكافي : 4 / 55 / 6.
6. Ibid. p. 55, no. 4
7. الكافي : 2 / 54 / 6.
8. Ibid. p. 54, no. 2
9. الكافي : 3 / 54 / 6.

10. Ibid. no. 3

1183 - حِكمَةُ الطَّلاقِ ثَلاثاً

1183. THE WISDOM IN RESTRICTING THE DIVORCE TO THREE TIMES

(فَإِنْ طَلَّقَها فَلا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجاً غَيْرَهُ فَإِنْ طَلَّقَها فَلا جُناحَ عَلَيْهِما أَنْ يَتَراجَعا إِنْ ظَنَّا أَنْ يُقِيما حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُها لِقَوْمٍ يَعْلَمُونَ).[1]

"And if he divorces her, she will not be lawful for him until she marries a husband other than him, and if he divorces her2 , there is no sin upon them to remarry if they think that they can maintain Allah's bounds. These are Allah's bounds, which He clarifies for a people who have knowledge."[3]

3803. الإمامُ الرِّضا عليه السلام - لمّا سُئلَ عن العلّةِ التي من أجلِها لا تَحِلُّ المطلَّقةُ لِلعِدَّةِ لِزَوجِها حتّى تَنكِحَ زَوجاً غيرَهُ - : إنَّ اللهَ تبارَكَ و تعالى إنّما أذِنَ في الطلاقِ مَرَّتَينِ، فقالَ عَزَّوجلَّ : (الطَّلاقُ مَرَّتانِ فَإِمْساكٌ بِمَعْروفٍ أَوْ تَسْرِيحٌ بِإِحْسانٍ)[4] يَعني في التَّطليقَةِ الثالثةِ، ولِدُخُولِهِ فيما كَرِهَ اللهُ عَزَّوجلَّ لَهُ مِن الطلاقِ الثالثِ حَرَّمَها اللهُ علَيهِ، فلا تَحِلُّ لَهُ مِن بعدُ حتّى تَنكِحَ زَوجاً غَيرَهُ؛ لئلاّ يُوقِعَ الناسُ الاستِخفافَ بِالطلاقِ ولا تُضارَّ النِّساءُ.[5]

3803. Imam al-Rida (AS) 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"***[6] , 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.'[7]

3804. الإمامُ الرِّضا عليه السلام - لِمّا كَتَبَ إلى محمّدِ بنِ سِنانٍ في عِلَّةِ الطلاقِ ثلاثاً - : وعِلَّةُ الطلاقِ ثلاثاً لِما فيهِ مِن المهلَةِ فيما بينَ الواحِدَةِ إلى الثلاثِ؛ لِرَغبَةٍ تَحدُثُ أو سُكونِ غَضَبٍ إن كانَ، ولِيَكُونَ ذلكَ تَخويفاً وتَأديباً لِلنِّساءِ وزَجراً لَهُنَّ عن مَعصيَةِ أزواجِهِنَّ فَاستَحَقَّتِ المرأةُ الفُرقَةَ والمبايَنَةَ لِدُخُولِها فيما لا يَنبَغي مِن مَعصيَةِ زَوجِها، وعِلَّةُ تَحريمِ المرأةِ بعدَ تِسعِ تَطليقاتٍ فلا تَحِلُّ لَهُ أبداً عُقوبَةً؛ لئلّا يُتَلاعَبَ بِالطلاقِ، ولا تُستَضعَفَ المرأةُ، ولِيَكُونَ ناظِراً في أُمورِهِ مُتَيَقِّظاً مُعتَبِراً، ولِيَكونَ يائساً لَها مِن الاجتِماعِ بعدَ تِسعِ تَطليقاتٍ.[8]

3804. Imam al-Rida (AS) 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.'[9]

Notes

1. 230 : البقرة.

2. That is, after she has been divorced by the second husband, the two of them may remarry if they think they can maintain a healthy marital relationship.

3. Qur'an 2230:

4. 229 : البقرة.

5. 27 / 85 / 2 : عيون أخبار الرّضا.

6. Qur'an 2229:

7. Uyun Akhbar al-Rida (AS), v. 2, p. 85, no. 27

8. 1 / 507 : علل الشرائع.

9. Ilal al-Shara'i , p. 507, no. 1

253 - الطَّمَع

253. GREED

1184 - ذَمُّ الطَّمَعِ

1184. REPREHENSION OF GREED

3805. رسولُ اللَّهِ صلى الله عليه وآله : الطَّمَعُ يُذهِبُ الحِكمَةَ مِن قُلوبِ العُلَماءِ .[1]

3805. The Prophet (SAWA) said, 'Greed takes away wisdom from the hearts of the knowledgeable men.'[2]

3806. رسولُ اللَّهِ صلى الله عليه وآله : إنّ الصَّفاةَ الزُّلالَ الذي لا تَثبُتُ علَيهِ أقدامُ العُلَماءِ الطَّمَعُ .[3]

3806. The Prophet (SAWA) said, 'Verily greed is a slippery rock on which the feet of knowledgeable men never become firmly rooted.'[4]

3807. رسولُ اللَّهِ صلى الله عليه وآله : إيّاكَ والطَّمَعَ؛ فإنّهُ فَقرٌ حاضِرٌ .[5]

3807. The Prophet (SAWA) said, 'Beware of greed for it is ready poverty.'[6]

3808. الإمامُ عليٌّ عليه السلام : الطَّمَعُ رِقٌّ مُؤَبَّدٌ .[7]

3808. Imam Ali (AS) said, 'Greed is an eternal slavery.'[8]

3809. الإمامُ عليٌّ عليه السلام : مَن أرادَ أن يَعِيشَ حُرّاً أيّامَ حياتِهِ فلا يُسكِنِ الطَّمَعَ قَلبَهُ .[9]

3809. Imam Ali (AS) said, 'Whoever wishes to spend the days of his life as a free man must not allow greed to abide in his heart.'[10]

3810. الإمامُ عليٌّ عليه السلام : الطامِعُ في وَثاقِ الذُّلِّ .[11]

3810. Imam Ali (AS) said, 'The greedy person is shackled in disgrace.'[12]

3811. الإمامُ عليٌّ عليه السلام : أزرى بِنَفسِهِ مَنِ استَشعَرَ الطَّمَعَ .[13]

3811. Imam Ali (AS) said, 'The person most neglectful of his own soul is the one who is full of greed.'[14]

3812. الإمامُ عليٌّ عليه السلام : لا أذَلَّ مِن طامِعٍ .[15]

3812. Imam Ali (AS) said, 'No one is more despicable than a greedy person.'[16]

3813. الإمامُ عليٌّ عليه السلام : أكثَرُ مَصارِعِ العُقولِ تحتَ بُرُوقِ المطامِعِ .[17]

3813. Imam Ali (AS) said, 'The intellects are most often destroyed as a result of their subservience to bursts of avid desires.'[18]

3814. الإمامُ عليٌّ عليه السلام : لا يَجتَمِعُ الوَرَعُ والطَّمَعُ .[19]

3814. Imam Ali (AS) said, 'Piety and greed can never come together.'[20]

3815. الإمامُ الباقرُ عليه السلام : بِئسَ العَبدُ عَبدٌ لَهُ طَمَعٌ يَقودُهُ .[21]

3815. Imam al-Baqir (AS) said, ‘How wretched the servant who is a slave of his own greed, which controls him.’[22]

3816. الإمامُ الكاظمُ عليه السلام - لهشامٍ وهُو يَعِظُهُ - : إيّاكَ والطَّمَعَ، وعلَيكَ باليَأسِ مِمّا في أيدِي الناسِ، وأمِتِ الطَّمَعَ مِن المخلوقِينَ؛ فإنَّ الطَّمَعَ مِفتاحُ لِلذُّلِّ، واختِلاسُ العَقلِ، واختِلاقُ المُرُوّاتِ، وتَدنِيسُ العِرضِ، والذَّهابُ بِالعِلمِ .[23]

3816. Imam al-Kazim (AS) 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.’[24]

3817. الإمامُ الهاديُّ عليه السلام : الطَّمَعُ سَجِيَّةٌ سَيِّئَةٌ.[25]

3817. Imam al-Hadi (AS) said, ‘Greed is an evil characteristic.’[26]

3818. الإمامُ العسكريُّ عليه السلام : ما أقبَحَ بالمؤمِنِ أن تكونَ لَهُ رَغبَةٌ تُذِلُّهُ .[27]

3818. Imam al-Askari (AS) said, ‘How revolting it is for the believer to have an avid desire that disgraces him.’[28]

(أنظر) عنوان 94 «الحرص» .

(See also: AVARICE 94)

Notes

1. كنز العمّال : 7576.
2. Kanz al-Ummal, no. 7576
3. تنبيه الخواطر : 1 / 49.
4. Tanbih al-Khawatir, v. 1, p. 49
5. كنز العمّال : 8852.
6. Kanz al-Ummal, no. 8852
7. نهج البلاغة : الحكمة 180.
8. Nahj al-Balagha, Saying 180
9. تنبيه الخواطر : 1 / 49.
10. Tanbih al-Khawatir, v. 1, p. 49
11. نهج البلاغة : الحكمة 226.
12. Nahj al-Balagha, Saying 226
13. نهج البلاغة : الحكمة 2.
14. Ibid. Saying 2
15. غرر الحكم : 10593.
16. Ghurar al-Hikam, no. 10593
17. نهج البلاغة : الحكمة 219.
18. Nahj al-Balagha, Saying 219
19. غرر الحكم : 10578.
20. Ghurar al-Hikam, no. 10578

21. الكافي : 2 / 320 / 2.
22. al-Kafi, v. 2, p. 320, no. 2
23. بحار الأنوار : 78 / 315 / 1.
24. Bihar al-Anwar, v. 78, p. 315, no. 1
25. الدرّة الباهرة : 42.
26. al-Durra al-Bahira, p. 42
27. بحار الأنوار : 78 / 374 / 35.
28. Bihar al-Anwar, v. 78, p. 374, no. 35

1185 - الطَّمَعُ المَمدوحُ

1185. PRAISEWORTHY AVIDITY

[1]

(تَتَجافَى جُنُوبُهُمْ عَنِ المضاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفاً وَطَمَعاً وَمِمَّا رَزَقْناهُمْ يُنْفِقُونَ).[2]

"Their sides vacate their beds to supplicate their Lord in fear and hope, and they spend out of what We have provided them."[3]

(وَما لَنا لا نُؤْمِنُ بِاللَّهِ وَما جاءَنا مِنَ الحَقِّ وَنَطْمَعُ أَن يُدْخِلَنا رَبُّنا مَعَ القَوْمِ الصَّالِحِينَ).[4]

"Why should we not believe in Allah and the truth that has come to us, avid as we are that our Lord should admit us among the righteous people?"[5]

3819. الإمامُ زينُ العابدينَ عليه السلام - في الدعاءِ - : إذا رَأيتُ مَولايَ ذُنُوبِي فَزِعتُ، وإذا رَأيتُ عَفوَكَ طَمِعتُ.[6]

3819. Imam Zayn al-Abidin (AS) 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].'[7]

3820. الإمامُ زينُ العابدينَ عليه السلام - أيضاً - : فإنّما أسألُكَ لِقَديمِ الرَّجاءِ فيكَ، وعَظيمِ الطَّمَعِ منكَ؛ الذي أوجَبتَهُ على نفسِكَ مِن الرَّأفَةِ والرَّحمَةِ.[8]

3820. Imam Zayn al-Abidin (AS) 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.'[9]

Notes

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.'

2. السجدة : 16.

3. Qur'an 3216:

4. المائدة : 84.

5. Qur'an 584:

6. بحار الأنوار : 98 / 83 / 2.

7. Bihar al-Anwar, v. 98, p. 83, no. 2

8. الإقبال : 1 / 168.

9. Iqbal al-Amal, v. 1, p. 168

254 - الطَّهارَة

254. PURITY

1186 - الطَّهورُ

1186. RITUAL PURIFICATION

[1]

3821. رسولُ اللَّهِ صلى الله عليه وآله : الطَّهُورُ شَطرُ الإيمانِ .[2]

3821. The Prophet (SAWA) said, ‘Purification is a portion of faith.’[3]

3822. رسولُ اللَّهِ صلى الله عليه وآله : أوَّلُ مايُحاسَبُ بِهِ العَبدُ طَهُورُهُ .[4]

3822. The Prophet (SAWA) said, ‘The first thing that the servant will have to account for is his ritual purification.’[5]

3823. رسولُ اللَّهِ صلى الله عليه وآله : لا تُقبَلُ صَلاةٌ بغَيرِ طَهورٍ .[6]

3823. The Prophet (SAWA) said, ‘A prayer without ablution is not accepted.’[7]

Notes

1. Ritual purification (tahur): ablution (wudu’), major ablution (ghusl), dry ablution (tayammum), as well as cleaning and purifying one’s body from all things considered impure in Islam (ed.)

2. 25998 : كنز العمّال.

3. Kanz al-Ummal, no. 25998

4. 26010 : كنز العمّال.

5. Ibid. no. 26010

6. 26006 : كنز العمّال.

7. Ibid. no. 26006

1187 - المُطَهِّراتُ

1187. PURIFYING AGENTS

(وَهُوَ الَّذِي أرسَلَ الرِّياحَ بُشراً بَينَ يَدَي رَحمَتِهِ وَأنزَلنا مِنَ السَّماءِ ماءً طَهُوراً).[1]

"And it is He who sends the winds as harbingers of His mercy, and We send down from the sky purifying water."[2]

(أنظر) المائدة : 6 و التوبة : 108.

(See also: Qur'an 5:6, 9:108)

1 - الماءُ

1. Water:

3824. الإمامُ عليٌّ عليه السلام : خَلَقَ اللّهُ الماءَ طَهوراً لا يُنَجِّسُهُ شَيءٌ، إلّا ما غَيَّرَ لَونَهُ أو طَعمَهُ أو رِيحَهُ .[3]

3824. Imam Ali (AS) 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.'[4]

2 - الشّمسُ

2. The Sun:

3825. الإمامُ الباقرُ عليه السلام : كُلُّ ما أشرَقَت عليهِ الشَّمسُ فهُو طاهِرٌ .[5]

3825. Imam al-Baqir (AS) said, 'Everything that the sun shines on becomes purified.'[6]

3 - التُّرابُ

3. Earth:

3826. الإمامُ الصّادقُ عليه السلام : إنّ اللّهَ عَزَّوجلَّ جَعَلَ التُّرابَ طَهوراً كما جَعَلَ الماءَ طَهوراً .[7]

3826. Imam al-Sadiq (AS) said, 'Verily Allah, Mighty and Exalted, made the earth a purifier just as he made water a purifier.'[8]

4 - النارُ

4. Fire:

3827. الإمامُ الكاظمُ عليه السلام - لما سُئلَ عنِ الجِصِّ يُوقَدُ عَلَيهِ بِالعذَرَةِ وعِظامِ الموتى ثُمَّ يُجَصَّصُ بِهِ المسجِدُ ، أيُسجَدُ عَلَيهِ ؟ - : إنَّ الماءَ وَالنّارَ قَد طَهَّراهُ .[9]

3827. Imam al-Kazim (AS) 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.'[10]

Notes

1. 48 : الفرقان.
2. Qur'an 2548:
3. 9 / 101 / 1 : وسائل الشيعة.
4. Wasa'il al-Shia, v. 1, p. 101, no. 9
5. 6 / 1043 / 2 : وسائل الشيعة.
6. Ibid. v. 2, p. 1043, no. 6
7. 224 / 109 / 1 : كتاب من لا يحضره الفقيه.
8. al-Faqih, v. 1, p. 109, no. 224
9. 3 / 330 / 3 : الكافي.
10. al-Kafi, v. 3, p. 330, no. 3

الطَّهارَةُ المَعنَويَّةُ - 1188

1188. SPIRITUAL PURITY

(إِنَّما يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ البَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً).[1]

"Indeed Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification."[2]

(خُذْ مِنْ أَمْوالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِها وَصَلِّ عَلَيْهِمْ إِنَّ صَلاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ).[3]

"Take charity from their possessions to cleanse them and purify them thereby, and bless them. Indeed your blessing is a comfort to them, and Allah is all-hearing, all-knowing."[4]

3828. الإمامُ عليٌّ عليه السلام : فَرَضَ اللَّهُ الإيمانَ تَطهيراً مِن الشِّركِ .[5]

3828. Imam Ali (AS) said, 'Allah has obligated faith in order to purify one from polytheism.'[6]

3829. الإمامُ عليٌّ عليه السلام : إنَّ تَقوَى اللهِ دَواءُ داءِ قُلوبِكُم ... وطَهُورُ دَنَسِ أنفُسِكُم .[7]

3829. Imam Ali (AS) 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.'[8]

3830. الإمامُ عليٌّ عليه السلام : إن كُنتُم لا مَحالَةَ مُتَطَهِّرِينَ فَتَطَهَّرُوا مِن دَنَسِ العُيوبِ والذُّنوبِ .[9]

3830. Imam Ali (AS) said, 'Since you have no choice but to purify your bodies, then make a point of purifying yourselves of your faults and your sins.'[10]

(أُنظر) القلب : باب 1551.

(See also: THE HEART: section 1551)

Notes

1. 33 : الأحزاب.
2. Qur'an 3333:
3. 103 : التوبة.
4. Qur'an 9103:
5. 252 الحكمة : نهج البلاغة.
6. Nahj al-Balagha, Saying 252
7. 198 الخطبة : نهج البلاغة.
8. Ibid. no. 198
9. 3743 : غرر الحكم.

10. Ghurar al-Hikam, no. 3743

255 - الطاعة

255. OBEDIENCE

1189 - طاعَةُ اللَّهِ وآثارُها

1189. OBEDIENCE TO ALLAH AND ITS EFFECTS

(يا أَيُّها الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ).[1]

"O you who have faith! Obey Allah and obey the Apostle and those vested with authority among you."[2]

3831. رسولُ اللَّهِ صلى الله عليه وآله : إنّهُ لا يُدرَكُ ما عِندَ اللَّهِ إلّا بطاعَتِهِ .[3]

3831. The Prophet (SAWA) said, 'Verily what is with Allah can only ever be attained through His obedience.'[4]

3832. الإمامُ عليٌّ عليه السلام : طاعَةُ اللَّهِ مِفتاحُ كُلِّ سَدادٍ، وصَلاحُ كُلِّ فَسادٍ .[5]

3832. Imam Ali (AS) said, 'Obedience to Allah is the key to every efficient matter and the redressing of every immoral act.'[6]

3833. الإمامُ عليٌّ عليه السلام : أجدَرُ الناسِ برَحمَةِ اللَّهِ أقوَمُهُم بالطّاعَةِ .[7]

3833. Imam Ali (AS) said, 'The person most worthy of Allah's mercy is the one most diligent in Allah's obedience.'[8]

3834. الإمامُ عليٌّ عليه السلام : علَيكُم بطاعَةِ مَن لا تُعذَرُونَ بجَهالَتِهِ .[9]

3834. Imam Ali (AS) said, 'It is incumbent upon you to obey the One whom you hold no excuse to remain ignorant of.'[10]

3835. الإمامُ الهاديُّ عليه السلام : مَن أطاعَ الخالِقَ لَم يُبالِ بسَخَطِ المَخلوقِ .[11]

3835. Imam al-Hadi (AS) said, 'He who obeys the Creator is not bothered by the displeasure of the creation [i.e. other people].'[12]

Notes

1. 59 : النساء.
2. Qur'an 469:
3. 2 / 184 / 11 : وسائل الشيعة.
4. Wasa'il al-Shia, v. 11, p. 184, no. 2
5. 6012 : غرر الحكم.
6. Ghurar al-Hikam, no. 6012
7. 3192 : غرر الحكم.
8. Ibid. no. 3192
9. 1 / 95 / 70 : بحار الأنوار.
10. Bihar al-Anwar, v. 70, p. 95, no. 1
11. 2 / 366 / 78 : بحار الأنوار.
12. Ibid. v. 78, p. 366, no. 2

1190 - مَن يَنبَغي طاعَتُهُ

1190. HE WHO IS ENTITLED TO BE OBEYED

3836. الإمامُ عليٌّ عليه السلام : أطِعِ العاقِلَ تَغنَمْ، اِعْصِ الجاهِلَ تَسلَمْ .[1]

3836. Imam Ali (AS) said, ‘Obey the intelligent man and you will gain, and disobey the ignorant man and you will remain safe.’[2]

3837. الإمامُ عليٌّ عليه السلام : أطِعِ العِلمَ واعْصِ الجَهلَ تُفلِحْ .[3]

3837. Imam Ali (AS) said, ‘Obey knowledge and disobey ignorance and you will prosper.’[4]

3838. الإمامُ عليٌّ عليه السلام : لا دِينَ لِمَن دانَ بطاعَةِ المَخلوقِ ومَعصيَةِ الخالِقِ .[5]

3838. 3843. Imam Ali (AS) said, ‘The religion of one who adheres to obeying creatures and disobeying the Creator does not count.’[6]

3839. الإمامُ عليٌّ عليه السلام : أطِعْ مَن فَوقَكَ يُطِعْكَ مَن دُونَكَ .[7]

3839. Imam Ali (AS) said, ‘Obey one who is above you [in authority] and the one below you will obey you.’[8]

3840. الإمامُ عليٌّ عليه السلام : مَن تَواضَعَ قَلبُهُ للّهِ لَم يَسأمْ بَدَنُهُ مِن طاعَةِ اللّهِ .[9]

3840. Imam Ali (AS) said, ‘He whose heart submits to Allah, his body never tires of Allah’s obedience.’[10]

3841. الإمامُ الهاديُّ عليه السلام : مَن جَمَعَ لَكَ وُدَّهُ ورَأيَهُ فَاجمَعْ لَهُ طاعَتَكَ .[11]

3841. Imam al-Hadi (AS) said, ‘He who gives you both his affection and his good opinion is entitled to your giving him your obedience.’[12]

Notes

1. غرر الحكم : 2264 - 2263.
2. Ghurar al-Hikam, no. 2263-2264
3. غرر الحكم : 2309.
4. Ibid. no. 2309
5. عيون أخبار الرّضا : 2 / 43 / 149.
6. Uyun Akhbar al-Rida (AS), v. 2, p. 69, no. 318
7. غرر الحكم : 2475.
8. Ghurar al-Hikam, no. 2475
9. بحار الأنوار : 78 / 90 / 95.
10. Bihar al-Anwar, v. 78, p. 90, no. 95
11. بحار الأنوار : 78 / 365 / 4.
12. Ibid. p. 365, no. 4

1191 - مَن لا يَنبَغي طاعَتُهُ

1191. HE WHO MUST NOT BE OBEYED

(وَقالُوا رَبَّنا إِنّا أَطَعْنا سادَتَنَا وَكُبَراءَنا فَأَضَلُّونَا السَّبِيلا * رَبَّنا آتِهِمْ ضِعْفَيْنِ مِنَ العَذابِ وَالْعَنْهُمْ لَعْناً كَبِيراً).[1]

"And they will say, 'Our Lord! We obeyed our leaders and elders, and they led us astray from the way. Our Lord! Give them a double punishment and curse them with a mighty curse."[2]

3842. رسولُ اللَّهِ صلى الله عليه وآله : مَن أرضى سُلطاناً بما يُسخِطُ اللَّهَ خَرَجَ عن دِينِ اللَّهِ عَزَّوجلَّ .[3]

3842. The Prophet (SAWA) said, 'He who pleases a ruler with regard to something that displeases Allah excludes himself from the religion of Allah, Mighty and Exalted.'[4]

3843. الإمامُ عليٌّ عليه السلام : 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 .[5]

3843. Imam Ali (AS) 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.'[6]

3844. الإمامُ عليٌّ عليه السلام : مَن أطاعَ التَّوانِيَ ضَيَّعَ الحُقوقَ، ومَن أطاعَ الواشِيَ ضَيَّعَ الصَّدِيقَ .[7]

3844. Imam Ali (AS) said, 'He who obeys an indifferent person ends up losing his rights, and he who obeys an informant ends up losing his friends.'[8]

Notes

1. 67، 68 : الأحزاب.
2. Qur'an 3367:, 68
3. 318 / 69 / 2 : عيون أخبار الرِّضا.
4. Uyun Akhbar al-Rida (AS), v. 2, p. 69, no. 318
5. 192 الخطبة : نهج البلاغة.
6. Nahj al-Balagha, Sermon 192
7. 239 الحكمة : نهج البلاغة.
8. Ibid. Saying 239

256 - الطِّيب

256. PERFUME

1192 - فَضْلُ الطِّيبِ

1192. THE VIRTUE OF USING PERFUME

3845. رسولُ اللَّهِ صلى الله عليه وآله : إنّ الرِيحَ الطَّيِّبَةَ تَشُدُّ القَلبَ وتَزِيدُ في الجِماعِ [1].

3845. The Prophet (SAWA) said, 'Verily the pleasant fragrance strengthens the heart and acts as an aphrodisiac.'[2]

3846. رسولُ اللَّهِ صلى الله عليه وآله : مَن تَطَيَّبَ للَّهِ جاءَ يَومَ القِيامَةِ وريحُهُ أطيَبُ مِنَ المِسكِ، ومَن تَطَيَّبَ لِغَيرِ اللَّهِ جاءَ يَومَ القِيامَةِ وريحُهُ أنتَنُ مِن الجِيفَةِ .[3]

3846. The Prophet (SAWA) 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 [for an unlawful purpose] will be raised on the Day of Resurrection smelling more putrid than a corpse.'[4]

3847. سنن النسائي عن أنس بن مالك : كانَ النبيُّ صلى اللَّه عليه وآله إذا أُتِيَ بِطِيبٍ لَم يَرُدَّهُ .[5]

3847. Anas b. Malik narrated, 'The Prophet (SAWA) never used to refuse perfume when he was gifted it.'[6]

3848. الإمامُ عليٌّ عليه السلام : الطِّيبُ نُشْرَةٌ .[7]

3848. Imam Ali (AS) said, 'Perfume is an amulet [a remedy].'[8]

3849. الإمامُ الصّادقُ عليه السلام : العِطرُ مِن سُنَنِ المُرسَلِينَ .[9]

3849. Imam al-Sadiq (AS) said, 'Putting perfume is a practice of the messengers.'[10]

3850. الإمامُ الصّادقُ عليه السلام : كانَ رسولُ اللَّهِ صلى اللَّه عليه وآله يُنفِقُ في الطِّيبِ أكثَرَ مِمّا يُنفِقُ في الطَّعامِ .[11]

3850. Imam al-Sadiq (AS) narrated, 'The Prophet (SAWA) used to spend more on perfume than he did on food.'[12]

3851. الإمامُ الصّادقُ عليه السلام : مَن تَطَيَّبَ أوَّلَ النهارِ لَم يَزَلْ عَقلُهُ مَعهُ إلى اللَّيلِ [13].

3851. Imam al-Sadiq (AS) said, 'Whoever perfumes himself first thing in the morning has his intellect [working] with him till nightfall.'[14]

3852. الإمامُ الكاظمُ عليه السلام : لا يَنبَغِي للرَّجُلِ أن يَدَعَ الطِّيبَ في كُلِّ يَومٍ، فإن لَم يَقدِرْ عليهِ فَيَومٌ ويَومٌ لا، فإن لَم يَقدِرْ ففي كُلِّ جُمُعَةٍ و لا يَدَعْ .[15]

3852. Imam al-Kazim (AS) 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.’[16]

3853. الإمامُ الرِّضا عليه السلام : الطِّيبُ مِن أخلاقِ الأنبياءِ .[17]

3853. Imam al-Rida (AS) said, ‘Putting perfume is a noble characteristic of the prophets.’[18]

Notes

1. الكافي : 6 / 510 / 3.
2. al-Kafi, v. 6, p. 510, no. 3
3. المصنّف لعبد الرزّاق : 4 / 319 / 7933.
4. al-Muasanif li Abdul Razzaq, v. 4, p. 319, no. 7933
5. سنن النسائي : 8 / 189.
6. Sunan al-Nasa’i, v. 8, p. 189
7. نهج البلاغة : الحكمة 400.
8. Nahj al-Balagha, Saying 400
9. الكافي : 6 / 510 / 2.
10. al-Kafi, v. 6, p. 510, no. 2
11. الكافي : 6 / 512 / 18.
12. Ibid. p. 512, no. 18
13. الكافي : 6 / 510 / 7.
14. Ibid. p. 510, no. 7
15. الكافي : 6 / 510 / 4.
16. Ibid. no. 4
17. الكافي : 6 / 510 / 1.
18. Ibid. no. 1

1193 - طِيبُ النِّساءِ

1193. THE PERFUME OF WOMEN

3854. رسولُ اللَّهِ صلى الله عليه وآله : طِيبُ النِّساءِ ما ظَهَرَ لَونُهُ وخَفِيَ رِيحُهُ، وطِيبُ الرِّجالِ ما ظَهَرَ رِيحُهُ وخَفِيَ لَونُهُ .[1]

3854. The Prophet (SAWA) 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.'[2]

3855. رسولُ اللَّهِ صلى الله عليه وآله : أيُّما امرأةٍ استَعطَرَتْ فَمَرَّت على قَومٍ لِيَجِدُوا مِن رِيحِها فهي زانِيَةٌ .[3]

3855. The Prophet (SAWA) said, 'Any woman who perfumes herself and goes out among people intending for them to smell her fragrance is an adulteress.'[4]

Notes

1. 17 / 512 / 6 : الكافي.
2. Ibid. p. 512, no. 17
3. 153 / 8 : سنن النسائي.
4. Sunan al-Nasa'i, v. 8, p. 153

257 - الطِّيَرَة

257. THE EVIL OMEN

1194 - التَّطَيُّرُ

1194. DRAWING EVIL OMENS

3856. رسولُ اللَّهِ صلى الله عليه وآله : مَن رَدَّتهُ الطِّيَرَةُ عَن حاجَتِهِ فَقَد أشرَكَ .[1]

3856. The Prophet (SAWA) said, ‘He who is driven by an evil omen to abandon fulfilment of his need has indeed associated something with Allah.’[2]

3857. رسولُ اللَّهِ صلى الله عليه وآله : مَن خَرَجَ يُريدُ سَفَراً فَرَجَعَ مِن طَيرٍ فقد كَفَرَ بما أُنزِلَ على محمّدٍ .[3]

3857. The Prophet (SAWA) said, ‘He who leaves his home intending to travel, then returns because of an evil omen has indeed disbelieved in what has been revealed to Muhammad.’[4]

3858. رسولُ اللَّهِ صلى الله عليه وآله : أصدَقُ الطِّيَرَةِ الفَألُ .[5]

3858. The Prophet (SAWA) said, ‘The truest omen is the optimistic auspice.’[6]

3859. رسولُ اللَّهِ صلى الله عليه وآله : ليسَ مِنّا مَن تَطَيَّرَ أو تُطُيِّرَ لَهُ .[7]

3859. The Prophet (SAWA) said, ‘One who draws evil omens or believes evil omens drawn by others, or predicts the future or has his future predicted for him, or practices magic or has magic practiced for him, is not one of us.’[8]

3860. رسولُ اللَّهِ صلى الله عليه وآله : كَفّارَةُ الطِّيَرَةِ التَّوَكُّلُ .[9]

3860. The Prophet (SAWA) said, ‘The penance for taking an evil omen is complete reliance on Allah.’[10]

3861. رسولُ اللَّهِ صلى الله عليه وآله : لا طِيَرَةَ ولا شُؤمَ .[11]

3861. The Prophet (SAWA) said, ‘There is no such thing as an evil omen or bad luck.’[12]

3862. مكارم الأخلاق : في الحديث: إنّ النبيَّ صلى الله عليه وآله كانَ يُحِبُّ الفَألَ الحَسَنَ ويَكرَهُ الطِّيَرَةَ ، وكانَ يَأمُرُ مَن رَأى شَيئاً يَكرَهُهُ ويَتَطَيَّرُ مِنهُ أن يقولَ : اللّهُمّ لايُؤتِي الخَيرَ إلّا أنتَ، ولا يَدفَعُ السَّيِّئاتِ إلّا أنتَ ، ولا حولَ ولاقُوَّةَ إلّا بكَ .[13]

3862. It is narrated in Makarim al-Akhlaq: ‘Verily the Prophet (SAWA) used to like the optimistic auspice and used to dislike the evil omen. He used to tell people who saw something they disliked and took it to mean an evil omen to say: ‘O Allah, none gives good but You, and none repels evil but You, and there is no power and no strength except with You.’[14]

3863. الإمامُ الصّادقُ عليه السلام : الطِّيَرَةُ على ما تَجعَلُها إن هَوَّنتَها تَهَوَّنَت، وإن شَدَّدتَها تَشَدَّدَت، وإن لَم تَجعَلْها شَيئاً لَم تَكُن شَيئاً .[15]

3863. Imam al-Sadiq (AS) said, 'The evil omen takes effect according to what you make of it – if you do not take it seriously, it will not be serious, and if you attach great importance to it, it will bear great importance, and if you do not make anything of it, it will not mean anything.'[16]

Notes

1. 28566 : كنز العمّال.
2. Kanz al-Ummal, no. 28566
3. 28570 : كنز العمّال.
4. Ibid. no. 28570
5. 28584 : كنز العمّال.
6. Ibid. no. 28584
7. 4 / 33 / 4 : الترغيب والترهيب.
8. al-Targhib wa al-Tarhib, v. 4, p. 33, no. 4
9. 236 / 198 / 8 : الكافي.
10. al-Kafi, v. 8, p. 198, no. 236
11. 35 / 382 / 4 : تفسير نور الثقلين.
12. Nur al-Thaqalayn, v. 4, p. 382, no. 35
13. 136 / 7 : أنظر كنز العمّال ، 2375و 2374 / 153 / 2 : مكارم الأخلاق.
14. Makarim al-Akhlaq, v. 2, p. 153, no. 23742375,
15. 235 / 197 / 8 : الكافي.
16. al-Kafi, v. 8, p. 197, no. 235

258 - الظُّفر

258. NAILS

1195 - الحَثُّ عَلى تَقليمِ الأظفارِ

1195. ENCOURAGING THE CLIPPING OF ONE'S NAILS

3864. رسولُ اللَّهِ صلى الله عليه وآله : تَقليمُ الأظفارِ يَمنَعُ الداءَ الأعظَمَ، و يُدِرُّ الرِّزقَ [1].

3864. The Prophet (SAWA) said, 'Clipping one's nails prevents the worst disease, and yields abundant sustenance.'[2]

3865. الإمامُ الباقرُ عليه السلام : إنّما قَصُّ الأظفارِ لأنّها مَقِيلُ الشَّيطانِ، ومِنهُ يَكونُ النِّسيانُ .[3]

3865. Imam al-Baqir (AS) said, 'Do cut your nails indeed for verily they are Satan's resting place, and from him ensues forgetfulness.'[4]

3866. الإمامُ الصّادقُ عليه السلام : إنّ أستَرَ وأخفى ما يُسَلَّطُ الشَّيطانُ مِن ابنِ آدَمَ أن صارَ أن يَسكُنَ تَحتَ الأظافِيرِ.[5]

3866. Imam al-Sadiq (AS) 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 [i.e. in unclean places].'[6]

Notes

1. الكافي : 6 / 490 / 1.
2. al-Kafi, v. 6, p. 490, no. 1
3. الكافي : 6 / 490 / 6.
4. Ibid. no. 6
5. الكافي : 6 / 490 / 7.
6. Ibid. no. 7

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1196 - الحَثُّ عَلى تَركِ الأظافيرِ لِلنِّساءِ

[1]

1196. ENCOURAGING WOMEN TO LEAVE THEIR NAILS (LONG)

[2]

3867. الكافي : قال رسولُ اللهِ - للرِّجالِ - : قُصُّوا أظافِيرَكُم، وللنِّساءِ : أُترُكْنَ فإنّهُ أزيَنُ لَكُنَّ .[3]

3867. It is narrated in al-Kafi on the authority of al-Sakuni that the Prophet of Allah (AS) said to men, 'Cut your nails', and to women, 'Leave them for verily that is more beautiful for you.'[4]

Notes

1. من الواضح أنّ الترغيب في إطالة الأظافير للنساء هو في حالة مراعاة نظافتها ، وعدم خروجها عن الحدّ المتعارف عليه.

2. It is evident that encouraging ladies to have long nails as an ornament is provided that they keep them clean and they are not longer than normal size.

3. الكافي : 6 / 491 / 15.

4. Ibid. p. 491, no. 15

259 - الظُّلْم

259. WRONGDOING

[1]

1197 - التَّحذيرُ مِنَ الظُّلمِ

1197. Caution Against Wrongdoing

(وَاللَّهُ لا يَهْدِي القَوْمَ الظَّالِمِينَ) .[2]

"And Allah does not guide the wrongdoing ones."[3]

(إِنَّهُ لا يُفْلِحُ الظَّالِمُونَ) .[4]

"Indeed the wrongdoers will not be felicitous."[5]

3868. رسولُ اللَّهِ صلى الله عليه وآله : إيّاكُم والظُّلمَ؛ فإنّهُ يُخرِبُ قُلوبَكُم .[6]

3868. The Prophet (SAWA) said, 'Beware of wrongdoing for verily it corrupts your hearts.'[7]

3869. رسولُ اللَّهِ صلى الله عليه وآله : إنّه لَيَأتِيَ العَبدُ يَومَ القِيامَةِ وقد سَرَّتهُ حَسَناتُهُ، فَيَجِيءُ الرجُلُ فيقولُ : يا ربِّ ظَلَمَني هَذا، فَيُؤخَذُ مِن حَسَناتِهِ فَيُجعَلُ في حَسَناتِ الذي سَألَهُ، 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 .[8]

3869. The Prophet (SAWA) 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.'[9]

3870. رسولُ اللَّهِ صلى الله عليه وآله : اتَّقُوا الظُّلمَ؛ فإنّهُ ظُلُماتٌ يَومَ القِيامَةِ .[10]

3870. The Prophet (SAWA) said, 'Fear wrongdoing, for verily it is a source of darkness on the Day of Resurrection.'[11]

3871. الإمامُ عليٌّ عليه السلام : الظُّلمُ ألأمُ الرَّذائلِ .[12]

3871. Imam Ali (AS) said, 'Wrongdoing is the most painful of all vices.'[13]

3872. الإمامُ عليٌّ عليه السلام : الظُّلمُ يُزِلُّ القَدَمَ، ويَسلُبُ النِّعَمَ ويُهلِكُ الأُمَمَ .[14]

3872. Imam Ali (AS) said, 'Wrongdoing causes feet to slip, snatches away bounties and destroys nations.'[15]

3873. الإمامُ عليٌّ عليه السلام - في خُطبَةٍ لَهُ يَتَبَرَّأُ مِن الظُّلمِ - : واللَّهِ لأَن أبِيتَ عَلى حَسَكِ السَّعدانِ مُسَهَّداً، أو أُجَرَّ في الأغلالِ مُصَفَّداً، أحَبُّ إلَيَّ مِن أن ألقَى اللَّهَ

ورسولَهُ يَومَ القِيامَةِ ظالِماً لِبَعضِ العِبادِ، وغاصِباً لِشَيءٍ مِن الحُطامِ، وكيفَ أظلِمُ أحَداً لِنَفسٍ يُسرِعُ إلى البِلى قُفُولُها، ويَطُولُ في الثَّرى حُلُولُها ؟![16]

3873. Imam Ali (AS) said, denouncing wrongdoing, 'By Allah, I would rather spend a sleepless night on the thorns of the Sadan 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?'[17]

3874. الإمامُ عليٌّ عليه السلام - أيضاً - : واللهِ لو أُعطِيتُ الأقاليمَ السَّبعَةَ بما تَحتَ أفلاكِها، على أن أعصِيَ اللهَ في نَملَةٍ أسلُبُها جُلْبَ شَعِيرَةٍ ما فَعَلتُهُ.[18]

3874. Imam Ali (AS) 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.'[19]

3875. الإمامُ عليٌّ عليه السلام : إيّاكَ والظُّلمَ؛ فَمَن ظَلَمَ كَرُهَت أيّامُهُ .[20]

3875. Imam Ali (AS) said, 'Beware of wrongdoing, for the living days of one who wrongs others become odious.'[21]

3876. الإمامُ عليٌّ عليه السلام : لَيسَ شَيءٌ أدعى إلى تَغييرِ نِعمَةِ اللهِ وتَعجِيلِ نِقْمَتِهِ مِن إقامَةٍ على ظُلمٍ؛ فإنّ اللهَ سَميعُ دَعوَةِ المُضطَهَدِينَ (المظلومِينَ)، وهُو للظالِمينَ بِالمِرصادِ .[22]

3876. Imam Ali (AS) 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.'[23]

3877. الإمامُ عليٌّ عليه السلام : مَن ظَلَمَ قُصِمَ عُمرُهُ .[24]

3877. Imam Ali (AS) said, 'The life of one who wrongs others is shattered.'[25]

3878. الإمامُ عليٌّ عليه السلام : راكِبُ الظُّلمِ يَكبُو بِهِ مَرْكَبُهُ .[26]

3878. Imam Ali (AS) said, 'The one who takes wrongdoing as a mount is thrown off by it.'[27]

3879. الإمامُ عليٌّ عليه السلام : مَن جارَ أهلَكَهُ جَورُهُ .[28]

3879. Imam Ali (AS) said, 'The one who tyrannises others is ruined by his own tyranny.'[29]

3880. الإمامُ الصّادقُ عليه السلام : نَهى رسولُ اللهِ صلى الله عليه وآله أن يُؤكَلَ ماتَحمِلُ النَّملَةُ بِفِيها وقَوائِمِها .[30]

3880. Imam al-Sadiq (AS) narrated, 'The Prophet (SAWA) forbade anyone from eating anything that an ant carries in its mouth or holds in its grip.'[31]

Notes

1. The Arabic ?ulm 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 ?ulm in that particular context (ed.)

2. البقرة : 258.

3. Qur'an 2258:

4. الأنعام : 21، يوسف : 23.

5. Qur'an 621:, 1223:

6. كنز العمّال : 7639.

7. Kanz al-Ummal, no. 7639

8. روضة الواعظين : 512.

9. Rawdat al-Wai?in, p. 512

10. الكافي : 2 / 332 / 11.

11. al-Kafi, v. 2, p. 332, no. 11

12. غرر الحكم : 804.

13. Ghurar al-Hikam, no. 804

14. غرر الحكم : 1734.

15. Ibid. no. 1734

16. نهج البلاغة : الخطبة 224.

17. Nahj al-Balagha, Sermon 224

18. نهج البلاغة : الخطبة 224.

19. Ibid.

20. غرر الحكم : 2638.

21. Ghurar al-Hikam, no. 2638

22. نهج البلاغة : الكتاب 53، غرر الحكم : 7523.

23. Nahj al-Balagha, Letter 53

24. غرر الحكم : 7940.

25. Ghurar al-Hikam, no. 7940

26. غرر الحكم : 5391.

27. Ibid. no. 5391

28. غرر الحكم : 7835.

29. Ibid. no. 7835

30. الكافي : 5 / 307 / 11.

31. al-Kafi, v. 5, p. 305, no. 11

1198 - أنواعُ الظُّلمِ

1198. TYPES OF WRONGDOING

3881. الإمامُ عليٌّ عليه السلام : ألا وإنَّ الظُّلمَ ثلاثةٌ : فَظُلْمٌ لا يُغفَرُ، وظُلْمٌ لا يُترَكُ، وظُلْمٌ مَغفورٌ لا يُطلَبُ، فأمّا الظُّلمُ الذي لا يُغفَرُ فالشِّركُ بِاللهِ ... وأمّا الظُّلمُ الذي يُغفَرُ فَظُلمُ العَبدِ نفسَهُ عندَ بعضِ الهَنَاتِ، وأمّا الظُّلمُ الذي لا يُترَكُ فظُلمُ العِبادِ بَعضِهِم بَعضاً .[1]

3881. Imam Ali (AS) 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.'[2]

(أنظر) الذنب : باب 771.

(See also: SINNING: section 771)

Notes

1. نهج البلاغة : الخطبة 176.
2. Nahj al-Balagha, Sermon 176

1199 - أفحَشُ الظُّلمِ

1199. The Most Atrocious Type of Wrong

3882. رسولُ اللَّهِ صلى الله عليه وآله : اشتَدَّ غَضَبُ اللَّهِ عَلى مَن ظَلَمَ مَن لا يَجِدُ ناصِراً غَيرَ اللَّهِ .[1]

3882. The Prophet (SAWA) said, 'The wrath of Allah is indeed severe on one who wrongssomebody that has no one to help him apart from Allah.'[2]

3883. الإمامُ عليٌّ عليه السلام : ظُلمُ الضَّعيفِ أفحَشُ الظُّلمِ .[3]

3883. Imam Ali (AS) said, 'Wronging the weak is the most atrocious type of injustice.'[4]

3884. الإمامُ عليٌّ عليه السلام - لَمّا سُئلَ : أيُّ ذنبٍ أعجَلُ عُقوبَةً لِصاحِبِهِ ؟ - : مَن ظَلَمَ مَن لا ناصِرَ لَهُ إلّا اللَّهُ، وجاوَرَ النِّعمَةَ بِالتَّقصيرِ ، واستَطالَ بِالبَغيِ على الفَقيرِ .[5]

3884. Imam Ali (AS) 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.'[6]

3885. الإمامُ عليٌّ عليه السلام : مِن أفحَشِ الظُّلمِ ظُلمُ الكِرامِ .[7]

3885. Imam Ali (AS) said, 'One of the most atrocious types of injustice is to wrong kind people.'[8]

3886. الإمامُ الباقرُ عليه السلام : لَمّا حَضَرَ عليَّ بنَ الحُسينِ عليهما السلام الوَفاةُ ضَمَّني إلى صَدرِهِ، ثُمّ قالَ : يا بُنَيَّ ، أُوصِيكَ بما أوصاني بِهِ أبي عليه السلام حينَ حَضَرَتهُ الوَفاةُ وبما ذَكَرَ أنَّ أباهُ أوصاهُ بِهِ ، قالَ : يا بُنَيَّ ، إيّاكَ وظُلمَ مَن لا يَجِدُ علَيكَ ناصِراً إلّا اللَّهَ .[9]

3886. Imam al-Baqir (AS) narrated that when his father, Imam Ali Zayn al-Abidin (AS) 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.'[10]

Notes

1. كنز العمّال : 7605.
2. Kanz al-Ummal, no. 7605
3. نهج البلاغة : الكتاب 31، غرر الحكم : 6054.
4. Nahj al-Balagha, Letter 31
5. بحار الأنوار : 75 / 320 / 43.
6. Bihar al-Anwar, v. 75, p. 320, no. 43
7. غرر الحكم : 9272.

8. Ghurar al-Hikam, no. 9272

9. 5 / 331 / 2 : الكافي.

10. al-Kafi, v. 2, p. 231, no. 5

1200 - إمهالُ الظَّالِمِ

1200. GRANTING RESPITE TO THE WRONGDOER

[1]

3887. رسولُ اللَّهِ صلى الله عليه وآله : إنَّ اللَّهَ يُمهِلُ الظَّالِمَ حتّى يقولَ : قد أهمَلَنِي! ثُمّ يَأخُذُهُ أخذَةً رابِيَةً، إنّ اللَّهَ حَمِدَ نفسَهُ عِندَ هَلاكِ الظّالِمِينَ ، فقالَ : (فَقُطِعَ دَابِرُ القَوْمِ الّذينَ ظَلَمُوا وَالحَمْدُ للهِ رَبِّ العالَمِينَ).[2][3]

3887. The Prophet (SAWA) 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."***[4][5]

3888. تفسير نور الثقلين : قال الإمامُ الباقرُ عليه السلام : أملَى اللَّهُ عزّ وجلّ لِفرعَونَ ما بينَ الكَلِمَتَينِ ... أربَعينَ سَنَةً، ثُمّ أخَذَهُ اللَّهُ نَكالَ الآخِرَةِ والأُولى، وكانَ بينَ أن قالَ اللَّهُ عزّوجلّ لموسى وهارونَ عليهما السلام : (قد أُجِيبَتْ دَعوَتُكُما)[6] وبينَ أن عَرَّفَهُ اللَّهُ تعالى الإجابَةَ أربَعينَ سَنَةً .[7]

3888. Imam al-Baqir (AS) 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 (AS) and Prophet Aaron (AS): ***"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].'[8]

Notes

1. 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.)

2. 45 : الأنعام.

3. 51 / 322 / 75 : بحار الأنوار.

4. Qur'an 645:

5. Bihar al-Anwar, v. 75, p. 322, no. 51

6. 89 : يونس.

7. 11 / 539 : الخصال.

8. al-Khisal, p. 539, no. 11, and Nur al-Thaqalayn, v. 5, p. 500, no. 21

1201 - نَدامَةُ الظّالِمِ

1201. THE WRONGDOER'S REGRET

(وَيَوْمَ يَعَضُّ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا) .[1]

"A day when the wrongdoer will bite his hands, saying, 'I wish I had followed the Apostle's way!"[2]

3889. رسولُ اللهِ صلى الله عليه وآله : الظُّلمُ نَدامَةٌ .[3]

3889. The Prophet (SAWA) said, 'Wrongdoing results in regret.'[4]

3890. الإمامُ عليٌّ عليه السلام : يَومُ العَدلِ على الظّالِمِ أشَدُّ مِن يَومِ الجَورِ على المَظلُومِ .[5]

3890. Imam Ali (AS) said, 'The day that justice is brought to the wrongdoer is much more severe than the day oppression is done unto the oppressed.'[6]

3891. الإمامُ الباقرُ عليه السلام : ما يَأخُذُ المَظلومُ مِن دِينِ الظّالِمِ أكثَرُ ممّا يَأخُذُ الظّالِمُ مِن دُنيا المَظلومِ .[7]

3891. Imam al-Baqir (AS) 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.'[8]

Notes

1. الفرقان : 27.
2. Qur'an 2527:
3. بحار الأنوار : 75 / 322 / 52.
4. Bihar al-Anwar, v. 75, p. 322, no. 52
5. نهج البلاغة : الحكمة 341.
6. Nahj al-Balagha, Saying 241
7. بحار الأنوار : 75 / 311 / 15.
8. Bihar al-Anwar, v. 75, p. 311, no. 15

التَّحذيرُ مِن إعانَةِ الظَّالِمِ - 1202

1202. CAUTION AGAINST AIDING THE WRONGDOER

(وَلا تَرْكَنُوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمُ النَّارُ وَما لَكُمْ مِنْ دُونِ اللَّهِ مِنْ أَوْلِياءَ ثُمَّ لا تُنْصَرُونَ)[1].

"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."[2]

3892. رسولُ اللَّهِ صلى الله عليه وآله : إذا كانَ يَومُ القِيامَةِ نادى مُنادٍ : أينَ الظَّلَمَةُ وأعوانُهُم ؟ مَن لاقَ لَهُم دَواةً، أو رَبَطَ لَهُم كِيساً ، أو مَدَّ لَهُم مُدَّةَ قَلَمٍ ، فَاحشُرُوهُم مَعَهُم .[3]

3892. The Prophet (SAWA) 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.'[4]

3893. الإمامُ الصّادقُ عليه السلام : العامِلُ بِالظُّلمِ والمعِينُ لَهُ والرَّاضِي بِهِ شُرَكاءُ ثَلاثَتُهُم .[5]

3893. Imam al-Sadiq (AS) 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.'[6]

3894. الإمامُ الصّادقُ عليه السلام : لَولا أنَّ بَنِي أُمَيَّةَ وَجَدُوا مَن يَكتُبُ لَهُم، ويَجبِي لَهُمُ الفَيءَ، ويُقاتِلُ عَنهُم، ويَشهَدُ جَماعَتَهُم، لَما سَلَبُونا حَقَّنا .[7]

3894. Imam al-Sadiq (AS) 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].'[8]

3895. الإمامُ الصّادقُ عليه السلام - في قولِهِ تعالى : (ولا تَرْكَنُوا إِلى الَّذِينَ ظَلَمُوا ...) - : هُوَ الرَّجُلُ يَأتِي السُّلطانَ فَيُحِبُّ بَقاءَهُ إلى أن يُدخِلَ يَدَهُ إلى كِيسِهِ فَيُعطِيَهُ .[9]

3895. Imam al-Sadiq (AS) 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"***, 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.'[10]

Notes

1. هود : 113.
2. Qur'an 11113:
3. بحار الأنوار : 75 / 372 / 17.
4. Bihar al-Anwar, v. 75, p. 373, no. 17

5. الكافي : 2 / 333 / 16.
6. al-Kafi, v. 2, p. 333, no. 16
7. الكافي : 5 / 106 / 4، أنظر تمام الكلام.
8. Ibid. v. 5, p. 106, no. 4
9. الكافي : 5 / 108 / 12.
10. Ibid. v. 5, p. 108, no. 12

1203 - الحَثُّ عَلى إعانَةِ المَظلومِ

1203. ENJOINMENT OF AIDING THE WRONGED

(مَن يَشْفَعْ شَفاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْها وَمَن يَشْفَعْ شَفاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْها وَكانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقِيتاً) .[1]

"Whoever intercedes for a good cause shall receive a share of it, and whoever intercedes for an evil cause shall share its burden, and Allah is prepotent over all things."[2]

3896. رسولُ اللَّهِ صلى الله عليه وآله : مَن أخَذَ لِلمَظلومِ مِنَ الظّالِمِ كانَ مَعِيَ في الجَنَّةِ مُصاحِباً .[3]

3896. The Prophet (SAWA) said, 'Whoever takes the side of the oppressed over the oppressor will be with me as my companion in Paradise.'[4]

3897. الإمامُ عليٌّ عليه السلام - لِلحَسَنَينِ عليهما السلام - : قُولا بِالحَقِّ، واعمَلا لِلأجرِ، وكُونا لِلظّالِمِ خَصماً ولِلمَظلومِ عَوناً .[5]

3897. Imam Ali (AS) said to Imam Hasan and Imam Husayn (AS), 'Speak the truth, and do good deeds to secure a good reward, and be adversaries to the oppressor and aiders of the oppressed.'[6]

3898. الإمامُ الكاظمُ عليه السلام - لِعليِّ بنِ يَقطينٍ - : إنّ لِلّهِ تعالى أولياءَ مَع أولياءِ الظَّلَمَةِ لِيَدفَعَ بِهِم عَن أوليائِهِ، وأنتَ مِنهُم يا عليُّ .[7]

3898. Imam al-Kazim (AS) 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.'[8]

Notes

1. 85 : النساء.
2. Qur'an 485:
3. 75 / 359 / 75 : بحار الأنوار.
4. Bihar al-Anwar, v. 75, p. 359, no. 75
5. 75 / 90 / 100 : بحار الأنوار.
6. Ibid. v. 100, p. 90, no. 75
7. 56 / 349 / 75 : بحار الأنوار.
8. Ibid. v. 75, p. 349, no. 56

التَّحذيرُ مِن دَعوةِ المَظلوم - 1204

1204. BEING WARY OF THE PLEA [TO ALLAH] OF ONE WHO HAS BEEN WRONGED

3899. رسولُ اللهِ صلى الله عليه وآله : اِتَّقُوا دَعوَةَ المظلومِ؛ فإنّما يَسألُ اللهُ تعالى حَقَّهُ، وإنَّ اللهَ تعالى لَم يَمنَعْ ذا حَقٍّ حَقَّهُ .[1]

3899. The Prophet (SAWA) 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.'[2]

3900. رسولُ اللهِ صلى الله عليه وآله : اِتَّقُوا دَعوَةَ المظلومِ وإن كانَ كافِراً ؛ فإنّهُ لَيسَ دُونَهُ حِجابٌ .[3]

3900. The Prophet (SAWA) 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.'[4]

3901. الإمامُ عليٌّ عليه السلام : أنفَذُ السِّهامِ دَعوَةُ المظلومِ .[5]

3901. Imam Ali (AS) said, 'The most piercing arrow is the plea of the oppressed.'[6]

(أُنظر) الدعاء : باب 699.

(See also: SUPPLICATION: section 699)

Notes

1. كنز العمّال : 7597.
2. Kanz al-Ummal, no. 7597
3. كنز العمّال : 7602.
4. Ibid. no. 7602
5. غرر الحكم : 2979.
6. Ghurar al-Hikam, no. 2979

260 - الظَّنّ

260. CONJECTURE

1205 - ظَنُّ العاقِلِ

1205. Conjecture of the Intellectual

3902. الإمامُ عليٌّ عليه السلام : ظَنُّ الرَّجُلِ على قَدرِ عَقلِهِ .[1]

3902. Imam Ali (AS) said, 'A man's conjecture is proportionate to the extent of his reason.'[2]

3903. الإمامُ عليٌّ عليه السلام : ظنُّ العاقِلِ أصَحُّ مِن يَقينِ الجاهِلِ .[3]

3903. Imam Ali (AS) said, 'An intellectual man's conjecture is sounder than an ignorant man's certainty.'[4]

3904. الإمامُ عليٌّ عليه السلام : اتَّقُوا ظُنُونَ المؤمِنِينَ؛ فإنَّ اللّهَ تعالى جَعَلَ الحَقَّ على ألسِنَتِهم .[5]

3904. Imam Ali (AS) said, 'Be wary of the opinions given by believers, for verily Allah has made the truth flow from their tongues.'[6]

Notes

1. 6038 : غرر الحكم.
2. Ibid. no. 6038
3. 6040 : غرر الحكم.
4. Ibid. no. 6040
5. 309 الحكمة : نهج البلاغة.
6. Nahj al-Balagha, Saying 309

1206 - الحَثُّ عَلى حُسنِ الظَّنِّ بِفِعلِ المُؤمِنِ

1206. ENJOINMENT TO ENTERTAIN GOOD OPINION ABOUT THE DEED OF A BELIEVER

3905. رسولُ اللهِ صلى الله عليه وآله : أُطلُبْ لِأخِيكَ عُذراً، فَإنْ لَم تَجِدْ لَهُ عُذراً فَالتَمِسْ لَهُ عُذراً .[1]

3905. The Prophet (SAWA) 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.’[2]

3906. الإمامُ عليٌّ عليه السلام : ضَعْ أمرَ أخيكَ على أحسَنِهِ حتّى يَأتِيَكَ مِنهُ ما يَغلِبُكَ، ولا تَظُنَّنَّ بكَلِمَةٍ خَرَجَت مِن أخيكَ سُوءاً وأنتَ تَجِدُ لَها في الخَيرِ مَحمِلاً .[3]

3906. Imam Ali (AS) 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.’[4]

Notes

1. بحار الأنوار : 75 / 197 / 15.
2. Bihar al-Anwar, v. 75, p. 197, no. 15
3. الأمالي للصدوق : 380 / 483.
4. Amali al-Saduq, p. 250, no. 8

1207 - فَضلُ حُسنِ الظَّنِ

1207. THE VIRTUE OF ENTERTAINING GOOD OPINIONS

3907. الإمامُ عليٌّ عليه السلام : حُسنُ الظَّنِّ راحَةُ القَلبِ وسَلامةُ الدِّينِ .[1]

3907. Imam Ali (AS) said, ‘Entertaining good opinions is a comfort to the heart and [indicates] soundness of faith.’[2]

3908. الإمامُ عليٌّ عليه السلام : حُسنُ الظَّنِّ يُخَفِّفُ الهَمَّ ، ويُنجي من تَقَلُّدِ الإثمِ .[3]

3908. Imam Ali (AS) said, ‘Entertaining good opinions reduces anxiety, and saves one from being taken over by sin.’[4]

3909. الإمامُ عليٌّ عليه السلام : مَن حَسُنَ ظَنُّهُ بِالناسِ حازَ مِنهُمُ المَحَبَّةَ .[5]

3909. Imam Ali (AS) said, ‘The one who thinks the best of people gains their love.’[6]

3910. الإمامُ عليٌّ عليه السلام : أفضَلُ الوَرَعِ حُسنُ الظَّنِّ .[7]

3910. Imam Ali (AS) said, ‘The best of piety is to think the best of people.’[8]

Notes

1. 4816 : غرر الحكم.
2. Ghurar al-Hikam, no. 4816
3. 4823 : غرر الحكم.
4. Ibid. no. 4823
5. 8842 : غرر الحكم.
6. Ibid. no. 8842
7. 3027 : غرر الحكم.
8. Ibid. no. 3027

1208 - التّحذيرُ مِن سوءِ الظَّنِ

1208. CAUTION AGAINST ENTERTAINING LOW OR SUSPICIOUS OPINIONS

(يا أَيُّها الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيراً مِنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ) .[1]

"O you who have faith! Avoid much suspicion. Indeed some suspicions are sins."[2]

3911. رسولُ اللَّهِ صلى الله عليه وآله : إيّاكُم والظَّنَّ؛ فإنَّ الظَّنَّ أكذَبُ الكَذِبِ .[3]

3911. The Prophet (SAWA) said, 'Beware of suspicion for verily suspicion is the worst of all lies.'[4]

3912. رسولُ اللَّهِ صلى الله عليه وآله : إذا ظَنَنتُم فلا تُحَقِّقُوا، وإذا حَسَدتُم فلا تَبغُوا، وإذا تَطَيَّرتُم فَامضُوا .[5]

3912. The Prophet (SAWA) 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.'[6]

3913. الإمامُ عليٌّ عليه السلام : إنّ البُخلَ والجُبنَ والحِرصَ غَرائزُ شَتّى يَجمَعُها سُوءُ الظَّنِّ بِاللَّهِ .[7]

3913. Imam Ali (AS) said, 'Verily miserliness, cowardice and greed are all evil impulses caused by entertaining a low opinion of Allah.'[8]

3914. الإمامُ عليٌّ عليه السلام : لا إيمانَ مَع سُوءِ الظَّنِّ .[9]

3914. Imam Ali (AS) said, 'There is no room for faith with suspicion.'[10]

3915. الإمامُ عليٌّ عليه السلام : سُوءُ الظَّنِّ يُفسِدُ الأُمورَ ويَبعَثُ على الشُّرورِ .[11]

3915. Imam Ali (AS) said, 'Suspicion corrupts matters and gives rise to evils.'[12]

3916. الإمامُ عليٌّ عليه السلام : إيّاكَ أن تُسِيءَ الظَّنَّ؛ فإنّ سُوءَ الظَّنِّ يُفسِدُ العِبادَةَ .[13]

3916. Imam Ali (AS) said, 'Beware of entertaining suspicious thoughts for verily suspicion corrupts worship.'[14]

3917. الإمامُ عليٌّ عليه السلام : الشِّرّيرُ لا يَظُنُّ بِأحَدٍ خَيراً؛ لأنّهُ لا يَراهُ إلّا بِطَبعِ نَفسِهِ .[15]

3917. Imam Ali (AS) said, 'The evil person cannot think well of anybody because he can only see people as he himself is predisposed.'[16]

Notes

1. 12 : الحجرات.
2. Qur'an 4912:

3. بحار الأنوار : 75 / 195 / 8.
4. Bihar al-Anwar, v. 75, p. 195, no. 8
5. كنز العمّال : 7585.
6. Kanz al-Ummal, no. 7585
7. نهج البلاغة : الكتاب 53.
8. Nahj al-Balagha, Letter 53
9. غرر الحكم : 10534.
10. Ghurar al-Hikam, no. 10534
11. غرر الحكم : 5575.
12. Ibid. no. 5575
13. غرر الحكم : 2709.
14. Ibid. no. 2709
15. غرر الحكم : 1903.
16. Ibid. no. 1903

ضَرورَةُ التَّجَنُّبِ عَمّا يُوجِبُ سُوءَ الظَّنِ - 1209

1209. THE NECESSITY OF AVOIDING THAT WHICH INCITES SUSPICIOUS THOUGHTS

3918. الإمامُ عليٌّ عليه السلام : مَن وَقَّفَ نفسَهُ مَوقِفَ التُّهَمَةِ فلا يَلُومَنَّ مَن أساءَ بِهِ الظَّنَّ .[1]

3918. Imam Ali (AS) said, 'He who stands in a suspect place cannot blame anyone for thinking suspiciously of him.'[2]

3919. الإمامُ عليٌّ عليه السلام : مَن دَخَلَ مَداخِلَ السَّوءِ اتُّهِمَ، مَن عَرَّضَ نَفسَهُ للتُّهَمَةِ فلا يَلُومَنَّ مَن أساءَ بِهِ الظَّنَّ .[3]

3919. Imam Ali (AS) 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.'[4]

3920. الإمامُ عليٌّ عليه السلام : مُجالَسَةُ الأشرارِ تُورِثُ سُوءَ الظَّنِّ بِالأخيارِ .[5]

3920. Imam Ali (AS) said, 'Sitting in the company of bad people engenders suspicious thoughts about good people.'[6]

3921. الإمامُ عليٌّ عليه السلام : أسوَأُ النّاسِ حالاً مَن لَم يَثِقْ بِأحَدٍ لِسُوءِ ظَنِّهِ، ولَم يَثِقْ بِهِ أحَدٌ لِسُوءِ فِعلِهِ .[7]

3921. Imam Ali (AS) 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.'[8]

3922. الإمامُ عليٌّ عليه السلام : مَن لَم يَحسُنْ ظَنُّهُ استَوحَشَ مِن كُلِّ أحَدٍ .[9]

3922. Imam Ali (AS) said, 'The one who does not think well of people will remain alienated from everybody.'[10]

Notes

1. الأمالي للصدوق : 483 / 380.
2. Amali al-Saduq, p. 250, no. 8
3. كنز الفوائد : 2 / 182.
4. Kanz al-Fawa'id, v. 2, p. 182
5. بحار الأنوار : 74 / 197 / 31.
6. Bihar al-Anwar, v. 74, p. 197, no. 31
7. كنز الفوائد : 2 / 182.
8. Kanz al-Fawa'id, v. 2, p. 182
9. غرر الحكم : 9084.
10. Ghurar al-Hikam, no. 9084

مَوارِدُ جَوازِ سوءِ الظَّنِ - 1210

1210. INSTANCES WHEN SUSPICION IS ALLOWED

3923. رسولُاللهِ صلى الله عليه وآله: اِحتَرِسُوا مِنَ النَّاسِ بسُوءِ الظَّنِّ .[1]

3923. The Prophet (SAWA) said, 'Guard yourselves against people with suspicion.'[2]

3924. الإمامُ عليٌّ عليه السلام : 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 .[3]

3924. Imam Ali (AS) 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 deceived himself.'[4]

3925. الإمامُ الكاظمُ عليه السلام : إذا كانَ الجَورُ أغلَبَ مِنَ الحَقِّ لَم يَحِلَّ لأحَدٍ أن يَظُنَّ بأحَدٍ خَيراً حتّى يَعرِفَ ذلكَ مِنهُ .[5]

3925. Imam al-Kazim (AS) 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.'[6]

Notes

1. بحار الأنوار : 77 / 158 / 142.
2. Bihar al-Anwar, v. 77, p. 158, no. 142
3. نهج البلاغة : الحكمة 114.
4. Nahj al-Balagha, Saying 114
5. الكافي : 5 / 298 / 2.
6. al-Kafi, v. 5, p. 298, no. 2

العِبادة - 261

261. WORSHIP

الحَثُّ عَلَى العِبادَةِ - 1211

1211. ENCOURAGING WORSHIP

(وَما خَلَقْتُ الجِنَّ وَالإِنْسَ إِلّا لِيَعْبُدُونِ) .[1]

"I did not create the jinn and the humans except that they may worship Me."[2]

3926. رسولُ اللَّهِ صلى الله عليه وآله : أفضَلُ النّاسِ مَن عَشِقَ العِبادَةَ فَعانَقَها، وأحَبَّها بقَلبِهِ، وباشَرَها بِجَسَدِهِ، وتَفَرَّغَ لَها، فَهُو لا يُبالي عَلى ما أصبَحَ مِنَ الدُّنيا : عَلى عُسرٍ أم عَلى يُسرٍ .[3]

3926. The Prophet (SAWA) 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.'[4]

3927. رسولُ اللَّهِ صلى الله عليه وآله : كَفى بِالعِبادَةِ شُغلاً .[5]

3927. The Prophet (SAWA) said, 'Worship suffices as an occupation.'[6]

3928. رسولُ اللَّهِ صلى الله عليه وآله : يَقولُ رَبُّكُم : يَابنَ آدَمَ، تَفَرَّغْ لِعِبادَتي أملَأْ قَلبَكَ غِنىً وأملَأْ يَدَيكَ رِزقاً. يَابنَ آدمَ، لا تَباعَدْ مِنّي فأملَأَ قَلبَكَ فَقراً وأملَأَ يَدَيكَ شُغلاً .[7]

3928. The Prophet (SAWA) 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].'[8]

3929. الإمامُ عليٌّ عليه السلام : إذا أحَبَّ اللَّهُ عَبداً ألهَمَهُ حُسنَ العِبادَةِ .[9]

3929. Imam Ali (AS) said, 'When Allah loves a servant He inspires him to carry out the best forms of worship.'[10]

3930. الإمامُ عليٌّ عليه السلام : العُبوديَّةُ خَمسَةُ أشياءَ : خَلاءُ البَطنِ، وَقِراءةُ القرآنِ، وقِيامُ اللَّيلِ، والتَّضَرُّعُ عِندَ الصُّبحِ، والبُكاءُ مِن خَشيَةِ اللَّهِ .[11]

3930. Imam Ali (AS) 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.'[12]

Notes

1. 56 : الذاريات.

2. Qur'an 5156:

3. الكافي : 2 / 83 / 3.
4. al-Kafi, v. 2, p. 83, no. 3
5. تحف العقول : 35.
6. Tuhaf al-Uqul, p. 35
7. كنز العمّال : 43614.
8. Kanz al-Ummal, no. 43614
9. غرر الحكم : 4066.
10. Ghurar al-Hikam, no. 4066
11. جامع الأخبار : 505 / 1397.
12. Jami al-Akhbar, p. 505, no. 1397

دَورُ التَّفَقُّهِ واليقينِ فِي العِبادَةِ - 1212

1212. THE ROLE OF UNDERSTANDING AND CONVICTION IN WORSHIP

3931. رسولُ اللهِ صلى الله عليه وآله : لا عِبادَةَ إلّا بِيَقينٍ .[1]

3931. The Prophet (SAWA) said, ‘There is no use to worship without conviction.’[2]

3932. رسولُ اللهِ صلى الله عليه وآله : أُعبُدِ اللهَ كَأَنَّكَ تَراهُ، فَإن لَم تَكُن تَراهُ، فَإنَّهُ يَراكَ .[3]

3932. The Prophet (SAWA) said, ‘Worship Allah as if you see Him, for although you may not see Him, indeed He sees you.’[4]

3933. الإمامُ عليٌّ عليه السلام : لا خَيرَ فِي عِبادَةٍ ليسَ فيها تَفَقُّهٌ .[5]

3933. Imam Ali (AS) said, ‘Worship without understanding is no good.’[6]

3934. الإمامُ زينَ العابدينُ عليه السلام : لا عِبادَةَ إلّا بالتَفَقُّهِ .[7]

3934. Imam Zayn al-Abidin (AS) said, ‘There is no point to worship unless performed with understanding.’[8]

(أُنظر) عنوان 419 «اليقين» ؛ الفقه : باب 1497.

(See also: CONVICTION; JURISPRUDENCE: section 1497)

Notes

1. كنز الفوائد : 1 / 55.
2. Kanz al-Fawa’id, v. 1, p. 55
3. كنز العمّال : 5250.
4. Kanz al-Ummal, no. 5250
5. تحف العقول : 204.
6. Tuhaf al-Uqul, no. 204
7. تحف العقول : 280.
8. Ibid. no. 280

أنواعُ العِبادَةِ - 1213

1213. TYPES OF WORSHIP

3935. عيسى عليه السلام - لِرجُلٍ - : ما تَصنَعُ ؟ قالَ : أتَعَبَّدُ، قالَ : فمَن يَعودُ عَلَيكَ ؟ قالَ : أخي، قالَ: أخوكَ أعبَدُ مِنكَ .[1]

3935. Prophet Jesus (AS) 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 (AS) said, 'Your brother is a better worshipper than you.'[2]

3936. رسولُ اللَّهِ صلى الله عليه وآله : العِبادَةُ عَشرَةُ أجزاءٍ، تِسعَةُ أجزاءٍ في طَلَبِ الحَلالِ .[3]

3936. The Prophet (SAWA) said, 'Worship consists of ten parts, nine of which are to do with earning a lawful living.'[4]

3937. رسولُ اللَّهِ صلى الله عليه وآله : نَظَرُ الوَلَدِ إلى والِدَيهِ حُبّاً لَهُما عِبادَةٌ .[5]

3937. The Prophet (SAWA) said, 'A son's looking at his parents with love is a form of worship [of Allah].'[6]

3938. رسولُ اللَّهِ صلى الله عليه وآله : النَّظَرُ إلَى العالِمِ عِبادَةٌ، والنَّظَرُ إلَى الإمامِ المقسِطِ عِبادَةٌ، وَالنَّظَرُ إلَى الوالِدَينِ بِرَأفَةٍ وَرحمَةٍ عِبادَةٌ، وَالنَّظَرُ إلى أخٍ تَوَدُّهُ في اللَّهِ عَزَّوجلَّ عِبادَةٌ .[7]

3938. The Prophet (SAWA) said, 'Looking at [the face of] a scholar is worship, looking at [the face of] a just leader (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.'[8]

3939. رسولُ اللَّهِ صلى الله عليه وآله : حُسنُ الظَّنِّ باللَّهِ مِن عِبادَةِ اللَّهِ تعالى .[9]

3939. The Prophet (SAWA) said, 'Entertaining the best opinion about Allah is a form of worship of Allah, most High.'[10]

3940. الإمامُ عليٌّ عليه السلام : التَّفَكُّرُ في مَلَكوتِ السّماواتِ والأرضِ عِبادَةُ المخلِصينَ .[11]

3940. Imam Ali (AS) said, 'Pondering about the dominion of the heavens and the earth is the worship of the sincere ones.'[12]

3941. الإمامُ عليٌّ عليه السلام : إنّ مِنَ العِبادَةِ لِينَ الكَلامِ وإفشاءَ السَّلامِ .[13]

3941. Imam Ali (AS) said, 'Verily part of worship is to talk to people in a gentle manner and to spread the greeting of peace among them.'[14]

3942. الإمامُ الصّادقُ عليه السلام : إنّ فَوقَ كلِّ عِبادَةٍ عِبادَةً، و حُبُّنا أهلَ البَيتِ أفضَلُ عِبادَةٍ .[15]

3942. Imam al-Sadiq (AS) 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.’[16]

Notes

1. 65 / 1 : تنبيه الخواطر.
2. Tanbih al-Khawatir, v. 1, p. 65
3. 81 / 18 / 103 : بحار الأنوار.
4. Bihar al-Anwar, v. 103, p. 18, no. 81
5. 46 : تحف العقول.
6. Tuhaf al-Uqul, no. 46
7. 1015 / 454 : الأمالي للطوسي.
8. Amali al-Tusi, p. 454, no. 1015
9. 18 : الدرّة الباهرة.
10. al-Durra al-Bahira, p. 18
11. 1792 : غرر الحكم.
12. Ghurar al-Hikam, no. 1792
13. 3421 : غرر الحكم.
14. Ibid. no. 3421
15. 462 / 247 / 1 : المحاسن.
16. al-Mahasin, v. 1, p. 247, no. 462

أنواعُ العُبّادِ - 1214

1214. TYPES OF WORSHIPPERS

3943. الإمامُ الصّادقُ عليه السلام : (إنّ) العُبّادَ ثَلاثةٌ : 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 .[1]

3943. Imam al-Sadiq (AS) 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 employyee; 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.'[2]

3944. الإمامُ الصّادقُ عليه السلام : مَن أطاعَ رَجُلاً في مَعصِيَةٍ فقَد عَبَدَهُ .[3]

3944. Imam al-Sadiq (AS) said, 'He who obeys someone in committing an act of disobedience [to Allah] has indeed worshipped him.'[4]

3945. الإمامُ الجوادُ عليه السلام : مَن أصغى إلى ناطِقٍ فقَد عَبَدَهُ، فإن كانَ النّاطِقُ يُؤَدّي عَنِ اللّهِ عَزَّوجلَّ فقَد عَبَدَ اللّهَ، وإن كانَ النّاطِقُ يُؤَدّي عنِ الشَّيطانِ فقَد عَبَدَ الشَّيطانَ .[5]

3945. Imam al-Jawad (AS) 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.'[6]

Notes

1. الكافي : 2 / 84 / 5.
2. al-Kafi, v. 2, p. 84, no. 5
3. الكافي : 2 / 398 / 8.
4. Ibid. v. 2, p. 398, no. 8
5. الكافي : 6 / 434 / 24.
6. Ibid. v. 6, p. 434, no. 24

1215 - أفضلُ العِبادَةِ

1215. THE BEST FORM OF WORSHIP

3946. ارشاد القلوب : في حديثِ المِعراجِ : يا أحمدُ، ليسَ شَيءٌ مِنَ العِبادَةِ أحَبَّ إلَيَّ مِنَ الصَّمتِ والصَّومِ .[1]

3946. Irshad al-Qulub: 'In the tradition of the Prophet's Ascension, Allah said: 'O Ahmad, no worship is dearer to me than silence and fasting.'[2]

3947. رسولُ اللَّهِ صلى الله عليه وآله : أفضَلُ العِبادَةِ الفِقهُ .[3]

3947. The Prophet (SAWA) said, 'The best form of worship is to gain an understanding [of religion].'[4]

3948. رسولُ اللَّهِ صلى الله عليه وآله : أعظَمُ العِبادَةِ أجراً أخفاها .[5]

3948. The Prophet (SAWA) said, 'The worship deserving of the greatest reward is that which is most discreetly performed.'[6]

3949. الإمامُ عليٌّ عليه السلام : أفضَلُ العِبادَةِ العَفافُ .[7]

3949. Imam Ali (AS) said, 'The best form of worship is self-restraint.'[8]

3950. الإمامُ عليٌّ عليه السلام : أفضَلُ العِبادَةِ غَلَبَةُ العادَةِ .[9]

3950. Imam Ali (AS) said, 'The best form of worship is breaking a habit or an addiction.'[10]

3951. الإمامُ عليٌّ عليه السلام : أفضَلُ العِبادَةِ الزَّهادَةُ .[11]

3951. Imam Ali (AS) said, 'The best form of worship is abstinence.'[12]

3952. الإمامُ الصّادقُ عليه السلام : أفضَلُ العِبادَةِ العِلمُ بِاللَّهِ والتَّواضُعُ لَهُ .[13]

3952. Imam al-Sadiq (AS) said, 'The best form of worship is coming to know Allah and humbling oneself before Him.'[14]

3953. الإمامُ الصّادقُ عليه السلام : أفضَلُ العِبادَةِ إدمانُ التَّفَكُّرِ في اللَّهِ وفي قُدرَتِهِ .[15]

3953. Imam al-Sadiq (AS) said, 'The best form of worship is to be in a state of perpetual reflection about Allah and His power.'[16]

3954. الإمامُ الصّادقُ عليه السلام : واللَّهِ ما عُبِدَ اللَّهُ بِشيءٍ أفضَلَ مِن أداءِ حَقِّ المؤمِنِ .[17]

3954. Imam al-Sadiq (AS) said, 'By Allah, there is no better way to worship Allah than to fulfil the right of a fellow believer.'[18]

3955. الإمامُ الصّادقُ عليه السلام : أعبَدُ النّاسِ مَن أقامَ الفَرائضَ .[19]

3955. Imam al-Sadiq (AS) said, 'The best worshipper among people is he who performs the acts obligatory upon him.'[20]

3956. الإمامُ الرِّضا عليه السلام : لَيسَتِ العِبادَةُ كَثرَةَ الصِّيامِ وَالصَّلاةِ، وَإنَّما العِبادَةُ كَثرَةُ التَّفَكُّرِ في أمرِ اللَّهِ .[21]

3956. Imam al-Rida (AS) said, 'Worship is not about fasting or praying much, rather worship is to reflect much on the affairs related to Allah.'[22]

3957. الإمامُ الجوادُ عليه السلام : أفضَلُ العِبادَةِ الإخلاصُ .[23]

3957. Imam al-Jawad (AS) said, 'The best form of worship is sincerity.'[24]

(أُنظر) التفكّر : باب 1502.

(See also: THINKING: section 1502)

Notes

1. إرشاد القلوب : 205.
2. Irshad al-Qulub, no. 205
3. الخصال : 14 / 30.
4. al-Khisal, p. 30, no. 104
5. قرب الإسناد : 135 / 475.
6. Qurb al-Isnad, p. 135, no. 475
7. الكافي : 2 / 468 / 8.
8. al-Kafi, v. 2, p. 468, no. 8
9. غرر الحكم : 2873.
10. Ghurar al-Hikam, no. 2873
11. غرر الحكم : 2872.
12. Ibid. no. 2872
13. تحف العقول : 364.
14. Tuhaf al-Uqul, no. 364
15. الكافي : 2 / 55 / 3.
16. al-Kafi, v. 2, p. 55, no. 3
17. الاختصاص : 28.
18. al-Ikhtisas, p. 28
19. الخصال : 16 / 56.
20. al-Khisal, p. 16, no. 56
21. تحف العقول : 442.
22. Tuhaf al-Uqul, no. 442
23. تنبيه الخواطر : 2 / 109.
24. Tanbih al-Khawatir, v. 2, p. 109

1216 - النَّشاطُ فِي العِبادَةِ

1216. Eagerness and Vitality in Worship

3958. عيسى عليه السلام : بِحقٍّ أقولُ لَكُم : إنَّهُ كَما يَنظُرُ المريضُ 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 .[1]

3958. Prophet Jesus (AS) 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.'[2]

3959. رسولُ اللَّهِ صلى الله عليه وآله : آفَةُ العِبادَةِ الفَترَةُ .[3]

3959. The Prophet (SAWA) said, 'The bane of worship is lassitude.'[4]

3960. الإمامُ الصّادقُ عليه السلام : لا تُكَرِّهوا إلى أنفُسِكُمُ العِبادَةَ .[5]

3960. Imam al-Sadiq (AS) said, 'Do not make worship loathsome to yourselves [by forcing it upon yourselves].'[6]

Notes

1. تحف العقول : 507.
2. Tuhaf al-Uqul, no. 507
3. تحف العقول : 6.
4. Ibid. no. 6
5. الكافي : 2 / 86 / 2.
6. al-Kafi, v. 2, p. 86, no. 2

262 - العِبرة

262. THE MORAL LESSON

1217 - الحَثُّ عَلَى الاتِّعاظِ بِالعِبَرِ

1217. ENJOINMENT OF TAKING LESSON FROM MORAL ADVICE

(فَاعْتَبِرُوا يا أُولِي الأَبْصارِ).[1]

"So take lesson! O you who have insight."[2]

3961. رسولُ اللّهِ صلى الله عليه وآله : اِعتَبِروا؛ فَقَد خَلَتِ المُثُلاتُ فيمَن كانَ قَبلَكُم.[3]

3961. The Prophet (SAWA) said, 'Take lesson, for indeed the moral examples merely passed by your predecessors.'[4]

3962. الإمامُ عليٌّ عليه السلام : يَنظُرُ المؤمِنُ إلَى الدّنيا بِعَينِ الاعتِبارِ، ويَقتاتُ مِنها بِبَطنِ الاضطِرارِ.[5]

3962. Imam Ali (AS) said, 'The believer looks at the world with contemplative consideration, and he only consumes thereof within the bounds of necessity.'[6]

3963. الإمامُ عليٌّ عليه السلام : مَن جَهِلَ قَلَّ اعتِبارُهُ.[7]

3963. Imam Ali (AS) said, 'The ignorant one rarely takes lesson [from experiences].'[8]

3964. الإمامُ عليٌّ عليه السلام : الاعتِبارُ مُنذِرٌ ناصِحٌ، مَن تَفَكَّرَ اعتَبَرَ، ومَنِ اعتَبَرَ اعتَزَلَ، ومَنِ اعتَزَلَ سَلِمَ.[9]

3964. Imam Ali (AS) 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.'[10]

3965. الإمامُ عليٌّ عليه السلام : الاعتِبارُ يَقودُ إلَى الرَّشادِ.[11]

3965. Imam Ali (AS) said, 'Drawing a lesson [from an experience] leads one to integrity of conduct.'[12]

3966. الإمامُ عليٌّ عليه السلام : مَنِ اعتَبَرَ أبصَرَ، ومن أبصَرَ فَهِمَ، ومَن فَهِمَ عَلِمَ.[13]

3966. Imam Ali (AS) 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.'[14]

Notes

1. 2 : الحشر.

2. Qur'an 592:

3. كنز الفوائد : 2 / 31.
4. Kanz al-Fawa’id, v. 2, p. 31
5. نهج البلاغة : الحكمة 367.
6. Nahj al-Balagha, Saying 267
7. غرر الحكم : 7837.
8. Ghurar al-Hikam, no. 7837
9. بحار الأنوار : 78 / 92 / 101.
10. Bihar al-Anwar, v. 78, p. 92, no. 101
11. بحار الأنوار : 78 / 92 / 101.
12. Ibid.
13. نهج البلاغة : الحكمة 208.
14. Nahj al-Balagha, Saying 207

1218 - ما يَنبَغِي الاعتِبارُ بِهِ

1218. THINGS THAT MUST BE CONTEMPLATED UPON AND DRAWN LESSONS FROM

(لَقَدْ كانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبابِ) .[1]

"There is certainly a moral in their accounts for those who possess intellect."[2]

(يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهارَ إِنَّ فِي ذلِكَ لَعِبْرَةً لِأُولِي الْأَبْصارِ) .[3]

"It is Allah Who alternates the night and the day: verily in that is a moral for those who have insight."[4]

3967. الإمامُ عليٌّ عليه السلام : في تَصاريفِ الدّنيا اعتِبارٌ .[5]

3967. Imam Ali (AS) said, 'There is a lesson to be taken from the vicissitudes of this world.'[6]

3968. الإمامُ عليٌّ عليه السلام : لَوِ اعتَبَرتَ بِما أضَعتَ مِن ماضي عُمرِكَ لَحَفِظتَ ما بَقِيَ .[7]

3968. Imam Ali (AS) 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.'[8]

3969. الإمامُ عليٌّ عليه السلام : فاعتَبِروا بِما كانَ مِن فِعلِ اللهِ بِإبليسَ؛ إذ أحبَطَ عَمَلَهُ الطَّويلَ، وَجَهدَهُ الجَهيدَ (الجَميلَ) .[9]

3969. Imam Ali (AS) 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].'[10]

3970. الإمامُ عليٌّ عليه السلام : فاعتَبِروا بِما أصابَ الأُمَمَ المستَكبِرينَ مِن قَبلِكُم؛ مِن بأسِ اللهِ وصَوْلاتِهِ ووَقائعِهِ ومَثُلاتِهِ .[11]

3970. Imam Ali (AS) said, 'So take lesson from Allah's intense force, His attacks, His blows and His exemplary punishmentsisH that befell the arrogant nations before you.'[12]

3971. الإمامُ عليٌّ عليه السلام : ما أكثَرَ العِبَرَ، وأقَلَّ الاعتِبارَ![13]

3971. Imam Ali (AS) said, 'How many the lessons, and how little the contemplation [upon them]!'[14]

3972. بحار الأنوار عن الإمامِ زينِ العابدينَ عليه السلام : مِسكينٌ ابنُ آدَمَ ! لَهُ في كُلِّ يَومٍ ثَلاثُ مَصائبَ لا يَعتَبِرُ بِواحِدَةٍ مِنهُنَّ، ولَو اعتَبَرَ لَهانَت عَلَيهِ المَصائبُ وأمرُ الدُّنيا: فَأمّا المصيبَةُ 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 - قيلَ : وما هِيَ؟ قالَ - : ما مِن يَومٍ يُمسي إلّا وقَد دَنا مِنَ الآخِرَةِ مَرحَلَةً، لا يَدري عَلَى الجَنَّةِ أم عَلَى النّارِ ؟![15]

3972. Imam Zayn al-Abidin (AS) 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 his 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!'[16]

Notes

1. 111 : يوسف.
2. Qur'an 12111:
3. 44 : النور.
4. Qur'an 2444:
5. 6453 : غرر الحكم.
6. Ghurar al-Hikam, no. 6453
7. 7589 : غرر الحكم.
8. Ibid. no. 7589
9. 192 الخطبة : نهج البلاغة.
10. Nahj al-Balagha, Sermon 192
11. 192 الخطبة : نهج البلاغة.
12. Ibid.
13. 297 الحكمة : نهج البلاغة.
14. Ibid. Saying 297
15. 20 / 160 / 78 : بحار الأنوار.
16. Bihar al-Anwar, v. 78, p. 160, no. 20

ثَمَرَةُ الاعتِبارِ - 1219

1219. THE BENEFITS OF TAKING LESSON

3973. الإمامُ عليٌّ عليه السلام : الاعتِبارُ يُثمِرُ العِصمَةَ.[1]

3973. Imam Ali (AS) said, 'Taking lesson [from past faults] results in immunity [from further faults and sins].'[2]

3974. الإمامُ عليٌّ عليه السلام : دَوامُ الاعتِبارِ يُؤَدّي إلَى الاستِبصارِ، ويُثمِرُ الازدِجارَ[3].

3974. Imam Ali (AS) said, 'Continuously taking lessons gives rise to the faculty of insight, and brings about self-restraint.'[4]

3975. الإمامُ عليٌّ عليه السلام : مَن كَثُرَ اعتِبارُهُ قَلَّ عِثارُهُ.[5]

3975. Imam Ali (AS) said, 'He who abundantly and frequently takes lessons [from his experiences] rarely stumbles.'[6]

Notes

1. غرر الحكم : 879.
2. Ghurar al-Hikam, no. 879
3. غرر الحكم : 5150.
4. Ibid. no. 5150
5. غرر الحكم : 8056.
6. Ibid. no. 8056

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263 - العُجب

263. SELF-ADMIRATION

1220 - ذَمُّ العُجبِ

1220. REPREHENSION OF SELF-ADMIRATION

3976. الإمامُ عليٌّ عليه السلام : لا وَحدَةَ أوحَشُ مِنَ العُجبِ .[1]

3976. Imam Ali (AS) said, ‘There is no loneliness more frightening than self-admiration.’[2]

3977. الإمامُ عليٌّ عليه السلام : العُجبُ يُظهِرُ النَّقيصَةَ .[3]

3977. Imam Ali (AS) said, ‘Self-admiration shows up your faults.’[4]

3978. الإمامُ عليٌّ عليه السلام : العُجبُ حُمقٌ .[5]

3978. Imam Ali (AS) said, ‘Self-admiration is foolishness.’[6]

3979. الإمامُ عليٌّ عليه السلام : سَيِّئَةٌ تَسوؤكَ خَيرٌ عِندَ اللهِ مِن حَسَنَةٍ تُعجِبُكَ .[7]

3979. Imam Ali (AS) 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.’[8]

3980. الإمامُ عليٌّ عليه السلام : إيّاكَ أن تَرضى عَن نَفسِكَ فَيَكثُرَ السّاخِطُ عَلَيكَ .[9]

3980. Imam Ali (AS) said, ‘Beware of self-satisfaction lest it increases the number of those against you.’[10]

3981. الإمامُ عليٌّ عليه السلام : ثَمَرَةُ العُجبِ البَغضاءُ .[11]

3981. Imam Ali (AS) said, ‘The consequence of self-admiration is hatred [of other people towards you].’[12]

3982. الإمامُ عليٌّ عليه السلام : الإعجابُ ضِدُّ الصَّوابِ، وآفَةُ الألبابِ .[13]

3982. Imam Ali (AS) said, ‘Self-admiration is the opposite of proper conduct, and is the bane of the hearts.’[14]

3983. الإمامُ عليٌّ عليه السلام : العُجبُ يُفسِدُ العَقلَ .[15]

3983. Imam Ali (AS) said, ‘Self-admiration corrupts reason.’[16]

3984. الإمامُ عليٌّ عليه السلام : الإعجابُ يَمنَعُ الازدِيادَ .[17]

3984. Imam Ali (AS) said, ‘Self-admiration prevents progress.’[18]

3985. الإمامُ الباقرُ أو الإمامُ الصّادقُ عليهما السلام : إنَّ اللهَ تَبارَكَ وتَعالى يَقولُ : إنَّ مِن عِبادي مَن يَسأَلُني الشَّيءَ مِن طاعَتي لِأُحِبَّهُ، فأصرِفُ ذلكَ عَنهُ لِكَي لا يُعجِبَهُ عَمَلُه .[19]

3985. Imam al-Baqir or Imam al-Sadiq (AS) 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.'[20]

3986. الإمامُ الصّادقُ عليه السلام : مَن دَخَلَهُ العُجبُ هَلَكَ .[21]

3986. Imam al-Sadiq (AS) said, 'He who is overtaken by self-admiration perishes.'[22]

Notes

1. نهج البلاغة : الحكمة 113.
2. Nahj al-Balagha, Saying 113
3. غرر الحكم : 954.
4. Ghurar al-Hikam, no. 954
5. غرر الحكم : 62.
6. Ibid. no. 62
7. نهج البلاغة : الحكمة 46.
8. Nahj al-Balagha, Saying 46
9. غرر الحكم : 2642.
10. Ghurar al-Hikam, no. 2642
11. غرر الحكم : 4606.
12. Ibid. no. 4606
13. تحف العقول : 74.
14. Tuhaf al-Uqul, no. 74
15. غرر الحكم : 726.
16. Ghurar al-Hikam, no. 726
17. نهج البلاغة : الحكمة 167.
18. Nahj al-Balagha, no. 167
19. الزهد للحسين بن سعيد : 179 / 68.
20. al-Zuhd li al-Husayn b. Said, p. 68, no. 179
21. الكافي : 2 / 313 / 2.
22. al-Kafi, v. 2, p. 313, no. 2

1221 - الحَثُّ عَلَى استِقلالِ الخَيرِ مِنَ النَّفسِ

1221. ENJOINMENT OF UNDERVALUING THE GOOD THAT ONE DOES

3987. رسولُ اللَّهِ صلى الله عليه وآله - في صِفَةِ العاقِلِ - : يَستَكثِرُ قَليلَ الخَيرِ مِن غَيرِهِ، ويَستَقِلُّ كَثيرَ الخَيرِ مِن نَفسِهِ .[1]

3987. The Prophet (SAWA) 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.'[2]

3988. الإمامُ الباقرُ عليه السلام : اِستَقِلِلْ مِن نَفسِكَ كَثيرَ الطّاعَةِ للَّهِ؛ إزراءً عَلَى النَّفسِ وتَعَرُّضاً لِلعَفوِ .[3]

3988. Imam al-Baqir (AS) 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.'[4]

3989. الإمامُ الصّادقُ عليه السلام : قالَ إبليسُ - لَعنةُ اللَّهِ عَلَيهِ - لِجُنودِهِ : إذا استَمكَنتُ مِن ابنِ آدَمَ في ثَلاثٍ لَم اُبالِ ما عَمِلَ؛ فإنَّهُ غَيرُ مَقبولٍ مِنهُ : إذا استَكثَرَ عَمَلَهُ، ونَسِيَ ذَنبَهُ، ودَخَلَهُ العُجبُ .[5]

3989. Imam al-Sadiq (AS) 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.'[6]

Notes

1. الخصال : 17 / 433.
2. al-Khisal, p. 433, no. 17
3. تحف العقول : 285.
4. Tuhaf al-Uqul, no. 285
5. الخصال : 86 / 112.
6. al-Khisal, p. 112, no. 86

مُعالَجَةُ العُجبِ - 1222

1222. TREATMENT OF SELF-ADMIRATION

3990. الإمامُ عليٌّ عليه السلام : ما لِابنِ آدمَ والعُجبَ ؟! وأوَّلُهُ نُطفَةٌ مَذِرَةٌ، وآخِرُهُ جيفَةٌ قَذِرَةٌ، وَهُوَ بَينَ ذلكَ يَحمِلُ العَذِرَةَ؟![1]

3990. Imam Ali (AS) 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?!'[2]

3991. الإمامُ الباقرُ عليه السلام : سُدَّ سَبيلَ العُجبِ بِمَعرِفةِ النَّفسِ .[3]

3991. Imam al-Baqir (AS) said, 'Block the path of self-admiration through self-knowledge.'[4]

3992. الإمامُ الصّادقُ عليه السلام : إن كانَ المِمَرُّ عَلَى الصِّراطِ حَقّاً فالعُجبُ لِماذا ؟![5]

3992. Imam al-Sadiq (AS) said, 'If crossing the Sirat [Bridge extended over Hell] is a reality, then wherefore the need for self-admiration?!'[6]

(أُنظر) المعرفة (1) : باب 1248 ؛ الكبر : باب 1571.

(See also: INNER KNOWLEDGE: section 1248; HAUGHTINESS: section 1571)

Notes

1. غرر الحكم : 9666.
2. Ghurar al-Hikam, no. 9666
3. تحف العقول : 285.
4. Tuhaf al-Uqul, no. 285
5. الأمالي للصدوق : 56 / 12.
6. Amali al-Saduq, p. 16, no. 5

264 - المعجزة

264. THE MIRACLE

1223 - المُعجِزَةُ عَلامَةُ مَعرِفَةِ أنبِياءِ اللَّهِ وحُجَجِهِ

1223. MIRACLE IS A SIGN IN KNOWING THE MESSENGERS OF ALLAH AND THE IMAMS

3993. الإمامُ الصّادقُ عليه السلام : المعجِزَةُ عَلامةٌ للَّهِ لا يُعطيها إلّا أنبِياءَهُ ورُسُلَهُ وحُجَجَهُ؛ لِيُعرَفَ بهِ صِدقُ الصّادِقِ مِن كِذبِ الكاذِبِ .[1]

3993. Imam al-Sadiq (AS) said, ‘The miracle is a sign pointing to Allah which none can produce but His prophets, His messengers and His proofs, in order that the truth of the truthful one be distinguished from the lie of the liar.’[2]

Notes

1. علل الشرائع : 1 / 122.
2. Ilal al-Shara’i , p. 122, no. 1

1224 - حِكمَةُ اختِلافِ مُعجِزاتِ الأنبِياءِ

1224. THE WISDOM BEHIND THE DIVERSITY OF THE PROPHETS' MIRACLES

3994. الإمامُ الهاديُّ عليه السلام - في جَوابِ ابنِ السِّكّيتِ عَن عِلّةِ بَعثِ موسى بِالعَصا ويَدِهِ البَيضاءِ وآلَةِ السِّحرِ، وبَعثِ عيسى بِآلَةِ الطِّبِّ، وبَعثِ مُحَمَّدٍ - صلَّى اللَّهُ عَلَيهِ وآلِهِ وعَلى جَميعِ الأنبِياءِ - بِالكَلامِ والخُطَبِ - : إنَّ اللَّهَ لَمّا بَعَثَ موسى عليه السلام كانَ الغالِبُ عَلى أهلِ عَصرِهِ السِّحرَ، فأتاهُم مِن عِندِ اللَّهِ بِما لَم يَكُن في وُسعِهِم مِثلُهُ، وما أبطَلَ بِهِ سِحرَهُم، وأثبَتَ بِهِ الحُجَّةَ عَلَيهِم . وإنَّ اللَّهَ بَعَثَ عيسى عليه السلام في وَقتٍ قَد ظَهَرَت فيهِ الزَّماناتُ واحتاجَ النّاسُ إلَى الطِّبِّ ، فأتاهُم مِن عِندِ اللَّهِ بِما لَم يَكُن عِندَهُم مِثلُهُ، وبِما أحيا لَهُمُ المَوتى ، وأبرَأ الأكمَهَ والأبرَصَ بِإذنِ اللَّهِ، وأثبَتَ بِهِ الحُجَّةَ عَلَيهِم . وإنَّ اللَّهَ بَعَثَ مُحَمَّداً صلى الله عليه وآله في وَقتٍ كانَ الغالِبُ على أهلِ عَصرِهِ الخُطَبَ والكَلامَ - وأظُنُّهُ قالَ : الشِّعرَ - فأتاهُم مِن عِندِ اللَّهِ مِن مَواعِظِهِ وحِكَمِهِ ما أبطَلَ بِهِ قَولَهُم، وأثبَتَ بِهِ الحُجَّةَ عَلَيهِم [1].

3994. Imam al-Hadi (AS) said in reply to Ibn Sikkit's question about the reason for Allah's sending Prophet Moses (AS) with the staff [that turned into a snake], his illuminated hand and magic as a resource, and His sending Prophet Jesus (AS) with medicine as a resource, and His sending Prophet Muhammad (SAWA) with speech and eloquence, 'Verily when Allah sent Moses (AS), the trend prevalent among the people of the time was magic, so he brought them something from Allah the like of which they were incapable of producing, which thwarted their magic, and with which he demonstrated the proof against them. And verily Allah sent Jesus (AS) at a time when paralytic diseases were widespread and people needed medicine, so he brought them something from Allah the like of which they did not have, and with which he brought life to the dead, cured the blind and the leper with Allah's permission, and demonstrated the proof against them. And verily Allah sent Muhammad (SAWA) at an era when the prevalent trend among the people of the time was speech and eloquence – and I think he even said poetry – so he brought to them Allah's exhortations and wisdoms with which he thwarted their words, and with which he demonstrated the proof against them.'[2]

Notes

1. الكافي : 1 / 24 / 20.
2. al-Kafi, v. 1, p. 24, no. 20

265 - العجلة

265. HASTE

1225 - ذَمُّ العَجَلَةِ

1225. REPROACHING HASTINESS

(خُلِقَ الإِنْسانُ مِنْ عَجَلٍ سَأُرِيكُمْ آياتِي فَلا تَسْتَعْجِلُونَ) .[1]

"Man is a creature of hastiness. Soon I will show you My signs. So do not ask Me to hasten."[2]

(وَيَدْعُ الإِنْسانُ بِالشَّرِّ دُعاءَهُ بِالْخَيْرِ وَكانَ الإِنْسانُ عَجُولاً) .[3]

"Man prays for ill as [avidly as] he prays for good, and man is overhasty."[4]

3995. رسولُ اللَّهِ صلى الله عليه وآله : إنَّما أهلَكَ النّاسَ العَجَلَةُ، ولَو أنَّ النّاسَ تَثَبَّتوا لَم يَهلِكْ أحَدٌ .[5]

3995. The Prophet (SAWA) said, 'Verily haste has ruined people, and if instead people proceeded with caution no one would be ruined.'[6]

3996. رسولُ اللَّهِ صلى الله عليه وآله : الأناةُ مِنَ اللَّهِ، والعَجَلَةُ مِنَ الشَّيطانِ .[7]

3996. The Prophet (SAWA) said, 'Deliberateness is from Allah whereas haste is from Satan.'[8]

3997. الإمامُ عليٌّ عليه السلام : العَجَلُ يوجِبُ العِثارَ .[9]

3997. Imam Ali (AS) said, 'Haste causes stumbling.'[10]

3998. الإمامُ عليٌّ عليه السلام : مَعَ العَجَلِ يَكثُرُ الزَّلَلُ .[11]

3998. Imam Ali (AS) said, 'Mistakes happen frequently [when work is done] with haste.'[12]

3999. الإمامُ الصّادقُ عليه السلام : مَعَ التَّثَبُّتِ تَكونُ السَّلامَةُ، ومَعَ العَجَلَةِ تَكونُ النَّدامَةُ .[13]

3999. Imam al-Sadiq (AS) said, 'Wholesome results follow cautious procedure whereas regret follows haste.'[14]

Notes

1. 37 : الأنبياء.
2. Qur'an 3114:
3. 11 : الإسراء.
4. Qur'an 1711:
5. 697 / 340 / 1 : المحاسن.
6. al-Mahasin, v. 1, p. 340, no. 697
7. 5674 : كنز العمّال؛ 698 / 340 / 1 : المحاسن.
8. Ibid. no. 698, and Kanz al-Ummal, no. 5674

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9. غرر الحكم : 432.
10. Ghurar al-Hikam, no. 432
11. غرر الحكم : 9740.
12. Ibid. no. 974
13. الخصال : 52 / 100.
14. al-Khisal, p. 100, no. 52

1226 - الحَثُّ عَلَى المُبادَرَةِ إلَى الخَيراتِ

1226. ENJOINMENT OF RUSHING TO DO GOOD DEEDS

4000. رسولُ اللَّهِ صلى الله عليه وآله : إنَّ اللَّهَ يُحِبُّ مِنَ الخَيرِ ما يُعَجَّلُ .[1]

4000. The Prophet (SAWA) said, 'Verily Allah loves the good that is embarked upon immediately.'[2]

4001. الإمامُ عليٌّ عليه السلام : التُّؤَدَةُ مَمدوحَةٌ في كُلِّ شَيءٍ إلّا في فُرَصِ الخَيرِ .[3]

4001. Imam Ali (AS) said, 'Deliberateness is recommended in everything except when embarking on opportunities for good-doing.'[4]

4002. الإمامُ الباقرُ عليه السلام : إذا هَمَمتَ بِخَيرٍ فبادِرْ؛ فإنَّكَ لا تَدري ما يَحدُثُ .[5]

4002. Imam al-Baqir (AS) said, '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].'[6]

(أُنظر) الخير : باب 676.

(See also: GOOD: section 676)

Notes

1. الكافي : 2 / 142 / 4.
2. al-Kafi, v. 2, p. 142, no. 4
3. غرر الحكم : 1937.
4. Ghurar al-Hikam, no. 1937
5. الكافي : 2 / 142 / 3.
6. al-Kafi, v. 2, p. 142, no. 3

266 - العدل

266. JUSTICE

1227 - قيمَةُ العَدلِ

1227. THE IMPORTANCE OF JUSTICE

4003. الإمامُ عليٌّ عليه السلام : العَدلُ أساسٌ بِه قِوامُ العالَمِ .[1]

4003. Imam Ali (AS) said, 'Justice is the base that supports the whole world.'[2]

4004. الإمامُ عليٌّ عليه السلام : جَعَلَ اللّهُ سُبحانَهُ العَدلَ قِواماً لِلأنامِ، وتَنزيهاً مِنَ المَظالِمِ والآثامِ، وتَسنِيَةً لِلإسلامِ .[3]

4004. Imam Ali (AS) said, 'Allah, Glory be to Him, made justice a support for mankind, an eliminator of wrongs and sins, and an facilitator for Islam.'[4]

4005. الإمامُ عليٌّ عليه السلام : العَدلُ قِوامُ الرَّعِيَّةِ وجَمالُ الوُلاةِ .[5]

4005. Imam Ali (AS) said, 'Justice is the support of the masses and the beauty [adornment] of the governors.'[6]

4006. الإمامُ عليٌّ عليه السلام : العَدلُ جُنَّةُ الدُّوَلِ .[7]

4006. Imam Ali (AS) said, 'Justice is the shield of the nations.'[8]

4007. الإمامُ عليٌّ عليه السلام : بِالعَدلِ تَصلُحُ الرَّعِيَّةُ .[9]

4007. Imam Ali (AS) said, 'The masses behave righteously through justice.'[10]

4008. الإمامُ عليٌّ عليه السلام : بِالعَدلِ تَتَضاعَفُ البَرَكاتُ .[11]

4008. Imam Ali (AS) said, 'Blessings are multiplied through justice.'[12]

4009. الإمامُ عليٌّ عليه السلام : العَدلُ نِظامُ الإمرَةِ .[13]

4009. Imam Ali (AS) said, 'Justice brings about order and endurance in authority.'[14]

4010. الإمامُ عليٌّ عليه السلام : ما عُمِّرَتِ البُلدانُ بِمِثلِ العَدلِ .[15]

4010. Imam Ali (AS) said, 'Nothing can cause nations to flourish like justice.'[16]

4011. الإمامُ عليٌّ عليه السلام - لَمّا سُئِلَ عَن أفضَلِيّةِ العَدلِ أو الجُودِ - : العَدلُ يَضَعُ الأُمورَ مَواضِعَها، والجُودُ يُخرِجُها مِن جِهَتِها، والعَدلُ سائسٌ عامٌّ، والجُودُ عارِضٌ خاصٌّ، فالعَدلُ أشرَفُهُما وأفضَلُهُما .[17]

4011. Imam Ali (AS) 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.'[18]

4012. فاطمةُ الزَّهراءُ عليها السلام : فَرَضَ ... العَدلَ تَسكيناً لِلقُلوبِ .[19]

4012. Fatima al-Zahra' (AS) said, 'Allah has made justice incumbent as a source of tranquility for the hearts.'[20]

4013. الإمامُ الصّادقُ عليه السلام : العَدلُ أحلى مِنَ الماءِ يُصيبُهُ الظَّمآنُ .[21]

4013. Imam al-Sadiq (AS) said, 'Justice is sweeter than water to a thirsty man.'[22]

4014. الإمامُ الصّادقُ عليه السلام : العَدلُ أحلى مِنَ الشَّهدِ، وألْيَنُ مِنَ الزُّبدِ، وأطيَبُ ريحاً مِنَ المِسكِ .[23]

4014. Imam al-Sadiq (AS) said, 'Justice is sweeter than honey, softer than butter and smells more fragrant than musk.'[24]

Notes

1. 61 : مطالب السؤول.
2. Matalib al-Sa'ul, p. 61
3. 4789 : غرر الحكم.
4. Ghurar al-Hikam, no. 4789
5. 1954 : غرر الحكم.
6. Ibid. no. 1954
7. 1873 : غرر الحكم.
8. Ibid. no. 1873
9. 4215 : غرر الحكم.
10. Ibid. no. 4215
11. 4211 : غرر الحكم.
12. Ibid. no. 4211
13. 774 : غررالحكم.
14. Ibid. no. 774
15. 9543 : غررالحكم.
16. Ibid. no. 9534
17. 437 الحكمة : نهج البلاغة.
18. Nahj al-Balagha, Saying 437
19. 2 / 248 : علل الشرائع.
20. Ilal al-Shara'i , p. 247, no. 2
21. 11 / 146 / 2 : الكافي.
22. al-Kafi, v. 2, p. 146, no. 11
23. 15 / 147 / 2 : الكافي.
24. Ibid. p. 147, no. 15

1228 - صِفاتُ العادِلِ

1228. QUALITIES OF A JUST PERSON

4015. رسولُ اللّهِ صلى الله عليه وآله : مَن عامَلَ النّاسَ فلَم يَظلِمْهُم، وَحَدَّثَهُم فلَم يَكذِبْهُم، ووَعَدَهُم فلَم يُخلِفْهُم، فَهُو مِمَّن كَمُلَت مُروءَتُهُ، وظَهَرَت عَدالَتُهُ، ووَجَبَت أُخُوَّتُهُ، وحَرُمَت غِيبَتُهُ .[1]

4015. The Prophet (SAWA) 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.'[2]

4016. رسولُ اللّهِ صلى الله عليه وآله : مَن صاحَبَ النّاسَ بِالَّذي يُحِبُّ أن يُصاحِبوهُ كانَ عَدلاً .[3]

4016. The Prophet (SAWA) said, 'He who associates with people as he himself would like others to associate with him is indeed just.'[4]

Notes

1. الخصال : 28 / 208.
2. al-Khisal, p. 208, no. 28
3. كنز الفوائد : 2 / 162.
4. Kanz al-Fawa'id, v. 2, p. 162

1229 - الوَصِيَّةُ بِالعَدلِ عَلَى الصَّدِيقِ وَالعَدُوِّ

1229. ADVICE TO BE JUST AND FAIR WITH ONE'S FRIEND AND ENEMY

(يا أَيُّها الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَداءَ بِالقِسْطِ وَلا يَجْرِمَنَّكُمْ شَنَآنُ قَوْمٍ عَلَى أَلَّا تَعْدِلُوا اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَى وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِما تَعْمَلُونَ) .[1]

"O you who have faith! Be maintainers of justice, as witnesses for the sake of Allah, and ill feeling for a people should never lead you to be unfair. Be fair; that is nearer to Godwariness, and be wary of Allah.' Allah is indeed well aware of what you do."[2]

4017. الإمامُ عليٌّ عليه السلام - في وَصِيَّتِهِ لِابنِهِ الحُسَينِ عليه السلام - : أُوصيكَ بِتَقوَى اللَّهِ في الغِنى والفَقرِ ... وبِالعَدلِ عَلَى الصَّديقِ والعَدُوِّ .[3]

4017. Imam Ali (AS) said in his will to his son al-Husayn (AS), '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.'[4]

Notes

1. 8 : المائدة.
2. Qur'an 58:
3. 88 : تحف العقول.
4. Tuhaf al-Uqul, no. 88

1230 - أعدَلُ النّاسِ

1230. THE MOST JUST OF PEOPLE

4018. الإمامُ عليٌّ عليه السلام : أعدَلُ النّاسِ مَن أنصَفَ عَن قُوَّةٍ .[1]

4018. Imam Ali (AS) said, ‘The most just person is he who uses his strength even-handedly.’[2]

4019. الإمامُ عليٌّ عليه السلام : أعدَلُ الخَلقِ أقضاهُم بالحَقِّ .[3]

4019. Imam Ali (AS) said, ‘The most just from all creation is he who judges best according to the truth.’[4]

4020. الإمامُ عليٌّ عليه السلام : غايَةُ العَدلِ أن يَعدِلَ المرءُ في نَفسِهِ .[5]

4020. Imam Ali (AS) said, ‘The peak of justiceinately.’[6]

Notes

1. 3242 : غرر الحكم.
2. Ghurar al-Hikam, no. 3242
3. 3014 : غرر الحكم.
4. Ibid. no. 3014
5. 6368 : غرر الحكم.
6. Ibid. no. 6368

267 - العداوة

267. ENMITY

1231 - النَّهيُ عَنِ المُعاداةِ

1231. PROHIBITION OF SHOWING ENMITY TOWARD ANYONE

4021. رسولُ اللَّهِ صلى الله عليه وآله : ما عَهِدَ إلَيَّ جَبرئيلُ عليه السلام في شَيءٍ ما عَهِدَ إلَيَّ في مُعاداةِ الرِّجالِ .[1]

4021. The Prophet (SAWA) said, 'Gabriel has not exhorted me against anything like he has exhorted me against showing enmity towards people.'[2]

4022. رسولُ اللَّهِ صلى الله عليه وآله : ما نُهِيتُ عن شَيءٍ بَعدَ عِبادَةِ الأوثانِ ما نُهِيتُ عَن مُلاحاةِ الرِّجالِ .[3]

4022. The Prophet (SAWA) said, 'After idol-worship, I have not been prohibited with anything as significantly as I have been prohibited hostility towards people.'[4]

4023. رسولُ اللَّهِ صلى الله عليه وآله : مَن لاحَى الرِّجالَ سَقَطَت مُروءَتُهُ وذَهَبَت كَرامَتُهُ .[5]

4023. The Prophet (SAWA) said, 'Whoever shows hostility towards others, his gallantry wanes and his kindness vanishes.'[6]

4024. الإمامُ عليٌّ عليه السلام : رَأسُ الجَهلِ مُعاداةُ النّاسِ .[7]

4024. Imam Ali (AS) said, 'The peak of ignorance is showing enmity towards people.'[8]

4025. الإمامُ الباقرُ عليه السلام : إيّاكُم والخُصومَةَ ؛ فإنَّها تُفسِدُ القَلبَ وتُورِثُ النِّفاقَ .[9]

4025. Imam al-Baqir (AS) said, 'Beware of antagonistic dispute for verily it corrupts the heart and engenders hypocrisy.'[10]

Notes

1. الكافي : 2 / 302 / 11.
2. al-Kafi, v. 2, p. 202, no. 11
3. تحف العقول : 42.
4. Tuhaf al-Uqul, no. 42
5. الأمالي للطوسي : 512 / 1119.
6. Amali al-Tusi, p. 512, no. 1119
7. غرر الحكم : 5247.
8. Ghurar al-Hikam, no. 5237
9. حلية الأولياء : 3 / 184 / 235.

10. Hilyat al-Awliya’, v. 3, p. 184, no. 235

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1232 - بَذرُ العَداوَةِ

1232. THE SEED OF ENMITY

4026. الإمامُ عليٌّ عليه السلام: عِلَّةُ المعاداةِ قِلَّةُ المبالاةِ.[1]

4026. Imam Ali (AS) said, 'The cause of enmity is lack of consideration [for others].'[2]

4027. الإمامُ عليٌّ عليه السلام : لِكُلِّ شَيءٍ بَذرٌ وبَذرُ العَداوَةِ المِزاحُ.[3]

4027. Imam Ali (AS) said, 'Everything has a seed, and the seed of enmity is mockery.'[4]

Notes

1. 6302 : غرر الحكم.
2. Ghurar al-Hikam, no. 6302
3. 7316 : غرر الحكم.
4. Ibid. 7316

1233 - مَن يَنبَغي أن يُسمّى عَدُوّاً

1233. ONE WHO MUST BE CONSIDERED AN ENEMY

(يا أيُّها الَّذِينَ آمَنُوا إنَّ مِنْ أزْواجِكُمْ وَأوْلادِكُمْ عَدُوّاً لَكُمْ فَاحْذَرُوهُمْ وَإنْ تَعْفُوا وَتَصْفَحُوا وَتَغْفِرُوا فَإنَّ اللَّهَ غَفُورٌ رَحِيمٌ) .[1]

"O you who have faith! Indeed among your spouses and children you have enemies; so beware of them. And if you excuse, forbear and forgive, then Allah is indeed all-forgiving, all-merciful."[2]

4028. الإمامُ عليٌّ عليه السلام: بَطنُ المرءِ عَدوُّهُ .[3]

4028. Imam Ali (AS) said, 'Man's stomach is his enemy.'[4]

4029. الإمامُ الجوادُ عليه السلام : قَد عاداكَ مَن سَتَرَ عَنكَ الرُّشدَ اتِّباعاً لِما تَهواهُ .[5]

4029. Imam al-Jawad (AS) said, 'He who conceals [the path] of proper conduct from you in making you follow that which you desire is indeed your enemy.'[6]

(أُنظر) الشيطان : باب 1027.

(See also: SATAN: section 1027)

Notes

1. 14 : التغابن.
2. Qur'an 6414:
3. 4424 : غرر الحكم.
4. Ghurar al-Hikam, no. 4424
5. 309 : أعلام الدين.
6. Alam al-Din, no. 309

1234 - أعدى عَدُوِّكَ

1234. YOUR ARCHENEMY

4030. رسولُ اللهِ صلى الله عليه وآله : أعدى عَدوِّكَ نَفسُكَ الَّتي بَينَ جَنبَيكَ .[1]

4030. The Prophet (SAWA) said, 'Your archenemy is your lower self that resides between your two sides.'[2]

4031. الإمامُ عليٌّ عليه السلام : أعدى عَدُوٍّ لِلمَرءِ غَضَبُهُ وشَهوَتُهُ ، فَمَن مَلَكَهُما عَلَت دَرَجَتُهُ وبَلَغَ غايَتَهُ .[3]

4031. Imam Ali (AS) said, 'The worst enemy of man is his rage and lust, and he who suppresses them will make his status elevate and will reach his goal.'[4]

Notes

1. تنبيه الخواطر : 1 / 259.
2. Tanbih al-Khawatir, v. 1, no. 259
3. غرر الحكم : 3269.
4. Ghurar al-Hikam, no. 3269

1235 - التَّحذيرُ مِن ائتِمانِ العَدُوِّ

1235. CAUTION AGAINST FEELING SECURE FROM ONE'S ENEMY

4032. الإمامُ عليٌّ عليه السلام : مَن نامَ عَن عَدُوِّهِ أنبَهَتهُ المكايِدُ .[1]

4032. Imam Ali (AS) said, 'Whoever falls into a sleep of neglect of his enemy is jolted awake by his crafty schemes.'[2]

4033. الإمامُ عليٌّ عليه السلام : مَن نامَ لَم يُنَمْ عَنهُ .[3]

4033. Imam Ali (AS) said, 'He who overlooks [his enemy] is himself surely not overlooked [by his enemy].'[4]

4034. الإمامُ عليٌّ عليه السلام: لا تَستَصغِرَنَّ عَدُوّاً وإن ضَعُفَ .[5]

4034. Imam Ali (AS) said, 'Never underestimate an enemy even if he be weak.'[6]

Notes

1. 8672 : غرر الحكم.
2. Ibid. no. 8672
3. 62 الكتاب : نهج البلاغة.
4. Nahj al-Balagha, Letter 62
5. 10216 : غرر الحكم.
6. Ghurar al-Hikam, no. 10216

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1236 - استِصلاحُ الأعداءِ

1236. RECONCILING WITH ONE'S ENEMIES

4035. الإمامُ عليٌّ عليه السلام: مَنِ استَصلَحَ عَدُوَّهُ زَادَ فِي عَدَدِهِ.[1]

4035. Imam Ali (AS) said, 'He who reconciles with his enemy increases the numbers [of his friends] on his own side.'[2]

4036. الإمامُ عليٌّ عليه السلام: مَنِ استَصلَحَ الأضدادَ بَلَغَ المرادَ.[3]

4036. Imam Ali (AS) said, 'He who reconciles with the opposition achieves his aim.'[4]

Notes

1. 8230 : غرر الحكم.
2. Ibid. no. 8230
3. 8043 : غرر الحكم.
4. Ibid. no. 8043

1237 - ما يَنبَغي التَّسَلُّحُ بِهِ عَلَى الأعداءِ

1237. HOW TO ARM ONESELF AGAINST ENEMIES

4037. لقمانُ عليه السلام - في وَصِيَّتِهِ لِابنِهِ - : يا بُنَيَّ ، لِيَكُن مِمّا تَتَسَلَّحُ بِهِ عَلى عَدُوِّكَ فَتَصرَعُهُ المماسَحَةُ وإعلانُ الرِّضا عَنهُ ، ولا تُزاوِلْهُ بِالمجانَبَةِ فيَبدُوَ لَهُ ما في نَفسِكَ فَيَتَأَهَّبَ لَكَ .[1]

4037. Luqman (AS) said in his advice to his son, 'O my son, make persuasion that which you arm yourself with against the enemy to knock him down and not to avoid him, and to pretend that you are pleased with him. Do not try to avoid him so that whatever you have inside be manifested to him, leading him to prepare himself for you [to reciprocate].'[2]

Notes

1. الأمالي للصدوق : 1031 / 766.
2. Amali al-Saduq, p. 532, no. 5

عَداوَةُ النّاسِ لِما جَهِلوا - 1238

1238. PEOPLE'S HOSTILITY TOWARDS THAT WHICH THEY ARE IGNORANT OF

4038. الإمامُ عليٌّ عليه السلام: النّاسُ أعداءُ ما جَهِلوا .[1]

4038. Imam Ali (AS) said, 'People are hostile towards that which they are ignorant of.'[2]

(أُنظر) الجهل : باب 394.

(See also: IGNORANCE: section 394)

Notes

1. نهج البلاغة : الحكمة 172 ، 438.
2. Nahj al-Balagha, Sayings 172 and 438

268 - الاعتِذار

268. MAKING EXCUSES

1239 - التَّحذيرُ مِمّا يُعتَذَرُ مِنهُ

1239. CAUTION AGAINST DOING SOMETHING That One Would Later Have to EXCUSE ONESELF FOR

4039. رسولُ اللَّهِ صلى الله عليه وآله: إيّاكَ وما تَعتَذِرُ مِنهُ ؛ فإنَّ فيهِ الشِّركَ الخَفِيَّ .[1]

4039. The Prophet (SAWA) said, 'Keep away from doing that which you must excuse yourself for, for verily that involves hidden polytheism.'[2]

4040. الإمامُ الحسينُ عليه السلام : إيّاكَ وما تَعتَذِرُ مِنهُ ؛ فإنَّ المؤمِنَ لا يُسيءُ ولا يَعتَذِرُ ، والمنافِقَ كُلَّ يَومٍ يُسيءُ ويَعتَذِرُ .[3]

4040. Imam al-Husayn (AS) 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.'[4]

4041. مشكاة الأنوار عن بعضِ أصحابِهِ : قالَ أبو عَبدِ اللَّهِ عليه السلام : لا يَنبَغي لِلمُؤمِنِ أن يُذِلَّ نَفسَهُ ، قُلتُ : بِما يُذِلُّ نَفسَهُ ؟ قالَ : يَدخُلُ فيما يَعتَذِرُ مِنهُ .[5]

4041. Mishkat al-Anwar: From one of the companions of Imam al-Sadiq (AS): Imam al-Sadiq 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.'[6]

Notes

1. بحار الأنوار : 78 / 200 / 28.
2. Bihar al-Anwar, v. 78, p. 200, no. 28
3. تحف العقول : 248.
4. Tuhaf al-Uqul, no. 248
5. مشكاة الأنوار : 103 / 235.
6. Mishkat al-Anwar, no. 50

1240 - الحَثُّ عَلى قَبولِ عُذرِ مَنِ اعتَذَرَ

1240. ENJOINMENT OF ACCEPTING THE EXCUSE OF ONE WHO EXCUSES HIMSELF

4042. رسولُ اللّهِ صلى الله عليه وآله : مَن لَم يَقبَلِ المعذِرَةَ مِن مُحِقٍّ أو مُبطِلٍ ، لَم يَرِدْ عَلَيَّ الحَوضَ .[1]

4042. The Prophet (SAWA) said, 'He who does not accept an apology from someone, be it from an honest or a liar, will not be with me at the Heavenly Pool [in Paradise].'[2]

4043. الإمامُ عليٌّ عليه السلام : اِقبَلْ عُذرَ أخيكَ ، وإن لَم يَكُن لَهُ عُذرٌ فَالتَمِسْ لَهُ عُذراً .[3]

4043. Imam Ali (AS) said, 'Accept your fellow brother's excuse, and if he has no excuse then find an excuse for him.'[4]

4044. الإمامُ عليٌّ عليه السلام : أعقَلُ النّاسِ أعذَرُهُم لِلنّاسِ .[5]

4044. Imam Ali (AS) said, 'The most understanding person is he who accepts people's excuses most readily.'[6]

4045. الإمام زين العابدين عليه السلام : إن شَتَمَكَ رَجُلٌ عَن يَمينِكَ ثُمّ تَحَوَّلَ إلى يَسارِكَ واعتَذَرَ إلَيكَ فَاقبَلْ عُذرَهُ .[7]

4045. Imam Zayn al-Abidin (AS) said, 'If someone insults you on your right hand side, then moves over to your left and apologises to you, accept his apology.'[8]

Notes

1. 7032 : كنز العمّال.
2. Kanz al-Ummal, no. 7032
3. 29 / 165 / 74 : بحار الأنوار.
4. Bihar al-Anwar, v. 74, p. 165, no. 29
5. 2988 : غرر الحكم.
6. Ghurar al-Hikam, no. 2988
7. 34 / 141 / 78 : بحار الأنوار.
8. Bihar al-Anwar, v. 78, p. 141, no. 34

269 - العِرض

269. GOOD REPUTE

1241 - الحَثُّ عَلى صِيانَةِ العِرضِ

1241. ENJOINMENT OF KEEPING UP ONE'S REPUTATION

4046. الإمامُ عليٌّ عليه السلام : أبخَلُ النّاسِ بِعَرضِهِ ، أسخاهُم بِعِرضِهِ .[1]

4046. Imam Ali (AS) 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].'[2]

4047. الإمامُ عليٌّ عليه السلام: أفضَلُ الغِنى ما صِينَ بِهِ العِرضُ .[3]

4047. Imam Ali (AS) said, 'The best form of wealth is that which is used to safeguard one's reputation.'[4]

4048. الإمامُ عليٌّ عليه السلام: مَن ضَنَّ بِعِرضِهِ فلْيَدَعِ المِراءَ .[5]

4048. Imam Ali (AS) said, 'He who cares for his reputation must desist from disputation.'[6]

4049. الإمامُ الصّادقُ عليه السلام : إذا رَقَّ العِرضُ اسْتُصعِبَ جَمعُهُ .[7]

4049. Imam al-Sadiq (AS) said, 'When reputation wanes, it becomes very difficult to restore.'[8]

Notes

1. غرر الحكم : 3190.
2. Ghurar al-Hikam, no. 3190
3. غرر الحكم : 3038.
4. Ibid. no. 3038
5. نهج البلاغة : الحكمة 362.
6. Nahj al-Balagha, Saying 362
7. أعلام الدين : 303.
8. Alam al-Din, p. 303

ثَوابُ الكَفِّ عَن أعراضِ المُسلِمينَ - 1242

1242. THE REWARD FOR REFRAINING FROM TARNISHING FELLOW MUSLIMS' REPUTATIONS

4050. الإمامُ زينَ العابدينُ عليه السلام : مَن كَفَّ عَن أعراضِ المسلِمينَ أقالَهُ اللَّهُ عَزَّوجلَّ عَثرَتَهُ يَومَ القِيامَةِ .[1]

4050. Imam Zayn al-Abidin (AS) said, 'He who refrains from tarnishing fellow Muslims' reputations, Allah, Mighty and Exalted, regards his offence as undone on the Day of Resurrection.'[2]

Notes

1. صحيفة الإمام الرّضا عليه السلام : 85 / 195.
2. Sahifat al-Imam al-Rida (AS), p. 85, no. 195

ثَوابُ الدِّفاعِ عَن عِرضِ المُسلِمِ - 1243

1243. THE REWARD FOR DEFENDING THE REPUTATION OF A FELLOW MUSLIM

4051. رسولُ اللّهِ صلى الله عليه وآله : مَن رَدَّ عَن عِرضِ أخيهِ كانَ لَهُ حِجاباً مِنَ النّارِ [1].

4051. The Prophet (SAWA) said, 'He who guards the reputation of his fellow brother is veiled from the Fire.'[2]

4052. رسولُ اللّهِ صلى الله عليه وآله : مَن رَدَّ عَن عِرضِ أخيهِ المسلِمِ وَجَبَت لَهُ الجَنَّةُ البَتَّةَ .[3]

4052. The Prophet (SAWA) said, 'He who guards the reputation of his fellow Muslim brother definitely becomes deserving of obligatory entrance into Paradise.'[4]

(أُنظر) الغيبة : باب 1459.

(See also: BACKBITING: section 1459)

Notes

1. 2 / 338 : الأمالي للمفيد.
2. Amali al-Mufid, p. 338, no. 1
3. 3 / 606 / 8 : وسائل الشيعة.
4. Wasa'il al-Shia, v. 8, p. 606, no. 3

270 - المَعرِفَة

270. INNER KNOWLEDGE

[1]

1244 - قيمَةُ المَعرِفَةِ

1244. The Importance of Inner Knowledge

4053. رسولُ اللَّهِ صلى الله عليه وآله : أفضَلُكُم إيماناً أفضَلُكُم مَعرِفَةً .[2]

4053. The Prophet (SAWA) said, 'The ones from among you with the best faith are the ones with the best inner knowledge.'[3]

4054. الإمامُ عليٌّ عليه السلام : العِلمُ أوَّلُ دَليلٍ، والمَعرِفَةُ آخِرُ نِهايَةٍ .[4]

4054. Imam Ali (AS) said, 'Knowledge is the first guide whereas inner knowledge [of Allah] is the ultimate goal.'[5]

4055. الإمامُ عليٌّ عليه السلام : المَعرِفَةُ نورُ القَلبِ .[6]

4055. Imam Ali (AS) said, 'Inner knowledge is the light of the heart.'[7]

4056. الإمامُ الحسينُ عليه السلام : دِراسَةُ العِلمِ لِقاحُ المَعرِفَةِ .[8]

4056. Imam al-Husayn (AS) said, 'The acquisition of knowledge is the seed for [the growth of] inner knowledge.'[9]

4057. الإمامُ الصّادقُ عليه السلام : لا يَقبَلُ اللَّهُ عَمَلاً إلّا بِمَعرِفَةٍ ، ولا مَعرِفَةً إلّا بِعَمَلٍ ، فمَن عَرَفَ دَلَّتهُ المَعرِفَةُ عَلَى العَمَلِ ، ومَن لَم يَعمَلْ فلا مَعرِفَةَ لَهُ .[10]

4057. Imam al-Sadiq (AS) said, 'Allah does not accept any act without inner knowledge and inner knowledge only comes through prior action. So, whoever gains knowledge intrinsically, his knowledge will lead him to action, and whoever does not act does not have any inner knowledge.'[11]

Notes

1. The Arabic 'marifa' 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 ilm which denotes acquired and learned knowledge in any field, which may or may not lead to action or proximity to Allah (ed.)

2. جامع الأخبار : 18 / 36.

3. Jami al-Akhbar, p. 36, no. 18

4. غرر الحكم : 2061.

5. Ghurar al-Hikam, no. 2061

6. غرر الحكم : 538.

7. Ibid. no. 538

8. بحار الأنوار : 11 / 128 / 78.

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

10. الكافي : 2 / 44 / 1.

11. al-Kafi, v. 1, p. 44, no. 2

1245 - مَوانِعُ المَعرِفَةِ

1245. IMPEDIMENTS TO INNER KNOWLEDGE

(أفَرَأيْتَ مَنِ اتَّخَذَ إلهَهُ هَواهُ وَأضَلَّهُ اللَّهُ عَلَى عِلْمٍ وَخَتَمَ عَلَى سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَى بَصَرِهِ غِشاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أفَلاَ تَذَكَّرُونَ) .[1]

"Have you seen him who has taken his desire to be his god and whom Allah has led astray knowingly, and set a seal upon his hearing and his heart, and drawn a blind on his sight? So who will guide him after Allah? Will you not then take admonition?"[2]

4058. رسولُ اللَّهِ صلى الله عليه وآله : نورُ الحِكمَةِ الجُوعُ ، والتَّباعُدُ مِنَ اللَّهِ الشِّبَعُ ، والقُربَةُ إلَى اللَّهِ حُبُّ المَساكينِ والدُّنُوُّ مِنهُم ، لا تَشبَعوا فَيُطفَأَ نورُ المَعرِفَةِ مِن قُلوبِكُم .[3]

4058. The Prophet (SAWA) 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.'[4]

Notes

1. 23 : الجاثية.
2. Qur'an 4523:
3. 20 / 71 / 70 : بحار الأنوار.
4. Bihar al-Anwar, v. 70, p. 71, no. 20

1246 - مَعرِفَةُ النَّفسِ

1246. THE INNER KNOWLEDGE OF THE SELF

4059. الإمامُ عليٌّ عليه السلام : مَعرِفَةُ النَّفسِ أنفَعُ المَعارِفِ .[1]

4059. Imam Ali (AS) said, 'The inner knowledge of the self is the most beneficial of all such knowledge.'[2]

4060. الإمامُ عليٌّ عليه السلام : نالَ الفَوزَ الأكبَرَ مَن ظَفِرَ بِمَعرِفَةِ النَّفسِ .[3]

4060. Imam Ali (AS) said, 'The one who attains knowledge of his own self has obtained the greatest victory indeed.'[4]

4061. الإمامُ عليٌّ عليه السلام : كَيفَ يَعرِفُ غَيرَهُ مَن يَجهَلُ نَفسَهُ ؟ ![5]

4061. Imam Ali (AS) said, 'How can one who is ignorant of his own self expect to know others?!'[6]

4062. الإمامُ عليٌّ عليه السلام : مَن عَرَفَ نَفسَهُ جاهَدَها ، مَن جَهِلَ نَفسَهُ أهمَلَها .[7]

4062. Imam Ali (AS) said, 'He who gains inner knowledge of his self combats it, and he who remains ignorant of his self, neglects it.'[8]

4063. الإمامُ عليٌّ عليه السلام : مَن عَرَفَ اللّهَ تَوَحَّدَ ، مَن عَرَفَ نَفسَهُ تَجَرَّدَ ، مَن عَرَفَ الدّنيا تَزَهَّدَ ، مَن عَرَفَ النّاسَ تَفَرَّدَ .[9]

4063. Imam Ali (AS) said, 'He who attains inner knowledge of Allah believes in His 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.'[10]

4064. الإمامُ عليٌّ عليه السلام : أكثَرُ النّاسِ مَعرِفَةً لِنَفسِهِ أخوَفُهُم لِرَبِّهِ .[11]

4064. Imam Ali (AS) said, 'The person who knows his self the best is he who fears his Lord the most.'[12]

4065. الإمامُ عليٌّ عليه السلام : مَن عَرَفَ نَفسَهُ عَرَفَ رَبَّهُ .[13]

4065. Imam Ali (AS) said, 'He who attains inner knowledge of his self attains inner knowledge of his Lord.'[14]

4066. الإمامُ عليٌّ عليه السلام : يَنبَغي لِمَن عَلِمَ شَرَفَ نَفسِهِ أن يُنَزِّهَها عَن دَناءَةِ الدّنيا .[15]

4066. Imam Ali (AS) said, 'It befits one who knows the dignity of his own self to deem it too great for the vileness of this world.'[16]

4067. الإمامُ عليٌّ عليه السلام : يَنبَغي لِمَن عَرَفَ نَفسَهُ أن يَلزَمَ القَناعَةَ والعِفَّةَ .[17]

4067. Imam Ali (AS) said, 'It befits one who knows the dignity of his own self to adhere to temperance and self-restraint.'[18]

4068. الإمامُ عليٌّ عليه السلام : يَنبَغي لِمَن عَرَفَ نَفسَهُ أن لا يُفارِقَهُ الحُزنُ والحَذَرُ [19].

4068. Imam Ali (AS) said, 'It befits one who knows the dignity of his own self to never allow a sorrowful and self-cautious state to leave him.'[20]

4069. الإمامُ زينَ العابدينُ عليه السلام - في الدُّعاءِ - : واجعَلنا مِنَ الّذين عَرَفوا أنفُسَهُم ، وأيقَنوا بِمُستَقَرِّهِم ، فكانَت أعمارُهُم في طاعَتِكَ تَفنى .[21]

4069. Imam Zayn al-Abidin (AS) 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.'[22]

4070. الإمامُ الباقرُ عليه السلام - في وَصِيَّتِهِ لِجابِرٍ الجُعفيِّ - : لا مَعرِفةَ كَمَعرِفَتِكَ بِنَفسِكَ .[23]

4070. Imam al-Baqir (AS) said in his advice to Jabir al-Jufi, 'There is no inner knowledge like your inner knowledge of your own self.'[24]

Notes

1. غرر الحكم : 9865.
2. Ghurar al-Hikam, no. 9865
3. غرر الحكم : 9965.
4. Ibid. no. 9965
5. غرر الحكم : 6998.
6. Ibid. no. 6998
7. غرر الحكم : 7856 - 7855.
8. Ibid. nos. 7855-7856
9. غرر الحكم : 7832 - 7829.
10. Ibid. nos. 7829-7832
11. غرر الحكم : 3126.
12. Ibid. no. 3126
13. غرر الحكم : 7946.
14. Ibid. no. 7946
15. غرر الحكم : 10930.
16. Ibid.no. 1093
17. غرر الحكم : 10927.
18. Ibid. no. 10927
19. غرر الحكم : 10937.
20. Ibid. no. 10937
21. بحار الأنوار : 19 / 128 / 94.
22. Bihar al-Anwar, v. 94, p. 128, no. 19
23. تحف العقول : 286.
24. Tuhaf al-Uqul, no. 286

271 - «المعرفة (2) «مَعرِفَةُ اللَّهِ سبحانه

271. INNER KNOWLEDGE OF ALLAH

1247 - فَضلُ مَعرِفَةِ اللَّهِ

1247. THE VIRTUE OF ATTAINING INNER KNOWLEDGE OF ALLAH

4071. الإمامُ عليٌّ عليه السلام : مَن عَرَفَ اللَّهَ كَمُلَت مَعرِفَتُهُ .[1]

4071. Imam Ali (AS) said, 'He who attains inner knowledge of Allah has achieved perfection in his knowledge indeed.'[2]

4072. الإمامُ عليٌّ عليه السلام : مَعرِفَةُ اللَّهِ سُبحانَهُ أعلى المَعارِفِ .[3]

4072. Imam Ali (AS) said, 'The inner knowledge of Allah, Glory be to Him, is the highest of knowable truths.'[4]

4073. الإمامُ عليٌّ عليه السلام : ما يَسُرُّني لَو مِتُّ طِفلاً وأُدخِلتُ الجَنَّةَ ولم أكبُرْ فأعرِفَ رَبّي عَزَّوجلَّ .[5]

4073. Imam Ali (AS) 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.'[6]

4074. الإمامُ عليٌّ عليه السلام : ثَمَرَةُ العِلمِ مَعرِفَةُ اللَّهِ .[7]

4074. Imam Ali (AS) said, 'The fruit of knowledge is attaining inner knowledge of Allah.'[8]

4075. الإمامُ عليٌّ عليه السلام : مَن سَكَنَ قَلبَهُ العِلمُ بِاللَّهِ سَكَنَهُ الغِنى عَن خَلقِ اللَّهِ .[9]

4075. Imam Ali (AS) said, 'He whose heart finds peace in knowing Allah, finds peace in being needless of Allah's creatures.'[10]

4076. الإمامُ الصّادقُ عليه السلام : لَو يَعلَمُ النّاسُ ما في فَضلِ مَعرِفَةِ اللَّهِ عَزَّوجلَّ ما مَدُّوا أعيُنَهُم إلى ما مَتَّعَ اللَّهُ بِهِ الأعداءَ مِن زَهرَةِ الحَياةِ الدّنيا ونَعيمِها ، وكانَت دُنياهُم أقَلَّ عِندَهُم مِمّا يَطَؤونَهُ بِأرجُلِهِم ، ولَنَعِموا بِمَعرِفَةِ اللَّهِ جَلَّ وعزَّ ، وتَلَذَّذوا بِها تَلَذُّذَ مَن لَم يَزَلْ في رَوضاتِ الجِنانِ مَعَ أولِياءِ اللَّهِ . إنَّ مَعرِفَةَ اللَّهِ عَزَّوجلَّ أُنسٌ مِن كُلِّ وَحشَةٍ ، وصاحِبٌ مِن كُلِّ وَحدَةٍ ، ونُورٌ مِن كُلِّ ظُلمَةٍ ، وقُوَّةٌ مِن كُلِّ ضَعفٍ ، وشِفاءٌ مِن كُلِّ سُقمٍ .[11]

4076. Imam al-Sadiq (AS) 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.’[12]

Notes

1. 7999 : غرر الحكم.
2. Ghurar al-Hikam, no. 7999
3. 9864 : غرر الحكم.
4. Ibid. no. 9864
5. 36472 : كنز العمّال.
6. Kanz al-Ummal, no. 36472
7. 4586 : غرر الحكم.
8. Ghurar al-Hikam, no. 4586
9. 8896 : غرر الحكم.
10. Ibid. no. 8896
11. 347 / 247 / 8 : الكافي.
12. al-Kafi, v. 8, p. 247, no. 347

1248 - آثارُ مَعرِفَةِ اللَّهِ

1248. THE FRUITS OF INNER KNOWLEDGE OF ALLAH

4077. رسولُ اللَّهِ صلى الله عليه وآله : مَن عَرَفَ اللَّهَ وعَظَّمَهُ مَنَعَ فاهُ مِنَ الكَلامِ وبَطنَهُ مِنَ الطَّعامِ ، وعَنّى نَفسَهُ بِالصِّيامِ والقِيامِ .[1]

4077. The Prophet (SAWA) said, 'He who attains inner knowledge of Allah and aggrandizes Him forbids his mouth from speaking [vain] and his stomach from eating, and debilitates himself through fasting and praying.'[2]

4078. رسولُ اللَّهِ صلى الله عليه وآله : لَو عَرَفتُمُ اللَّهَ حَقَّ مَعرِفَتِهِ لَمَشَيتُم عَلَى البُحورِ ، ولَزالَت بِدُعائِكُمُ الجِبالُ .[3]

4078. The Prophet (SAWA) 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.'[4]

4079. رسولُ اللَّهِ صلى الله عليه وآله : مَن كانَ بِاللَّهِ أعرَفَ كانَ مِنَ اللَّهِ أخوَفَ .[5]

4079. The Prophet (SAWA) said, 'He who is most knowledgeable of Allah is most fearful of Allah.'[6]

4080. الإمامُ عليٌّ عليه السلام : يَسيرُ المَعرِفَةِ يُوجِبُ الزُّهدَ فِي الدّنيا .[7]

4080. Imam Ali (AS) said, 'The least knowledge of Allah leads one to abstain from the vanities of this world.'[8]

4081. الإمامُ عليٌّ عليه السلام : إنَّهُ لا يَنبَغي لِمَن عَرَفَ عَظَمَةَ اللَّهِ أن يَتَعَظَّمَ ؛ فإنَّ رِفعَةَ الّذينَ يَعلَمونَ ما عَظَمَتُهُ أن يَتَواضَعوا لَهُ .[9]

4081. Imam Ali (AS) 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.'[10]

4082. الإمامُ عليٌّ عليه السلام : غايَةُ المَعرِفَةِ الخَشيَةُ .[11]

4082. Imam Ali (AS) said, 'The peak of inner knowledge of Allah is fear [of Him].'[12]

4083. الإمامُ عليٌّ عليه السلام : أعلَمُ النّاسِ بِاللَّهِ أكثَرُهُم لَهُ مَسأَلَةً .[13]

4083. Imam Ali (AS) said, 'The person who best knows Allah asks of Him the most.'[14]

4084. الإمامُ الباقرُ عليه السلام : أحَقُّ خَلقِ اللَّهِ أن يُسَلِّمَ لِما قَضَى اللَّهُ عَزَّوجلَّ : مَن عَرَفَ اللَّهَ عَزَّوجلَّ .[15]

4084. Imam al-Baqir (AS) 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.'[16]

4085. الإمامُ الصّادقُ عليه السلام : مَن عَرَفَ اللّهَ خافَ اللّهَ ، ومَن خافَ اللّهَ سَخَت نَفسُهُ عَنِ الدّنيا .[17]

4085. Imam al-Sadiq (AS) said, 'He who attains inner knowledge of Allah fears Allah, and he who fears Allah restrains himself from this world.'[18]

4086. الإمامُ الصّادقُ عليه السلام : إنَّ أعلَمَ النّاسِ بِاللّهِ أرضاهُم بِقَضاءِ اللّهِ عَزَّوجلَّ[19].

4086. Imam al-Sadiq (AS) said, 'Verily the person who best knows Allah is the most content with the decree of Allah, Mighty and Exalted.'[20]

(أُنظر) اليقين : باب 1916 ؛ العلم : باب 1356.

(See also: CONVICTION: section 1916; KNOWLEDGE: section 1356)

Notes

1. الأمالي للصدوق : 878 / 647.
2. Amali al-Saduq, p. 444, no. 6
3. كنز العمّال : 5893.
4. Kanz al-Ummal, no. 5893
5. بحار الأنوار : 70 / 393 / 64.
6. Bihar al-Anwar, v. 70, p. 393, no. 64
7. غرر الحكم : 10984.
8. Ghurar al-Hikam, no. 10984
9. نهج البلاغة : الخطبة 147.
10. Nahj al-Balagha, Sermon 147
11. غرر الحكم : 6359.
12. Ghurar al-Hikam, no. 6359
13. غرر الحكم : 3260.
14. Ibid. no. 3260
15. الكافي : 2 / 62 / 9.
16. al-Kafi, v. 2, p. 62, no. 9
17. تنبيه الخواطر : 2 / 185.
18. Tanbih al-Khawatir, v. 2, p. 185
19. تنبيه الخواطر : 2 / 184.
20. Ibid. p. 184

1249 - صِفَةُ العارِفِ

1249. THE DESCRIPTION OF THE ONE WHO KNOWS ALLAH [OR THE GNOSTIC]

4087. الإمامُ عليٌّ عليه السلام : العارِفُ وَجهُهُ مُستَبشِرٌ مُتَبَسِّمٌ ، وقَلبُهُ وَجِلٌ مَحزونٌ [1].

4087. Imam Ali (AS) said, 'The gnostic's face is cheerful and smily, whereas his heart is apprehensive and sorrowful.'[2]

4088. الإمامُ عليٌّ عليه السلام : الشَّوقُ خُلصانُ العارِفينَ .[3]

4088. Imam Ali (AS) said, 'Longing [for Allah] is the sincerest friend of the gnostics.'[4]

4089. الإمامُ عليٌّ عليه السلام : الخَوفُ جِلبابُ العارِفينَ .[5]

4089. Imam Ali (AS) said, 'Fear is the cloak of the gnostics.'[6]

4090. الإمامُ عليٌّ عليه السلام : البُكاءُ مِن خِيفَةِ اللَّهِ لِلبُعدِ عَنِ اللَّهِ عِبادَةُ العارِفينَ .[7]

4090. Imam Ali (AS) said, 'Crying much due to fear of Allah for any possible distance between oneself and Allah is the regular worshippful state of the gnostics.'[8]

4091. الإمامُ الصّادقُ عليه السلام : ثِقْ بِاللَّهِ تَكُن عارِفاً .[9]

4091. Imam al-Sadiq (AS) said, 'Trust in Allah and you will attain inner knowledge [of Him].'[10]

Notes

1. غرر الحكم : 1985.
2. Ghurar al-Hikam, no. 1985
3. غرر الحكم : 855.
4. Ibid. no. 855
5. غرر الحكم : 664.
6. Ibid. no. 664
7. غرر الحكم : 1791.
8. Ibid. no. 1791
9. تحف العقول : 376.
10. Tuhaf al-Uqul, no. 376

1250 - أدنَى مَراتِبِ مَعرِفَةِ اللَّهِ

1250. THE LOWEST DEGREE OF INNER KNOWLEDGE OF ALLAH

4092. الإمامُ الكاظمُ عليه السلام - لَمّا سُئِلَ عَن أدنَى المعرِفةِ - : الإقرارُ بأ نَّهُ لا إلهَ غَيرُهُ ، ولا شِبهَ لَهُ ولا نَظيرَ وأ نَّهُ قَديمٌ ، مُثبَتٌ ، مَوجودٌ ، غَيرُ فَقيدٍ ، وأ نَّهُ لَيسَ كَمِثلِهِ شَيءٌ [1].

4092. Imam al-Kazim (AS), 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, perpetual and everlasting. He is All-existent and not absent, and that there is nothing like Him.'[2]

Notes

1. 1 / 86 / 1 : الكافي.
2. al-Kafi, v. 1, p. 86, no. 1

مَعرِفَةُ اللَّهِ بِاللَّهِ - 1251

1251. ATTAINING INNER KNOWLEDGE OF ALLAH THROUGH ALLAH HIMSELF

4093. الإمامُ عليٌّ عليه السلام : اِعرِفوا اللّهَ بِاللّهِ ، والرَّسولَ بِالرِّسالَةِ ، وأُولِي الأمرِ بِالأمرِ بِالمَعروفِ والعَدلِ والإحسانِ .[1]

4093. Imam Ali (AS) 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.'[2]

4094. الإمامُ الحسينُ عليه السلام - في الدُّعاءِ - : 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 .[3]

4094. Imam al-Husayn (AS) said in one of his supplications, 'My God! My own concentration on the signs [in nature] prevents me from seeing You, 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.'[4]

4095. الإقبال عن الإمامِ زينِ العابدينَ عليه السلام - في الدّعاءِ - : بِكَ عَرَفتُكَ و أنتَ دَلَلتَني عَلَيكَ و دَعَوتَني إلَيكَ ، و لَولا أنتَ لَم أدرِ ما أنتَ .[5]

4095. Imam Zayn al-Abidin (AS) 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.'[6]

Notes

1. الكافي : 1 / 85 / 1.
2. Ibid. p. 85, no. 1
3. بحار الأنوار : 98 / 225.
4. Bihar al-Anwar, v. 98, p. 225
5. الإقبال : 1 / 157.
6. Iqbal al-Amal, v. 1, p. 157

1252 - النَّهيُ عَنِ التَّفَكُّرِ في ذاتِ اللَّهِ

1252. PROHIBITION OF PONDERING ABOUT ALLAH'S ESSENCE

4096. رسولُ اللَّهِ صلى الله عليه وآله : تَفَكَّروا في خَلقِ اللَّهِ ، ولا تَفَكَّروا في اللَّهِ فتَهلِكوا .[1]

4096. The Prophet (SAWA) said, 'Ponder about the creation of Allah, but do not ponder about Allah Himself [His essence] lest you be ruined.'[2]

4097. الإمامُ الصّادقُ عليه السلام : إيّاكُم والتَّفَكُّرَ في اللَّهِ؛ فإنَّ التَّفَكُّرَ في اللَّهِ لا يَزيدُ إلّا تِيهاً ، إنَّ اللَّهَ عَزَّوجلَّ لا تُدرِكُهُ الأبصارُ ولا يُوصَفُ بِمِقدارٍ .[3]

4097. Imam al-Sadiq (AS) said, 'Beware of pondering about [the essence of] 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 and measurement.'[4]

4098. الإمامُ عليٌّ عليه السلام : مَن نَظَرَ في اللَّهِ كَيفَ هُوَ هَلَكَ .[5]

4098. Imam al-Sadiq (AS) said, 'Ruined is the one who ponders into [the essence of] Allah!'[6]

(أُنظر) التفكّر : باب 1504.

(See also: THINKING: section 1504)

Notes

1. كنز العمّال : 5705.
2. Kanz al-Ummal, no. 5705
3. الأمالي للصدوق : 503 / 690.
4. Amali al-Saduq, p. 340, no. 3
5. المحاسن : 1 / 371 / 808.
6. al-Mahasin, v. 1, p. 371, no. 808

عَجزُ العُقولِ عَن مَعرِفَةِ كُنهِهِ - 1253

1253. THE INTELLECTS' INCAPACITY TO FATHOM HIS ESSENCE

4099. الإمامُ عليٌّ عليه السلام : فلَسنا نَعلَمُ كُنهَ عَظَمَتِكَ، إلّا أنّا نَعلَمُ أنَّكَ حَيٌّ قَيّومٌ ، لا تَأخُذُكَ سِنَةٌ ولا نَومٌ ، لَم يَنتَهِ إلَيكَ نَظَرٌ ، ولَم يُدرِكْكَ بَصَرٌ .[1]

4099. Imam Ali (AS) 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.'[2]

4100. الإمامُ عليٌّ عليه السلام - في صِفَةِ المَلائكَةِ - : 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 .[3]

4100. Imam Ali (AS) said in his description of the angels, 'With all the positions they possess, and with their rank near You and all their love for You, and with their abundant servitude and worship for You, and their lack of ignorance about You, yet 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.'[4]

4101. الإمام زينُ العابدينَ عليه السلام - في الدّعاءِ - : عَجَزَتِ العُقولُ عَن إدراكِ كُنهِ جَمالِكَ ، وانحَسَرَتِ الأبصارُ دونَالنَّظَرِ إلى سُبُحاتِ وَجهِكَ، ولَم تَجعَلْ لِلخَلقِ طَريقاً إلى مَعرِفَتِكَ إلّا بِالعَجزِ عَن مَعرِفَتِكَ .[5]

4101. Imam Zayn al-Abidin (AS) 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.'[6]

4102. الإمامُ الرِّضا عليه السلام : كُنهُهُ تَفريقٌ بَينَهُ وبَينَ خَلقِهِ .[7]

4102. Imam al-Rida (AS) said, 'His essence is a partition [distinction] between Him and His creation.'[8]

4103. الإمامُ الرِّضا عليه السلام - في صِفَةِ اللَّهِ سُبحانَهُ - : هُوَ أجَلُّ مِن أن يُدرِكَهُ بَصَرٌ ، أو يُحيطَ بِهِ وَهمٌ ، أو يَضبِطَهُ عَقلٌ .[9]

4103. Imam al-Rida (AS) 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.'[10]

Notes

1. نهج البلاغة : الخطبة 160.
2. Nahj al-Balagha, Sermon 160
3. نهج البلاغة : الخطبة 109.
4. Ibid. Sermon 109
5. بحار الأنوار : 94 / 150 / 21.
6. Bihar al-Anwar, v. 94, p. 150, no. 21
7. التوحيد : 36 / 2.
8. al-Tawhid, p. 36, no. 2
9. التوحيد : 252 / 3.
10. Ibid. p. 252, no. 3

1254 - نِطاقُ تُوصِيفِ اللَّهِ

1254. THE EXTENT TO WHICH ONE IS ALLOWED TO DESCRIBE ALLAH

4104. الإمامُ عليٌّ عليه السلام: مَن وَصَفَهُ فَقَد حَدَّهُ ، ومَن حَدَّهُ فَقَد عَدَّهُ ، ومَن عَدَّهُ فَقَد أبطَلَ أزَلَهُ ، ومَن قالَ : «كَيفَ ؟» فَقَدِ استَوصَفَهُ ، ومَن قالَ : «أينَ ؟» فَقَد حَيَّزَهُ .[1]

4104. Imam Ali (AS) 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.'[2]

4105. الإمامُ عليٌّ عليه السلام : فتَبارَكَ اللّهُ الّذي لا يَبلُغُهُ بُعدُالهِمَمِ ، ولا يَنالُهُ حَدسُ الفِطَنِ .[3]

4105. Imam Ali (AS) said, 'So Exalted be the One Whom the highest ambitions cannot reach and Whom the conjecture of intelligent minds cannot grasp.'[4]

4106. الإمامُ عليٌّ عليه السلام : واحِدٌ لا بِعَدَدٍ ، ودائمٌ لا بِأمَدٍ ، وقائمٌ لا بِعَمَدٍ .[5]

4106. Imam Ali (AS) said, '[He is] One, but not by enumeration. He is everlasting without extremity. He exists without any support.'[6]

4107. الكافي عن الإمامِ الصّادقِ عليه السلام : قالَ رجلٌ عندهُ : اللّهُ أكبَرُ، فقالَ : اللّهُ أكبَرُ مِن أيِّ شَيءٍ ؟ فقالَ : مِن كُلِّ شَيءٍ ، فقالَ أبو عَبدِ اللّهِ عليه السلام : حَدَّدتَهُ، فقالَ الرَّجُلُ : كَيفَ أقولُ ؟ قالَ : قُل : اللّهُ أكبَرُ مِن أن يُوصَفَ .[7]

4107. Imam al-Sadiq (AS) asked a man who said 'Allah is Greater' (Allahu Akbar), 'Greater than what?' So the man replied, 'Greater than everything', to which Imam (AS) 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.'[8]

4108. الإمامُ الكاظمُ عليه السلام : إنَّ اللّهَ أعلى وأجَلُّ وأعظَمُ مِن أن يُبلَغَ كُنهُ صِفَتِهِ ، فَصِفُوهُ بِما وَصَفَ بِهِ نَفسَهُ ، وكُفّوا عَمّا سِوى ذلكَ .[9]

4108. Imam al-Kazim (AS) 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.'[10]

4109. الإمامُ الهاديُّ عليه السلام : إنّ الخالِقَ لا يُوصَفُ إلّا بِما وَصَفَ بِهِ نَفسَهُ ، وأنّى يُوصَفُ الخالِقُ الّذي تَعجُزُ الحَواسُّ أن تُدرِكَهُ ، والأوهامُ أن تَنالَهُ ، والخَطَراتُ أن تُحَدَّهُ ، والأبصارُ عَنِ الإحاطَةِ بِهِ ؟ ! جلَّ عَمّا يَصِفُهُ الواصِفونَ ، وتَعالى عَمّا يَنعَتُهُ الناعِتونَ .[11]

4109. Imam al-Hadi (AS) 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.’[12]

Notes

1. نهج البلاغة : الخطبة 152.
2. Nahj al-Balagha, Sermon 152
3. نهج البلاغة : الخطبة 94.
4. Ibid. Sermon 94
5. نهج البلاغة : الخطبة 185.
6. Ibid. Sermon 185
7. الكافي : 1 / 117 / 8.
8. al-Kafi, v. 1, p. 117, no. 8
9. الكافي : 1 / 102 / 6.
10. Ibid. p. 102, no. 6
11. كشف الغمّة : 3 / 176.
12. Kashf al-Ghamma, v. 3, p. 176

قيمَةُ التَّوحيدِ وَتَفسِيرُهُ - 1255

1255. THE VALUE OF THE BELIEF IN ALLAH'S DIVINE UNITY AND ITS EXPLANATION (TAWhiD)

4110. رسولُ اللهِ صلى الله عليه وآله : التَّوحيدُ نِصفُ الدِّينِ .[1]

4110. The Prophet (SAWA) said, '[Faith in] Allah's divine Unity is half of religion.'[2]

4111. الإمامُ عليٌّ عليه السلام : التَّوحيدُ حَياةُ النَّفسِ .[3]

4111. Imam Ali (AS) said, '[Faith in] Allah's divine Unity is the life of the soul.'[4]

4112. الإمامُ عليٌّ عليه السلام : التَّوحيدُ ألّا تَتَوَهَّمَهُ .[5]

4112. Imam Ali (AS) said, '[Faith in] Allah's divine Unity is that you do not subject Him to the limitations of your imagination.'[6]

4113. الإمامُ الصّادقُ عليه السلام - لِرَجُلٍ - : أمَّا التَّوحيدُ فأن لا تُجَوِّزَ عَلى رَبِّكَ ماجازَ عَلَيكَ ، وأمَّا العَدلُ فأن لا تَنسِبَ إلى خالِقِكَ ما لامَكَ عَلَيهِ .[7]

4113. Imam al-Sadiq (AS) 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.'[8]

4114. الإمامُ الرِّضا عليه السلام : أوَّلُ عِبادَةِ اللهِ مَعرِفَتُهُ، وأصلُ مَعرِفَةِ اللهِ جلَّ اسمُهُ تَوحيدُهُ ، ونِظامُ تَوحيدِهِ نَفيُ التَّحديدِ عَنهُ ؛ لِشَهادَةِ العُقولِ أنَّ كلَّ مَحدودٍ مَخلوقٌ .[9]

4114. Imam al-Rida (AS) 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.'[10]

Notes

1. عيون أخبار الرضا : 2 / 35 / 75.
2. Uyun Akhbar al-Rida (AS), v. 2, p. 35, no. 75
3. غرر الحكم : 540.
4. Ghurar al-Hikam, no. 540
5. نهج البلاغة : الحكمة 470.
6. Nahj al-Balagha, Saying 470
7. معاني الأخبار : 11 / 2.
8. Maani al-Akhbar, p. 11, no. 2
9. الأمالي للطوسي : 22 / 28.
10. Amali al-Tusi, p. 22, no. 28

1256 - دَليلُ التَّوحيدِ

1256. THE PROOF OF ALLAH'S DIVINE UNITY

(وَمَنْ يَدْعُ مَعَ اللَّهِ إلهاً آخَرَ لا بُرْهانَ لَهُ بِهِ فَإنَّما حِسابُهُ عِنْدَ رَبِّهِ إنَّهُ لا يُفْلِحُ الْكافِرُونَ) .[1]

"Whoever invokes besides Allah another god of which he has no proof, his reckoning will indeed rest with His Lord. Indeed the faithless will not be felicitous."[2]

4115. الإمامُعليٌّ عليه السلام - في وَصِيَّتِه لِابنِه الحَسَنِ عليه السلام - : 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 .[3]

4115. Imam Ali (AS) said in his will to his son, al-Hasan (AS), '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.'[4]

4116. الإمامُ الصّادقُ عليه السلام - مِن مُناظَرَتِهِ زِنديقاً - : إن قُلتَ : إنَّهُما اثنانِ لَم يَخْلُ مِن أن يَكونا مُتَّفِقَينِ مِن كُلِّ جِهَةٍ ، أو مُفتَرِقَينِ مِن كُلِّ جِهَةٍ ، فلَمّارَأينا الخَلقَ مُنتَظِماً،والفَلَكَ جارِياً[5]، واختلافَ اللَّيلِوالنَّهارِ والشَّمسِ والقَمَرِ ، دَلَّ صِحَّةُ الأمرِ والتَّدبيرِ وائتِلافُ الأمرِ عَلىأنَّ المدَبِّرَ 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 .[6]

4116. Imam al-Sadiq (AS), 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 all aspects. 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.'

4117. الإمامُ الصّادقُ عليه السلام - لَمّا سُئلَ عَنِ الدَّليلِ عَلى أنَّ اللَّهَ واحِدٌ - : اتِّصالُ التَّدبيرِ ، وتَمامُ الصُّنعِ ، كَما قالَ اللَّهُ عَزَّوجلَّ : (لَو كانَ فيهِما آلِهَةٌ إلّا اللَّهُ لَفَسَدَتا) .[7]

4117. Imam al-Sadiq (AS), 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."***[89]

4118. التوحيد عن الإمامِ الرِّضا عليه السلام - لَمّا سألَهُ رَجُلٌ مِنَ الثَنَوِيَّةِ : إنّي أقولُ: إنّ صانِعَ العالَمِ اثنانِ ، فما الدَّليلُ عَلى أ نَّهُ واحِدٌ ؟ - : قَولُكَ : إنَّهُ اثنانِ دَليلٌ عَلى أ نَّهُ واحِدٌ ؛ لِأنَّكَ لَم تَدَّعِ الثّانِيَ إلّا بَعدَ إثباتِكَ الواحِدَ ، فالواحِدُ مُجمَعٌ عَلَيهِ ، وأكثَرُ مِن واحِدٍ مُختَلَفٌ فيهِ .[10]

4118. al-Tawhid, narrating from Imam al-Rida (AS) when a man believing in dualism asked him, 'I believe that the creator of the world are two, so what is the proof that He is One?' The Imam 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 agreed upon –it is more than one that is controversial [and remains to be proven].'[11]

4119. 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 يَختَلِفان ؛ 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 والصِنعُ لِواحِدٍ، ودَلَّ أيضاً التَّدبيرُ وثباتُهُ وقِوامُ بَعضِهِ بِبَعضٍ على أنَّ الصّانِعَ واحدٌ وذلكَ قَولُهُ : (ما اتَّخَذَ اللّهُ مِن وَلَدٍ) إلى قَولِهِ : (لَعَلا بَعْضُهُمْ عَلى بَعْضٍ) .[12]

4119. 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!"***[13] 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…"*** and ***"Had there been gods in them (i.e. the heavens and the earth) other than Allah, they would surely have fallen apart."***[14]

Notes

1. 117 : المؤمنون.

2. Qur’an 23117:

3. نهج البلاغة : الكتاب 31.

4. Nahj al-Balagha, Letter 31

5. في الكافي : 1 / 81 / 5 هنا زيادة وهي «والتدبير واحداً» .

6. التوحيد : 1 / 243.

7. التوحيد : 2 / 250.

8. Qur’an 2122:

9. al-Tawhid, p. 250, no. 2

10. التوحيد : 6 / 270.

11. al-Tawhid, p. 270, no. 6

12. تفسير القمّي : 2 / 93.

13. Qur’an 2391:

14. Tafsir al-Qummi, v. 2, p. 93, and Nur al-Thaqalayn, v. 3, p. 550, no. 107

لا تُدرِكُهُ الأبصارُ وتراه القلوب - 1257

1257. THE SIGHTS CANNOT APPREHEND HIM BUT THE HEARTS BEHOLD HIM

(لا تُدْرِكُهُ الْأَبْصارُ وَهُوَ يُدْرِكُ الْأَبْصارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ) .[1]

"The sights do not apprehend Him, yet He apprehends the sights, and He is the all-attentive, the All-aware."[2]

4120. رسولُ اللهِ صلى الله عليه وآله : لَمّا أُسرِيَ بي إلَى السَّماءِ بَلَغَ بي جَبرَئيلُ مَكاناً لَم يَطَأْهُ جَبرئيلُ قَطُّ ، فكُشِفَ لي فأراني اللهُ عَزَّوجلَّ مِن نورِ عَظَمَتِهِ ما أحَبَّ .[3]

4120. The Prophet (SAWA) 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.'[4]

4121. الإمامُعليٌّ عليه السلام لِذَعلَب لَمّا سَئَلَهُ عَن رُؤيَتِهِ رَبَّهُ : 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 .[5]

4121. Imam Ali (AS) said in reply to Dhalab's question about his being able to see his Lord, 'Woe to you O Dhalab! I do not worship a Lord Whom I cannot see!' So Dhalab asked, 'But how do you see Him? Describe Him to us.' Imam (AS) 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.'[6]

4122. الإمامُ الرِّضا عليه السلام - في قولِهِ تعالى : (لا تُدرِكُهُ الأبصارُ ...) - : لا تُدرِكُهُ أوهامُ القُلوبِ ، فكَيفَ تُدرِكُهُ أبصارُ العُيونِ ؟ ![7]

4122. Imam al-Rida (AS), 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?!'[8]

4123. الإمامُ العسكريُّ عليه السلام : إنَّ اللهَ تَبارَكَ وتَعالى أرى رَسولَهُ بِقَلبِهِ مِن نورِ عَظَمَتِهِ ما أحَبَّ .[9]

4123. Imam al-Askari (AS) said, 'Verily Allah, Blessed and most High, displayed to His Prophet in his heart, whatever He liked from the light of His Greatness.'[10]

Notes

1. 103 : الأنعام.
2. Qur'an 6103:
3. 4 / 108 : التوحيد.
4. al-Tawhid, p. 108, no. 4

5. الأمالي للصدوق : 423 / 560.
6. Amali al-Saduq, p. 281, no. 1
7. الأمالي للصدوق : 495 / 673.
8. Ibid. p. 334, no. 2
9. الكافي : 1 / 95 / 1.
10. al-Kafi, v. 1, p. 95, no. 1

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1258 - أزَلِيٌّ وأبَدِيٌ

1258. ETERNAL AND EVERLASTING

4124. الإمامُ عليٌّ عليه السلام : الحَمدُ للّهِ الأوَّلِ قَبلَ كُلِّ أوَّلٍ ، والآخِرِ بَعدَ كُلِّ آخِرٍ ، وبِأوَّلِيَّتِهِ وَجَبَ أن لا أوَّلَ لَهُ ، وبآخِرِيَّتِهِ وَجَبَ أن لا آخِرَ لَهُ .[1]

4124. Imam Ali (AS) 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.'[2]

4125. الإمامُ عليٌّ عليه السلام : لا يَزولُ أبَداً ولَم يَزَلْ ، أوَّلٌ قَبلَ الأشياءِ بِلا أوَّلِيَّةٍ ، وآخِرٌ بَعدَ الأشياءِ بِلا نِهايَةٍ .[3]

4125. Imam Ali (AS) 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.'[4]

4126. الإمامُ عليٌّ عليه السلام - وقَد سَأَلَهُ رَجُلٌ يَهودِيٌّ : مَتى كانَ رَبُّنا عَزَّوجلَّ ؟ - : 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 .[5]

4126. Imam Ali (AS) 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.'[6]

4127. الإمامُ الباقرُ عليه السلام : 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 .[7]

4127. Imam al-Baqir (AS) said, 'Verily Allah, Blessed and most High, existed when nothing else did, He is absolute light with no 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.'[8]

Notes

1. نهج البلاغة : الخطبة 101.
2. Nahj al-Balagha, Sermon 101
3. نهج البلاغة : الكتاب 31.
4. Ibid. Letter 31

5. 18 / 331 / 77 : بحار الأنوار.
6. Bihar al-Anwar, v. 77, p. 331, no. 18
7. 5 / 141 : التوحيد.
8. al-Tawhid, p. 141, no. 5

1259 - حَيٌّ

1259. LIVING (OMNIPRESENT)

(اللَّهُ لا إلهَ إلَّا هُوَ الْحَيُّ الْقَيُّومُ) .[1]

"Allah – there is no god except Him – is the Living One, the Self-subsisting."[2]

4128. الإمامُ الصّادقُ عليه السلام : إنَّ اللّهَ عِلمٌ لا جَهلَ فيهِ ، حَياةٌ لا مَوتَ فيهِ ، نورٌ لا ظُلمَةَ فيهِ .[3]

4128. Imam al-Sadiq (AS) 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.'[4]

4129. الإمامُ الكاظمُ عليه السلام : كانَ اللّهُ حَيّاً بِلا حَياةٍ حادِثَةٍ ... بَل حَيٌّ لِنَفسِهِ .[5]

4129. Imam al-Kazim (AS) said, 'Allah is Omnipresent without any external source of life … rather He lives through Himself [is Self-existent].'[6]

Notes

1. 255 : البقرة.
2. Qur'an 2255:
3. 11 / 137 : التوحيد.
4. al-Tawhid, p. 137, no. 11
5. 6 / 142 : التوحيد.
6. Ibid. p. 142, no. 6

1260 - عالِمٌ

1260. ALL-KNOWING (OMNISCIENT)

(وَعِنْدَهُ مَفاتِحُ الْغَيْبِ لا يَعْلَمُها إلّا هُوَ وَيَعْلَمُ ما فِي الْبَرِّ وَالْبَحْرِ وَما تَسْقُطُ مِنْ وَرَقَةٍ إلَّا يَعْلَمُها وَلا حَبَّةٍ فِي ظُلُماتِ الْأَرْضِ وَلا رَطْبٍ وَلا يابِسٍ إلَّا فِي كِتابٍ مُبِينٍ) .[1]

"With Him are the treasures of the Unseen; no one knows them except Him. He knows whatever there is in land and sea. No leaf falls without His knowing it, nor is there a grain in the darkness of the earth, nor anything fresh or withered but it is in a manifest Book."[2]

4130. الإمامُ عليٌّ عليه السلام : ولا يَعزُبُ عَنهُ عَدَدُ قَطرِ الماءِ ، ولا نُجومُ السَّماءِ ، ولا سَوافِي الرِّيحِ في الهَواءِ ، ولا دَبيبُ النَّملِ عَلَى الصَّفا ، ولا مَقيلُ الذَّرِّ في اللَّيلَةِ الظَّلماءِ ، يَعلَمُ مَساقِطَ الأوراقِ ، وخَفِيَّ طَرْفِ الأحداقِ .[3]

4130. Imam Ali (AS) 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 ants in the darkness of the night. He knows the spots where leaves fall and the subtle movement of the pupils of the eyes.'[4]

4131. الإمامُ عليٌّ عليه السلام : يَعلَمُ عَجيجَ الوُحوشِ في الفَلَواتِ ، ومَعاصِيَ العِبادِ في الخَلَواتِ ، واختِلافَ النِّينانِ في بحارِ الأنوارِ الغامِراتِ ، وتَلاطُمَ الماءِ بِالرِّياحِ العاصِفاتِ .[5]

4131. Imam Ali (AS) 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.'[6]

4132. الإمامُ عليٌّ عليه السلام : خَرَقَ عِلمُهُ باطِنَ غَيبِ السُّتُراتِ ، وأحاطَ بِغُموضِ عَقائدِ السَّريراتِ .[7]

4132. Imam Ali (AS) said, 'His knowledge pierces through the inside of unknown secrets and encompasses the innermost beliefs of the hearts.'[8]

4133. الإمامُ الباقرُ عليه السلام: لَم يَزَلْ عالِماً بِما يَكونُ، فعِلمُهُ بِهِ قَبلَ كَونِهِ كعِلمِهِ بِهِ بَعدَ كَونِهِ .[9]

4133. Imam al-Baqir (AS) 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.'[10]

4134. الإمامُ الصّادقُ عليه السلام - لَمّا سُئلَ عَن عِلمِهِ بِالمكانِ : أكانَ قَبلَ تَكوينِهِ أم حِينَهُ وبَعدَهُ ؟ - : تَعالَى اللَّهُ ! بَل لَم يَزَلْ عالِماً بِالمكانِ قَبلَ تَكوينِهِ كَعِلمِهِ بِهِ بَعدَ ما كَوَّنَهُ ، وكَذلِكَ عِلمُهُ بِجَميعِ الأشياءِ كعِلمِهِ بِالمكانِ .[11]

4134. Imam al-Sadiq (AS) 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.’[12]

4135. الإمامُ الصّادقُ عليه السلام : والعِلمُ ذاتُه ولا مَعلومَ ... فلَمَّا أحدَثَ الأشياءَ وكانَ المِعلومُ وَقَعَ العِلمُ مِنهُ عَلَى المِعلومِ .[13]

4135. Imam al-Sadiq (AS) said, ‘Knowledge is His very essence and not the object of knowing [or a known], and when He created things and the object of knowledge came into existence, knowledge was projected from Him onto the known things.’[14]

4136. الإمامُ الكاظمُ عليه السلام : عِلمُ اللَّهِ لا يُوصَفُ مِنهُ بِأينَ ، ولا يُوصَفُ العِلمُ مِنَ اللَّهِ بِكَيفَ ، ولا يُفرَدُ العِلمُ مِنَ اللَّهِ ، ولا يُبانُ اللَّهُ مِنهُ ، ولَيسَ بَينَ اللَّهِ وبَينَ عِلمِهِ حَدٌّ .[15]

4136. Imam al-Kazim (AS) 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.’[16]

Notes

1. الأنعام : 59.
2. Qur’an 659:
3. نهج البلاغة : الخطبة 178.
4. Nahj al-Balagha, Sermon 178
5. نهج البلاغة : الخطبة 198.
6. Ibid. Sermon 198
7. نهج‌البلاغة : الخطبة108.
8. Ibid. Sermon 108
9. الكافي : 1 / 107 / 2.
10. al-Kafi, v. 1, p. 107, no. 2
11. التوحيد : 137 / 9.
12. al-Tawhid, p. 137, no. 9
13. الكافي : 1 / 107 / 1.
14. al-Kafi, v. 1, p. 107, no. 1
15. التوحيد : 138 / 16.
16. al-Tawhid, p. 138, no. 16

1261 - عادِلٌ

1261. JUST

(إنَّ اللهَ لا يَظْلِمُ مِثْقالَ ذَرَّةٍ وَإِنْ تَكُ حَسَنَةً يُضاعِفْها وَيُؤْتِ مِنْ لَدُنْهُ أجْراً عَظِيماً).[1][2]

"Indeed Allah does not wrong [anyone] [even to the extent of] an atom's weight, and if it be a good deed He doubles its reward, and gives from Himself a great reward."[3]

4137. الإمامُ عليٌّ عليه السلام : وأشهَدُ أ نَّهُ عَدلٌ عَدَلَ ، وحَكَمٌ فَصَلَ .[4]

4137. Imam Ali (AS) said, 'And I bear witness that He is just and acts justly, and is an arbitrator who decides fairly.'[5]

4138. الإمامُ عليٌّ عليه السلام - لَمّا سُئلَ عنِ العَدلِ - : العَدلُ ألّا تَتَّهِمَهُ .[6]

4138. Imam Ali (AS) when asked about faith in Allah's divine justice, replied, '[Faith in] divine justice is that you do not accuse Him of anything.'[7]

4139. الإمامُ زينَ العابدينُ عليه السلام - في دُعائِهِ يَومَ الأضحى والجُمعَةِ - : 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 .[8]

4139. Imam Zayn al-Abidin (AS) said in his supplication for Friday and for the ?d al-Adha, '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!'[9]

4140. الإمامُ الصّادقُ عليه السلام - وقد سُئلَ عَن أساسِ الدِّينِ - : التَّوحيدُ والعَدلُ . . . أمّا التَّوحيدُ فأن لا تُجَوِّزَ عَلى رَبِّكَ ما جازَ عَلَيكَ ، وأمّا العَدلُ فأن لا تَنسِبَ إلى خالِقِكَ ما لامَكَ عَلَيهِ .[10]

4140. Imam al-Sadiq (AS) 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.'[11]

Notes

1. الآيات في نفي الظلم عنه تعالى تزيد على أربعين آية ، فراجع.
2. النساء : 40.
3. Qur'an 440:
4. نهج البلاغة : الخطبة 214.
5. Nahj al-Balagha, Sermon 214
6. نهج البلاغة : الحكمة 470.
7. Ibid. Saying 470

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8. الصحيفة السجّاديّة : ص 207 الدعاء 48.
9. al-Sahifat al-Sajjadiyya, p. 297, Supplication 48
10. التوحيد : 96 / 1.
11. al-Tawhid, p. 96, no. 1

1262 - خالِقٌ

1262. THE CREATOR

(اللَّهُ خالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ) .[1]

"Allah is creator of all things, and He watches over all things." [2]

4141. التوحيد عن مروان بن مسلم : دَخَلَ ابنُ أبي العَوجاءِ عَلى أبي عَبدِ اللَّهِ عليه السلام فقالَ : أليسَ تَزعَمُ أنَّ اللَّهَ خالِقُ كُلِّ شَيءٍ ؟ فقالَ أبو عَبدِاللَّهِ عليه السلام : بَلى ، فقالَ : أنا أخلُقُ ! فقالَ عليه السلام لَهُ : كَيفَ تَخلُقُ ؟ ! فقالَ : أُحدِثُ في المَوضِعِ ثُمّ ألبَثُ عَنهُ فيَصيرُ دَوابَّ فأكونُ أنا الّذي خَلَقتُها ! فقالَ أبو عَبدِ اللَّهِ عليه السلام : أليسَ خالِقُ الشَّيءِ يَعرِفُ كَم خَلقُهُ ؟ قالَ : بَلى ، قالَ : فتَعرِفُ الذَّكَرَ مِنها مِنَ الأُنثى ، وتَعرِفُ كَم عُمرُها ؟ فسَكَتَ .[3]

4141. al-Tawhid: 'Marwan b. Muslim narrated, 'Ibn Abi al-Awja? once came to Abu Abdillah [al-Sadiq] (AS) and asked, 'Is it not true that you claim that Allah is the Creator of all things?' to which Abu Abdillah (AS) replied, 'Yes.' So he retorted, 'I create!' So the 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 Abdillah (AS) 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.'[4]

4142. الإمامُ الرِّضا عليه السلام : الحَمدُ للَّهِ فاطِرِ الأشياءِ إنشاءً ، ومُبتَدِعِها ابتِداءً بِقُدرَتِهِ وحِكمَتِهِ ، لا مِن شَيءٍ فَيَبطُلَ الاختِراعُ ، ولا لِعِلَّةٍ فلا يَصِحَّ الابتِداعُ ، خَلَقَ ما شاءَ كَيفَ شاءَ .[5]

4142. Imam al-Rida (AS) 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.'[6]

Notes

1. الزمر : 62.
2. Qur'an 3962:
3. التوحيد. 5 / 295 :
4. al-Tawhid, p. 295, no. 5
5. التوحيد. 5 / 98 :
6. Ibid. p. 98, no. 5

1263 - قادِرٌ

1263. ALL-POWERFUL (OMNIPOTENT)

(فَلَا أُقْسِمُ بِرَبِ الْمَشَرِقِ وَ الْمَغَرِبِ إِنَّا لَقَدِرُونَ) .[1]

"So I swear by the Lord of the easts and the wests that We are capable…"[2]

4143. الإمامُ عليٌّ عليه السلام - لما قيل لَهُ : هل يقدرُ ربُّك على أن يدخل الدنيا في بيضةٍ - : إنَّ اللّهَ تَبارَكَ وتَعالى لا يُنسَبُ إلَى العَجزِ ، والّذي سَألتَني لا يَكونُ .[3]

4143. Imam Ali (AS) 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.'[4]

4144. الإمامُ الصّادقُ عليه السلام : إنَّ إبليسَ قالَ لِعيسَى ابنِ مَريَمَ عليه السلام : أيَقدِرُ رَبُّكَ عَلى أن يُدخِلَ الأرضَ بَيضَةً ؛ لا يُصغِّرُ الأرضَ ولا يُكَبِّرُ البَيضَةَ ؟ فقالَ عيسى عليه السلام : وَيلَكَ ! إنَّ اللّهَ لا يُوصَفُ بِعَجزٍ ، ومَن أقدَرُ مِمَّن يُلَطِّفُ الأرضَ ويُعَظِّمُ البَيضَةَ ؟ ![5]

4144. Imam al-Sadiq (AS) narrated, 'Iblis [Satan] asked Jesus son of Mary (AS), 'Is your Lord capable of fitting the earth inside an egg, without shrinking the earth or enlarging the egg?' So Jesus (AS) 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]?![6]

Notes

1. 40 : المعارج.
2. Qur'an 7040:
3. 9 / 130 : التوحيد.
4. al-Tawhid, p. 130, no. 9
5. 5 / 127 : التوحيد.
6. Ibid. p. 127, no. 5

1264 - مُتَكَلِّمٌ

1264. THE SPEAKER

(وَرُسُلاً قَدْ قَصَصْناهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلاً لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيماً)[1].

"And apostles We have recounted to you earlier and apostles we have not recounted to you, and to Moses Allah spoke directly."[2]

4145. الإمامُ عليٌّ عليه السلام: 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 .[3]

4145. Imam Ali (AS) 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.'[4]

Notes

1. 164 : النساء.
2. Qur'an 4164:
3. 186 الخطبة : نهج البلاغة.
4. Nahj al-Balagha, Sermon 186

1265 - مُريدٌ

1265. THE ONE WHO WILLS

(إنَّما أمْرُهُ إذا أرادَ شَيْئاً أنْ يَقُولَ لَهُ كُنْ فَيَكُونُ) .[1]

"All His command, when He wills something, is to say to it 'Be' and it is."[2]

4146. الإمامُ الكاظمُ عليه السلام : إنَّما تَكونُ الأشياءُ بإرادَتِهِ ومَشيئَتِهِ ؛ مِن غَيرِ كلامٍ ، ولا تَرَدُّدٍ في نَفسٍ ، ولا نُطقٍ بِلِسانٍ .[3]

4146. Imam al-Kazim (AS) 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.'[4]

Notes

1. 82 : يس.
2. Qur'an 3682:
3. 8 / 100 : التوحيد.
4. al-Tawhid, p. 100, no. 8

1266 - ظاهِرٌ وباطِنٌ

1266. THE MANIFEST AND THE HIDDEN

(هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْباطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ) .[1]

"He is the First and the Last, the Manifest and the Hidden, and He has knowledge of all things."[2]

4147. الإمامُ عليٌّ عليه السلام : الظّاهِرُ بِعَجائِبِ تَدبيرِهِ لِلنّاظِرينَ ، والباطِنُ بِجَلالِ عِزَّتِهِ عَن فِكْرِ المُتَوَهِّمِينَ .[3]

4147. Imam Ali (AS) 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.'[4]

4148. الإمامُ الرِّضا عليه السلام : ظاهِرٌ لا بِتأويلِ المباشَرَةِ ، مُتَجَلٍّ لا بِاستِهلالِ رُؤيَةٍ ، باطِنٌ لا بِمُزايَلَةٍ .[5]

4148. Imam al-Rida (AS) said, 'He is manifest though indiscernible through direct contact; He is evident though unapprehended by vision; He is hidden though not through withdrawal.'[6]

Notes

1. 3 : الحديد.
2. Qur'an 573:
3. 213 الخطبة : نهج البلاغة.
4. Nahj al-Balagha, Sermon 213
5. 2 / 37 : التوحيد.
6. al-Tawhid, p. 37, no. 2

1267 - مالِكٌ

1267. THE MASTER

(وَلِلَّهِ مُلْكُ السَّماواتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ) .[1]

"To Allah belongs the kingdom of the heavens and the earth, and Allah has power over all things."[2]

4149. الإمامُ عليٌّ عليه السلام : كُلُّ مالِكٍ غَيرُهُ مَملوكٌ.[3]

4149. Imam Ali (AS) said, 'Every master other than Him is a slave.'[4]

4150. الإمامُ عليٌّ عليه السلام - في تَفسيرِ لا حَولَ ولا قُوَّةَ إلّا بِاللهِ - : إنّا لا نَملِكُ مَعَ اللهِ شَيئاً ، ولا نَملِكُ إلّا ما مَلَّكَنا ، فمَتى مَلَّكَنا ما هُوَ أملَكُ بِهِ مِنّا كَلَّفَنا ، ومَتى أخَذَهُ مِنّا وَضَعَ تَكليفَهُ عَنّا .[5]

4150. Imam Ali (AS), 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 responsebilities.'[6]

Notes

1. 189 : آل عمران.
2. Qur'an 3189:
3. 65الخطبة : نهج البلاغة.
4. Nahj al-Balagha, Sermon 65
5. 404 الحكمة : نهج البلاغة.
6. Ibid. Saying 404

1268 - سَمِيعٌ بصيرٌ

1268. THE ALL-HEARING AND THE ALL-SEEING

(وَاللَّهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لا يَقْضُونَ بِشَيْءٍ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ)[1].

"Allah judges with truth (the sins committed by the eyes) while those whom they invoke besides Him do not judge by anything. Indeed it is Allah who is the All-hearing, the All-seeing."[2]

4151. الإمامُ عليٌّ عليه السلام : والسَّميعُ لا بِأداةٍ .[3]

4151. Imam Ali (AS) said, 'He is the All-hearing but not by means of any organ.'[4]

4152. الإمامُ الباقرُ عليه السلام : إنَّهُ سَميعٌ بَصيرٌ ، يَسمَعُ بِما يُبصِرُ ، ويُبصِرُ بِما يَسمَعُ .[5]

4152. Imam al-Baqir (AS) 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.'[6]

4153. الإمامُ الرّضا عليه السلام : لَمّا لَم يَخفَ عَلَيهِ خافِيَةٌ مِن أثَرِ الذَّرَّةِ السَّوداءِ ، عَلَى الصَّخرَةِ الصَّمّاءِ ، في اللَّيلَةِ الظَّلماءِ ، تَحتَ الثَّرى وبِحارِ الأنوارِ ، قُلنا : بَصيرٌ .[7]

4153. Imam al-Rida (AS) 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.'[8]

Notes

1. 20 : غافر.
2. Qur'an 4020:
3. 152 الخطبة : نهج البلاغة.
4. Nahj al-Balagha, Sermon 152
5. 9 / 144 : التوحيد.
6. al-Tawhid, p. 144, no. 9
7. 18 / 65 : التوحيد.
8. Ibid. p. 65, no. 18

1269 - لَطيفٌ وخَبيرٌ

1269. THE SUBTLE AND THE ALL-AWARE

(لا تُدْرِكُهُ الْأَبْصارُ وَهُوَ يُدْرِكُ الْأَبْصارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ) .[1]

"The sights do not apprehend Him, yet He apprehends the sights, and He is the All-attentive, the All-aware."[2]

4154. الإمامُ الرِّضا عليه السلام: 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 .[3]

4154. Imam al-Rida (AS) said, 'He is subtle not in terms of lack or delicateness or smallness, rather [He is subtle] in His [knowledge and power of] 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.'[4]

Notes

1. 103 : الأنعام.
2. Qur'an 6103:
3. 2 / 122 / 1 : الكافي.
4. al-Kafi, v. 1, p. 122, no. 2

1270 - قَوِيٌّ عزيزٌ

1270. THE ALL-STRONG AND THE ALMIGHTY

(فَلَمَّا جاءَ أَمْرُنا نَجَّيْنا صالِحاً وَالَّذِينَ آمَنُوا مَعَهُ بِرَحْمَةٍ مِنَّا وَمِنْ خِزْيِ يَوْمِئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ) .[1]

"So when Our edict came, we delivered Salih and the faithful who were with him by a mercy from Us, and from the [punishment and] disgrace of that day. Your Lord is indeed the All-strong, the All-mighty."[2]

(مَن كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا) .[3]

"Whoever seeks might [should know that] might belongs entirely to Allah."[4]

4155. الإمامُ عليٌّ عليه السلام: وكُلُّ قَوِيٍّ غَيرُهُ ضَعيفٌ .[5]

4155. Imam Ali (AS) said, 'And every strong person besides Allah is weak.'[6]

4156. الإمامُ عليٌّ عليه السلام : كُلُّ شَيءٍ خاشِعٌ لَهُ ، وكُلُّ شَيءٍ قائمٌ بِهِ ، غِنى كُلِّ فَقيرٍ ، وعِزُّ كُلِّ ذَليلٍ ، وقُوَّةُ كلِّ ضَعيفٍ .[7]

4156. Imam Ali (AS) 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.'[8]

4157. الإمامُ عليٌّ عليه السلام : كُلُّ عَزيزٍ غَيرُهُ ذَليلٌ .[9]

4157. Imam Ali (AS) said, 'Every mighty one besides Him is abased.'[10]

4158. الإمامُ عليٌّ عليه السلام : الحَمدُ للّهِ الّذي لَبِسَ العِزَّ والكِبرِياءَ، واختارَهُما لِنَفسِهِ دُونَ خَلقِهِ.[11]

4158. Imam Ali (AS) 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.'[12]

Notes

1. 66 : هود.
2. Qur'an 1166:
3. 10 : فاطر.
4. Qur'an 3510:
5. 65 الخطبة : نهج البلاغة.
6. Nahj al-Balagha, Sermon 65
7. 109 الخطبة : نهج البلاغة.
8. Ibid. Sermon 109
9. 65 الخطبة : نهج البلاغة.
10. Ibid. Sermon 65

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11. نهج البلاغة : الخطبة 192.
12. Ibid. Sermon 192

1271 - حَكيمٌ

1271. THE ALL-WISE

(إنَّ هذَا لَهُوَ الْقَصَصُ الْحَقُّ وَما مِنْ إِلهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ) .[1]

"This is indeed the true account, for sure. There is no god but Allah, and indeed Allah is the All-mighty, the All-wise."[2]

4159. الإمامُ الباقرُ عليه السلام - لَمّا سُئِلَ : وكَيفَ لا يُسألُ عَمّا يَفعَلُ ؟ - : لِأَنَّهُ لا يَفعَلُ إلّا ما كانَ حِكمَةً وصَواباً .[3]

4159. Imam al-Baqir (AS) 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.'[4]

Notes

1. 62 : آل عمران.
2. Qur'an 362:
3. 13 / 397 : التوحيد.
4. al-Tawhid, p. 397, no. 13

1272 - صَمَدٌ

1272. THE ALL-EMBRACING, ALL NEEDLESS

(اللَّهُ الصَّمَدُ). [1]

"Allah is the All-embracing."[2]

4160. الإمامُ الحسينُ عليه السلام: 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. [3]

4160. Imam al-Husayn (AS) 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.'[4]

Notes

1. 2 : الإخلاص.
2. Qur'an 1122:
3. 3 / 90 : التوحيد.
4. al-Tawhid, p. 90, no. 3

1273 - هُوَ فِي كُلِّ مَكانٍ

1273. HE IS EVERYWHERE

(وَ هُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ وَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ) .[1]

"And He is with you wherever you may be, and Allah sees best what you do."[2]

4161. الإمامُ عليٌّ عليه السلام - في صِفَةِ اللَّهِ سُبحانَهُ - : وإنَّهُ لَبِكُلِّ مَكانٍ ، وفي كُلِّ حِينٍ وأوانٍ ، ومَعَ كُلِّ إنسٍ وجانٍّ.[3]

4161. Imam Ali (AS) said, describing Allah, Glory be to Him, 'And verily He is everywhere, each and every moment and time, and with every human and Jinn.'[4]

4162. الإمامُ الصّادقُ عليه السلام - لما سألَهُ أبو جَعفَرٍ عَن قَولِ اللَّهِ عَزَّ وجلَّ : (وهُوَ اللَّهُ في السَّماواتِ وفي الأرضِ)[5] - : 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 .[6]

4162. Imam al-Sadiq (AS) was asked by Abu Jafar 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 Jafar] asked, 'In His essence?' Imam replied, 'Woe betide you! Verily places are subject to limits and boundaries, so by your saying that He is in a place in His essence, you are in fact compelled to say that He is contained in objects which are subject to measurement and size. He is, however, distinct from His creation, entirely encompassing what He creates in knowledge, power, control, authority and dominion.'[7]

Notes

1. 4 : الحديد.
2. Qur'an 574:
3. 195 الخطبة : نهج البلاغة.
4. Nahj al-Balagha, Sermon 195
5. 3 : الأنعام.
6. 15 / 133 : التوحيد.
7. al-Tawhid, p. 133, no. 15

1274 - صِفاتُ الذّاتِ وصِفاتُ الفِعلِ

1274. ATTRIBUTES OF HIS ESSENCE AND ATTRIBUTES OF HIS ACTION

4163. الإمامُ الصّادقُ عليه السلام : رَبُّنا نورِيُّ الذّاتِ ، حَيُّ الذّاتِ ، عالِمُ الذّاتِ ، صَمَدِيُّ الذّاتِ .[1]

4163. Imam al-Sadiq (AS) 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.'[2]

4164. الإمامُ الرِّضا عليه السلام : المشيئَةُ والإرادَةُ مِن صِفاتِ الأفعالِ، فمَن زَعَمَ أنَّ اللّهَ تَعالى لَم يَزَلْ مُريداً شائياً فلَيسَ بِمُوَحِّدٍ .[3]

4164. Imam al-Rida (AS) said, 'Wish and will are among the attributes of action, so whoever claims that Allah, most High, is eternally willing and wishing cannot be considered a monotheist.'[4]

Notes

1. التوحيد : 4 / 140.
2. Ibid. p. 140, no. 4
3. التوحيد : 5 / 338.
4. Ibid. p. 338, no. 5

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جَوامِعُ الصّفاتِ - 1275

1275. COMPREHENSIVE ATTRIBUTES

4165. الإمامُ عليٌّ عليه السلام : أوَّلُ الدِّينِ 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 جَزَّأهُ ، ومَن جَزَّأهُ فقَد جَهِلَهُ ، (ومَن جَهِلَهُ فقَد أشارَ إلَيهِ)[1] ، 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 .[2]

4165. Imam Ali (AS) 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.'[3]

Notes

1. هذه الجملة ليست في غير واحد من النسخ المخطوطة العتيقة ولا في شرحَي ابن ميثم وابن أبي الحديد ، (كما في هامش بحار الأنوار : 77 / 300) والظاهر أ نّها زيادة من النسّاخ .

2. نهج البلاغة : الخطبة 1.

3. Nahj al-Balagha, Sermon 1

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272 - فِعلُ المَعروف (1) «المعروف»

272. ACTS OF COMMON COURTESY(1)[1]

Performing acts of common courtesy

1276 - فَضْلُ المَعروفِ

1276. THE VIRTUE OF COMMON COURTESY

4166. الإمامُ عليٌّ عليه السلام : فِعلُ المعروفِ ، وإغاثَةُ الملهوفِ ، وإقراءُ الضُّيوفِ ، آلَةُ السِّيادَةِ .[2]

4166. Imam Ali (AS) said, 'Performing common acts of courtesy, bringing solace to a grief-stricken person, and being hospitable to guests is the instrument of leadership.'[3]

4167. الإمامُ عليٌّ عليه السلام : المعروفُ ذَخيرَةُ الأبَدِ .[4]

4167. Imam Ali (AS) said, 'Acts of courtesy are treasures for eternity.'[5]

4168. الإمامُ الحسينُ عليه السلام : اعلَموا أنَّ المعروفَ مُكسِبٌ حَمداً ، ومُعقِبٌ أجراً ، فلَو رَأيتُمُ المعروفَ رَجُلاً لَرَأيتُموهُ حَسَناً جَميلاً يَسُرُّ النّاظِرينَ ويَفوقُ العالَمينَ ، ولَو رَأيتُمُ اللُّؤمَ رَأيتُموهُ سَمِجاً قَبيحاً مَشوماً تَنفِرُ مِنهُ القُلوبُ وتُغَضُّ دُونَهُ الأبصارُ .[6]

4168. Imam al-Husayn (AS) 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.'[7]

4169. الإمامُ الصّادقُ عليه السلام : أوَّلُ مَن يَدخُلُ الجَنَّةَ أهلُ المعروفِ .[8]

4169. Imam al-Sadiq (AS) said, 'The first people to enter Paradise will be those who performed acts of common courtesy to others.'[9]

4170. الإمامُ الصّادقُ عليه السلام: أهلُ المعروفِ في الدّنيا هُم أهلُ المعروفِ في الآخِرَةِ ؛ لأِ نَّهُم في الآخِرَةِ تَرجَحُ لَهُمُ الحَسَناتُ ، فيَجودونَ بِها عَلى أهلِ المعاصي .[10]

4170. Imam al-Sadiq (AS) 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].'[11]

4171. الإمامُ الجوادُ عليه السلام : أهلُ المعروفِ إلَى اصطِناعِه أحوَجُ مِن أهلِ الحاجَةِ إلَيهِ ؛ لأِنَّ لَهُم أجرَهُ وفَخرَهُ وذِكرَهُ ، فمَهما اصطَنَعَ الرَّجُلُ مِن مَعروفٍ فإنَّما يَبدأ فيهِ بِنَفسِهِ ، فلا يَطلُبَنَّ شُكرَ ما صَنَعَ إلى نَفسِهِ مِن غَيرِهِ .[12]

4171. Imam al-Jawad (AS) 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, and hence he never seeks thanks for the benefit incurred by himself through helping others.’[13]

Notes

1. The Arabic maruf denotes common acts of courtesy, kindly favours towards others, good manners and general acts of goodness to people (ed.)

2. غرر الحكم : 6585.

3. Ghurar al-Hikam, no. 6585

4. غرر الحكم : 980.

5. Ibid. no. 980

6. أعلام الدين : 298.

7. Alam al-Din, p. 298, and Mustadrak al-Wasa’il, v. 12, p. 343, no. 14242

8. الدعوات : 240 / 108.

9. al-Daawat, p. 108, no. 240

10. الأمالي للطوسي : 610 / 304.

11. Amali al-Tusi, p. 304, no. 610

12. كشف الغمّة : 3 / 137.

13. Kashf al-Ghamma, v. 3, p. 137

الحَثُّ عَلى بَذلِ المَعروفِ إلَى البَرِّ وَالفاجِرِ - 1277

1277. ENJOINMENT OF SPREADING KINDNESS TO BOTH GOOD AND BAD PEOPLE

4172. رسولُ اللّهِ صلى الله عليه وآله : رَأسُ العَقلِ بَعدَ الدِّينِ التَّوَدُّدُ إلَى النّاسِ ، واصطِناعُ الخَيرِ إلى كُلِّ بَرٍّ وفاجِرٍ .[1]

4172. The Prophet (SAWA) said, 'The peak of good reason after religious devotion is treating people with love, and doing good to both good and bad people.'[2]

4173. رسولُ اللّهِ صلى الله عليه وآله : اصطَنِعِ الخَيرَ إلى مَن هُوَ أهلُهُ ، وإلى مَن هُوَ غَيرُ أهلِهِ ، فإن لَم تُصِبْ مَن هُوَ أهلُهُ فأنتَ أهلُهُ .[3]

4173. The Prophet (SAWA) 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.'[4]

(أُنظر) السؤال (2) : باب 913.

(See also: ASKING (2): section 913)

Notes

1. بحار الأنوار : 74 / 401 / 44.
2. Bihar al-Anwar, v. 74, p. 401, no. 44
3. عيون أخبار الرضا : 2 / 35 / 76.
4. Uyun Akhbar al-Rida (AS), v. 2, p. 35, no. 76

1278 - تَداوُلُ الأيدي فِي المَعروفِ

1278. CIRCULATION OF GOOD ACTS FROM HAND TO HAND

4174. رسولُ اللهِ صلى الله عليه وآله : مَن تَصَدَّقَ بِصَدَقَةٍ عَلى رَجُلٍ مِسكينٍ كانَ لَهُ مِثلُ أجرِهِ ، ولَو تَداوَلَها أربَعونَ ألفَ إنسانٍ ثُمّ وَصَلَت إلى مِسكينٍ كانَ لَهُم أجراً كامِلاً .[1]

4174. The Prophet (SAWA) 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.'[2]

4175. الإمام الصّادقُ عليه السلام : لَو جَرَى المعروفُ عَلى ثَمانينَ كَفّاً لَأُجِروا كُلُّهُم فيهِ ، مِن غَيرِ أن يُنقَصَ صاحِبُهُ مِن أجرِهِ شَيئاً .[3]

4175. Imam al-Sadiq (AS) 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.'[4]

Notes

1. ثواب الأعمال : 1 / 342.
2. Thawab al-Amal, p. 342, no. 1
3. الكافي : 4 / 18 / 2.
4. al-Kafi, v. 4, p. 18, no. 2

1279 - النَّهيُ عَنِ الامتِنانِ بِالمَعروفِ

1279. PROHIBITION OF MAKING SOMEONE FEEL OBLIGED FOR AN ACT OF COURTESY

4176. الإمامُ عليٌّ عليه السلام: أحْيِ مَعروفَكَ بِإماتَتِهِ .[1]

4176. Imam Ali (AS) said, ‘Give life to your act of courtesy by killing it [i.e. by killing your expectation of receiving anything in return].’[2]

4177. الإمامُ عليٌّ عليه السلام : إذا صُنِعَ إلَيكَ مَعروفٌ فَاذكُرْ ، إذا صَنَعتَ مَعروفاً فَانْسَهُ .[3]

4177. Imam Ali (AS) 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.’[4]

4178. الإمامُ عليٌّ عليه السلام: مِلاكُ المعروفِ تَركُ المنِّ بِهِ .[5]

4178. Imam Ali (AS) said, ‘The yardstick [used to measure the goodness] of an act of courtesy is the absence of expectation accompanying it.’[6]

(أنظر) الصدقة : باب 1117.

(See also: CHARITY: section 1117)

Notes

1. غرر الحكم : 2282.
2. Ghurar al-Hikam, no. 2282
3. غرر الحكم : 4000 - 4001.
4. Ibid. nos. 4000-4001
5. غرر الحكم : 9724.
6. Ibid. no. 9724

1280 - إتمامُ المَعروفِ

1280. COMPLETION OF A GOOD ACT

4179. رسولُ اللَّهِ صلى الله عليه وآله: استِتمامُ المعروفِ أفضَلُ مِن ابتِدائِهِ .[1]

4179. The Prophet (SAWA) said, 'Bringing a good act to completion is better than [merely] initiating it.'[2]

4180. الإمام عليٌّ عليه السلام: مَن لَم يُرَبِّ مَعروفَهُ فقَد ضَيَّعَهُ .[3]

4180. Imam Ali (AS) said, 'One who does not sustain his good action loses it.'[4]

4181. الإمامُ الكاظمُ عليه السلام : الصَّنيعَةُ لا تَتِمُّ صَنيعَةً عِندَ المؤمِنِ لِصاحِبِها إلّا بِثَلاثَةِ أشياءَ : تَصغيرِها ، وسَترِها ، وتَعجيلِها ، فمَن صَغَّرَ الصَّنيعَةَ عِندَ المؤمِنِ 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 .[5]

4181. Imam al-Kazim (AS) said, 'A good favour 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 honoured his action, and he who hastens to fulfil his promise takes pleasure in the gift too.'[6]

Notes

1. 16256 : كنز العمّال ، 1235 / 596 : الأمالي للطوسي.
2. Amali al-Tusi, p. 596, no. 1235
3. 9115 : غرر الحكم.
4. Ghurar al-Hikam, no. 9115
5. 403 : تحف العقول.
6. Tuhaf al-Uqul, no. 403

1281 - النَّهيُ عَن تَحقيرِ المَعروفِ

1281. PROHIBITION OF HOLDING ACTS OF COMMON COURTESY IN CONTEMPT

4182. رسولُ اللهِ صلى الله عليه وآله : لا تُحَقِّرَنَّ شَيئاً مِنَ المعروفِ ، ولَو أن تَلقى أخاكَ ووَجهُكَ مَبسوطٌ إلَيهِ .[1]

4182. The Prophet (SAWA) said, 'Never underestimate any act of common courtesy, even simply meeting a fellow brother with a face displaying pleasure at seeing him.'[2]

4183. الإمامُ عليٌّ عليه السلام : لا تَستَصغِر شَيئاً مِنَ المعروفِ قَدَرتَ عَلَى اصطِناعِه 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 .[3]

4183. Imam Ali (AS) 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.'[4]

Notes

1. كنز الفوائد : 1 / 212.
2. Kanz al-Fawa'id li al-Karajiki, v. 1, p. 212
3. الجعفريّات : 233.
4. al-Jafariyyat, p. 233

1282 - عَلامَةُ قَبولِ المَعروفِ

1282. The Mark of Acceptance of A GOOD ACT

4184. الإمامُ عليٌّ عليه السلام : خَيرُ المعروفِ ما أُصيبَ بِهِ الأبرارُ .[1]

4184. Imam Ali (AS) said, 'The best act of common courtesy is that which good people are able to benefit from.'[2]

4185. الإمامُ الصّادقُ عليه السلام - لَمّا سُئِلَ عَن عَلامَةِ قَبولِ العَبدِ عِندَ اللَّهِ - : عَلامَةُ قَبولِ العَبدِ عِندَ اللَّهِ أن يُصيبَ بِمَعروفِهِ مَواضِعَهُ ، فإن لَم يَكُن كذلكَ فلَيسَ كذلكَ .[3]

4185. Imam al-Sadiq (AS) 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.'[4]

Notes

1. غرر الحكم : 4983.
2. Ghurar al-Hikam, no. 4983
3. بحار الأنوار : 74 / 419 / 47.
4. Bihar al-Anwar, v. 74, p. 419, no. 47

ثَوابُ المَعروفِ - 1283

1283. THE REWARD FOR GOOD ACTS

4186. رسولُ اللَّهِ صلى الله عليه وآله : 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 ألفِ مَرَّةٍ .[1]

4186. The Prophet (SAWA) 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.'[2]

4187. رسولُ اللَّهِ صلى الله عليه وآله : دَخَلَ عَبدٌ الجَنَّةَ بِغُصنٍ مِن شَوكٍ كانَ عَلى طَريقِ المسلِمينَ فأماطَهُ عَنهُ .[3]

4187. The Prophet (SAWA) said, 'A servant [of Allah] entered Paradise because of a thorn branch that he removed from the path of fellow Muslims.'[4]

4188. رسولُ اللَّهِ صلى الله عليه وآله : مَن بَنى عَلى ظَهرِ الطَّريقِ ما يَأوي عابِرَ سَبيلٍ بَعَثَهُ اللَّهُ يَومَ القِيامَةِ عَلى نَجيبٍ مِن دُرٍّ ، ووَجهُه يُضيءُ لأهلِ الجَنَّةِ نوراً .[5]

4188. The Prophet (SAWA) 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 adorned with pearls, and his face will radiate light for all the dwellers of Paradise.'[6]

4189. رسولُ اللَّهِ صلى الله عليه وآله : مَن رَدَّ عَن قَومٍ مِنَ المسلِمينَ عادِيَةَ ماءٍ أو نارٍ وَجَبَت لَهُ الجَنَّةُ .[7]

4189. The Prophet (SAWA) said, 'He who averts an impediment of water or fire from a group of Muslims becomes deserving of obligatory entrance into Paradise.'[8]

4190. الإمامُ الصّادقُ عليه السلام : رَأيتُ المعروفَ كَاسمِهِ، ولَيسَ شَيءٌ أفضَلَ مِنَ المعروفِ إلّا ثَوابَهُ .[9]

4190. Imam al-Sadiq (AS) 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.'[10]

Notes

1. بحار الأنوار : 75 / 15 / 8.
2. Ibid. v. 75, p. 15, no. 8
3. الخصال : 32 / 111.
4. al-Khisal, v. 32, p. 111

5. ثواب الأعمال : 1 / 343.
6. Thawab al-Amal, p. 343, no. 1
7. الكافي : 5 / 55 / 3.
8. al-Kafi, v. 5, p. 55, no. 3
9. مكارم الأخلاق : 1 / 294 / 915.
10. Makarim al-Akhlaq, v. 1, p. 294, no. 915

«المعروف (2) «الأمر بالمعروف والنّهي عن المنكر - 273

273. ACTS OF COMMON COURTESY (2) ENJOINING GOOD AND PROHIBITING WRONG

أهَمِّيَّةُ الأمرِ بِالمَعروفِ وَالنَّهيِ عَنِ المُنكَرِ - 1284

1284. IMPORTANCE OF ENJOINING GOOD AND PROHIBITING WRONG

(وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولئِكَ هُمُ الْمُفْلِحُونَ) .[1]

"There has to be a nation among you summoning to the good, bidding what is right, and forbidding what is wrong. It is they who are the felicitous."[2]

(كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتابِ لَكانَ خَيْراً لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفاسِقُونَ) .[3]

"You are the best nation [ever] brought forth for mankind: you bid what is right and forbid what is wrong, and have faith in Allah. And if the People of the Book had believed, it would have been better for them. Among them [some] are faithful, but most of them are transgressors."[4]

(وَالْمُؤْمِنُونَ وَالْمُؤْمِناتُ بَعْضُهُمْ أَوْلِياءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ) .[5]

"But the faithful, men and women, are comrades of one another: they bid what is right and forbid what is wrong."[6]

4191. رسولُ اللَّهِ صلى الله عليه وآله : مَن أمَرَ بِالمعروفِ ونَهى عَنِ المنكَرِ فهُوَ خَليفَةُ اللَّهِ في الأرضِ ، وخَليفَةُ رَسولِهِ .[7]

4191. The Prophet (SAWA) said, 'Whoever enjoins good and prohibits wrong is the deputy of Allah and the deputy of His Prophet on the earth.'[8]

4192. رسولُ اللَّهِ صلى الله عليه وآله : إنَّ اللَّهَ تَبارَكَ وتَعالى لَيُبغِضُ المؤمِنَ الضَّعيفَ الّذي لا زَبْرَ لَهُ ، وقالَ : هُوَ الّذي لا يَنهى عَنِ المنكَرِ .[9]

4192. The Prophet (SAWA) said, 'The Prophet (SAWA) 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.'[10]

4193. الإمامُ عليٌّ عليه السلام : قِوامُ الشَّريعَةِ الأمرُ بِالمعروفِ، والنَّهيُ عَنِ المنكَرِ ، وإقامَةُ الحُدودِ .[11]

4193. Imam Ali (AS) said, 'The basis of Islamic law is the enjoinment of good and the prohibition of wrong.'[12]

4194. الإمامُ عليٌّ عليه السلام : وما أعمالُ البِرِّ كُلُّها والجِهادُ في سَبيلِ اللَّهِ عِندَ الأمرِ بِالمعروفِ والنَّهيِ عَنِ المنكَرِ ، إلّا كَنَفثَةٍ في بَحرٍ لُجّيٍّ .[13]

4194. Imam Ali (AS) 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.'[14]

4195. الإمامُ عليٌّ عليه السلام : الأمرُ بِالمعروفِ أفضَلُ أعمالِ الخَلقِ .[15]

4195. Imam Ali (AS) said, 'Enjoinment of good is the best of all acts performed by creation.'[16]

4196. الإمامُ عليٌّ عليه السلام : اعلَموا أنَّ الأمرَ بِالمعروفِ والنَّهيَ عَنِالمنكَرِلَم يُقَرِّبا أجَلاً ، ولَم يَقطَعارِزقاً .[17]

4196. Imam Ali (AS) said, 'Know that enjoinment of good and prohibition of wrong never reach an end, and never cut off sustenance.'[18]

4197. الإمامُ الحسينُ عليه السلام : كانَ يُقالُ : لا تَحِلُّ لِعَينٍ مُؤمِنَةٍ تَرَى اللَّهَ يُعصى فتَطرِفُ حتّى يُغَيِّرَهُ .[19]

4197. Imam al-Husayn (AS) said, 'It is not permissible for a believing eye to watch Allah being disobeyed and close without first changing the situation.'[20]

4198. الإمامُ الباقرُ عليه السلام : إنَّ الأمرَ بِالمعروفِ والنَّهيَ عَنِ المنكَرِ سَبيلُ الأنبياءِ ، ومِنهاجُ الصُّلَحاءِ ، فريضَةٌ عَظيمَةٌ بِها تُقامُ الفَرائضُ ، وتَأمَنُ المذاهِبُ ، وتَحِلُّ المكاسِبُ ، وتُرَدُّ المظالِمُ ، وتَعمُرُ الأرضُ ، ويُنتَصَفُ مِنَ الأعداءِ ، ويَستَقيمُ الأمرُ .[21]

4198. Imam al-Baqir (AS) 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 all affairs are kept upright.'[22]

(أُنظر) الجهاد (1) : باب 379.

(See also: STRIVING (1): section 379)

Notes

1. 104 : آل عمران.
2. Qur'an 3104:
3. 110 : آل عمران.
4. Qur'an 3110:
5. 71 : التوبة.
6. Qur'an 971:

7. مستدرك الوسائل : 12 / 179 / 13817.
8. Mustadrak al-Wasa’il, v. 12, p. 179, no. 13817
9. معاني الأخبار : 344 / 1.
10. Maani al-Akhbar, p. 344, no. 1
11. غرر الحكم : 6817.
12. Ghurar al-Hikam, no. 6817
13. نهج البلاغة : الحكمة 374.
14. Nahj al-Balagha, Saying 374
15. غرر الحكم : 1977.
16. Ghurar al-Hikam, no. 1977
17. الكافي : 5 / 57 / 6.
18. al-Kafi, v. 5, p. 57, no. 6
19. تنبيه الخواطر : 2 / 179.
20. Tanbih al-Khawatir, v. 2, p. 179
21. الكافي : 5 / 56 / 1.
22. al-Kafi, v. 5, p. 56, no. 1

خَطَرُ تَركِ الأمرِ بِالمَعروفِ وَالنَّهيِ عَنِ المُنكَرِ - 1285

1285. THE DANGER OF ABANDONING the Enjoinment of Good and THE PROHIBITION OF WRONG

4199. رسولُ اللّهِ صلى الله عليه وآله : لَتَأمُرُنَّ بِالمَعروفِ ولَتَنهُنَّ عَنِ المُنكَرِ ، أو لَيَعُمَّنَّكُم عَذابُ اللّهِ .[1]

4199. The Prophet (SAWA) said, 'You must enjoin good indeed and you shall prohibit wrong otherwise the chastisement of Allah will surely overtake you.'[2]

4200. الإمامُ عليٌّ عليه السلام - مِن وَصِيَّتِهِ لِلحَسَنَينِ عليهما السلام بعدَ أن ضَرَبَهُ ابنُ مُلجَمٍ - : لا تَترُكوا الأمرَ بِالمَعروفِ والنَّهيَ عَنِ المُنكَرِ فَيُوَلّى عَلَيكُم شِرارُكُم ثُمَّ تَدعونَ فلا يُستَجابُ لَكُم .[3]

4200. Imam Ali (AS) said in his last will to Imam Hasan and Imam Husayn (AS) after he had been struck by Ibn Muljim, 'Never abandon the enjoinment of good and the prohibittion of wrong lest the evil ones amongst you gain mastery over you whereafter you will supplicate [Allah] but you will not be answered.'[4]

Notes

1. وسائل الشيعة : 11 / 407 / 12.
2. Wasa'il al-Shia, v. 11, p. 407, no. 12
3. نهج البلاغة : الكتاب47.
4. Nahj al-Balagha, Letter 47

1286 - مَن رَضِيَ بِفِعلِ قَومٍ

1286. HE WHO CONTENTS HIMSELF WITH A PEOPLE'S (WRONG) ACTION

4201. الإمامُ عليٌّ عليه السلام : الرّاضي بِفِعلِ قومٍ كالدّاخِلِ فيهِ مَعَهُم ، وعَلى كُلِّ داخِلٍ في باطِلٍ إثمانِ : إثمُ العَمَلِ بِهِ ، وإثمُ الرِّضا بِهِ .[1]

4201. Imam Ali (AS) 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.'[2]

4202. الإمامُ الجوادُ عليه السلام : مَنِ استَحسَنَ قَبيحاً كانَ شَريكاً فيهِ .[3]

4202. Imam al-Jawad (AS) said, 'He who approves of a wicked deed partakes in it.'[4]

4203. الإمامُ الجوادُ عليه السلام : مَن شَهِدَ أمراً فكَرِهَهُ كانَ كمَن غابَ عَنهُ ، ومَن غابَ عَن أمرٍ فرَضِيَهُ كانَ كمَن شَهِدَهُ .[5]

4203. Imam al-Jawad (AS) 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.'[6]

Notes

1. نهج البلاغة : الحكمة 154.
2. Ibid. Saying 254
3. كشف الغمّة : 3 / 139.
4. Kashf al-Ghamma, v. 3, p. 139
5. تحف العقول : 456.
6. Tuhaf al-Uqul, no. 456

شَرائِطُ الآمِرِ بِالمَعروفِ - 1287

1287. THE CONDITIONS TO BE OBSERVED BY ONE WHO ENJOINS GOOD

4204. رسولُ اللَّهِ صلى الله عليه وآله : مَن أمَرَ بِمَعروفٍ فليَكُنْ أمرُهُ ذلكَ بِمَعروفٍ .[1]

4204. The Prophet (SAWA) said, 'One who enjoins good should do so using good means.'[2]

4205. رسولُ اللَّهِ صلى الله عليه وآله - لَمّا قيلَ لَهُ : لا نَأمُرُ ولا نَنهى إلّا بِما عَمِلنا بِهِ أو انتَهَينا عَنهُ كُلِّهِ - : لا ، بَل مُروا بِالمَعروفِ وإن لَم تَعمَلوا بِهِ كُلِّهِ، وانهَوا عَنِ المنكَرِ وإن لَم تَنتَهوا عَنهُ كُلِّهِ.[3]

4205. The Prophet (SAWA) 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.'[4]

4206. الإمامُ عليٌّ عليه السلام: إنّي لأَرفَعُ نَفسي أن أنهى النّاسَ عَمّا لَستُ أنتَهي عَنهُ ، أو آمُرَهُم بِما لا أسبِقُهُم إلَيهِ بعَمَلي .[5]

4206. Imam Ali (AS) said, 'Verily, it is below my dignity 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.'[6]

4207. الإمامُ عليٌّ عليه السلام : لَعَنَ اللَّهُ الآمِرينَ بِالمَعروفِ التّارِكينَ لَهُ ، والنّاهينَ عَنِ المنكَرِ العامِلينَ بِهِ .[7]

4207. Imam Ali (AS) said, 'Allah curses those who enjoin good but abandon its practice, and those who prohibit wrong but commit it themselves.'[8]

4208. الإمامُ عليٌّ عليه السلام : وانهَوا عَنِ المنكَرِ وتَناهَوا عَنهُ ؛ فإنَّما أُمِرتُم بِالنَّهيِ بَعدَ التّناهي .[9]

4208. Imam Ali (AS) said, 'And prohibit wrong and abstain from it yourselves, for verily you have been commanded to prohibit wrong after abstention from it.'[10]

4209. الإمامُ الصّادقُ عليه السلام : إنَّما يَأمُرُ بِالمَعروفِ ويَنهى عَنِ المنكَرِ 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 .[11]

4209. Imam al-Sadiq (AS) 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.'[12]

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(أُنظر) التبليغ : باب 260 ؛ العلم : باب 1359 ؛ الموعظة : باب 1858.

(See also: PROPAGATION (OF ISLAM): section 260; KNOW LEDGE: section 1359 ; EXHORTATION: section 1858)

Notes

1. كنز العمّال : 5523.
2. Kanz al-Ummal, no. 5523
3. تنبيه الخواطر : 2 / 213.
4. Tanbih al-Khawatir, v. 2, p. 213
5. غرر الحكم : 3780.
6. Ghurar al-Hikam, no. 3780
7. نهج البلاغة : الخطبة 129.
8. Nahj al-Balagha, Sermon 129
9. نهج البلاغة : الخطبة 105.
10. Ibid. Sermon 105
11. الخصال : 109 / 79.
12. al-Khisal, p. 109, no. 79

أدنى مَراتِبِ النَّهيِ عَنِ المُنكَرِ - 1288

1288. THE LOWEST LEVEL OF PROHIBITION OF WRONG

4210. رسولُ اللَّهِ صلى الله عليه وآله : مَن رَأى مِنكُم مُنكَراً فَلْيُغَيِّرْهُ بِيَدِهِ ، فإن لَم يَستَطِعْ فبِلِسانِهِ ، فإن لَم يَستَطِعْ فبِقَلبِهِ وذلكَ أضعَفُ الإيمانِ .[1]

4210. The Prophet (SAWA) 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.'[2]

4211. رسولُ اللَّهِ صلى الله عليه وآله : ألا لا يَمنَعَنَّ أحَدَكُم هَيبَةُ النّاسِ أن يَقولَ الحَقَّ إذا رَآهُ أن يَذَّكَّرَ بِعِظَمِ اللَّهِ ، لا يُقَرِّبُ مِن أجَلٍ ولا يُبعِدُ مِن رِزقٍ .[3]

4211. The Prophet (SAWA) 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.'[4]

4212. الإمامُ عليٌّ عليه السلام : مَن تَرَكَ إنكارَ المُنكَرِ بقَلبِهِ ويَدِهِ ولِسانِهِ فهُوَ مَيِّتٌ بَينَ الأحياءِ .[5]

4212. Imam Ali (AS) said, 'He who abandons the prohibition of wrong with his heart, his hand and his tongue is a dead man walking amongst the living.'[6]

4213. الإمامُ عليٌّ عليه السلام : أمَرَنا رَسولُ اللَّهِ صلى الله عليه وآله أن نَلقى أهلَ المَعاصي بِوُجوهٍ مُكفَهِرَّةٍ .[7]

4213. Imam Ali (AS) said, 'The Prophet (SAWA) commanded us to meet the sinners with stern faces.'[8]

4214. الإمامُ الصّادقُ عليه السلام : حَسبُ المؤمِنِ عِزّاً إذا رَأى مُنكَراً أن يَعلَمَ اللَّهُ عَزَّوجلَّ مِن قَلبِهِ إنكارَهُ .[9]

4214. Imam al-Sadiq (AS) 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.'[10]

(أُنظر الجهاد (1) : باب 377 ؛ المعروف (2) : باب 1288.

(See also: STRIVING (1): section 377; section acts of common courtesy (2) 1288)

Notes

1. الترغيب والترهيب : 3 / 223 / 1.
2. al-Targhib wa al-Tarhib, v. 3, p. 223, no. 1

3. 5570 : كنز العمّال.
4. Kanz al-Ummal, no. 5570
5. 374 / 181 / 6 : تهذيب الأحكام.
6. al-Tahdhib, v. 6, p. 181, no. 374
7. 10 / 59 / 5 : الكافي.
8. al-Kafi, v. 5, p. 59, no. 10
9. 1 / 60 / 5 : الكافي.
10. Ibid. p. 60, no. 1

274 - العزّة

274. HONOUR

1289 - تَفسيرُ العِزِّ

1289. THE EXPLANATION OF HONOUR

(الَّذِينَ يَتَّخِذُونَ الْكَفِرِينَ أَوْلِيَآءَ مِن دُونِ الْمُؤْمِنِينَ أَيَبْتَغُونَ عِندَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا).[1]

"- those who take the faithless for allies instead of the faithful. Do they seek honour with them? [If so,] indeed all honour belongs to Allah."[2]

4215. الإمامُ عليٌّ عليه السلام : العَزيزُ بِغَيرِ اللَّهِ ذَليلٌ .[3]

4215. Imam Ali (AS) said, 'Anyone honoured by other than Allah is actually disgraced.'[4]

4216. الإمامُ عليٌّ عليه السلام : اِعلَمْ أَنَّهُ لا عِزَّ لِمَن لا يَتَذَلَّلُ للَّهِ ، ولا رِفعَةَ لِمَن لا يَتَواضَعُ للَّهِ .[5]

4216. Imam Ali (AS) said, 'Know that the one who does not abase himself in front of Allah has no honour, and that the one who does not humble himself before Allah has no elevation.'[6]

4217. الإمامُ عليٌّ عليه السلام : ولا عِزَّ كَالحِلمِ .[7]

4217. Imam Ali (AS) said, 'There is no honour like clemency.'[8]

4218. الإمامُ زينَ العابدينُ عليه السلام : طاعَةُ وُلاةِ الأمرِ تَمامُ العِزِّ .[9]

4218. Imam Zayn al-Abidin (AS) said, 'Obedience to the [divinely appointed] authorities of command is a completion of one's honour.'[10]

4219. الإمامُ الصّادقُ عليه السلام : العِزُّ أن تَذِلَّ لِلحَقِّ إذا لَزِمَكَ .[11]

4219. Imam al-Sadiq (AS) said, 'Honour is to submit oneself to the truth when it comes to you.'[12]

Notes

1. 139 : النساء.
2. Qur'an 4139:
3. 67 / 10 / 78 : بحار الأنوار.
4. Bihar al-Anwar, v. 78, p. 10, no. 67
5. 366 : تحف العقول.
6. Tuhaf al-Uqul, no. 366
7. 113 الحكمة : نهج البلاغة.
8. Nahj al-Balagha, Saying 113
9. 283 : تحف العقول.
10. Tuhaf al-Uqul, no. 283

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11. بحار الأنوار : 78 / 228 / 105.
12. Bihar al-Anwar, v. 78, p. 228, no. 105

1290 - موجِباتُ العِزِّ

1290. FACTORS THAT ELICIT HONOUR

4220. بحار الأنوار : أوحَى اللّهُ تَعالى إلى داوودَ عليه السلام : يا داوودُ ، إنّي ... وَضَعتُ العِزَّ في طاعَتي ، وهُم يَطلُبونَهُ في خِدمَةِ السُّلطانِ فلا يَجِدونَهُ .[1]

4220. It is narrated in Bihar al-Anwar: Allah, most High, revealed to Prophet David (AS) said, 'O David, verily … I have placed honour in My obedience whilst they seek it in servitude to the ruler and do not find it therefore.'[2]

4221. لقمانُ عليه السلام - لِابنِه وهُوَ يَعِظُهُ - : إن أردتَ أن تَجمَعَ عِزَّ الدّنيا فَاقطَعْ طَمَعَكَ مِمّا في أيدي النّاسِ ؛ فإنَّما بَلَغَ الأنبِياءُ والصِّدّيقونَ ما بَلَغوا بِقَطعِ طَمَعِهِم .[3]

4221. Luqman (AS) said to his son, exhorting him, 'If you want to attract honour 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.'[4]

4222. الإمامُ عليٌّ عليه السلام : لا عِزَّ أعَزُّ مِنَ التَّقوى .[5]

4222. Imam Ali (AS) said, 'There is no honour higher than piety.'[6]

4223. الإمامُ عليٌّ عليه السلام - في المناجاةِ - : إلهي كَفى لي عِزّاً أن أكونَ لَكَ عَبداً ، وكَفى بي فَخراً أن تَكونَ لي رَبّاً .[7]

4223. Imam Ali (AS) said in his intimate supplication, 'My God, it is honour enough for me that I am Your servant, and it is a source of pride for me that You are my Lord.'[8]

4224. الإمامُ عليٌّ عليه السلام : ألا إنَّهُ مَن يُنصِفُ النّاسَ مِن نَفسِهِ لَم يَزِدْهُ اللّهُ إلّا عِزّاً .[9]

4224. Imam Ali (AS) said, 'Know that verily the one who treats people fairly in spite of himself is only increased by Allah in honour.'[10]

4225. الإمامُ عليٌّ عليه السلام : اِقنَعْ تَعِزَّ .[11]

4225. Imam Ali (AS) said, 'Be content and you will attain honour.'[12]

4226. الإمامُ الباقرُ عليه السلام : اليَأسُ مِمّا في أيدي النّاسِ عِزٌّ للمُؤمِنِ في دِينِهِ .[13]

4226. Imam al-Baqir (AS) said, 'Giving up all hope of benefit from what people possess is an honour for a believer in his religion.'[14]

4227. الإمامُ الباقرُ عليه السلام : ثَلاثٌ لا يَزيدُ اللّهُ بِهِنَّ المرءَ المسلِمَ إلّا عِزّاً : الصَّفحُ عَمَّن ظَلَمَهُ ، وإعطاءُ مَن حَرَمَهُ ، والصِّلَةُ لِمَن قَطَعَهُ .[15]

4227. Imam al-Baqir (AS) said, 'There are three things through which Allah only increases the Muslim in honour: 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.'[16]

4228. الإمامُ الصّادقُ عليه السلام : مَن أرادَ عِزّاً بِلا عَشيرَةٍ ، وغِنىً بِلا مالٍ ، وهَيبَةً بِلا سُلطانٍ ، فَلْيُنقَلْ مِن ذُلِّ مَعصِيَةِ اللّهِ إلى عِزِّ طاعَتِهِ .[17]

4228. Imam al-Sadiq (AS) said, 'He who wishes for honour without noble lineage, wealth without riches and dignity without rulership should remove himself from the disgrace of Allah's disobedience to the honour of His obedience.'[18]

4229. الإمامُ الصّادقُ عليه السلام : ما مِن عَبدٍ كَظَمَ غَيظاً إلّا زادَهُ اللّهُ عَزَّوجلَّ عِزّاً في الدّنيا والآخِرَةِ .[19]

4229. Imam al-Sadiq (AS) said, 'Every single servant who swallows his anger is increased in honour by Allah, Mighty and Exalted, in this world and in the Hereafter.'[20]

4230. الإمامُ العسكريُّ عليه السلام : ما تَرَكَ الحَقَّ عَزيزٌ إلّا ذَلَّ ، ولا أخَذَ بِهِ ذَليلٌ إلّا عَزَّ .[21]

4230. Imam al-Askari (AS) said, 'No sooner does an honourable man abandon the truth than he is abased, and no sooner does a disgraced man adopt it than he is honoured.'[22]

(أُنظر) التقوى : باب 1866.

(See also: GODWARINESS: section 1866)

Notes

1. بحار الأنوار : 78 / 453 / 21.
2. Ibid. p. 453, no. 21
3. قصص الأنبياء : 195 / 244.
4. Qasas al-Anbiya', p. 195, p. 244
5. نهج البلاغة : الحكمة 371.
6. Nahj al-Balagha, Saying 371
7. الخصال : 420 / 14.
8. al-Khisal, p. 420, no. 14
9. الكافي : 2 / 144 / 4.
10. al-Kafi, v. 2, p. 144, no. 4
11. بحار الأنوار: 78 / 53 / 90.
12. Bihar al-Anwar, v. 78, p. 53, no. 90
13. الكافي : 2 / 149 / 6.
14. al-Kafi, v. 2, p. 149, no. 6
15. الكافي : 2 / 109 / 10.
16. Ibid. p. 109, no. 10
17. الخصال : 169 / 222.
18. al-Khisal, p. 169, no. 222
19. الكافي : 2 / 110 / 5.

20. al-Kafi, v. 2, p. 110, no. 5

21. 24 / 374 / 78 : بحار الأنوار.

22. Bihar al-Anwar, v. 78, p. 374, no. 24

1291 - ما يوجِبُ بَقاءَ العِزِّ

1291. THAT WHICH CAUSES HONOUR TO LAST

4231. الإمامُ الباقرُ عليه السلام : أُطلُب بَقاءَ العِزِّ بإماتَةِ الطَّمَعِ .[1]

4231. Imam al-Baqir (AS) said, ‘Seek for everlasting honour through killing greed.’[2]

4232. الإمامُ الصّادقُ عليه السلام : حِشمَةُ الانقِباضِ أبقى لِلعِزِّ من أُنسِ التَّلاقي .[3]

4232. Imam al-Sadiq (AS) said, ‘The modesty in one’s reservation preserves one’s honour longer than the intimacy of encounter [when interacting with people].’[4]

Notes

1. تحف العقول : 286.
2. Tuhaf al-Uqul, no. 286
3. بحار الأنوار : 74 / 180 / 28.
4. Bihar al-Anwar, v. 74, p. 180, p. 28

العزلة - 275

275. SOLITUDE

فَضلُ العُزلَةِ - 1292

1292. THE VIRTUE OF SOLITUDE

4233. الكافي : مِمّا ناجَى اللّهُ تَعالى بِهِ موسى : كُن خَلَقَ الثِّيابِ جَديدَ القَلبِ ، تَخفى عَلى أهلِ الأرضِ ، وتُعرَفُ في أهلِ السَّماءِ .[1]

4233. It is narrated in al-Kafi: 'Allah conversed with Prophet Moses saying, 'Be clad in threadbare clothes though having a clean, fresh heart. Be unknown to the people of the earth, though famous among those in the heavens.'[2]

4234. رسولُ اللّهِ صلى الله عليه وآله : العُزلَةُ عِبادَةٌ .[3]

4234. The Prophet (SAWA) said, 'Solitude is worship.'[4]

4235. الإمامُ عليٌّ عليه السلام : الانفِرادُ راحَةُ المُتَعَبِّدينَ .[5]

4235. Imam Ali (AS) said, 'Seclusion is the comfort of the devoted worshippers.'[6]

4236. الإمامُ عليٌّ عليه السلام : مَنِ انفَرَدَ عَنِ النّاسِ أنِسَ بِاللّهِ سُبحانَهُ .[7]

4236. Imam Ali (AS) said, 'He who secludes himself from people seeks company with Allah, Glory be to Him.'[8]

4237. الإمامُ عليٌّ عليه السلام : مَنِ اعتَزَلَ النّاسَ سَلِمَ مِن شَرِّهِم .[9]

4237. Imam Ali (AS) said, 'He who isolates himself from people is safe from their evil.'[10]

Notes

1. الكافي : 8 / 42 / 8.
2. al-Kafi, v. 8, p. 42, no. 8
3. أعلام الدين : 341.
4. Alam al-Din, p. 341
5. غرر الحكم : 661.
6. Ghurar al-Hikam, no. 661
7. غرر الحكم : 8644.
8. Ibid. no. 8644
9. غرر الحكم : 8151.
10. Ibid. no. 8151

1293 - ما يوجِبُ العُزلَةَ

1293. THAT WHICH DRIVES ONE TO SOLITUDE

4238. الإمامُ الصّادقُ عليه السلام - لَمّا سُئلَ عَن عِلَّةِ اعتِزالِه - : فَسَدَ الزَّمانُ وتَغَيَّرَ الإخوانُ ، فرَأيتُ الانفِرادَ أسكَنَ لِلفُؤادِ .[1]

4238. Imam al-Sadiq (AS) was once asked the reason for his solitude away from people, to which he replied, 'Times have become corrupt and brothers have changed, so I found solitude to be most calming for the heart.'[2]

4239. الإمامُ العسكريُّ عليه السلام : الوَحشَةُ مِنَ النّاسِ عَلى قَدرِ الفِطنَةِ بِهِم .[3]

4239. Imam al-Askari (AS) said, 'Estrangement from people comes about as a direct result of knowing them too well.'[4]

Notes

1. بحار الأنوار : 47 / 60 / 116.
2. Bihar al-Anwar, v. 47, p. 60, no. 116
3. بحار الأنوار : 70 / 111 / 14.
4. Ibid. v. 70, p. 111, no. 14

1294 - مَن لا يَنبَغي لَهُ العُزلَةُ

1294. ONE WHO MUST NOT ADOPT SOLITUDE

4240. رسولُ اللَّهِ صلى الله عليه وآله : المؤمِنُ الّذي يُخالِطُ النّاسَ ويَصبِرُ عَلى أذاهُم أفضَلُ مِنَ المؤمِنِ الّذي لا يُخالِطُ النّاسَ ولا يَصبِرُ عَلى أذاهُم .[1]

4240. The Prophet (SAWA) said, 'The believer who mingles with people and tolerates their wrongs is better than the believer who does not mingle with people and does not tolerate their wrongs.'[2]

4241. رسولُ اللَّهِ صلى الله عليه وآله - لِرَجُلٍ أرادَ الجَبَلَ لِيَتعَبَّدَ فيهِ - : لَصَبرُ أحَدِكُم ساعَةً عَلى ما يَكرَهُ في بَعضِ مَواطِنِ الإسلامِ خَيرٌ مِن عِبادَتِهِ خالِياً أربَعينَ سَنَةً .[3]

4241. The Prophet (SAWA) said to a man who wished to live in the mountains to worship therein, 'Indeed someone's tolerance of what he despises in any part of the Islamic territory for one hour is better than his forty years of worship in isolation.'[4]

Notes

1. كنز العمّال : 686.
2. Kanz al-Ummal, no. 686
3. الدرّ المنثور : 1 / 161.
4. al-Durr al-Manthur, v. 1, p. 161

276 - التّعزية

276. CONDOLENCE

1295 - تَعزِيَةُ المُصابِ

1295. CONDOLING WITH ONE WHO IS GRIEF-STRICKEN

[1]

4242. رسولُ اللَّهِ صلى الله عليه وآله : مَن عَزّى مُصاباً كانَ لَهُ مِثلُ أجرِهِ .[2]

4242. The Prophet (SAWA) said, ‘Whoever condoles with a grief-stricken person receives the same reward as him.’[3]

4243. الإمامُ عليٌّ عليه السلام : مَن عَزَّى الثَّكلى أظَلَّهُ اللّهُ في ظِلِّ عَرشِهِ يَومَ لا ظِلَّ إلّا ظِلُّهُ .[4]

4243. Imam Ali (AS) 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.’[5]

4244. الإمامُ الصّادقُ عليه السلام : كَفاكَ مِنَ التَّعزِيَةِ بأن يَراكَ صاحِبُ المصيبَةِ .[6]

4244. Imam al-Sadiq (AS) said, ‘The minimum condolence required of you is that the bereaved one sees you present.’[7]

Notes

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.)

2. بحار الأنوار : 82 / 94 / 46.

3. Bihar al-Anwar, v. 82, p. 94, no. 46

4. الكافي : 3 / 227 / 3.

5. al-Kafi, v. 3, p. 227, no. 3

6. كتاب من لا يحضره الفقيه : 1 / 174 / 505.

7. al-Faqih, v. 1, p. 174, no. 505

1296 - ما يُقالُ في تَعزِيَةِ المُصابِ

1296. WHAT TO SAY WHEN GIVING CONDOLENCES TO A GRIEF-STRICKEN PERSON

4245. الإمامُ عليٌّ عليه السلام : كانَ رَسولُ اللَّهِ صلى الله عليه وآله إذا عَزّى قالَ : آجَرَكُمُ اللَّهُ ورَحِمَكُم ، وإذا هَنَّأَ قالَ : بارَكَ اللَّهُ لَكُم وبارَكَ عَلَيكُم .[1]

4245. Imam Ali (AS) narrated that when the Prophet (SAWA) 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.'[2]

Notes

1. 108 : مسكّن الفؤاد.
2. Musakkin al-Fu'ad, p. 108

1297 - تَهنِئَةُ المُصابِ أولى مِن تَعزِيَتِه!

1297. CONGRATULATING THE GRIEF-STRICKEN IS MORE APPROPRIATE THAN CONDOLING HIM

4246. الإمامُ الرِّضا عليه السلام - في تَعزِيَتِهِ لِلحَسَنِ بنِ سَهلٍ - : التَّهنِئَةُ بِآجِلِ الثَّوابِ أولى مِن التَّعزِيَةِ عَلى عاجِلِ المصيبَةِ .[1]

4246. Imam al-Rida (AS) 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.'[2]

(أنظر) المصيبة : باب 1153.

(See also: AFFLICTION: section 1153)

Notes

1. بحار الأنوار : 78 / 353 / 9.
2. Bihar al-Anwar, v. 78, p. 353, no. 9

العشرة - 277

277. SOCIAL INTERACTION

أدَبُ العِشرَةِ مَعَ النّاسِ - 1298

1298. The Etiquette of Social Interaction WITH PEOPLE

4247. الإمامُ عليٌّ عليه السلام : خالِطوا النّاسَ مُخالَطَةً إن مِتُّم مَعَها بَكَوا عَلَيكُم ، وإن عِشتُم (غِبتُم) حَنُّوا إلَيكُم .[1]

4247. Imam Ali (AS) 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.’[2]

4248. الإمامُ عليٌّ عليه السلام - كانَ يَقولُ - : لِيَجتَمِعْ في قَلبِكَ الافتِقارُ إلَى النّاسِ ، والاستِغناءُ عَنهُم، يَكونُ افتِقارُكَ إلَيهِم في لينِ كَلامِكَ وحُسنِ بِشرِكَ، ويَكونُ استِغناؤكَ عَنهُم في نَزاهَةِ عِرضِكَ وبَقاءِ عِزِّكَ .[3]

4248. Imam Ali (AS) 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.’[4]

4249. الإمامُ الباقرُ عليه السلام : صَلاحُ شَأنِالنّاسِ التَّعايُشُ والتّعاشُرُ مِلءَ مِكيالٍ : ثُلثاهُ فِطَنٌ ، وثُلثٌ تَغافُلٌ .[5]

4249. Imam al-Baqir (AS) said, ‘People’s affairs will be improved through coexistence and close cooperation according to a set measure, two thirds of which are to have awareness and a third of which is to feign ignorance of each other’s faults.’[6]

Notes

1. نهج البلاغة : الحكمة 10.
2. Nahj al-Balagha, Saying 10
3. معاني الأخبار : 1 / 267.
4. Maani al-Akhbar, p. 267, no. 1
5. بحار الأنوار : 74 / 167 / 34.
6. Bihar al-Anwar, v. 74, p. 167, no. 34

1299 - أدَبُ العِشرَةِ مَعَ الأهلِ

1299. THE ETIQUETTE OF SOCIAL INTERACTION WITH ONE'S FAMILY

(يا أيُّها الَّذِينَ آمَنُوا لا يَحِلُّ لَكُمْ أنْ تَرِثُوا النِّساءَ كَرْهاً وَلا تَعْضُلُوهُنَّ لِتَذْهَبُوا بِبَعْضِ ما آتَيْتُمُوهُنَّ إلَّا أنْ يَأْتِينَ بِفاحِشَةٍ مُبَيِّنَةٍ وَعاشِرُوهُنَّ بِالْمَعْرُوفِ فَإنْ كَرِهْتُمُوهُنَّ فَعَسَى أنْ تَكْرَهُوا شَيْئاً وَيَجْعَلَ اللهُ فِيهِ خَيْراً كَثِيراً) .[1]

"O you who have faith! It is not lawful for you to inherit women forcibly, and do not press them to take away part of what you have given them, unless they commit a gross indecency. Consort with them in an honourable manner; and should you dislike them, maybe you dislike something while Allah invests it with an abundant good."[2]

4250. الإمامُ عليٌّ عليه السلام - في وَصِيَّتِهِ لِابنِهِ الحَسَنِ عليه السلام - : لا يَكُن أهلُكَ أشقَى الخَلقِ بِكَ .[3]

4250. Imam Ali (AS) said in his will to his son al-Hasan (AS), 'Let your family not become the most miserable of people because of you.'[4]

4251. الإمامُ الصّادقُ عليه السلام : إنَّ المرءَ يَحتاجُ في مَنزِلِهِ وعِيالِهِ إلى ثَلاثِ خِلالٍ يَتَكَلَّفُها وإن لَم يَكُن في طَبعِهِ ذلكَ : مُعاشَرَةٍ جَميلَةٍ ، وسَعَةٍ بتَقديرٍ ، وغَيرَةٍ بتَحَصُّنٍ .[5]

4251. Imam al-Sadiq (AS) 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, calculated generosity, and possessiveness through protectiveness.'[6]

(أُنظر) عنوان 175 «الزواج» .

(See also: MARRIAGE: section 175)

Notes

1. النساء : 19.
2. Qur'an 419:
3. نهج البلاغة : الكتاب 31.
4. Nahj al-Balagha, Letter 31
5. بحار الأنوار : 78 / 236 / 63.
6. Bihar al-Anwar, v. 78, p. 236, no. 63

1300 - ما يَنبَغي في مُخالَطَةِ النّاسِ

1300. WHAT IS REQUIRED WHEN INTERACTING WITH PEOPLE

4252. رسولُ اللهِ صلى الله عليه وآله : أحسِنْ مُصاحَبَةَ مَن صاحَبَكَ تَكُن مُسلِماً .[1]

4252. The Prophet (SAWA) said, 'Associate well with one who associates with you and you will be considered a Muslim.'[2]

4253. الإمامُ عليٌّ عليه السلام: خالِطوا النّاسَ بألسِنَتِكُم وأجسادِكُم ، وزايِلوهُم بِقُلوبِكُم وأعمالِكُم .[3]

4253. Imam Ali (AS) said, 'Interact with [vile] people with the use of your tongues and your bodies, and part from them with your hearts and your actions.'[4]

4254. الإمامُ عليٌّ عليه السلام : أبذُلْ لأخيكَ دَمَكَ ومالَكَ ، ولِعَدُوِّكَ عَدلَكَ وإنصافَكَ ، ولِلعامَّةِ بِشرَكَ وإحسانَكَ .[5]

4254. Imam Ali (AS) 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.'[6]

4255. الإمامُ عليٌّ عليه السلام : ألزِم نَفسَكَ التَّوَدُّدَ ، وصَبِّر على مُؤَناتِ النّاسِ نَفسَكَ .[7]

4255. Imam Ali (AS) said, 'Obligate yourself to adopt affection, and make yourself tolerate the encumbrances of people.'[8]

4256. الإمامُ عليٌّ عليه السلام : مَن أسرَعَ إلَى النّاسِ بما يَكرَهونَ قالوا فيهِ ما لا يَعلَمونَ .[9]

4256. Imam Ali (AS) 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.'[10]

4257. الإمامُ الحسنُ عليه السلام : صاحِبِ النّاسَ مِثلَ ما تُحِبُّ أن يُصاحِبوكَ بِهِ .[11]

4257. Imam al-Hasan (AS) said, 'Associate with people the way you would like them to associate with you.'[12]

4258. الإمامُ الصّادقُ عليه السلام : مُجامَلَةُ النّاسِ ثُلثُ العَقلِ .[13]

4258. Imam al-Sadiq (AS) said, 'Amicableness towards people is a third of intellect.'[14]

4259. الإمامُ الكاظمُ عليه السلام : التَّوَدُّدُ إلَى النّاسِ نِصفُ العَقلِ .[15]

4259. Imam al-Kazim (AS) said, 'Affection towards people is half of intellect.'[16]

(أنظر) عنوان 139 «المداراة» ؛ المحبّة : باب 417 - 421.

(See also: AMICABLENESS 139; LOVE: sections 417-421)

Notes

1. الأمالي للصدوق : 295 / 269.
2. Amali al-Saduq, p. 168, no. 13
3. غرر الحكم : 5071.
4. Ghurar al-Hikam, no. 5071
5. بحار الأنوار : 76 / 50 / 78.
6. Bihar al-Anwar, v. 78, p. 50, no. 76
7. بحار الأنوار: 6 / 175 / 74.
8. Ibid. v. 74, p. 175, no. 6
9. بحار الأنوار : 17 / 151 / 75.
10. Ibid. v. 75, p. 151, no. 17
11. أعلام الدين : 297.
12. Alam al-Din, p. 297
13. تحف العقول : 366.
14. Tuhaf al-Uqul, no. 366
15. تحف العقول : 403.
16. Ibid. no. 403

عاشوراء - 278

278. ASH?RA’

[1]

عاشوراءُ والبُكاءُ عَلَى الحُسَينِ عليه السلام وأصحابِهِ - 1301

1301. ASHuRa AND WEEPING FOR Imam AL-Husayn(AS) AND HIS COMPANION ’

4260. الإمامُ زينَ العابدينُ عليه السلام : أيُّما مُؤمِنٍ دَمِعَت عَيناهُ لِقَتلِ الحُسَينِ عليه السلام حَتّى تَسيلَ عَلى خَدِّهِ، بَوَّأهُ اللّهُ بِها في الجَنَّةِ غُرَفاً يَسكُنُها أحقاباً .[2]

4260. Imam Zayn al-Abidin (AS) said, ‘Every single believer whose eyes shed tears for the martyrdom of al-Husayn (AS) 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.’[3]

4261. الإمامُالباقرُ عليه السلام - في حديثِ زِيارَةِ الحُسَينِ عليه السلام يَومَ عاشوراءَ مِن بُعدٍ - : ثُمَّ لِيَندُبِ الحسينَ عليه السلام ويَبكيهِ ، ويأمُرُ مَن في دارِهِ مِمَّن لا يَتَّقيهِ بِالبُكاءِ عَلَيهِ ... ولِيُعَزِّ بَعضُهُم بَعضاً بِمُصابِهِم بِالحُسَينِ عليه السلام ... قُلتُ : فكَيفَ يُعَزّي بَعضُنا بَعضاً ؟ قالَ : تَقولونَ : أعظَمَ اللّهُ أُجورَنا بِمُصابِنا بِالحُسَينِ ، وجَعَلَنا وإيّاكُم مِنَ الطّالِبينَ بِثارِهِ مَعَ وَلِيِّهِ الإمامِ المهدِيِّ مِن آلِ مُحَمَّدٍ عليهم السلام .[4]

4261. Imam al-Baqir (AS) in his discourse about the visitation (ziyara) of al-Husayn (AS) on the day of Ashura’, be it from near or far, said, ‘Then let him mourn for al-Husayn (AS) 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 (AS). … 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.’[5]

4262. الإمامُ الصّادقُ عليه السلام : مَن أنشَدَ في الحُسَينِ عليه السلام بَيتاً مِن شِعرٍ فبَكى وأبكى عَشرَةً فَلَهُ ولَهُمُ الجَنَّةُ .[6]

4262. Imam al-Sadiq (AS) said, ‘Whoever recites a single verse of poetry about al-Husayn (AS), crying as a result and making ten other people cry, becomes deserving of Paradise and so do they.’[7]

4263. الإمامُ الرِّضا عليه السلام : مَن كانَ يَومُ عاشوراءَ يَومَ مُصيبَتِهِ وحُزنِهِ وبُكائِهِ ، يَجعَلِ اللّهُ عزَّوجلَّ يَومَ القِيامَةِ يَومَ فَرَحِهِ وسُرورِهِ .[8]

4263. Imam al-Rida (AS) said, ‘He for whom the day of Ashura’ 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.’[9]

4264. الإمامُ الرِّضا عليه السلام : فَعَلى مِثلِ الحُسَينِ فَليَبكِ الباكونَ ؛ فإنَّ البُكاءَ عَلَيهِ يَحُطُّ الذُّنوبَ العِظامَ . ... كانَ أبي عليه السلام إذا دَخَلَ شَهرُ المحَرَّمِ لا يُرى ضاحِكاً ، 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 عليه السلام .[10]

4264. Imam al-Rida (AS) 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 (AS) 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 (AS) was martyred.'[11]

Notes

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

2. ثواب الأعمال : 1 / 108.

3. Thawab al-Amal, p. 108, no. 1

4. مصباح المتهجّد : 772.

5. Misbah al-Mutahajjid, p. 772

6. ثواب الأعمال : 3 / 110.

7. Thawab al-Amal, p. 110, no. 3

8. علل الشرائع : 2 / 227.

9. Ilal al-Shara'i , p. 227, no. 2

10. وسائل الشيعة : 10 / 394 / 8.

11. Wasa'il al-Shia, v. 1, p. 394, no. 8

279 - العشق

279. INFATUATION

1302 - ذَمُّ العِشقِ

1302. THE REPREHENSIBILITY OF INFATUATION

4265. الإمامُ عليٌّ عليه السلام: الهِجرانُ عُقوبَةُ العِشقِ.[1]

4265. Imam Ali (AS) said, ‘Separation from one’s beloved is the penalty for infatuation.’[2]

4266. الإمامُ عليٌّ عليه السلام : ومَن عَشِقَ شَيئاً أعشى (أعمى) بَصَرَهُ وأمرَضَ قَلبَهُ ، فَهُوَ يَنظُرُ بِعَينٍ غَيرِ صَحيحَةٍ ، ويَسمَعُ بِأُذُنٍ غَيرِ سَميعَةٍ ، قَد خَرَقَتِ الشَّهَواتُ عَقلَهُ ، وأماتَتِ الدّنيا قَلبَهُ .[3]

4266. Imam Ali (AS) 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.’[4]

4267. الإمامُ الصّادقُ عليه السلام - لَمّا سُئِلَ عَنِ العِشقِ - : قُلوبٌ خَلَت من ذِكرِاللّهِ فأذاقَها اللّهُ حُبَّ غَيرِهِ .[5]

4267. Imam al-Sadiq (AS), 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.’[6]

Notes

1. بحار الأنوار : 70 / 11 / 78.
2. Bihar al-Anwar, v. 78, p. 11, no. 70
3. نهج البلاغة : الخطبة 109.
4. Nahj al-Balagha, Sermon 109
5. الأمالي للصدوق : 1029 / 765.
6. Amali al-Saduq, p. 531, no. 3

ثَوابُ مَن عَشِقَ وعَفَ - 1303

1303. THE REWARD FOR ONE WHO DESPITE HIS INFATUATION RESTRAINS HIMSELF

4268. رسولُ اللهِ صلى الله عليه وآله : مَن عَشِقَ فكَتَمَ وعَفَّ فماتَ فَهُوَ شَهيدٌ .[1]

4268. The Prophet (SAWA) said, 'Whoever loves someone passionately, then suppresses his love in order to remain chaste and dies in the process, is a martyr.'[2]

4269. الإمامُ عليٌّ عليه السلام : ما المجاهِدُ الشَّهيدُ في سَبيلِ اللهِ بِأعظَمَ أجراً مِمَّن قَدَرَ فعَفَّ .[3]

4269. Imam Ali (AS) 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.'[4]

Notes

1. كنز العمّال : 7000.
2. Kanz al-Ummal, no. 7000
3. نهج البلاغة : الحكمة 474.
4. Nahj al-Balagha, Saying 474

1304 - عِشقُ اللَّهِ

1304. INFATUATION WITH ALLAH

4270. رسولُ اللَّهِ صلى الله عليه وآله : يَقولُ اللَّهُ عزَّوجلَّ : إذا كانَ الغالِبُ عَلَى العَبدِ الاشتِغالَ بي جَعَلتُ بُغيَتَهُ ولَذَّتَهُ في ذِكري ، فإذا جَعَلتُ بُغيَتَهُ ولَذَّتَهُ في ذِكري عَشِقَني وعَشِقتُهُ ، فإذا عَشِقَني وعَشِقتُهُ رَفَعتُ الحِجابَ فيما بَيني وبَينَهُ ، وصَيَّرتُ ذلكَ تَغالُباً عَلَيهِ ، لا يَسهو إذا سَها النّاسُ.[1]

4270. The Prophet (SAWA) 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.'[2]

(أُنظر) المحبّة : باب 422.

(See also: LOVE: section 422)

Notes

1. كنز العمّال : 1872.
2. Kanz al-Ummal, no. 1872

280 - التَّعصُّب

280. PARTISANSHIP

1305 - ذَمُّ التَّعَصُّبِ

1305. REPREHENSION OF PARTISANSHIP

(إذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيماً) .[1]

"When the faithless nourished bigotry in their hearts, the bigotry of pagan ignorance, Allah sent down His composure upon His Apostle and upon the faithful, and made them abide by the word of Godwariness, for they were the worthiest of it and deserved it, and Allah has knowledge of all things."[2]

(أُنظر) مريم : 73 ، 81 والمؤمنون : 33 ، 34 والشعراء : 111 والزخرف : 52 ، 53 والحجرات : 14.

(See also: Qur'an 19:73, 19:81, 23:33, 23:34, 26:111, 43:52, 43:53, 49:14)

4271. رسولُ اللَّهِ صلى الله عليه وآله : مَن تَعَصَّبَ أو تُعُصِّبَ لَهُ فقَد خَلَعَ رِبْقَ الإيمانِ مِن عُنُقِهِ .[3]

4271. The Prophet (SAWA) 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.'[4]

4272. رسولُ اللَّهِ صلى الله عليه وآله : مَنَ كانَ في قَلبِهِ حَبَّةٌ مِن خَردَلٍ مِن عَصَبِيَّةٍ بَعَثَهُ اللَّهُ يَومَ القِيامَةِ مَعَ أعرابِ الجاهِلِيَّةِ .[5]

4272. The Prophet (SAWA) 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.'[6]

4273. رسولُ اللَّهِ صلى الله عليه وآله : لَيسَ مِنّا مَن دَعا إلى عَصَبِيَّةٍ ، ولَيسَ مِنّا مَن قاتَلَ (عَلى) عَصَبِيَّةٍ ، ولَيسَ مِنّا مَن ماتَ عَلى عَصَبِيَّةٍ .[7]

4273. The Prophet (SAWA) 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.'[8]

4274. الإمامُ عليٌّ عليه السلام - في ذَمِّ إبليسَ - : فافتَخَرَ عَلى آدَمَ بِخَلقِهِ ، وتَعَصَّبَ عَلَيهِ لأِصلِهِ ، فعَدُوُّ اللَّهِ إمامُ المتَعَصِّبينَ ، وسَلَفُ المستَكبِرينَ ، الّذي وَضَعَ أساسَ العَصَبِيَّةِ ، ونازَعَ اللَّهَ رِداءَ الجَبريَّةِ ، وادَّرَعَ لِباسَ التَّعَزُّزِ ، وخَلَعَ قِناعَ التَّذَلُّلِ .[9]

4274. Imam Ali (AS), 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.'[10]

4275. الإمامُ زينَ العابدينُ عليه السلام - لَمّا سُئلَ عَنِ العَصَبِيَّةِ - : 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 .[11]

4275. Imam Zayn al-Abidin (AS) 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 assists them in spite of their wrongdoing and aids them therein.'[12]

Notes

1. 26 : الفتح.
2. Qur'an 4826:
3. 2 / 308 / 2 : الكافي.
4. al-Kafi, v. 2, p. 308, no. 2
5. 3 / 308 / 2 : الكافي.
6. Ibid. no. 3
7. 5121 / 332 / 4 : سنن أبي داوود.
8. Sunan Abi Dawud, no. 5121
9. 192 الخطبة : نهج البلاغة.
10. Nahj al-Balagha, Sermon 192
11. 7 / 308 / 2 : الكافي.
12. al-Kafi, v. 2, p. 308, no. 7

1306 - التَّعَصُّبُ المَمدوحُ

1306. PRAISEWORTHY PARTISANSHIP

4276. الإمامُ عليٌّ عليه السلام : فإن كانَ لابُدَّ مِنَ العَصَبِيَّةِ فلْيَكُن تَعَصُّبُكُم لِمَكارِمِ الخِصالِ ، ومَحامِدِ الأفعالِ ، ومَحاسِنِ الأُمورِ ، الّتي تَفاضَلَت فيها المجَداءُ والنُجَداءُ مِن بُيوتاتِ العَرَبِ ، ويَعاسيبُ القَبائلِ ، بِالأخلاقِ الرَّغيبَةِ ، والأحلامِ العَظيمَةِ ، والأخطارِ الجَليلَةِ ، والآثارِ المحمودَةِ . فتَعَصَّبوا لخِلالِ الحَمدِ مِنَ الحِفظِ لِلجِوارِ ، والوَفاءِ بِالذِّمامِ ، والطَّاعَةِ لِلبِرِّ ، والمعصِيَةِ لِلكِبرِ ، والأخذِ بِالفَضلِ ، والكَفِّ عَنِ البَغيِ ، والإعظامِ لِلقَتلِ ، والإنصافِ لِلخَلقِ ، والكَظمِ لِلغَيظِ ، واجتِنابِ الفَسادِ في الأرضِ .[1]

4276. Imam Ali (AS) 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.'[2]

4277. الإمامُ عليٌّ عليه السلام : إن كُنتُم لا مَحالَةَ مُتَعَصِّبينَ فتَعَصَّبوا لِنُصرَةِ الحَقِّ وإغاثَةِ المَلهوفِ .[3]

4277. Imam Ali (AS) said, 'If you absolutely must be partisans to a cause, then do so to support the truth and to bring solace to the troubled.'[4]

Notes

1. نهج البلاغة : الخطبة 192.
2. Nahj al-Balagha, no. 192
3. غرر الحكم : 3738.
4. Ghurar al-Hikam, no. 3738

281 - العصمة

281. INFALLIBILITY

1307 - مَعنَى العِصمَةِ

1307. THE MEANING OF INFALLIBILITY

4278. معاني الأخبار عن الإمامِ الكاظم عن آبائه عن الإمامِ زينِ العابدينَ عليهم السلام : الإمامُ مِنّا لا يَكونُ إلّا مَعصوماً ، ولَيسَتِ العِصمَةُ في ظاهِرِ الخِلقَةِ فيُعرَفَ بِها ، ولِذلكَ لا يَكونُ إلّا مَنصوصاً . فقيلَ لَهُ : يَابنَ رَسولِ اللَّهِ ، فَما مَعنَى المَعصومِ ؟ فقالَ : هُوَ المعتَصِمُ بِحَبلِ اللَّهِ ، وحَبلُ اللَّهِ هُوَ القُرآنُ ، لا يَفتَرِقانِ إلى يَومِ القِيامَةِ ، والإمامُ يَهدي إلَى القُرآنِ ، والقُرآنُ يَهدي إلَى الإمامِ ، وذلكَ قَولُ اللَّهِ عزَّوجلَّ : (إنَّ هذا القُرآنَ يَهْدي لِلَّتي هِيَ أقْوَمُ) .[1]

4278. Imam Zayn al-Abidin (AS) 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.”***[23]

4279. الإمامُ الصّادقُ عليه السلام - لَمّا سَأَلَهُ هِشامٌ عَن مَعنَى المَعصومِ - : المَعصومُ هُوَ المُمتَنِعُ بِاللَّهِ مِن جَميعِ مَحارِمِ اللَّهِ ، وقالَ اللَّهُ تَبارَكَ وتَعالى : (ومَن يَعتَصِمْ بِاللَّهِ فقَد هُدِيَ إلى صِراطٍ مُستَقيمٍ) .[4]

4279. Imam al-Sadiq (AS), 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.”***[56]

Notes

1. معاني الأخبار : 1 / 132.
2. Qur’an 179:
3. Maani al-Akhbar, p. 132, no. 1
4. معاني الأخبار : 2 / 132.
5. Qur’an 3101:
6. Maani al-Akhbar, p. 132, no. 2

موجِباتُ العِصمَةِ - 1308

1308. FACTORS THAT BRING ABOUT SINLESSNESS

4280. رسولُ اللَّهِ صلى اللَّه عليه وآله : إنَّ اللَّهَ عزَّ ذِكرُهُ يَعصِمُ مَن أطاعَهُ ، ولا يَعتَصِمُ بِهِ مَن عَصاهُ .[1]

4280. The Prophet (SAWA) said, 'Verily Allah, Exalted be His remembrance, protects [from sin] whoever obeys Him, and whoever disobeys Him does not benefit from His protection.'[2]

4281. الإمامُ عليٌّ عليه السلام : من أُلهِمَ العِصمَةَ أمِنَ الزَّلَلَ .[3]

4281. Imam Ali (AS) said, 'He who is divinely granted infallibility is safe from error.'[4]

4282. الإمامُ عليٌّ عليه السلام: الاعتِبارُ يُثمِرُ العِصمَةَ .[5]

4282. Imam Ali (AS) said, 'Drawing lessons [from past experiences] gives rise to immunity.'[6]

4283. الإمامُ عليٌّ عليه السلام : إنَّ التَّقوى عِصمَةٌ لَكَ في حَياتِكَ ، وزُلفىلَكَ بَعدَ مَماتِكَ .[7]

4283. Imam Ali (AS) said, 'Verily Godwariness is a protection [against sin] for you in your life, and a great profit for you after your death.'[8]

4284. الإمامُ عليٌّ عليه السلام : بِالتَّقوى قُرِنَتِ العِصمَةُ .[9]

4284. Imam Ali (AS) said, 'Sinlessness is fastened with Godwariness.'[10]

4285. الإمامُ عليٌّ عليه السلام : الحِكمَةُ عِصمَةٌ ، العِصمَةُ نِعمَةٌ .[11]

4285. Imam Ali (AS) said, 'Wisdom is sinlessness, and sinlessness is a bounty.'[12]

4286. الإمامُ عليٌّ عليه السلام - في مُناجاتِهِ - : 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 ؟ ![13]

4286. Imam Ali (AS) 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?!'[14]

4287. الإمامُ الباقرُ عليه السلام : إذا عَلِمَ اللَّهُ تَعالى حُسنَ نِيَّةِ مِن أحَدٍ اكتَنَفَهُ بِالعِصمَةِ .[15]

4287. Imam al-Baqir (AS) said, 'When Allah, most High, knows the good intention of a person, He encompasses him with His protection from all sides.'[16]

(أُنظر) الشيطان : باب 1031.

(See also: SATAN: section 1031)

Notes

1. الكافي : 8 / 82 / 39.
2. al-Kafi, v. 8, p. 82, no. 39
3. غرر الحكم : 8469.
4. Ghurar al-Hikam, no. 8469
5. غرر الحكم : 879.
6. Ibid. no. 879
7. غرر الحكم : 3466.
8. Ibid. no. 3466
9. غرر الحكم : 4316.
10. Ibid. no. 4316
11. غرر الحكم : 12.
12. Ibid. no. 12
13. البلد الأمين : 315.
14. al-Balad al-Amin, p. 315
15. بحار الأنوار : 78 / 188 / 41.
16. Bihar al-Anwar, v. 78, p. 188, no. 41

1309 - عِصمَةُ الإمامِ

1309. THE INFALLIBILITY OF THE IMAM

[1]

4288. الإمامُ الصّادقُ عليه السلام - في صِفَةِ الإمامِ - : مَعصوماً مِنَ الزَّلّاتِ ، مَصوناً عَنِ الفَواحِشِ كُلِّها .[2]

4288. Imam al-Sadiq (AS) said, describing the Imam, 'He is immune from committing all errors, well-protected from all acts of indecency.'[3]

4289. الإمامُ الصّادقُ عليه السلام : نَحنُ تَراجِمَةُ أمرِ اللَّهِ ، نَحنُ قَومٌ مَعصُومونَ .[4]

4289. Imam al-Sadiq (AS) said, 'We are the interpreters of Allah's command, we are the infallible people.'[5]

4290. الإمامُ الرِّضا عليه السلام : الإمامُ : المُطَهَّرُ مِنَ الذُّنوبِ ، والمُبَرَّأُ عَنِ العُيوبِ .[6]

4290. Imam al-Rida (AS) said, 'An Imam is: purified from sins, immune from all flaws.'[7]

4291. الإمامُ الرِّضا عليه السلام : . . . فهُوَ مَعصومٌ مُؤَيَّدٌ مُوَفَّقٌ مُسَدَّدٌ ، قَد أمِنَ مِنَ الخَطايا والزَّلَلِ والعِثارِ ، يَخُصُّهُ اللَّهُ بِذلكَ لِيَكونَ حُجَّتَهُ عَلى عِبادِهِ وشاهِدَهُ عَلى خَلقِهِ .[8]

4291. Imam al-Rida (AS) 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.'[9]

Notes

1. The word 'Imam' in this sub-section refers specifically to the Imams from the Prophet's household, from the progeny of Imam Ali (AS) (ed.)

2. الكافي : 1 / 204 / 2.

3. al-Kafi, v. 1, p. 204, no. 2

4. الكافي : 1 / 269 / 6.

5. Ibid. p. 269, no. 6

6. الكافي : 1 / 200 / 1.

7. Ibid. p. 200, no. 1

8. الكافي : 1 / 203 / 1.

9. Ibid. p. 203, no. 1

282 - التّعظيم

282. VENERATION

1310 - تَعظيمُ الأُمَراءِ

1310. VENERATION OF RULERS

4292. رسول اللّه صلى اللّه عليه وآله: مَن مَدَحَ سُلطاناً جائراً وتَخَفَّفَ وتَضَعضَعَ لَهُ طَمَعاً فيهِ كانَ قَرينَهُ إلَى النّارِ .[1]

4292. The Prophet (SAWA) said, 'He who praises a tyrant ruler and is humble and subordinate to him out of greed in him will be his partner in Hellfire.'[2]

4293. رسولُ اللّهِ صلى اللّه عليه وآله: مَن أحَبَّ أن يَمثُلَ لَهُ الرِّجالُ فَلْيَتَبَوَّأْ مَقعَدَهُ في النّارِ .[3]

4293. The Prophet (SAWA) said, 'Whoever likes people to stand up for him should take a seat for himself in the Fire.'[4]

4294. بحار الأنوار عن أبي ذَرٍّ رحمه اللّه عليه : رَأيتُ سَلمانَ وبِلالاً يُقبِلانِ إلَى النَّبِيِّ صلى اللّه عليه وآله إذ انكَبَّ سَلمانُ عَلى قَدَمِ رَسولِ اللّهِ صلى اللّه عليه وآلهيُقَبِّلُها ، فزَجَرَهُ النّبِيُّ صلى اللّه عليه وآله 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 .[5]

4294. Bihar al-Anwar, narrating from Abu Dharr, 'I saw Salman and Bilal approaching the Prophet (SAWA) when Salman threw himself at the Prophet (SAWA)'s feet, kissing them. So the Prophet (SAWA) 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.'[6]

4295. الإمامُ عليّ عليه السلام - لدهاقين الأنبار لما ترجّلوا لَهُ وَاشتَدُّوا بَينَ يَدَيهِ عند مسيره إلى الشام - : ما هذا الّذي صَنَعتُموهُ ؟ فَقالوا : خُلقٌ مِنّا نُعَظِّمُ بِهِ أُمَراءَنا ، فقالَ : وَاللّهِ ما يَنتَفِعُ بِهذا أُمَراؤُكُم ! وإنَّكُم لَتَشُقُّونَ عَلى أنفُسِكُم في دُنياكُم ، وتَشقَونَ بِهِ في آخِرَتِكُم ، وما أخسَرَ المَشَقَّةَ وَراءَها العِقابُ ، وأربَحَ الدَّعَةَ مَعَها الأمانُ مِنَ النّارِ !.[7]

4295. Imam Ali (AS) 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!'[8]

Notes

1. 1 / 347 : أمالي الصدوق.
2. Amali al-Saduq, p. 347, no. 1
3. 240 / 16 : بحار الأنوار.
4. Bihar al-Anwar v16 p 240
5. 3 / 63 / 76 : بحار الأنوار.
6. Ibid. v. 76, p. 63, no. 3
7. 37 الحكمة : نهج البلاغة.
8. Nahj al-Balagha, Saying 37

1311 - ما يَنبَغي مِنَ التَّعظيمِ

1311. THE EXTENT OF VENERATION RECOMMENDED

(ذلِكَ وَمَنْ يُعَظِّمْ شَعائِرَ اللهِ فَإنَّها مِنْ تَقْوَى الْقُلُوبِ) .[1]

"That, and whoever venerates the sacraments of Allah – indeed that arises from the godwariness in the hearts."[2]

(ذلِكَ وَمَنْ يُعَظِّمْ حُرُماتِ اللهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ وَأُحِلَّتْ لَكُمُ الْأَنْعامُ إلَّا ما يُتْلَى عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ) .[3]

"That, and whoever venerates the sacraments of Allah, that is better for him with his Lord. You are permitted [animals of] grazing livestock except for what will be recited to you. So avoid the abomination of idols, and avoid false speech."[4]

4296. رسولُ اللهِ صلى الله عليه وآله : إنَّ مِن تَعظيمِ جَلالِ اللهِ عزَّوجلَّ كَرامَةَ ذي الشَّيبَةِ ، وحامِلِ القُرآنِ ، والإمامِ العادِلِ .[5]

4296. The Prophet (SAWA) said, 'Verily venerating Allah's Exaltedness involves honouring the old, the bearer of the Qur'an and the just Imam.'[6]

4297. الإمامُ الصّادقُ عليه السلام - لَمّا سُئلَ عَنِ القِيامِ تَعظيماً لِلرَّجُلِ - : مَكروهٌ إلّا لِرَجُلٍ في الدّينِ .[7]

4297. Imam al-Sadiq (AS) when asked about standing in veneration of someone, replied, 'It is an abominable act, except when standing for a man of religion.'[8]

4298. الإمامُ الكاظمُ عليه السلام : عَظِّمِ العالِمَ لِعِلمِهِ ودَعْ مُنازَعَتَهُ ، وصَغِّرِ الجاهِلَ لِجَهلِهِ ولا تَطرُدْهُ ، ولكِن قَرِّبْهُ وعَلِّمْهُ .[9]

4298. Imam al-Kazim (AS) 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.'[10]

بيان:

قالَ الشهيدُ قدّس اللهُ روحه في قواعده : يجوز تعظيم المؤمن بما جرت به عادة الزمان وإن لم يكن منقولاً عن السَّلف ؛ لدلالة العُمومات عليه ، قال تعالى : (ذلكَ ومَنْ يُعَظِّمْ شَعائرَ اللهِ فإنَّها مِن تَقوَى القُلوبِ) وقالَ تعالى : (ذلكَ ومَن يُعَظِّمْ حُرُماتِ اللهِ فهُوَ خَيرٌ لَهُ عِندَ رَبِّه) ولقول النبيّ صلى الله عليه وآله : لاتَباغَضوا ولا تَحاسَدوا ولا تَدابَروا ولا تَقاطَعوا وكونوا عِبادَ اللهِ إخواناً . فعلى هذا يجوز القيام والتعظيم بانحناءٍ وشبهه ، وربّما وجب إذا أدّى تركه إلَى التباغض والتقاطع أو إهانة المؤمن . وقد صحّ أنَّ النبيَّ صلى الله عليه وآله قام إلى فاطِمَةَ عليها السلام وإلى جَعفَرٍ رضى الله عنه لَمّا قَدِمَ مِن الحَبشَةِ ، وقال للأنصار : قُوموا إلى

سَيِّدِكُم . ونُقِل أنَّهُ صلى الله عليه وآله قامَ لِعِكرِمَةَ بنِ أبي جَهلٍ لَمّا قَدِم مِنَ اليَمنِ فَرَحاً بِقُدومِه.

Shahid al-Awwal (may Allah sanctify his soul) wrote in his al-Qawaid, 'The veneration of a believer is allowed according to what is current amongst the norms of the time, even though the practice has not been handed down from our forefathers but because of the general laws indicating to it. Allah, most High, says, ***"That, and whoever venerates the sacraments of Allah – indeed that arises from the godwariness in the hearts"***, and He, most High, says, ***"That, and whoever venerates the sacraments of Allah, that is better for him with his Lord. You are permitted [animals of] grazing livestock except for what will be recited to you. So avoid the abomination of idols, and avoid false speech"***, and the Prophet (SAWA) said, 'Do not display hatred towards each other, nor be jealous of each other, nor oppose each other, nor break off relations with each other, but rather be brothers as servants of Allah.' Based on this, standing and veneration through curtsying and the like is allowed, and may even be obligatory if abandonment of it will lead to mutual hatred and breaking of relations or to the insult of a believer. It is a fact that the Prophet (SAWA) stood up for Fatima (AS) and for Jafar [may Allah be pleased with him] when he arrived from Abyssinia, and he said to the ansar, 'Stand up for your leader.' It has been reported that he (SAWA) stood up for Ikrima b. Abi Jahl when he arrived from Yemen, gladdened by his arrival.'

Notes

1. الحجّ : 32.
2. Qur'an 22:32
3. الحجّ : 30.
4. Qur'an 22:30
5. كنز العمّال : 25507.
6. Kanz al-Ummal, no. 25507
7. المحاسن : 1 / 364 / 786.
8. al-Mahasin, v. 1, p. 364, no. 786
9. تحف العقول : 394.
10. Tuhaf al-Uqul, no. 394

283 - العفّة

283. SELF-RESTRAINT

1312 - الحَثُّ عَلَى العَفافِ

1312. ENJOINMENT OF SELF-RESTRAINT

(وَلْيَسْتَعْفِفِ الَّذِينَ لا يَجِدُونَ نِكاحاً حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ) .[1]

"Those who cannot afford marriage should be continent until Allah enriches them out of His grace."[2]

(يَحْسَبُهُمُ الْجاهِلُ أَغْنِياءَ مِنَ التَّعَفُّفِ) .[3]

"The unaware suppose them to be well-off because of their reserve."[4]

4299. رسولُ اللَّهِ صلى الله عليه وآله : إنَّ اللَّهَ يُحِبُّ الحَيِيَّ المتَعفِّفَ ، ويُبغِضُ البَذِيَّ السّائلَ المُلحِفَ .[5]

4299. The Prophet (SAWA) said, 'Verily Allah, Mighty and Exalted, loves the reserved and shy and chaste person, and despises the bawdy and importunate beggar.'[6]

4300. الإمامُ عليٌّ عليه السلام : ما المجاهِدُ الشَّهيدُ في سَبيلِ اللَّهِ بِأعظَمَ أجراً مِمَّن قَدَرَ فعَفَّ ، لَكادَ العَفيفُ أن يَكونَ مَلَكاً مِنَ الملائكَةِ .[7]

4300. Imam Ali (AS) 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.'[8]

4301. الإمامُ عليٌّ عليه السلام : العِفَّةُ رَأسُ كُلِّ خَيرٍ .[9]

4301. Imam Ali (AS) said, 'Self-restraint is the root of all good.'[10]

4302. الإمامُ عليٌّ عليه السلام : العِفَّةُ أفضَلُ الفُتُوَّةِ .[11]

4302. Imam Ali (AS) said, 'Self-restraint is the best part of spiritual chivalry (futuwwa).'[12]

4303. الإمامُ عليٌّ عليه السلام : العَفافُ يَصونُ النَّفسَ ويُنَزِّهُها عَنِ الدَّنايا .[13]

4303. Imam Ali (AS) said, 'Self-restraint protects the soul from all sides and keeps it away from base things.'[14]

4304. الإمامُ عليٌّ عليه السلام : زَكاةُ الجَمالِ العَفافُ .[15]

4304. Imam Ali (AS) said, 'The zakat of beauty is chastity.'[16]

4305. الإمامُ الصّادقُ عليه السلام : عِفّوا عَن نِساءِ النّاسِ تَعِفَّ نِساؤُكُم .[17]

4305. Imam al-Sadiq (AS) said, 'Restrain yourselves from other people's women and your own women will remain chaste.'[18]

Notes

1. 33 : النور.

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2. Qur’an 2433:

3. البقرة: 273.

4. Qur’an 2273:

5. الأمالي للطوسي: 43 / 39.

6. Amali al-Tusi, p. 39, no. 43

7. نهج البلاغة: الحكمة 474.

8. Nahj al-Balagha, Saying 474

9. غرر الحكم: 1168.

10. Ghurar al-Hikam, no. 1168

11. غرر الحكم: 529.

12. Ibid. no. 529

13. غرر الحكم: 1989.

14. Ibid. no. 1989

15. غرر الحكم: 5449.

16. Ibid. no. 5449

17. الخصال: 55 / 75.

18. al-Khisal, p. 55, no. 75

1313 - الحَثُّ عَلى عِفَّةِ البَطنِ وَالفَرجِ

1313. ENJOINMENT OF RESTRAINING THE STOMACH AND THE PRIVATE PARTS

4306. رسولُ اللَّهِ صلى الله عليه وآله : أكثَرُ ما تَلِجُ بِهِ أُمَّتِيَ النّارَ الأجوَفانِ : البَطنُ والفَرجُ .[1]

4306. The Prophet (SAWA) said, ‘Most of my community who will enter the Fire will be as a result of two cavities: the stomach and the private parts.’[2]

4307. رسولُ اللَّهِ صلى الله عليه وآله: إنَّ موسى - صلّى اللَّهُ عليهِ و سَلَّمَ - آجَرَ نَفسَهُ ثَمانِيَ سِنينَ ، أو عَشراً ، عَلى عِفَّةِ فَرجِهِ وطَعامِ بَطنِهِ .[3]

4307. The Prophet (SAWA) said, ‘Verily Moses (AS) engaged himself for eight or ten years in restraining his private parts and his stomach.’[4]

4308. الإمامُ الباقرُ عليه السلام : ما عُبِدَ اللَّهُ بِشَيءٍ أفضَلَ مِن عِفَّةِ بَطنٍ وفَرجٍ .[5]

4308. Imam al-Baqir (AS) said, ‘Allah can be worshipped with no act better than restraint of the stomach and the private parts.’[6]

Notes

1. الكافي : 2 / 79 / 5.
2. al-Kafi, v. 2, p. 79, no. 5
3. سنن ابن ماجة : 2 / 817 / 2444.
4. Sunan Ibn Maja, no. 2444
5. الكافي : 2 / 79 / 1.
6. al-Kafi, v. 2, p. 79, no. 5

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1314 - أصلُ العَفافِ

1314. THE ROOT OF SELF-RESTRAINT

4309. الإمامُ عليٌّ عليه السلام : أصلُ العَفافِ القَناعَةُ، وثَمَرَتُها قِلَّةُ الأحزانِ .[1]

4309. Imam Ali (AS) said, ‘The root of self-restraint is contentment, and its fruit is fewer sorrows.’[2]

4310. الإمامُ عليٌّ عليه السلام : الرِّضا بِالكَفافِ يُؤَدّي إلَى العَفافِ .[3]

4310. Imam Ali (AS) said, ‘Satisfaction with one’s lot leads to self-restraint.’[4]

4311. الإمامُ عليٌّ عليه السلام : قَدرُ الرَّجُلِ عَلى قَدرِ هِمَّتِهِ ... وعِفَّتُهُ عَلى قَدرِ غَيرَتِهِ .[5]

4311. Imam Ali (AS) said, ‘The worth of a man is proportionate to his ambition … and his chastity is in proportion with his sense of self-worth.’[6]

4312. الإمامُ عليٌّ عليه السلام : مَن عَقَّلَ عَفَّ .[7]

4312. Imam Ali (AS) said, ‘He who uses his intellect restrains himself.’[8]

Notes

1. مطالب السؤول : 50.
2. Matalib al-Sa’ul, p. 50
3. غرر الحكم : 1512.
4. Ghurar al-Hikam, no. 1512
5. نهج البلاغة : الحكمة 47.
6. Nahj al-Balagha, Saying 47
7. غرر الحكم : 7646.
8. Ghurar al-Hikam, no. 7646

ثَمَرَةُ العِفَّةِ - 1315

1315. THE FRUIT OF SELF-RESTRAINT

4313. رسولُ اللّهِ صلى الله عليه وآله : أمّا العَفافُ : فيَتَشَعَّبُ مِنهُ الرِّضا ، والاستِكانَةُ ، والحَظُّ ، والرّاحَةُ ، والتَّفَقُّدُ ، والخُشوعُ ، والتَّذَكُّرُ ، والتَّفَكُّرُ ، والجُودُ ، والسَّخاءُ ، فهذا ما يَتَشَعَّبُ لِلعاقِلِ بِعَفافِه رِضىً بِاللّهِ وبِقِسمِهِ .[1]

4313. The Prophet (SAWA) said, 'As for self-restraint, from it branches out satisfaction, resignation, good fortune, comfort, a sense of consideration, 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.'[2]

4314. الإمامُ عليٌّ عليه السلام: العِفَّةُ تُضَعِّفُ الشَّهوَةَ .[3]

4314. Imam Ali (AS) said, 'Self-restraint weakens carnal desire.'[4]

4315. الإمامُ عليٌّ عليه السلام : ثَمَرَةُ العِفَّةِ القَناعَةُ .[5]

4315. Imam Ali (AS) said, 'The fruit of self-restraint is contentment.'[6]

4316. الإمامُ عليٌّ عليه السلام : ثَمَرَةُ العِفَّةِ الصِّيانَةُ .[7]

4316. Imam Ali (AS) said, 'The fruit of self-restraint is preservation [of oneself].'[8]

4317. الإمامُ عليٌّ عليه السلام : مَن عَفَّ خَفَّ وِزرُهُ ، وعَظُمَ عِندَ اللّهِ قَدرُهُ .[9]

4317. Imam Ali (AS) said, 'He who practices self-restraint, his burden decreases and his worth in Allah's eyes increases.'[10]

4318. الإمامُ عليٌّ عليه السلام : بِالعَفافِ تَزكو الأعمالُ .[11]

4318. Imam Ali (AS) said, 'Actions are purified through practice of self-restraint.'[12]

Notes

1. تحف العقول : 17.
2. Tuhaf al-Uqul, no. 17
3. غرر الحكم : 2148.
4. Ghurar al-Hikam, no. 2148
5. غرر الحكم : 4637.
6. Ibid. no. 4637
7. غرر الحكم : 4593.
8. Ibid. no. 4593
9. غرر الحكم : 8597.
10. Ibid. no. 4597
11. غرر الحكم : 4238.
12. Ibid. no. 4238

284 - العفو

284. PARDON

1316 - فَضيلَةُ العَفوِ

1316. THE VIRTUE OF PARDON

(وَجَزاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُها فَمَنْ عَفا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لا يُحِبُّ الظَّالِمِينَ) .[1]

"The requital of evil is an evil like it. So whoever pardons and conciliates, his reward lies with Allah. Indeed He does not like the wrongdoers."[2]

(الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكاظِمِينَ الْغَيْظَ وَالْعافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ) .[3]

"… those who spend in ease and adversity, and suppress their anger, and pardon [the faults of] the people, and Allah loves the virtuous."[4]

4319. رسولُ اللَّهِ صلى الله عليه وآله: إذا عَنَّت لَكُم غَضبَةٌ فَادرَؤوها بِالعَفوِ ؛ إنَّهُ يُنادي مُنادٍ يَومَ القِيامَةِ : مَن كانَ لَهُ عَلَى اللَّهِ أجرٌ فَلْيَقُمْ ، فَلا يَقومُ إلّا العافُونَ ، ألَم تَسمَعوا قَولَهُ تَعالى : (فَمَن عَفا وأصلَحَ فَأجرُهُ عَلَى اللَّهِ) ؟ ! [5]

4319. The Prophet (SAWA) 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"***?![6]

4320. رسولُ اللَّهِ صلى الله عليه وآله : إنَّ اللَّهَ عَفُوٌّ يُحِبُّ العَفوَ .[7]

4320. The Prophet (SAWA) said, 'Verily Allah is all-pardoning and loves pardon.'[8]

4321. رسولُ اللَّهِ صلى الله عليه وآله : عَلَيكُم بِالعَفوِ ؛ فَإنَّ العَفوَ لا يَزيدُ العَبدَ إلّا عِزّاً ، فَتَعافَوا يُعِزَّكُمُ اللَّهُ .[9]

4321. The Prophet (SAWA) 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.'[10]

4322. رسولُ اللَّهِ صلى الله عليه وآله : مَن كَثُرَ عَفوُهُ مُدَّ في عُمرِهِ .[11]

4322. The Prophet (SAWA) said, 'He who pardons much is given an increase in his lifespan.'[12]

4323. رسولُ اللَّهِ صلى الله عليه وآله : تَجاوَزوا عَن عَثَراتِ الخاطِئينَ يَقيكُمُ اللَّهُ بِذلكَ سُوءَ الأقدارِ .[13]

4323. The Prophet (SAWA) said, 'Excuse the lapses of those who make mistakes frequently and Allah will protect you against misfortunes.'[14]

4324. الإمامُ الباقرُ عليه السلام : النَّدامَةُ عَلَى العَفوِ أفضَلُ وأيسَرُ مِنَ النَّدامَةِ عَلَى العُقوبَةِ .[15]

4324. Imam al-Baqir (AS) said, ‘Regret for having pardoned someone is better and easier to bear than regret for having punished them.’[16]

4325. الإمامُ الصّادقُ عليه السلام : ثَلاثٌ مِن مَكارِمِ الدّنيا والآخِرَةِ : تَعفو عَمَّن ظَلَمَكَ ، وتَصِلُ مَن قَطَعَكَ ، وتَحلِمُ إذا جُهِلَ عَلَيكَ .[17]

4325. Imam al-Sadiq (AS) 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.’[18]

Notes

1. 40 : الشورى.
2. Qur’an 4240:
3. 134 : آل عمران.
4. Qur’an 3134:
5. 337 : أعلام الدين.
6. Alam al-Din, no. 337
7. 7005 : كنز العمّال.
8. Kanz al-Ummal, no. 7005
9. 5 / 108 / 2 : الكافي.
10. al-Kafi, v. 2, p. 108, no. 5
11. 315 : أعلام الدين.
12. Alam al-Din, no. 315
13. 120 / 2 : تنبيه الخواطر.
14. Tanbih al-Khawatir, v. 2, p. 120
15. 6 / 108 / 2 : الكافي.
16. al-Kafi, v. 2, p. 108, no. 6
17. 3 / 107 / 2 : الكافي.
18. Ibid. v. 2, p. 107, no. 3

1317 - الحَثُّ عَلَى الصَّفحِ الجَميلِ

1317. ENJOINMENT OF GRACEFUL CONDONANCE

(وَما خَلَقْنا السَّماواتِ وَالْأَرْضَ وَما بَيْنَهُما إِلَّا بِالْحَقِّ وَإِنَّ السَّاعَةَ لَآتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ) .[1]

"We did not create the heaven and the earth and whatever is between them except with the Truth, and indeed the hour is bound to come. So condone with a graceful condonance."[2]

4326. الإمامُ عليٌّ عليه السلام : ما عَفا عَنِ الذَّنبِ مَن قَرَّعَ بِهِ .[3]

4326. Imam Ali (AS) said, 'He who rebukes [someone for] a sin has not pardoned it.'[4]

4327. الإمامُ الرِّضا عليه السلام - في قَولِهِ تَعالى : (فَاصْفَحِ الصَّفْحَ الْجَمِيلَ) - : عَفوٌ مِن غَيرِ عُقوبَةٍ، ولا تَعنيفٍ ، ولا عَتبٍ .[5]

4327. Imam al-Rida (AS), 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.'[6]

Notes

1. الحجر : 85.
2. Qur'an 1585:
3. غرر الحكم : 9567.
4. Ghurar al-Hikam, no. 9567
5. أعلام الدين : 307.
6. Alam al-Din, p. 307

1318 - الحَثُّ عَلَى العَفوِ عِندَ القُدرَةِ

1318. ENJOINMENT OF PARDON IN SPITE OF ONE'S POWER (TO PUNISH)

4328. رسولُ اللّهِ صلى الله عليه وآله : مَن عَفا عِندَ القُدرَةِ عَفا اللّهُ عَنهُ يَومَ العُسرَةِ .[1]

4328. The Prophet (SAWA) 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].'[2]

4329. الإمامُ عليٌّ عليه السلام : إذا قَدَرتَ عَلى عَدُوِّكَ فَاجعَلِ العَفوَ عَنهُ شُكراً لِلقُدرَةِ عَلَيهِ .[3]

4329. Imam Ali (AS) said, 'When you are empowered to vanquish your enemy, let your pardon of him act as thanks for having been given power over him.'[4]

4330. الإمامُ عليٌّ عليه السلام : العَفوُ زَكاةُ الظَّفَرِ .[5]

4330. Imam Ali (AS) said, 'Pardon is the zakat of triumph.'[6]

4331. الإمامُ الحسينُ عليه السلام : إنَّ أعفَى النّاسِ مَن عَفا عِندَ قُدرَتِهِ .[7]

4331. Imam al-Husayn (AS) said, 'Verily the most forgiving of people is he who pardons when having the power to punish.'[8]

(أُنظر) المكافأة : باب 1608.

(See also: RECOMPENSE: section 1608)

Notes

1. كنز العمّال : 7007.
2. Kanz al-Ummal, no. 7007
3. نهج البلاغة : الحكمة 11.
4. Nahj al-Balagha, Saying 11
5. نهج البلاغة : الحكمة 211.
6. Ibid. Saying 211
7. الدرّة الباهرة : 24.
8. al-Durra al-Bahira, p. 29

العَفوُ وإستِصلاحُ القُلوبِ - 1319

1319. PARDON AND IMPROVEMENT OF HEARTS

4332. رسولُ اللَّهِ صلى الله عليه وآله - لِرَجُلٍ شكا إليه خَدَمَه - : أُعفُ عَنهُم تَستَصلِحْ بِهِ قُلوبَهُم ، فَقالَ : يا رَسولَ اللَّهِ ، إنَّهُم يَتَفاوَتونَ في سُوءِ الأدَبِ ، فَقالَ : أُعفُ عَنهُم، فَفَعلَ .[1]

4332. The Prophet (SAWA) said to a man who came to him complaining about his servants, 'Pardon their faults and through it their hearts will improve.' So he (SAWA) replied, 'O Prophet of Allah, verily they vary in their bad behaviour', so he replied, 'Pardon them', so he did.'[2]

4333. الإمامُ عليٌّ عليه السلام - في وَصِيَّتِهِ لِابنِهِ الحَسَنِ عليه السلام - : إذا استَحَقَّ أحَدٌ مِنهُم ذَنباً فأحسِنِ العَذلَ ؛ فإنَّ العَذلَ مَعَ العَفوِ أشَدُّ مِنَ الضَّربِ لِمَن كانَ لَهُ عَقلٌ .[3]

4333. Imam Ali (AS) in his will to his son al-Hasan (AS), 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 for a person with intellect.'[4]

(أُنظر) العداوة : باب 1238.

(See also: ENMITY: section 1238)

Notes

1. مستدرك الوسائل : 10041 / 7 / 9.
2. Mustadrak al-Wasa'il, v. 9, p. 7, no. 10041
3. تحف العقول : 87.
4. Tuhaf al-Uqul, no. 87

1320 - ما لا يَنبَغي مِنَ العَفوِ

1320. THAT WHICH MUST NOT BE PARDONED

4334. الإمامُ عليٌّ عليه السلام : العَفوُ يُفسِدُ مِنَ اللَّئيمِ بِقَدرِ إصلاحِهِ مِنَ الكَريمِ .[1]

4334. Imam Ali (AS) said, 'Pardon spoils a sinful man just as much as it can reform a decent man.'[2]

4335. الإمامُ عليٌّ عليه السلام : جازِ بِالحَسَنَةِ وتَجاوَزْ عَنِ السَّيِّئَةِ ما لَم يَكُن ثَلماً في الدِّينِ أو وَهناً في سُلطانِ الإسلامِ .[3]

4335. Imam Ali (AS) 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.'[4]

Notes

1. كنز الفوائد : 2 / 182.
2. Kanz al-Fawa'id li al-Karajiki, v. 2, p. 182
3. غرر الحكم : 4788.
4. Ghurar al-Hikam, p. 4788

1321 - عَفوُ اللَّهِ

1321. ALLAH'S PARDON

(إنَّ اللَّهَ كانَ عَفُوّاً غَفُوراً) .[1]

"Indeed Allah is all-excusing, all-forgiving."[2]

4336. رسولُ اللَّهِ صلى الله عليه وآله - لَمّا سَأَلَتهُ عائشَةُ عَنِ الدُّعاءِ في لَيلَةِ القَدرِ - : تَقولينَ : اللَّهُمَّ إنَّكَ عَفُوٌّ تُحِبُّ العَفوَ ، فَاعفُ عَنّي .[3]

4336. The Prophet (SAWA), when A'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.'[4]

4337. تنبيه الخواطر : قالَ أعرابيٌّ : يا رَسولَ اللَّهِ، مَن يُحاسِبُ الخَلقَ يَومَ القِيامَةِ ؟ قالَ : اللَّهُ عزَّوجلَّ ، قالَ : نَجَونا ورَبِّ الكَعبَةِ ! قالَ : وكَيفَ ذاكَ يا أعرابِيُّ ؟ ! قالَ : لأنَّ الكَريمَ إذا قَدَرَ عَفا .[5]

4337. 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 pardons when he has the power.'[6]

4338. الإمامُ عليٌّ عليه السلام : إنَّ اللَّهَ تَعالى يُسائِلُكُم مَعشَرَ عِبادِهِ عَنِ الصَّغيرَةِ مِن أعمالِكُم وَالكَبيرَةِ ، والظّاهِرَةِ والمِستورَةِ ، فإن يُعَذِّبْ فأنتُم أظلَمُ ، وإن يَعفُ فهُوَ أكرَمُ .[7]

4338. Imam Ali (AS) 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.'[8]

4339. الإمامُ عليٌّ عليه السلام - في المناجاةِ - : إلهي أُفَكِّرُ في عَفوِكَ فتَهونُ عَلَيَّ خَطيئَتي ، ثُمَّ أذكُرُ العَظيمَ مِن أخذِكَ فتَعظُمُ عَلَيَّ بَلِيَّتي .[9]

4339. Imam Ali (AS) 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.'[10]

4340. الإمامُ عليٌّ عليه السلام : اَللَّهُمَّ احمِلني عَلى عَفوِكَ ولا تَحمِلْني عَلى عَدلِكَ .[11]

4340. Imam Ali (AS) said, 'O Allah expose me to Your pardon but do not expose me to Your justice.'[12]

4341. الإمامُ عليٌّ عليه السلام : مَن تَنَزَّهَ عَن حُرُماتِ اللَّهِ سارَعَ إلَيهِ عَفوُ اللَّهِ .[13]

4341. Imam Ali (AS) said, 'He who keeps himself aloof from Allah's prohibitions is quickly embraced by Allah's pardon.'[14]

4342. الإمامُ عليٌّ عليه السلام : ولكِنَّ اللّهَ يَختَبِرُ عِبادَهُ بِأنواعِ الشَّدائدِ ، ويَتَعَبَّدُهُم بِأنواعِ المِجاهِدِ ، ويَبتَليهِم بِضُروبِ المَكارِهِ ؛ إخراجاً لِلتَّكَبُّرِ مِن قُلوبِهِم ، وإسكاناً لِلتَّذَلُّلِ في نُفوسِهِم ، ولِيَجعَلَ ذلكَ أبواباً فُتُحاً إلى فَضلِهِ ، وأسباباً ذُلُلاً لِعَفوِهِ .[15]

4342. Imam Ali (AS) 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.'[16]

4343. الإمامُ الصّادقُ عليه السلام - كانَ يَقولُ - : اللّهُمَّ إنَّكَ بِما أنتَ لَهُ أهلٌ مِنَ العَفوِ ، أولى مِنّي بِما أنا لَهُ أهلٌ مِنَ العُقوبَةِ .[17]

4343. Imam al-Sadiq (AS) used to say, 'O Allah, verily Your worthiness of pardoning is more than my worthiness of punishment.'[18]

(أُنظر) الرّحمة : باب 808.

(See also: MERCY: section 808)

Notes

1. النساء : 43.
2. Qur'an 443:
3. سنن ابن ماجة : 2 / 1265 / 3850.
4. Sunan Ibn Maja, no. 3850
5. تنبيه الخواطر : 1 / 9.
6. Tanbih al-Khawatir, v. 1, p. 9
7. نهج البلاغة : الكتاب27.
8. Nahj al-Balagha, Letter 27
9. الأمالي للصدوق : 136 / 138.
10. Amali al-Saduq, p. 73, no. 9
11. نهج البلاغة : الخطبة 227.
12. Nahj al-Balagha, Sermon 227
13. بحار الأنوار : 78 / 90 / 95.
14. Bihar al-Anwar, v. 78, p. 90, no. 95
15. نهج البلاغة : الخطبة 192.
16. Nahj al-Balagha, Sermon 192
17. كشف الغمّة : 2 / 418.
18. Kashf al-Ghamma, v. 2, p. 418

285 - العافية

285. VITALITY

1322 - قِيمَةُ العافِيَةِ

1322. THE VALUE OF VITALITY

4344. الإمامُ عليٌّ عليه السلام : العافِيَةُ أهنى النِّعَمِ .[1]

4344. Imam Ali (AS) said, 'Vitality is the most beneficial of bounties.'[2]

4345. الإمامُ عليٌّ عليه السلام : لا لِباسَ أجمَلُ مِنَ العافِيَةِ .[3]

4345. Imam Ali (AS) said, 'There is no garment more beautiful than vitality.'[4]

4346. الإمامُ عليٌّ عليه السلام : بِالعافِيَةِ تُوجَدُ لَذَّةُ الحَياةِ .[5]

4346. Imam Ali (AS) said, The pleasure of living is to be found through vitality.'[6]

4347. الإمامُ الصّادقُ عليه السلام : العافِيَةُ نِعمَةٌ خَفِيَّةٌ ، إذا وُجِدَت نُسِيَت ، وإذا فُقِدَت ذُكِرَت .[7]

4347. Imam al-Sadiq (AS) said, 'Vitality is a subtle bounty – when present it is forgotten, and when lost it is remembered.'[8]

Notes

1. غرر الحكم : 973.
2. Ghurar al-Hikam, no. 973
3. التوحيد : 74 / 27.
4. al-Tawhid, v. 74, no. 27
5. غرر الحكم : 4207.
6. Ghurar al-Hikam, no. 4207
7. كتاب من لا يحضره الفقيه : 4 / 406 / 5878.
8. al-Faqih, v. 4, p. 406, no. 5878

1323 - ما يورِثُ العافِيَةَ

1323. THAT WHICH ENGENDERS VITALITY

4348. رسولُ اللّهِ صلى الله عليه وآله : مَن صَلّى عَلَيَّ مَرَّةً فَتَحَ اللّهُ عَلَيهِ باباً مِنَ العافِيَةِ .[1]

4348. The Prophet (SAWA) said, 'He who sends peace and blessings on me once, Allah opens for him a door of vitality.'[2]

4349. الإمامُ عليٌّ عليه السلام : العافِيَةُ عَشرَةُ أجزاءٍ ، تِسعَةٌ مِنها في الصَّمتِ إلّا بِذِكرِ اللّهِ ، وواحِدٌ في تَركِ مُجالَسَةِ السُّفَهاءِ .[3]

4349. Imam Ali (AS) 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.'[4]

4350. الإمامُ الصّادقُ عليه السلام: مَن سَرَّهُ طولُ العافِيَةِ فَلْيَتَّقِ اللّهَ .[5]

4350. Imam al-Sadiq (AS) said, 'He who would like extensive vitality should have piety in Allah.'[6]

Notes

1. جامع الأخبار : 153 / 344.
2. Jami al-Akhbar, p. 152, no. 344
3. تحف العقول : 89.
4. Tuhaf al-Uqul, no. 89
5. بحار الأنوار : 72 / 232 / 2.
6. Bihar al-Anwar, v. 72, p. 232, no. 2

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1324 - الحَثُّ عَلى طَلَبِ العافِيَةِ مِنَ اللَّهِ

1324. ENJOINMENT OF SEEKING VITALITY FROM ALLAH

4351. رسولُ اللَّهِ صلى الله عليه وآله - لَمّا سَمِعَ رَجُلاً يَسألُ اللَّهَ الصَّبرَ - : سَألتَ اللَّهَ البَلاءَ ، فَاسألْهُ المعافاةَ .[1]

4351. The Prophet (SAWA), when he heard a man ask Allah for patience, said, 'You have asked Allah to be tried, so now ask Him for the solution.'[2]

4352. رسولُ اللَّهِ صلى الله عليه وآله : ما سُئِلَ اللَّهُ شَيئاً أحَبَّ إلَيهِ مِن أن يُسألَ العافِيَةَ .[3]

4352. The Prophet (SAWA) said, 'Allah is not asked anything more beloved to Him than to be asked for vitality.'[4]

4353. رسولُ اللَّهِ صلى الله عليه وآله : سَلُوا اللَّهَ المعافاةَ ؛ فإنَّهُ لَم يُؤتَ أحَدٌ بَعدَ اليَقينِ خَيراً مِنَ المعافاةِ .[5]

4353. The Prophet (SAWA) said, 'Ask Allah for vitality, for verily after conviction no one is given anything better than vitality.'[6]

4354. الدعوات : رُوِيَ أنَّ النَّبيَّ صلى الله عليه وآله دَخلَ عَلى مَريضٍ ، قالَ : ما شأنُكَ؟ قالَ : صَلَّيتَ بِنا صلاةَ المغربِ فقرأتَ القارِعَةَ ، فقلتُ : اللَّهمَّ إن كانَ لي عندَكَ ذَنبٌ تريدُ أن تُعذِّبني بِهِ في الآخِرَةِ فَعَجِّلْ ذلكَ في الدُّنيا؛ فَصرتُ كَما ترى! فقال صلى الله عليه وآله: بِئسَما قُلتَ ، ألا قُلتَ، رَبَّنا آتِنا في الدّنيا حَسَنَةً وفي الآخِرَةِ حَسَنَةً وقِنا عَذابَ النّارِ ؟! فَدَعا لَهُ حَتّى أفاقَ .[7]

4354. al-Daawat: 'It is narrated that the Prophet (SAWA) visited a sick man and asked him about his health.' The man said 'You led us in the evening prayer and recited the chapter the Catastrophe [Quran, 101], and I said, 'O Allah ! If I have commited a sin for which you will want to punish me in the Hereafter, hasten it in this very world, and now I am in such as you see me.' He (SAWA) said: 'Indeed, it was bad what you said. 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 prayed for him until he recovered.'[8]

4355. الإمامُ زينَ العابدينُ عليه السلام - لَمّا ضَرَبَ عَلى كَتِفِ رَجُلٍ يَطوفُ بِالكَعبَةِ ويَقولُ : اللَّهُمَّ إنّي أسألُكَ الصَّبرَ - : سَألتَ البَلاءَ ! قُلِ : اللَّهُمَّ إنّي أسألُكَ العافِيَةَ ، والشُّكرَ عَلَى العافِيَةِ .[9]

4355. Imam Zayn al-Abidin (AS) bumped into the shoulder of a man circumambulating the kaba 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.'[10]

Notes

1. كنز العمّال : 4935 ، 3272.
2. Kanz al-Ummal, no. 4935, 3272
3. كنز العمّال : 3130 - 3153.
4. Ibid. nos. 3130-3153
5. سنن ابن ماجة : 2 / 1265 / 3849.
6. Sunan Ibn Maja, no. 3849
7. الدعوات : 114 / 262.
8. al-Daawat, p. 114, no. 262
9. الدعوات : 114 / 261.
10. Ibid. 11400. 261

1325 - دُعاءٌ في طَلَبِ العافِيَةِ

1325. SUPPLICATIONS TO ASK FOR VITALITY

4356. الإمامُ الكاظمُ عليه السلام : اللَّهُمَّ إنّي أسألُكَ العافِيَةَ ، وأسألُكَ جَميلَ العافِيَةِ ، وأسألُكَ شُكرَ العافِيَةِ ، وأسألُكَ شُكرَ شُكرِ العافِيَةِ .[1]

4356. Imam al-Kazim (AS) 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.'[2]

Notes

1. الدعوات : 84 / 211.
2. Ibid. p. 84, no. 211

1326 - الضَّنائِنُ

1326. ALLAH’S CLOSE SERVANTS

4357. الإمامُ الباقرُ عليه السلام : إنَّ للَّهِ عزَّوجلَّ ضَنائنَ يَضُنُّ بِهِم عَنِ البَلاءِ ، فيُحييهِم في عافِيَةٍ ، ويَرزُقُهُم في عافِيَةٍ ، ويُميتُهُم في عافِيَةٍ ، ويَبعَثُهُم في عافِيَةٍ ، ويُسكِنُهُمُ الجَنَّةَ في عافِيَةٍ .[1]

4357. Imam al-Baqir (AS) 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.’[2]

Notes

1. الكافي : 2 / 462 / 1.
2. al-Kafi, v. 2, p. 462, no. 1

286 - العقل

286. THE INTELLECT

[1]

1327 - قِيمَةُ العَقلِ

1327. THE VALUE OF INTELLECT

(يُؤْتِي الْحِكْمَةَ مَنْ يَشاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْراً كَثِيراً وَما يَذَّكَّرُ إِلَّا أُوْلُوا الْأَلْبابِ) .[2]

"He gives wisdom to whomever He wishes, and He who is given wisdom, is certainly given an abundant good. But none takes admonition except those who possess intellect."[3]

(وَقالُوا لَوْ كُنّا نَسْمَعُ أَوْ نَعْقِلُ ما كُنّا فِي أَصْحابِ السَّعِيرِ) .[4]

"And they will say, 'Had we listened or applied reason, we would not have been among the inmates of the Blaze."[5]

4358. رسولُ اللهِ صلى الله عليه وآله : قِوامُ المرءِ عَقلُهُ ، ولا دِينَ لِمَن لا عَقلَ لَهُ .[6]

4358. The Prophet (SAWA) said, 'The very basis of man is his intellect, and the man devoid of intellect has no religion.'[7]

4359. الإمامُ عليٌّ عليه السلام : ما استَودَعَ اللهُ امرَأً عَقلاً إلّا استَنقَذَهُ بِهِ يَوماً ما .[8]

4359. Imam Ali (AS) said, 'Allah has only assigned man with an intellect so that it may one day deliver him.'[9]

4360. الإمامُ عليٌّ عليه السلام : العَقلُ أقوى أساسٍ .[10]

4360. Imam Ali (AS) said, 'The intellect is the strongest foundation.'[11]

4361. الإمامُ عليٌّ عليه السلام : العَقلُ مُنَزّهٌ عَنِ المنكَرِ آمِرٌ بِالمعروفِ .[12]

4361. Imam Ali (AS) said, 'The intellect is immune from wrong and commands good-doing.'[13]

4362. الإمامُ عليٌّ عليه السلام : العَقلُ مُصلِحُ كُلِّ أمرٍ .[14]

4362. Imam Ali (AS) said, 'The intellect sets right all matters.'[15]

4363. الإمامُ عليٌّ عليه السلام : العَقلُ رُقِيٌّ إلى عِلِّيِّينَ .[16]

4363. Imam Ali (AS) said, 'The intellect is a ladder upwards towards the Illiyyun [the loftiest heavens].'[17]

4364. الإمامُ عليٌّ عليه السلام : العَقلُ رَسولُ الحَقِّ .[18]

4364. Imam Ali (AS) said, 'The intellect is the messenger of the truth.'[19]

4365. الإمامُ عليٌّ عليه السلام : إنَّ أغنَى الغِنَى العَقلُ .[20]

4365. Imam Ali (AS) said, 'Verily the most sufficient of riches is the intellect.'[21]

4366. الإمامُ عليٌّ عليه السلام : العَقلُ خَليلُ المرءِ .[22]

4366. Imam Ali (AS) said, 'The intellect is the friend of the believer.'[23]

4367. الإمامُ الباقرُ عليه السلام : لا مُصيبَةَ كَعَدَمِ العَقلِ .[24]

4367. Imam al-Baqir (AS) said, ‘There is no affliction worse than a lack of intellect.’[25]

4368. الإمامُ الصّادقُ عليه السلام : إنَّ اللّهَ جلَّ ثَناؤهُ خَلَقَ العَقلَ ، وهُوَ أوَّلُ خَلقٍ خَلَقَهُ مِنَ الرُّوحانيّينَ عَن يَمينِ العَرشِ مِن نورِهِ .[26]

4368. Imam al-Sadiq (AS) 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.’[27]

4369. الإمامُ الصّادقُ عليه السلام : خَلَقَ اللّهُ تَعالى العَقلَ مِن أربَعَةِ أشياءَ : مِنَ العِلمِ ، والقُدرَةِ ، والنّورِ ، والمشيئَةِ بِالأمرِ ، فجَعَلَهُ قائماً بِالعِلمِ ، دائماً في المَلَكوتِ .[28]

4369. Imam al-Sadiq (AS) 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.’[29]

4370. الإمامُ الصّادقُ عليه السلام : لا غِنى أخصَبُ مِنَ العَقلِ ، ولا فَقرَ أحَطُّ مِنَ الحُمقِ .[30]

4370. Imam al-Sadiq (AS) said, ‘There is no wealth more productive than the intellect and no poverty lower than stupidity.’[31]

4371. الإمامُ الصّادقُ عليه السلام : لا مالَ أعوَدُ مِنَ العَقلِ .[32]

4371. Imam al-Sadiq (AS) said, ‘There is no wealth more profiting than the intellect.’[33]

4372. الإمامُ الصّادقُ عليه السلام : العَقلُ دَليلُ المؤمِنِ .[34]

4372. Imam al-Sadiq (AS) said, ‘The intellect is the guide of the believer.’[35]

4373. الإمامُ الكاظمُ عليه السلام - في وَصِيَّتِهِ لِهِشامِ ابنِ الحَكَمِ - : 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 المجتَهِدينَ ، وما أدَّى العَبدُ فَريضَةً مِن فَرائضِ اللّهِ حَتّى عَقَلَ عَنهُ .[36]

4373. Imam al-Kazim (AS), in his advice to Hisham b. al-Hakam, 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.’[37]

4374. الإمامُ الرِّضا عليه السلام : صَديقُ كُلِّ امرِئٍ عَقلُهُ وعَدُوُّهُ جَهلُهُ .[38]

4374. Imam al-Rida (AS) said, ‘The friend of every man is his intellect and his enemy is his ignorance.’[39]

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Notes

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.)

2. البقرة : 269.

3. Qur’an 2269:

4. الملك : 10.

5. Qur’an 6710:

6. روضة الواعظين : 9.

7. Rawdat al-Waizin, p. 9

8. نهج البلاغة : الحكمة 407.

9. Nahj al-Balagha, Saying 407

10. غرر الحكم : 475.

11. Ghurar al-Hikam, no. 475

12. غرر الحكم : 1250.

13. Ibid. no. 1250

14. غرر الحكم : 404.

15. Ibid. no. 404

16. غرر الحكم : 1325.

17. Ibid. no. 1325

18. غرر الحكم : 272.

19. Ibid. no. 272

20. نهج البلاغة : الحكمة 38.

21. Nahj al-Balagha, Saying 38

22. الأمالي للطوسي : 240 / 146.

23. Amali al-Tusi p146 n0 240 Tuhaf al-Uqul, no. 203

24. تحف العقول : 286.

25. Tuhaf al-Uqul, no. 286

26. الخصال : 13 / 589.

27. al-Khisal, p. 589, no. 13

28. الاختصاص : 244.

29. al-Ikhtisas, p. 244

30. الكافي : 1 / 29 / 34.

31. al-Kafi, v. 1, p. 29, no. 34

32. الاختصاص : 246.

33. al-Ikhtisas, no. 244

34. الكافي : 1 / 25 / 24.

35. al-Kafi, v. 1, p. 25, no. 24

36. تحف العقول : 397.

37. Tuhaf al-Uqul, no. 397

38. الكافي : 1 / 11 / 4.

39. al-Kafi, v. 1, p. 11, no. 4

1328 - دَورُ العَقلِ فِي العِقابِ وَالثَّوابِ

1328. THE ROLE OF THE INTELLECT IN CHASTISEMENT AND REWARD

4375. رسولُ اللّهِ صلى الله عليه وآله - لِقَومٍ أثنَوا عَلى رَجُلٍ - : كَيفَ عَقلُ الرَّجُلِ ؟ قالوا : يا رَسولَ‌اللّهِ ، نُخبِرُكَ عَنِ 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 .[1]

4375. The Prophet (SAWA) 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 proximity towards their Lord in proportion to their intellects.'[2]

4376. رسولُ اللّهِ صلى الله عليه وآله : إنَّما يُدرَكُ الخَيرُ كُلُّهُ بِالعَقلِ ، ولا دِينَ لِمَن لا عَقلَ لَهُ .[3]

4376. The Prophet (SAWA) said, 'Verily all good is grasped through the intellect, and the man devoid of intellect has no religion.'[4]

4377. الإمامُ الحسنُ عليه السلام : بِالعَقلِ تُدرَكُ الدّارانِ جَميعاً ، ومَن حُرِمَ مِنَ العَقلِ[5] حُرِمَهُما جَميعاً .[6]

4377. Imam al-Hasan (AS) 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.'[7]

4378. الإمامُ الباقرُ عليه السلام : لَمّا خَلَقَ اللّهُ العَقلَ قالَ لَهُ : أقبِلْ فَأقبَلَ ، ثُمَّ قالَ لَهُ : أدبِرْ فَأدبَرَ ، فقالَ : وعِزَّتي وجَلالي ما خَلَقتُ خَلقاً أحسَنَ مِنكَ[8] ، إيّاكَ آمُرُ وإيّاكَ أنهى ، وإيّاكَ أُثيبُ وإيّاكَ أُعاقِبُ .[9]

4378. Imam al-Baqir (AS) 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.'[10]

4379. الإمامُ الباقرُ عليه السلام - مِمّا أُوحِيَ إلى موسى عليه السلام - : أنا أُؤاخِذُ عِبادي عَلى قَدرِ ما أعطَيتُهُم مِنَ العَقلِ .[11]

4379. Imam al-Baqir (AS) narrated, 'Among what was revealed to Moses (AS) was, 'I take My servants to account according to the level of intellect that I have given them.'[12]

4380. الإمامُ الباقرُ عليه السلام : وَجَدتُ في الكِتابِ [يَعني كِتاباً لِعَلِيٍّ عليه السلام] أنَّ قيمَةَ كُلِّ امرِئٍ وقَدرَهُ مَعرِفَتُهُ ، إنَّ اللّهَ تَبارَكَ وتَعالى يُحاسِبُ النّاسَ عَلى قَدرِ ما آتاهُم مِنَ العُقولِ في دارِ الدّنيا .[13]

4380. Imam al-Baqir (AS) said, 'I found written in the Book [i.e. the Book ascribed to Imam Ali (AS)] 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.'[14]

4381. الإمامُ الكاظمُ عليه السلام : مَن أرادَ الغِنى بِلا مالٍ ، وراحَةَ القَلبِ مِنَ الحَسَدِ ، والسَّلامَةَ في الدِّينِ ، فَلْيَتَضَرَّعْ إلَى اللّهِ عَزَّوجلَّ في مَسألَتِهِ بِأن يُكمِلَ عَقلَهُ .[15]

4381. Imam al-Kazim (AS) 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.'[16]

Notes

1. مجمع البيان : 10 / 487.
2. Majma al-Bayan, v. 1, p. 487
3. تحف العقول : 54.
4. Tuhaf al-Uqul, no. 54
5. «كذا في المصدر و الظاهر أنّ الصحيح : «حُرِمَ العقلَ .
6. كشف الغمّة : 2 / 197.
7. Kashf al-Ghamma, v. 3, p. 197
8. في نقل : أعزّ منك . وفي نقل أكرم عليَّ منك . وفي نقل : ما خلقت خلقاً هو أحبّ إليَّ منك . وفي نقل : ما خلقت خلقاً أحسن منك ، ولا أطوع لي منك ، ولا أرفع منك ، ولا أشرف منك ولا أعزّ منك . وفي نقل : فقال جلّ وعزّ : خلقتك خلقاً عظيماً وكرّمتك على جميع خلقي . وفي نقل : ما خلقت خلقاً أعظم منك ولا أطوع منك ،.
9. الكافي : 1 / 26 / 26.
10. al-Kafi, v. 1, p. 26, no. 26
11. المحاسن : 1 / 308 / 608.
12. al-Mahasin, v. 1, p. 308, no. 608
13. معاني الأخبار : 1 / 2.
14. Maani al-Akhbar, p. 1, no. 2
15. الكافي : 1 / 18 / 12.
16. al-Kafi, v. 1, p. 18, no. 12

1329 - حُجِّيَّةُ العَقلِ

1329. THE AUTHORITATIVENESS OF THE INTELLECT

4382. الإمامُ الكاظمُ عليه السلام : إنَّ للّهِ عَلَى النّاسِ حُجَّتَينِ : حُجَّةً ظاهِرَةً ، وحُجَّةً باطِنَةً ، فأمّا الظّاهِرَةُ فَالرُّسُلُ والأنبِياءُ والأئمَّةُ عليهم السلام ، وأمّا الباطِنَةُ فَالعُقولُ .[1]

4382. Imam al-Kazim (AS) 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 (AS), and the inward proof is represented by the intellects.’[2]

4383. الإمامُ الكاظمُ عليه السلام - في وَصِيَّتِهِ لِهِشامِ بنِ الحَكَمِ - : 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 .[3]

4383. Imam al-Kazim (AS) 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.’[4]

Notes

1. الكافي : 1 / 16 / 12.
2. Ibid. p. 16, no. 12
3. الكافي : 1 / 16 / 12.
4. Ibid. p. 16, no. 12

تَفسيرُ العَقلِ - 1330

1330. THE EXPLANATION OF INTELLECT

4384. رسولُ اللَّهِ صلى الله عليه وآله : إنَّ العَقلَ عِقالٌ مِنَ الجَهلِ ، والنَّفسَ مِثلُ أخبَثِ الدَّوابِّ ، فإن لَم تُعقَلْ حارَت .[1]

4384. The Prophet (SAWA) 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.'[2]

4385. رسولُ اللَّهِ صلى الله عليه وآله : العَقلُ نورٌ خَلَقَهُ اللَّهُ لِلإنسانِ ، وجَعَلَهُ يُضيءُ عَلَى القَلبِ ؛ لِيَعرِفَ بِهِ الفَرقَ بَينَ المشاهَداتِ مِنَ المغَيَّباتِ .[3]

4385. The Prophet (SAWA) 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.'[4]

4386. الإمامُ عليٌّ عليه السلام : العَقلُ أن تَقولَ ما تَعرِفُ ، وتَعمَلَ بِما تَنطِقُ بِهِ .[5]

4386. Imam Ali (AS) said, '[To be a man of] intellect is that you say only that which you know and act upon what you say.'[6]

4387. الإمامُ عليٌّ عليه السلام : العَقلُ حِفظُ التَّجارِبِ ، وخَيرُ ما جَرَّبتَ ما وَعَظَكَ .[7]

4387. Imam Ali (AS) 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.'[8]

4388. الإمامُ عليٌّ عليه السلام : العَقلُ عَقلانِ : عَقلُ الطَّبعِ وعَقلُ التَّجرِبَةِ ، وكِلاهُما يُؤَدّي المنفَعَةَ .[9]

4388. Imam Ali (AS) said, 'There are two divisions of intellect: the natural intellect and the intellect of experience, and both of them produce benefit.'[10]

4389. الإمامُ الحسنُ عليه السلام - لَمّا سُئلَ عَنِ العَقلِ - : التَّجَرُّعُ لِلغُصَّةِ حَتّى تَنالَ الفُرصَةَ .[11]

4389. Imam al-Hasan (AS) when asked about the intellect, said, 'To suppress one's annoyance until the opportunity arises.'[12]

4390. الإمامُ الحسنُ عليه السلام - لَمّا سَأَلَهُ أبوهُ عليه السلام عَنِ العَقلِ - : حِفظُ قَلبِكَ ما استَودَعتَهُ .[13]

4390. Imam al-Hasan (AS), when his father asked him regarding the intellect, said, 'It is for the heart to safeguard what you have deposited therein.'[14]

Notes

1. تحف العقول : 15.
2. Tuhaf al-Uqul, no. 15
3. عوالي اللآلي : 1 / 248 / 4.
4. Awali al-La’ali, v. 1, p. 248, no. 4
5. غرر الحكم : 2141.
6. Ghurar al-Hikam, no. 2141
7. نهج البلاغة : الكتاب 31.
8. Nahj al-Balagha, Letter 31
9. مطالب السؤول : 49.
10. Matalib al-Sa’ul, p. 49
11. معاني الأخبار : 1 / 240.
12. Maani al-Akhbar, p. 240, no. 1
13. معاني الأخبار : 62 / 401.
14. Ibid. p. 401, no. 62

1331 - صِفاتُ العاقِلِ

1331. THE ATTRIBUTES OF AN INTELLIGENT PERSON

4391. رسولُ اللهِ صلى الله عليه وآله : 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 بِاللهِ وأمسَكَ يَدَهُ ولِسانَهُ ، وإذا رَأى فَضيلَةً انتَهَزَ بِها ، لا يُفارِقُه الحَياءُ ، ولا يَبدو مِنهُ الحِرصُ ، فتِلكَ عَشرُ خِصالٍ يُعرَفُ بِها العاقِلُ.[1]

4391. The Prophet (SAWA) 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.'[2]

4392. رسولُ اللهِ صلى الله عليه وآله : أعقَلُ النّاسِ أشَدُّهُم مُداراةً لِلنّاسِ .[3]

4392. The Prophet (SAWA) said, 'The most intelligent of people is he who is best at dealing with people.'[4]

4393. الإمامُ عليٌّ عليه السلام : صَدرُ العاقِلِ صُندوقُ سِرِّهِ .[5]

4393. Imam Ali (AS) said, 'The chest of a man of intellect is the strongbox of his secret.'[6]

4394. الإمامُ عليٌّ عليه السلام - وَ قَد سُئل عَنِ العاقِلِ - : هُوَ الّذي يَضَعُ الشَّيءَ مَواضِعَهُ . فقيلَ : فَصِفْ لَنا الجاهِلَ ، فقالَ : قَد فَعَلتُ .[7]

4394. Imam Ali (AS) 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.'[8]

4395. الإمامُ الصّادقُ عليه السلام : لا يُلسَعُ العاقِلُ مِن جُحرٍ مَرَّتَينِ .[9]

4395. Imam al-Sadiq (AS) said, 'The man of intellect is never stung twice from the same hole.'[10]

4396. الإمامُ الصّادقُ عليه السلام - لمّا سُئل عن العقل - : ما عُبِدَ بِهِ الرَّحمنُ وَاكتُسِبَ بِهِ الجِنانُ . قالَ : قُلتُ : فَالّذي كانَ في مُعاوِيَةَ ؟ فقالَ : تِلكَ النَّكراءُ ، تِلكَ الشَّيطَنَةُ ، وهِيَ شَبيهَةٌ بِالعَقلِ ولَيسَت بِالعَقلِ .[11]

4396. Imam al-Sadiq (AS) 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.'[12]

4397. الإمامُ الصّادقُ عليه السلام : عَلَى العاقِلِ أن يَكونَ عارِفاً بِزَمانِهِ ، مُقبِلاً عَلى شَأنِهِ ، حافِظاً لِلِسانِهِ .[13]

4397. Imam al-Sadiq (AS) said, 'The man of intellect must be well aware of the times he lives in, attentive of his affairs and guarding of his tongue.'[14]

4398. الإمامُ الكاظمُ عليه السلام : 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 .[15]

4398. Imam al-Kazim (AS) 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.'[16]

4399. الإمامُ الكاظمُ عليه السلام : إنَّ العاقِلَ رَضِيَ بِالدُّونِ مِنَ الدّنيا مَعَ الحِكمَةِ ، ولَم يَرضَ بِالدُّونِ مِنَ الحِكمَةِ مَعَ الدّنيا ؛ فَلِذلكَ رَبِحَت تِجارَتُهُم .[17]

4399. Imam al-Kazim (AS) 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.'[18]

Notes

1. تحف العقول : 28.
2. Tuhaf al-Uqul, no. 28
3. الأمالي للصدوق : 41 / 73.
4. Amali al-Saduq, p. 28, no. 4
5. نهج البلاغة : الحكمة 6.
6. Nahj al-Balagha, Saying 6
7. نهج البلاغة : الحكمة 235.
8. Ibid. Saying 245
9. الإختصاص : 245.
10. al-Ikhtisas, p. 245
11. الكافي : 1 / 11 / 3.
12. al-Kafi, v. 1, p. 11, no. 3
13. الكافي : 2 / 116 / 20.
14. Ibid. v. 2, p. 116, no. 20
15. تحف العقول : 390.
16. Tuhaf al-Uqul, no. 390
17. الكافي : 1 / 17 / 12.

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18. al-Kafi, v. 1, p. 17, no. 12

1332 - ما يَزيدُ العَقلَ

1332. THAT WHICH INCREASES THE INTELLECT

4400. الإمامُ عليٌّ عليه السلام : العَقلُ غَريزَةٌ تَزيدُ بِالعِلمِ والتَّجارِبِ .[1]

4400. Imam Ali (AS) said, 'The intellect is an intrinsic thing that increases with knowledge and experiences.'[2]

4401. الإمامُ عليٌّ عليه السلام : بِتَركِ ما لا يَعنيكَ يَتِمُّ لَكَ العَقلُ .[3]

4401. Imam Ali (AS) said, 'By abandoning that which does not concern you, your intellect will be completed.'[4]

4402. الإمامُ الحسينُ عليه السلام - لَمّا تَذاكَروا العَقلَ عِندَ مُعاوِيَةَ - : لا يَكمُلُ العَقلُ إلّا بِاتِّباعِ الحَقِّ ، فقالَ مُعاوِيَةُ : ما في صُدورِكُم إلّا شَيءٌ واحِدٌ .[5]

4402. Imam al-Husayn (AS), 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].'[6]

4403. الإمامُ الصّادقُ عليه السلام : كَثرَةُ النَّظَرِ في العِلمِ يَفتَحُ العَقلَ .[7]

4403. Imam al-Sadiq (AS) said, 'Frequent study of matters of knowledge opens the intellect.'[8]

4404. الإمامُ الصّادقُ عليه السلام : كَثرَةُ النَّظَرِ في الحِكمَةِ تَلقَحُ العَقلَ .[9]

4404. Imam al-Sadiq (AS) said, 'Frequent study of matters of wisdom fertilizes the intellect.'[10]

4405. الإمامُ الصّادقُ عليه السلام : كَمالُ العَقلِ في ثَلاثَةٍ : التَّواضُعِ للّهِ، وحُسنِ اليَقينِ، والصَّمتِ إلّا مِن خَيرٍ.[11]

4405. Imam al-Sadiq (AS) said, 'The perfection of the intellect lies in three things: humility before Allah, strong conviction, and silence except when speaking good.'[12]

Notes

1. غرر الحكم : 1717.
2. Ghurar al-Hikam, no. 1717
3. غرر الحكم : 4291.
4. Ibid. no. 4291
5. أعلام الدين : 298.
6. Alam al-Din, p. 298
7. الدعوات : 221 / 603.
8. al-Daawat, p. 221, no. 603
9. تحف العقول : 364.
10. Tuhaf al-Uqul, no. 364
11. الاختصاص : 244.
12. al-Ikhtisas, p. 244

1333 - ما يُعتَبَرُ بِهِ العَقلُ

1333. WHAT IS REGARDED AS INTELLECT

4406. رسولُ اللَّهِ صلى الله عليه وآله : ألا وإنَّ مِن عَلاماتِ العَقلِ التَّجافي عَن دارِ الغُرورِ ، والإنابَةُ إلى دارِ الخُلودِ ، والتَّزَوُّدُ لِسُكنَى القُبورِ ، والتَّأهُّبُ لِيَومِ النُّشورِ .[1]

4406. The Prophet (SAWA) 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.'[2]

4407. الإمامُ عليٌّ عليه السلام : يُستَدَلُّ عَلى عَقلِ كُلِّ امرِئٍ بِما يَجري عَلى لِسانِهِ .[3]

4407. Imam Ali (AS) said, 'The intellect of every man can be determined by the words that flow on his tongue.'[4]

4408. الإمامُ عليٌّ عليه السلام : رَسولُكَ تَرجُمانُ عَقلِكَ ، وكِتابُكَ أبلَغُ ما يَنطِقُ عَنكَ .[5]

4408. Imam Ali (AS) said, 'Your messenger is the interpreter of your intellect, and your letter is the most eloquent at expressing your true self.'[6]

4409. الإمامُ عليٌّ عليه السلام : سِتَّةٌ تُختَبَرُ بِها عُقولُ النّاسِ : الحِلمُ عِندَ الغَضَبِ ، والصَّبرُ عِندَ الرَّهَبِ ، والقَصدُ عِندَ الرَّغَبِ ، وتَقوى اللَّهِ في كُلِّ حالٍ ، وحُسنُ المُداراةِ ، وقِلَّةُ المُماراةِ .[7]

4409. Imam Ali (AS) 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.'[8]

4410. الإمامُ عليٌّ عليه السلام : سِتَّةٌ تُختَبَرُ بِها عُقولُ الرِّجالِ : المُصاحَبَةُ ، والمُعامَلَةُ ، والوِلايَةُ ، والعَزلُ ، والغِنى ، والفَقرُ .[9]

4410. Imam Ali (AS) said, 'There are six things by which men's intellects may be tested: the company they keep, their dealings, ruling, their disassociation from power and government, their wealth and their poverty.'[10]

4411. الإمامُ عليٌّ عليه السلام : عِندَ بَديهَةِ المَقالِ تُختَبَرُ عُقولُ الرِّجالِ .[11]

4411. Imam Ali (AS) said, 'People's intellects can be tested when they speak impulsively.'[12]

4412. الإمامُ عليٌّ عليه السلام : رَأيُ الرَّجُلِ ميزانُ عَقلِهِ .[13]

4412. Imam Ali (AS) said, 'A man's opinion is the measure of his intellect.'[14]

4413. الإمامُ عليٌّ عليه السلام : كَثرَةُ الصَّوابِ تُنبِئُ عَن وُفورِ العَقلِ .[15]

4413. Imam Ali (AS) said, 'The abundance of correct acts is an indication of flourishing intellect.'[16]

4414. الإمامُ عليٌّ عليه السلام : إذا تَمَّ العَقلُ نَقَصَ الكَلامُ .[17]

4414. Imam Ali (AS) said, ‘When intellect is complete speech decreases.’[18]

4415. الإمامُ عليٌّ عليه السلام : مَن كَمُلَ عَقلُهُ استَهانَ بِالشَّهَواتِ .[19]

4415. Imam Ali (AS) said, ‘He whose intellect is perfected regards carnal desires with disdain.’[20]

Notes

1. أعلام الدين : 333.
2. Alam al-Din, p. 333
3. غرر الحكم : 10957.
4. Ghurar al-Hikam, no. 10957
5. نهج البلاغة : الحكمة 301.
6. Nahj al-Balagha, Saying 301
7. غرر الحكم : 5608.
8. Ghurar al-Hikam, no. 5608
9. غرر الحكم : 5600.
10. Ibid. no. 5600
11. غرر الحكم : 6221.
12. Ibid. no. 6221
13. غرر الحكم : 5422.
14. Ibid. no. 5422
15. غرر الحكم : 7091.
16. Ibid. no. 7091
17. نهج البلاغة : الحكمة 71.
18. Nahj al-Balagha, Saying 71
19. غرر الحكم : 8226.
20. Ghurar al-Hikam, no. 8226

1334 - ما يُضعِفُ العَقلَ

1334. THAT WHICH WEAKENS THE INTELLECT

4416. الإمامُ عليٌّ عليه السلام : ذَهابُ العَقلِ بَينَ الهَوى والشَّهوَةِ .[1]

4416. Imam Ali (AS) said, ‘Whims and carnal desires cause the intellect to disappear.’[2]

4417. الإمامُ عليٌّ عليه السلام: ضَياعُ العُقولِ في طَلَبِ الفُضولِ .[3]

4417. Imam Ali (AS) said, ‘The loss of the intellect occurs in the quest for all that is superfluous.’[4]

4418. الإمامُ عليٌّ عليه السلام : إعجابُ المرءِ بِنَفسِهِ دَليلٌ عَلى ضَعفِ عَقلِهِ .[5]

4418. Imam Ali (AS) said, ‘Man’s admiration and satisfaction with himself is a proof of his weak intellect.’[6]

4419. الإمامُ عليٌّ عليه السلام : مَن صَحِبَ جاهِلاً نَقَصَ مِن عَقلِهِ .[7]

4419. Imam Ali (AS) said, ‘Whoever keeps the company of an ignorant man incurs a loss in his intellect.’[8]

4420. الإمامُ عليٌّ عليه السلام : ما مَزَحَ امرُؤٌ مَزحَةً إلّا مَجَّ مِنَ عَقلِهِ مَجَّةً .[9]

4420. Imam Ali (AS) said, ‘Whenever a man makes a joke, a part of his intellect trickles away.’[10]

4421. الإمامُ عليٌّ عليه السلام : مَن تَرَكَ الاستِماعَ مِن ذَوي العُقولِ ماتَ عَقلُهُ .[11]

4421. Imam Ali (AS) said, ‘He who abandons listening to intellectual people, his own intellect dies.’[12]

4422. الإمامُ الباقرُ عليه السلام : ما دَخَلَ قَلبَ امرِئٍ شَيءٌ مِنَ الكِبرِ إلّا نَقَصَ مِن عَقلِهِ .[13]

4422. Imam al-Baqir (AS) said, ‘No sooner does an iota of pride enter a man’s heart than he incurs a loss in his intellect.’[14]

Notes

1. غرر الحكم : 5180.
2. Ibid. no. 5180
3. غرر الحكم : 5901.
4. Ibid. no. 5901
5. كنز الفوائد : 1 / 200.
6. Kanz al-Fawa’id, v. 1, p. 200
7. كنز الفوائد : 1 / 199.
8. Ibid. p. 199
9. نهج البلاغة : الحكمة 450.
10. Nahj al-Balagha, Saying 450
11. كنز الفوائد : 1 / 199.
12. Kanz al-Fawa’id, v. 1, p. 199

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13. بحار الأنوار : 78 / 186 / 16.

14. Bihar al-Anwar, v. 768, p. 186, no. 16

1335 - ما يَدُلُّ عَلى ضَعفِ العَقلِ

1335. EVIDENCE OF WEAK INTELLECT

4423. الإمامُ عليٌّ عليه السلام : إذا قَلَّتِ العُقولُ كَثُرَ الفُضولُ .[1]

4423. Imam Ali (AS) said, 'When intellect is little, superfluity thrives.'[2]

4424. الإمامُ عليٌّ عليه السلام : مَن قَلَّ عَقلُهُ ساءَ خِطابُهُ .[3]

4424. Imam Ali (AS) said, 'He whose intellect is weak has bad oratory.'[4]

4425. الإمامُ عليٌّ عليه السلام : مِن عَدَمِ العَقلِ مُصاحَبَةُ ذَوي الجَهلِ .[5]

4425. Imam Ali (AS) said, 'Evidence of lack of intellect is keeping company with ignorant people.'[6]

4426. الإمامُ عليٌّ عليه السلام: كَثرَةُ الأماني مِن فَسادِ العَقلِ .[7]

4426. Imam Ali (AS) said, 'Overly high aspirations are a result of a corrupt intellect.'[8]

Notes

1. 4043 : غرر الحكم.
2. Ghurar al-Hikam, no. 4043
3. 7985 : غرر الحكم.
4. Ibid. no. 7985
5. 9299 : غرر الحكم.
6. Ibid. no. 9299
7. 7093 : غرر الحكم.
8. Ibid. no. 7093

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1336. THE FRUIT OF THE INTELLECT

4427. الإمامُ عليٌّ عليه السلام: ثَمَرَةُ العَقلِ الاستِقامَةُ .[1]

4427. Imam Ali (AS) said, ‘The fruit of the intellect is steadfastness [in the path of Allah].’[2]

4428. الإمامُ عليٌّ عليه السلام : ثَمَرَةُ العَقلِ لُزومُ الحَقِّ .[3]

4428. Imam Ali (AS) said, ‘The fruit of the intellect is adherence to the truth.’[4]

4429. الإمامُ عليٌّ عليه السلام : ثَمَرَةُ العَقلِ مَقتُ الدّنيا ، وقَمعُ الهَوى .[5]

4429. Imam Ali (AS) said, ‘The fruit of the intellect is contempt for this worldly life and repression of one’s whims.’[6]

4430. الإمامُ عليٌّ عليه السلام : العَقلُ شَجَرَةٌ ، ثَمَرُها السَّخاءُ والحَياءُ .[7]

4430. Imam Ali (AS) said, ‘The intellect is a tree the fruit of which is generosity and modesty.’[8]

Notes

1. 4589 : غرر الحكم.
2. Ibid. no. 4589
3. 4602 : غرر الحكم.
4. Ibid. no. 4602
5. 4654 : غرر الحكم.
6. Ibid. no. 4654
7. 1254 : غرر الحكم.
8. Ibid. no. 1254

1337 - عَدُوُّ العَقلِ

1337. THE INTELLECT'S ADVERSARY

4431. الإمامُ عليٌّ عليه السلام : الهَوى عَدُوُّ العَقلِ .[1]

4431. Imam Ali (AS) said, 'The caprice is the intellect's adversary.'[2]

4432. الإمامُ عليٌّ عليه السلام : كَم مِن عَقلٍ أسيرٍ تَحتَ هَوى أميرٍ !؟[3]

4432. Imam Ali (AS) said, 'Many a slavish mind is subservient to an overpowering caprice!'[4]

4433. الإمامُ عليٌّ عليه السلام: فَرَضَ اللّهُ... تَركَ شُربِ الخَمرِ تَحصيناً لِلعَقلِ .[5]

4433. Imam Ali (AS) said, 'Allah has made obligatory…the abandonment of drinking alcohol in order to safeguard the intellect.'[6]

4434. الإمامُ عليٌّ عليه السلام : اِعلَموا أنَّ الأمَلَ يُسهي العَقلَ ، ويُنسي الذِّكرَ .[7]

4434. Imam Ali (AS) said, 'Know that entertaining high hopes distracts the intellect and causes one to forget their remembrance [of Allah].'[8]

4435. الإمامُ الصّادقُ عليه السلام : الهَوى يَقظانُ والعَقلُ نائمٌ .[9]

4435. Imam al-Sadiq (AS) said, 'The caprice is awake while the intellect is asleep.'[10]

(أنظر) عنوان 396 «الهوى» .

(See also: THE DESIRE 396)

Notes

1. مطالب السؤول : 56.
2. Matalib al-Sa'ul, p. 56
3. نهج البلاغة : الحكمة 211.
4. Nahj al-Balagha, no. 211
5. نهج البلاغة : الحكمة 252.
6. Ibid. Saying 252
7. نهج البلاغة : الخطبة 86.
8. Ibid. Sermon 86
9. الدرّة الباهرة : 31.
10. al-Durra al-Bahira, p. 31

287 - الاعتكاف

287. RETREAT IN THE MOSQUE (itikaf)

1338 - الاعتِكافُ

1338. RETREAT IN THE MOSQUE

(وَإِذْ جَعَلْنا الْبَيْتَ مَثابَةً لِلنَّاسِ وَأَمْناً وَاتَّخِذُوا مِن مَقامِ إبْراهِيمَ مُصَلًّى وَعَهِدنا إلَى إبْراهِيمَ وَإسْماعِيلَ أنْ طَهِّرا بَيْتِيَ لِلطَّائِفِينَ وَالْعاكِفِينَ وَالرُّكَّعِ السُّجُودِ) .[1]

"And [remember] when We made the House a place of spiritual reward for mankind and a sanctuary, [declaring], 'Take the venue of prayer from Abraham's Station.' We charged Abraham and Ishmael [with its upkeep, saying], 'Purify My House for those who go around it, for those who make it a retreat and for those who bow and prostrate."[2]

4436. كنز العمّال : كانَ [النَّبِيُّ صلى الله عليه وآله] إذا كانَ مُقيماً اعتَكَفَ العَشرَ الأواخِرَ مِن رَمَضانَ ، وإذا سافَرَ اعتَكَفَ مِنَ العامِ المقبِلِ عِشرينَ .[3]

4436. Anas narrated: 'The Prophet (SAWA), if he was in town, would retreat in the mosque the last ten nights of the month of Ramadan, and if he was travelling, would retreat in the mosque twenty nights the following year.'[4]

4437. كتاب من لا يحضره الفقيه عن مَيمون بنِ مِهرانَ : كُنتُ جالِساً عِندَ الحَسَنِ ابنِ عَلِيٍّ عليهما السلام فأتاهُ رَجُلٌ فقالَ لَهُ : يَابنَ رَسولِ اللهِ ، إنَّ فُلاناً لَهُ عَلَيَّ مالٌ ويُريدُ أن يَحبِسَني ، فقالَ : وَاللهِ ما عِندي مالٌ فأقضِيَ عَنكَ . قالَ : فَكَلِّمْهُ ، قالَ : فلَبِسَ عليه السلام نَعلَهُ ، فقُلتُ لَهُ : يَابنَ رَسولِ اللهِ ، أنَسِيتَ اعتِكافَكَ ؟ فقالَ لَهُ : لَم أنسَ ، ولكِنّي سَمِعتُ أبي عليه السلام يُحَدِّثُ عَن (جَدّي) رَسولِ اللهِ صلى الله عليه وآله أنَّهُ قالَ : مَن سَعى في حاجَةِ أخيهِ المسلِمِ فَكَأنَّما عَبَدَ اللهَ عَزَّوجلَّ تِسعَةَ آلافِ سَنَةٍ ، صائماً نَهارَهُ ، قائماً لَيلَهُ .[5]

4437. Man La Yahduruhu al-Faqih narrates from Maymun b. Mihran, 'I was once sitting in the presence of al-Hasan b. Ali (AS) 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 he 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 (AS) 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 (AS) narrating from the authority of [my grandfather], the Prophet of Allah (SAWA) 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.'[6]

4438. الإمامُ الصّادقُ عليه السلام : كانَ رَسولُ اللَّهِ صلى الله عليه وآله إذا كانَ العَشرُ الأواخِرُ [يَعني مِن رَمَضانَ]اعتَكَفَ في المسجِدِ ، وضُرِبَت لَهُ قُبَّةٌ مِن شَعرٍ ، وشَمَّرَ الميزَرَ وطَوى فِراشَهُ .[7]

4438. Imam al-Sadiq (AS) said, 'The Prophet (SAWA) used to retreat in the mosque the last ten nights [of Ramadan], where a tent of fur would be pitched for him, and he would roll up the skirting and lay out his bedding.'[8]

4439. الإمامُ الصّادقُ عليه السلام : لَا اعتِكافَ إلّا في مَسجِدِ جَماعَةٍ قَد صَلّى فيهِ إمامُ عَدلٍ بِصَلاةِ جَماعَةٍ .[9]

4439. Imam al-Sadiq (AS) said, 'Retreat can only be in a congregational mosque wherein the congregational prayer is led by a just Imam.'[10]

Notes

1. البقرة : 125.
2. Qur'an 2125:
3. كنز العمّال : 18091.
4. Kanz al-Ummal, no. 18091
5. كتاب من لا يحضره الفقيه : 2 / 189 / 2108.
6. al-Faqih, v. 2, p. 189, no. 2108
7. تهذيب الأحكام : 4 / 287 / 869.
8. al-Tahdhib, v. 4, p. 287, no. 869
9. الكافي : 4 / 176 / 1.
10. al-Kafi, v. 4, p. 176, no. 1

288 - العلم

288. KNOWLEDGE

1339 - فَضلُ العِلمِ

1339. THE VIRTUE OF KNOWLEDGE

(قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لا يَعْلَمُونَ إِنَّما يَتَذَكَّرُ أُولُوا الأَلْبابِ) .[1]

"Say, 'Are those who know equal to those who do not know?' Only those who possess intellect take admonition."[2]

(يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا العِلْمَ دَرَجاتٍ وَاللَّهُ بِما تَعْمَلُونَ خَبِيرٌ) .[3]

"Allah will raise those of you who have faith and those who have been given knowledge in rank, and Allah is well aware of what you do."[4]

4440. رسولُ اللَّهِ صلى الله عليه وآله : ذَنبُ العالِمِ واحِدٌ ، وذَنبُ الجاهِلِ ذَنبانِ .[5]

4440. The Prophet (SAWA) 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].'[6]

4441. رسولُ اللَّهِ صلى الله عليه وآله : العِلمُ رَأسُ الخَيرِ كُلِّهِ ، والجَهلُ رَأسُ الشَّرِّ كُلِّهِ .[7]

4441. The Prophet (SAWA) said, 'Knowledge is the root of all good, whereas ignorance is the root of all evil.'[8]

4442. رسولُ اللَّهِ صلى الله عليه وآله : طَلَبُ العِلمِ فَرِيضَةٌ عَلى كُلِّ مُسلِمٍ ... بِهِ يُطاعُ الرَّبُّ ويُعبَدُ ، وبِهِ تُوصَلُ الأرحامُ ، ويُعرَفُ الحَلالُ مِنَ الحَرامِ ، العِلمُ إمامُ العَمَلِ والعَمَلُ تابِعُهُ ، يُلهَمُهُ بِهِ السُعَداءُ ، ويُحرَمُهُ الأشقِياءُ .[9]

4442. The Prophet (SAWA) said, 'The quest for knowledge is incumbent upon every Muslim… by virtue of it the Lord is obeyed and worshippped, 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.'[10]

4443. رسولُ اللَّهِ صلى الله عليه وآله : أكثَرُ النّاسِ قيمَةً أكثَرُهُم عِلماً ، وأقَلُّ النّاسِ قيمَةً أقَلُّهُم عِلماً .[11]

4443. The Prophet (SAWA) 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.'[12]

4444. رسولُ اللَّهِ صلى الله عليه وآله : أقرَبُ النّاسِ مِن دَرَجَةِ النُّبُوَّةِ أهلُ الجِهادِ وأهلُ العِلمِ .[13]

4444. The Prophet (SAWA) said, 'The people who are closest to the rank of prophethood are the people of knowledge and striving.'[14]

4445. رسولُ اللَّهِ صلى الله عليه وآله : يُوزَنُ يَومَ القِيامَةِ مِدادُ العُلَماءِ ودِماءُ الشُّهَداءِ فيَرجَحُ مِدادُ العُلَماءِ عَلى دِماءِ الشُّهَداءِ.[15]

4445. The Prophet (SAWA) 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.'[16]

4446. الإمامُ عليٌّ عليه السلام : رَأسُ الفَضائلِ العِلمُ ، غايَةُ الفَضائلِ العِلمُ .[17]

4446. Imam Ali (AS) said, 'The fountainhead of all virtues is knowledge and the peak of all virtues is knowledge.'[18]

19.

4447. الإمامُ عليٌّ عليه السلام : العِلمُ قائدٌ ، والعَمَلُ سائقٌ ، والنَّفسُ حَرونٌ[20]

4447. Imam Ali (AS) said, 'Knowledge commands, action drives, and the carnal soul is the obstinate mount.'[21]

4448. الإمامُ عليٌّ عليه السلام : العِلمُ مِصباحُ العَقلِ .[22]

4448. Imam Ali (AS) said, 'Knowledge is the lamp of the intellect.'[23]

4449. الإمامُ عليٌّ عليه السلام : العِلمُ نِعمَ الدَليلُ .[24]

4449. Imam Ali (AS) said, 'Knowledge is indeed a good guide.'[25]

4450. الإمامُ عليٌّ عليه السلام : العِلمُ أشرَفُ الأحسابِ .[26]

4450. Imam Ali (AS) said, 'Knowledge is the noblest source of repute.'[27]

4451. الإمامُ عليٌّ عليه السلام : العِلمُ ضالَّةُ المؤمِنِ .[28]

4451. Imam Ali (AS) said, 'Knowledge is the lost property of the believer.'[29]

4452. الإمامُ عليٌّ عليه السلام : كَفى بِالعِلمِ شَرَفاً أن يَدَّعِيَهُ مَن لا يُحسِنُهُ ، ويَفرَحَ بِهِ إذا نُسِبَ إلَيهِ ، وكَفى بِالجَهلِ ذَمّاً يَبرَأُ مِنهُ مَن هُوَ فيهِ .[30]

4452. Imam Ali (AS) 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.'[31]

4453. الإمامُ عليٌّ عليه السلام : لا كَنزَ أنفَعُ مِنَ العِلمِ .[32]

4453. Imam Ali (AS) said, 'There is no treasure more profitable than knowledge.'[33]

4454. الإمامُ عليٌّ عليه السلام : لا شَرَفَ كَالعِلمِ .[34]

4454. Imam Ali (AS) said, 'There is no source of dignity like knowledge.'[35]

4455. الإمامُ عليٌّ عليه السلام : كُلُّ وِعاءٍ يَضيقُ بِما جُعِلَ فيهِ إلّا وِعاءَ العِلمِ ؛ فإنَّهُ يَتَّسِعُ بِهِ .[36]

4455. Imam Ali (AS) said, 'Every container becomes cramped by what is placed therein, except the container that holds knowledge, for verily it expands because of it.'[37]

4456. الإمامُ عليٌّ عليه السلام : إذا أرذَلَ اللّهُ عَبداً حَظَرَ عَلَيهِ العِلمَ .[38]

4456. Imam Ali (AS) said, 'When Allah wishes to repudiate someone, he deprives him of knowledge.'[39]

4457. الإمامُ عليٌّ عليه السلام : العِلمُ حَياةٌ .[40]

4457. Imam Ali (AS) said, 'Knowledge is life.'[41]

4458. الإمامُ عليٌّ عليه السلام : إنَّ العِلمَ حَياةُ القُلوبِ ، ونورُ الأبصارِ مِنَ العَمى ، وقُوَّةُ الأبدانِ مِنَ الضَّعفِ .[42]

4458. Imam Ali (AS) said, 'Verily knowledge is the life of the hearts, the light of the eyes from blindness and the strength of the bodies against weakness.'[43]

4459. الإمامُ عليٌّ عليه السلام - لِكُمَيلٍ لَمّا أخَذَ بِيَدِهِ وأخرَجَهُ إلَى الجَبّانِ[44] فلَمّا أصحَرَ تَنَفَّسَ الصُّعَداءَ وقالَ - : يا كُمَيلُ ، العِلمُ خَيرٌ مِنَ المالِ ، العِلمُ يَحرُسُكَ وأنتَ تَحرُسُ المالَ ، والمالُ تَنقُصُهُ النَّفَقَةُ ، والعِلمُ يَزكو عَلَى الإنفاقِ ، وصَنيعُ المالِ يَزولُ بِزَوالِهِ .[45]

4459. Imam Ali (AS) 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 knowledge guards you while you guard wealth, and wealth is reduced by spending, whereas knowledge increases by spending it, and any good produced by wealth [respect and honour] ceases when it ceases to exist.'[46]

4460. الإمامُ عليٌّ عليه السلام : هَلَكَ خُزّانُ الأموالِ وهُم أحياءٌ، والعُلَماءُ باقونَ ما بَقِيَ الدَّهرُ ، أعيانُهُم مَفقودَةٌ ، وأمثالُهُم فِي القُلوبِ مَوجودَةٌ .[47]

4460. Imam Ali (AS) 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 [remembering them] continue to remain in the hearts.'[48]

4461. الإمامُ عليٌّ عليه السلام : العالِمُ حَيٌّ وإن كانَ مَيِّتاً ، الجاهِلُ مَيِّتٌ وإن كانَ حَيّاً .[49]

4461. Imam Ali (AS) said, 'The scholar is alive even when he is dead, whereas the ignorant man is dead even though he may be alive.'[50]

4462. الإمامُ الباقرُ عليه السلام : إنَّ قَلباً لَيسَ فيهِ شَيءٌ مِنَ العِلمِ كالبَيتِ الخَرابِ الَّذي لا عامِرَ لَهُ .[51]

4462. Imam al-Baqir (AS) said, Verily a heart that does not have any knowledge is like a ruined house that has no inhabitants. [52]

4463. الإمامُ الصّادقُ عليه السلام : إنَّ العُلَماءَ وَرَثَةُ الأنبياءِ .[53]

4463. Imam al-Sadiq (AS) said, 'Verily the scholars are the heirs of the prophets.'[54]

Notes

1. الزمر : 9.
2. Qur’an 399:
3. المجادلة : 11.
4. Qur’an 5811:
5. كنز العمّال : 28784.
6. Kanz al-Ummal, no. 28784
7. بحار الأنوار : 77 / 175 / 9.
8. Bihar al-Anwar, v. 77, p. 175, no. 9
9. الأمالي للطوسي : 488 / 1069.
10. Amali al-Tusi, p. 488, no. 1069
11. الأمالي للصدوق : 73 / 41.
12. Amali al-Saduq, p. 27, no. 4
13. كنز العمّال : 10647.
14. Kanz al-Ummal, no. 10647
15. الدرّ المنثور : 3 / 423.
16. Tafsir al-Durr al-Manthur, v. 3, no. 423
17. غرر الحكم : 5234 - 6379.
18. Ghurar al-Hikam, no. 5234
19. (فرس حَرُون : لا ينقاد ، وإذا اشتدّ به الجري وقف (الصحاح : 5 / 2097 .
20. تحف العقول : 208.
21. Tuhaf al-Uqul, no. 208
22. غرر الحكم : 536.
23. Ghurar al-Hikam, no. 536
24. غرر الحكم : 837.
25. Ibid. no. 837
26. كنز الفوائد : 1 / 319.
27. Kanz al-Fawa’id, v. 1, p. 319
28. عيون أخبار الرّضا : 2 / 66 / 295.
29. Uyun Akhbar al-Rida (AS), v. 2, p. 66, no. 295
30. منية المريد : 110.
31. Munyat al-Murid, p. 110
32. الكافي : 8 / 19 / 4.
33. al-Kafi, v. 8, p. 19, no. 4
34. نهج البلاغة : الحكمة 113.
35. Nahj al-Balagha, Saying 113
36. نهج البلاغة : الحكمة 205.
37. Ibid. Saying 205
38. نهج البلاغة : الحكمة 288.
39. Ibid. Saying 288
40. غرر الحكم : 185.
41. Ghurar al-Hikam, no. 185

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42. الأمالي للصدوق : 713 / 982.
43. Amali al-Saduq, p. 493, no. 1
44. النهاية : 1 / 236 . (الجبّان والجبّانة : الصّحراء ، وتُسمّى بهما المقابر .)
45. نهج البلاغة : الحكمة 147.
46. Nahj al-Balagha, Saying 147
47. نهج البلاغة : الحكمة 147.
48. Ibid.
49. غرر الحكم : 1124 - 1125.
50. Ghurar al-Hikam, no. 1124-1125
51. الأمالي للطوسي : 543 / 1165.
52. Amali al-Tusi, p. 543, no. 1165
53. الكافي : 1 / 32 / 2.
54. al-Kafi, v. 1, p. 32, no. 2

1340 - فَضلُ العِلمِ عَلَى العِبادَةِ

1340. THE SUPERIORITY OF KNOWLEDGE TO ACTS OF WORSHIP

4464. رسولُ اللَّهِ صلى الله عليه وآله : قَليلُ العِلمِ خَيرٌ مِن كَثيرِ العِبادَةِ .[1]

4464. The Prophet (SAWA) said, 'A little knowledge is better than a lot of worship.'[2]

4465. رسولُ اللَّهِ صلى الله عليه وآله : نَومٌ مَعَ عِلمٍ خَيرٌ مِن صَلاةٍ عَلى جَهلٍ .[3]

4465. The Prophet (SAWA) said, 'To sleep having knowledge is better than to pray in ignorance.'[4]

4466. رسولُ اللَّهِ صلى الله عليه وآله : إنَّ فَضلَ العالِمِ عَلى العابِدِ كفَضلِ الشَّمسِ عَلى الكَواكِبِ ، وفَضلُ العابِدِ عَلى غَيرِ العابِدِ كفَضلِ القَمَرِ عَلى الكَواكِبِ .[5]

4466. The Prophet (SAWA) 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.'[6]

4467. رسولُ اللَّهِ صلى الله عليه وآله : ساعَةٌ مِن عالِمٍ يَتَّكِئُ عَلى فِراشِهِ يَنظُرُ في عَمَلِهِ ، خَيرٌ مِن عِبادَةِ العابِدِ سَبعينَ عاماً.[7]

4467. The Prophet (SAWA) 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.'[8]

4468. رسولُ اللَّهِ صلى الله عليه وآله : 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 .[9]

4468. The Prophet (SAWA) 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.'[10]

4469. رسولُ اللَّهِ صلى الله عليه وآله : وَالّذي نَفسُ مُحَمَّدٍ بِيَدِهِ ! لَعالِمٌ واحِدٌ أشَدُّ عَلى إبليسَ مِن ألفِ عابِدٍ ؛ لأنَّ العابِدَ لِنَفسِهِ والعالِمُ لِغَيرِهِ .[11]

4469. The Prophet (SAWA) 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.'[12]

4470. الإمامُ الباقرُ عليه السلام : تَذاكُرُ العِلمِ ساعَةً خَيرٌ مِن قِيامِ لَيلَةٍ .[13]

4470. Imam al-Baqir (AS) said, 'Revising knowledge for an hour is better than staying up the whole night in worship.'[14]

4471. الإمامُ الباقرُ عليه السلام : عالِمٌ يُنتَفِعُ بِعِلمِه ، أفضَلُ مِن سَبعينَ ألفِ عابِدٍ .[15]

4471. Imam al-Baqir (AS) said, 'The knowledgeable man who is beneficial [to others] as a result of his knowledge is better than seventy thousand worshippers.'[16]

Notes

1. 105 : منية المريد.
2. Munyat al-Murid, p. 105
3. 104 : منية المريد.
4. Ibid. p. 104
5. 49 / 19 / 2 : بحار الأنوار.
6. Bihar al-Anwar, v. 2, p. 19, no. 49
7. 16 : روضة الواعظين.
8. Rawdat al-Wai?in, no. 16
9. 17 : روضة الواعظين.
10. Ibid. no. 17
11. 28908 : كنز العمّال.
12. Kanz al-Ummal, no. 28908
13. 245 : الاختصاص.
14. al-Ikhtisas, p. 245
15. 153 / 62 : الدعوات.
16. al-Daawat, p. 62, no. 153

1341 - مَوتُ العالِمِ

1341. THE DEATH OF A SCHOLAR

4472. رسولُ اللَّهِ صلى الله عليه وآله : مَوتُ العالِمِ مُصيبَةٌ لا تُجبَرُ وثُلمَةٌ لا تُسَدُّ ، وهُوَ نَجمٌ طُمِسَ ، ومَوتُ قَبيلَةٍ أيسَرُ مِن مَوتِ عالِمٍ .[1]

4472. The Prophet (SAWA) 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.'[2]

(أُنظر) الفقه : باب 1500.

(See also: JURISPRUDENCE: section 1500)

Notes

1. كنز العمّال : 28858.
2. Kanz al-Ummal, no. 28858

1342 - النَّظَرُ إلى وَجهِ العالِمِ عِبادَةٌ

1342. LOOKING AT THE FACE OF A SCHOLAR IS AN ACT OF WORSHIP

4473. رسولُ اللهِ صلى الله عليه وآله : النَّظَرُ في وَجهِ العالِمِ حُبّاً لَهُ عِبادَةٌ .[1]

4473. The Prophet (SAWA) said, 'Looking at the face of a scholar out of love for him is an act of worship.'[2]

4474. الإمامُ الصّادقُ عليه السلام - لَمّا سُئِلَ عَن قَولِ النَّبِيِّ صلى الله عليه وآله : النَّظَرُ في وُجوهِ العُلَماءِ عِبادَةٌ - : هُوَ العالِمُ الّذي إذا نَظَرتَ إلَيهِ ذَكَّرَكَ الآخِرَةَ ، ومَن كانَ خِلافَ ذلكَ فَالنَّظَرُ إلَيهِ فِتنَةٌ .[3]

4474. Imam al-Sadiq (AS) was once asked regarding the Prophet (SAWA)'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.'[4]

(أُنظر) النظر : باب 1733.

(See also: SIGHT: section 1733)

Notes

1. النوادر للراوندي : 94 / 110.
2. Nawadir al-Rawandi, p. 11
3. تنبيه الخواطر : 1 / 84.
4. Tanbih al-Khawatir, v. 1, p. 84

1343 - الحَثُّ عَلى طَلَبِ العِلمِ

1343. ENJOINMENT OF SEEKING KNOWLEDGE

4475. رسولُ اللَّهِ صلى الله عليه وآله : أُطلُبوا العِلمَ ولَو بِالصِّينِ؛ فإنَّ طَلَبَ العِلمِ فَريضَةٌ عَلى كُلِّ مُسلِمٍ .[1]

4475. The Prophet (SAWA) said, 'Seek knowledge even in China, for verily to seek knowledge is an obligation on every Muslim.'[2]

4476. رسولُ اللَّهِ صلى الله عليه وآله : طَلَبُ العِلمِ فَريضَةٌ عَلى كُلِّ مُسلِمٍ ، ألا إنَّ اللَّهَ يُحِبُّ بُغاةَ العِلمِ .[3]

4476. The Prophet (SAWA) said, 'Seeking knowledge is an obligation on every Muslim. Indeed Allah loves those who strive in their quest for knowledge.'[4]

4477. رسولُ اللَّهِ صلى الله عليه وآله : مَن لَم يَصبِر عَلى ذُلِّ التَّعَلُّمِ ساعَةً بَقِيَ في ذُلِّ الجَهلِ أبَداً .[5]

4477. The Prophet (SAWA) said, 'He who cannot endure the submissiveness entailed in learning for an hour will remain submissive to ignorance forever.'[6]

4478. الإمامُ الصّادقُ عليه السلام : لَو عَلِمَ النّاسُ ما في طَلَبِ العِلمِ لَطَلَبوهُ ولَو بِسَفكِ المُهَجِ وخَوضِ اللُّجَجِ .[7]

4478. Imam al-Sadiq (AS) said, 'If people knew [the benefits] of seeking knowledge, they would seek it even if they had to shed blood or dive into the deepest seas.'[8]

Notes

1. كنز العمّال : 28697 ، 28698.
2. Kanz al-Ummal, no. 28697
3. الكافي : 1 / 30 / 1.
4. al-Kafi, v. 1, p. 30, no. 1
5. عوالي اللآلي : 1 / 285 / 135.
6. Awali al-La'ali, v. 1, p. 285, no. 135
7. عوالي اللآلي : 4 / 61 / 9.
8. Ibid. v. 4, p. 61, no. 9

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1344. THE VIRTUE OF THE SEEKER OF KNOWLEDGE

4479. رسولُ اللَّهِ صلى الله عليه وآله : طالِبُ العِلمِ بَينَ الجُهّالِ كَالحَيِّ بَينَ الأمواتِ .[1]

4479. The Prophet (SAWA) said, 'The seeker of knowledge among ignorant people is as the living one among the dead.'[2]

4480. رسولُ اللَّهِ صلى الله عليه وآله : مَنهومانِ لايَشبَعُ طالِبُهُما: طالِبُ العِلمِ وطالِبُ الدّنيا .[3]

4480. The Prophet (SAWA) 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.'[4]

4481. رسولُ اللَّهِ صلى الله عليه وآله : إذا جاءَ الموتُ لِطالِبِ العِلمِ وهُوَ عَلى هذهِ الحالَةِ ماتَ وهُوَ شَهيدٌ .[5]

4481. The Prophet (SAWA) said, 'When death comes to the seeker of knowledge whilst he is in that state [of seeking knowledge], he dies as a martyr.'[6]

4482. رسولُ اللَّهِ صلى الله عليه وآله : مَن طَلَبَ العِلمَ فهُوَ في سَبيلِ اللَّهِ حَتّى يَرجِعَ .[7]

4482. The Prophet (SAWA) said, 'He who goes out to seek knowledge is indeed on the path of Allah until he returns.'[8]

4483. رسولُ اللَّهِ صلى الله عليه وآله : مَن طَلَبَ العِلمَ فهُوَ كالصّائِمِ نَهارَهُ ، القائِمِ لَيلَهُ ، وإنَّ باباً مِنَ العِلمِ يَتَعَلَّمُهُ الرَّجُلُ خَيرٌ لَهُ مِن أن يَكونَ أبو قُبَيسٍ ذَهَباً فأنفَقَهُ في سَبيلِ اللَّهِ .[9]

4483. The Prophet (SAWA) 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.'[10]

4484. رسولُ اللَّهِ صلى الله عليه وآله : مَن طَلَبَ العِلمَ تَكَفَّلَ اللَّهُ لَهُ بِرِزقِهِ .[11]

4484. The Prophet (SAWA) said, 'He who goes out to seek knowledge, Allah guarantees his sustenance for him.'[12]

4485. رسولُ اللَّهِ صلى الله عليه وآله : طالِبُ العِلمِ طالِبُ الرَّحمَةِ ، طالِبُ العِلمِ رُكنُ الإسلامِ ، ويُعطى أجرَهُ مَعَ النَّبِيّينَ .[13]

4485. The Prophet (SAWA) 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.'[14]

4486. رسولُ اللَّهِ صلى الله عليه وآله : إنَّ طالِبَ العِلمِ تَبسُطُ لَهُ المَلائكَةُ أجنِحَتَها وتَستَغفِرُ لَهُ .[15]

4486. The Prophet (SAWA) said, 'Verily the angels spread their wings over the seeker of knowledge and seek forgiveness for him.'[16]

4487. رسولُ اللَّهِ صلى الله عليه وآله : مَن سَلَكَ طَريقاً يَطلُبُ فيهِ عِلماً ، سَلَكَ اللَّهُ بِهِ طَريقاً إلَى الجَنَّةِ .[17]

4487. The Prophet (SAWA) said, 'He who traverses a path in order to gain knowledge thereupon, Allah makes him traverse the path to Paradise.'[18]

4488. رسولُ اللَّهِ صلى الله عليه وآله : مَن كانَ في طَلَبِ العِلمِ كانَتِ الجَنَّةُ في طَلَبِهِ .[19]

4488. The Prophet (SAWA) said, 'He who goes out to seek knowledge is himself sought after by Paradise.'[20]

4489. رسولُ اللَّهِ صلى الله عليه وآله : إنَّ طالِبَ العِلمِ لَيَستَغفِرُ لَهُ كُلُّ شَيءٍ ؛ حَتّى حِيتانُ البَحرِ ، وهَوامُّ الأرضِ ، وسِباعُ البَرِّ وأنعامُهُ .[21]

4489. The Prophet (SAWA) 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.'[22]

4490. الإمامُ عليٌّ عليه السلام : مَن جاءَتهُ مَنِيَّتُهُ وهُوَ يَطلُبُ العِلمَ فبَينَهُ وبَينَ الأنبياءِ دَرَجَةٌ .[23]

4490. Imam Ali (AS) 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.'[24]

Notes

1. كنز العمّال : 28726.
2. Kanz al-Ummal, no. 28726
3. كنز العمّال : 28932 ، 28933 نحوه.
4. Ibid.
5. الترغيب والترهيب : 1 / 97 / 16.
6. al-Targhib wa al-Tarhib, v. 1, p. 97, no. 16
7. كنز العمّال : 28702.
8. Kanz al-Ummal, no. 28702
9. منية المريد : 100.
10. Munyat al-Murid, p. 100
11. كنز العمّال : 28701.
12. Kanz al-Ummal, no. 28701
13. كنز العمّال : 28729.
14. Ibid. no. 28729

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15. كنز العمّال : 28745.
16. Ibid. no. 28745
17. الأمالي للصدوق : 99 / 116.
18. Amali al-Saduq, p. 58, no. 9
19. كنز العمّال : 28842.
20. Kanz al-Ummal, no. 28842
21. الأمالي للمفيد : 1 / 29.
22. Amali al-Mufid, p. 29, no. 1
23. مجمع البيان : 380 / 9.
24. Majma al-Bayan, v. 9, p. 380

1345 - بَرَكاتُ التَّعليمِ

1345. THE BLESSINGS OF TEACHING

4491. تنبيه الخواطر : أوحَى اللَّهُ تَعالى إلى موسى : يا موسى ، تَعَلَّمِ الخَيرَ وعَلِّمْهُ النّاسَ ؛ فإنّي مُنَوِّرٌ لِمُعَلِّمي الخَيرِ ومُتَعَلِّميهِ قُبورَهُم ؛ حَتّى لا يَستَوحِشوا بِمَكانِهِم .[1]

4491. It is narrated in Tanbih al-Khawatir: Allah, most High, revealed to Prophet Moses (AS) 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.'[2]

4492. عيسى عليه السلام : مَن عَلِمَ ، وعَمِلَ ، وعَلَّمَ ، عُدَّ فِي المَلَكوتِ الأعظمِ عَظيماً .[3]

4492. Prophet Jesus (AS) 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].'[4]

4493. رسولُ اللَّهِ صلى الله عليه وآله : أفضَلُ الصَّدَقَةِ أن يَعلَمَ المرءُ عِلماً ثُمَّ يُعَلِّمَهُ أخاهُ .[5]

4493. The Prophet (SAWA) said, 'The best form of charity is for a man to gain knowledge and then teach it to his fellow brother.'[6]

4494. رسولُ اللَّهِ صلى الله عليه وآله : أيُّما رَجُلٍ آتاهُ اللَّهُ عِلماً فكَتَمَهُ وهُوَ يَعلَمُهُ ، لَقِيَ اللَّهَ عَزَّوجلَّ يَومَ القِيامَةِ مُلجَماً بِلِجامٍ مِن نارٍ .[7]

4494. The Prophet (SAWA) 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.'[8]

4495. الإمامُ عليٌّ عليه السلام : ما أخَذَ اللَّهُ عَلى أهلِ الجَهلِ أن يَتَعَلَّموا حَتّى أخَذَ عَلى أهلِ العِلمِ أن يُعَلِّموا .[9]

4495. Imam Ali (AS) said, 'Allah does not obligate the ignorant to learn until He has obligated the knowledgeable to teach.'[10]

4496. الإمامُ عليٌّ عليه السلام : كلُّ شَيءٍ يَنقُصُ عَلَى الإنفاقِ إلّا العِلمَ .[11]

4496. Imam Ali (AS) said, 'Everything decreases with giving away except knowledge.'[12]

4497. الإمامُ الباقرُ عليه السلام : مَن عَلَّمَ بابَ هُدىً فلَهُ مِثلُ أجرِ مَن عَمِلَ بِهِ ، ولا يُنقَصُ أُولئكَ مِن أُجورِهِم شَيئاً .[13]

4497. Imam al-Baqir (AS) 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.'[14]

4498. الإمامُ الباقرُ عليه السلام : مُعَلِّمُ الخَيرِ يَستَغفِرُ لَهُ دَوابُّ الأرضِ ، وحِيتانُ البُحورِ ، وكُلُّ صَغيرَةٍ وكَبيرَةٍ في أرضِ اللهِ وسَمائِهِ .[15]

4498. Imam al-Baqir (AS) 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.'[16]

4499. الإمامُ الصّادقُ عليه السلام: إنَّ لِكُلِّ شَيءٍ زَكاةً ، وزَكاةُ العِلمِ أن يُعَلِّمَهُ أهلَهُ[17].

4499. Imam al-Sadiq (AS) said, 'Verily upon everything is its zakat, and the zakat of knowledge is to teach it to those who are worthy of it.'[18]

Notes

1. تنبيه الخواطر : 212 / 2.
2. Tanbih al-Khawatir, v. 2, p. 212
3. تنبيه الخواطر : 82 / 1.
4. Ibid. p. 82
5. منية المريد : 105.
6. Munyat al-Murid, p. 105
7. الأمالي للطوسي : 808 / 377.
8. Amali al-Tusi, p. 377, no. 808
9. نهج البلاغة : الحكمة 478.
10. Nahj al-Balagha, Saying 478
11. غرر الحكم : 6888.
12. Ghurar al-Hikam, no. 6888
13. تحف العقول : 297.
14. Tuhaf al-Uqul, no. 297
15. ثواب الأعمال : 1 / 159.
16. Thawab al-Amal, p. 159, no. 1
17. تحف العقول : 364.
18. Tuhaf al-Uqul, no. 364

1346 - صِفَةُ حَشْرِ المُعَلِّمِ

1346. THE WAY THE TEACHER WILL BE RESURRECTED

4500. رسولُ اللهِ صلى الله عليه وآله : ألا أُخبِرُكُم عَنِ الأجوَدِ الأجوَدِ ؟ اللهُ الأجوَدُ الأجوَدُ ، وأنا أجوَدُ وُلدِ آدَمَ، وأجوَدُكُم مِن بَعدي رَجُلٌ عُلِّمَ عِلماً فنَشَرَ عِلمَهُ ، يُبعَثُ يَومَ القِيامَةِ أُمَّةً وَحدَهُ ، ورَجُلٌ جادَ بِنَفسِهِ للهِ عَزَّوجلَّ حَتّى يُقتَلَ .[1]

4500. The Prophet (SAWA) 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.’[2]

Notes

1. الترغيب والترهيب : 1 / 119 / 5.
2. al-Targhib wa al-Tarhib, v. 1, p. 119, no. 5

1347 - التَعَلُّمُ للَّهِ ولِغَيرِ اللَّهِ

1347. GAINING KNOWLEDGE FOR ALLAH AND FOR OTHER THAN ALLAH

4501. رسولُ اللَّهِ صلى الله عليه وآله : مَن طَلَبَ العِلمَ للَّهِ لَم يُصِبْ مِنهُ باباً إلّا ازدادَ بِهِ في نَفسِهِ ذُلّاً ، وفِي النّاسِ تَواضُعاً ، وللَّهِ خَوفاً ، وفِي الدِّينِ 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 ، وبِاللَّهِ اغتِراراً ، ومِنَ الدِّينِ جَفاءً ، فذلكَ الّذي لا يَنتَفِعُ بِالعِلمِ ، فَلْيَكُفَّ وَلْيُمسِكْ عَنِ الحُجَّةِ عَلى نَفسِهِ ، والنَّدامَةِ والخِزيِ يَومَ القِيامَةِ .[1]

4501. The Prophet (SAWA) 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, so he should acquire. 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.'[2]

4502. رسولُ اللَّهِ صلى الله عليه وآله : مَنِ ابتَغى العِلمَ لِيَخدَعَ بِهِ النّاسَ لَم يَجِدْ رِيحَ الجَنَّةِ .[3]

4502. The Prophet (SAWA) said, 'He who desires knowledge in order that he may beguile people will never even smell the fragrance of Paradise.'[4]

4503. رسولُ اللَّهِ صلى الله عليه وآله : مَن تَعَلَّمَ العِلمَ لِغَيرِ اللَّهِ تَعالى فَلْيَتَبَوَّأْ مَقعَدَهُ مِن نارٍ .[5]

4503. The Prophet (SAWA) said, 'Whoever gains knowledge for the sake of anything other than Allah, most High, should take himself a seat in the Fire.'[6]

4504. الإمامُ عليٌّ عليه السلام : 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 .[7]

4504. Imam Ali (AS) 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.’[8]

4505. الإمامُ الصّادقُ عليه السلام : مَن تَعَلَّمَ للّهِ وعَمِلَ للّهِ وعَلَّمَ للّهِ دُعِيَ في مَلَكوتِ السَّماواتِ عَظيماً، فقيلَ : تَعَلَّمَ للّهِ ، وعَمِلَ للّهِ ، وعَلَّمَ للّهِ ![9]

4505. Imam al-Sadiq (AS) 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!’[10]

Notes

1. 16 : روضة الواعظين.
2. Rawdat al-Wai?in, p. 16
3. 2661 / 364 / 2 : مكارم الأخلاق.
4. Makarim al-Akhlaq, v. 2, p. 364, no. 2661
5. 29035 : كنز العمّال.
6. Kanz al-Ummal, no. 29035
7. 230 / 1 : الإرشاد.
8. al-Irshad, v. 1, p. 230
9. 280 / 167 : الأمالي للطوسي.
10. Amali al-Tusi, p. 167, no. 280

1348 - ما يَنبَغي في اختِيارِ المُعَلِّم

1348. WHAT IS NECESSARY IN CHOOSING A TEACHER

4506. عيسى عليه السلام : خُذوا الحَقَّمِنأهلِالباطِلِ، ولا تأخُذوا الباطِلَ مِن أهلِ الحَقِّ ، كونوا نُقّادَ الكَلامِ .[1]

4506. Prophet Jesus (AS) 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.'[2]

4507. رسولُ اللَّهِ صلى الله عليه وآله : العِلمُ دِينٌ ، الصَّلاةُ دِينٌ ، فَانظُروا عَمَّن تَأخُذونَ هذا العِلمَ .[3]

4507. The Prophet (SAWA) said, 'Knowledge is a part of religion [just as] prayer is a part of religion, so be careful who you take this knowledge from.'[4]

4508. الإمامُ عليٌّ عليه السلام : خُذِ الحِكمَةَ مِمَّن أتاكَ بِها ، وَانظُرْ إلى ما قالَ ، ولا تَنظُرْ[5] إلى مَن قالَ[6] .[7]

4508. Imam Ali (AS) 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.'[8] ,[9]

4509. الإمامُ الكاظمُ عليه السلام : لا عِلمَ إلّا مِن عالِمٍ رَبّانِيٍّ ، ومَعرِفَةُ العالِمِ بِالعَقلِ[10].

4509. Imam al-Kazim (AS) said, 'Knowledge can only be gained from a divine scholar, and recognition of that scholar is through the intellect.'[11]

(أُنظر) الحكمة : باب 562.

(See also: WISDOM: section 562)

Notes

1. المحاسن : 1 / 359 / 769.
2. al-Mahasin, v. 1, p. 359, no. 769
3. كنز العمّال : 28666.
4. Kanz al-Ummal, no. 28666
5. في الطبعة المعتمدة : «تنظره»، والصحيح ما أثبتناه كما في الطبعات الأُخرى.
6. غرر الحكم : 5048.
7. يلاحَظُ أنّ هناك تعارضاً ظاهرياً بين أحاديث هذا الباب وأحاديث الباب السابق، وقد بحثنا هذا الأمر في كتاب العلم والحكمة . راجع كتاب : العلم والحكمة في الكتاب والسنة : آداب التَّعَلُّم، قبولُ الحَقِّ مِمَّن أتى بِهِ.
8. Ghurar al-Hikam, no. 5048
9. It can apparantely be seen that the traditions in this chapter contradict with that of the previous chapter. This issue has been explained in the book al-Ilm wa al-Hikmah. See (al-Ilm wa al-Hikmah fi al-Kitab wa al-Sunnah: section: The Etiquettes of Learning)

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10. تحف العقول : 387.
11. Tuhaf al-Uqul, no. 387

1349 - حُقوقُ المُتَعلِّمِ عَلَى المُعَلِّمِ

1349. THE RIGHTS OF THE STUDENT TO BE OBSERVED BY THE TEACHER

4510. رسولُ اللهِ صلى الله عليه وآله : لِينُوا لِمَن تُعلِّمونَ ، ولِمَن تَتَعَلَّمونَ مِنهُ .[1]

4510. The Prophet (SAWA) said, 'Be gentle towards those whom you teach as well to those whom you learn from.'[2]

4511. الإمامُ زينُ العابدينَ عليه السلام : أمّا حَقُّ رَعِيَّتِكَ بِالعِلمِ : فأن تَعلَمَ أنَّ اللهَ عَزَّوجلَّ إنَّما جَعَلَكَ قَيِّماً لَهُم فيما آتاكَ مِنَ العِلمِ ، وفَتَحَ لَكَ مِن خَزائِنِهِ ، فإذا أحسَنتَ في تَعليمِ النّاسِ ولَم تَخرُقْ بِهِم ولَم تَضجَرْ عَلَيهِم زادَكَ اللهُ مِن فَضلِهِ ، وإن أنتَ مَنَعتَ النّاسَ عِلمَكَ أو خَرَقتَ بِهِم عِندَ طَلَبِهِمِ العِلمَ كانَ حَقّاً عَلَى اللهِ عَزَّوجلَّ أن يَسلُبَكَ العِلمَ وبَهاءَهُ ، ويُسقِطَ مِنَ القُلوبِ مَحَلَّكَ .[3]

4511. Imam Zayn al-Abidin (AS) 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, and do not get bored of [teaching] them, 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.'[4]

4512. الإمامُ الصّادقُ عليه السلام : عَلَى العالِمِ إذا عَلَّمَ أن لا يَعنُفَ ، وإذا عُلِّمَ أن لا يَأنَفَ .[5]

4512. Imam al-Sadiq (AS) said, 'The knowledgeable man must not be harsh when he teaches, and he must not be disdainful when he learns.'[6]

4513. الإمامُ الصّادقُ عليه السلام - في قولِهِ تعالى : (وَلا تُصَعِّرْ خَدَّكَ لِلنّاسِ)[7] - : لِيَكُنِ النّاسُ عِندَكَ فِي العِلمِ سَواءً .[8]

4513. Imam al-Sadiq (AS) with regards to Allah's verse in the Qur'an: ***"Do not turn your cheek disdainfully from the people"***[9] , said, 'That people should be equal in your eyes when it comes to [sharing] knowledge.'[10]

Notes

1. 193 : منية المريد.
2. Munyat al-Murid, p. 193
3. 54 / 74 / 4 : عوالي اللآلي.
4. Awali al-La'ali, v. 4, p. 74, no. 54
5. 85 / 1 : تنبيه الخواطر.

6. Tanbih al-Khawatir, v. 1, p. 85
7. 18 : لقمان.
8. 185 : منية المريد.
9. Qur’an 3118:
10. Munyat al-Murid, p. 185

1350 - حُقوقُ المُعَلِّمِ عَلَى المُتَعَلِّمِ

1350. THE RIGHTS OF THE TEACHER TO BE OBSERVED BY THE STUDENT

4514. رسولُ اللهِ صلى الله عليه وآله: ثَلاثَةٌ لا يَستَخِفُّ بِحَقِّهِم إلّا مُنافِقٌ : ذو شَيبَةٍ فِي الإسلامِ ، وإمامٌ مُقسِطٌ ، ومُعَلِّمُ الخَيرِ .[1]

4514. The Prophet (SAWA) said, 'There are three types of people whose right none will deem lightly apart from the hypocrite whose hypocrisy is obvious: the old person in Islam, the just leader, and the teacher of good.'[2]

4515. الإمامُ عليٌّ عليه السلام : مِن حَقِّ العالِمِ عَلَيكَ أن تُسَلِّمَ عَلَى القَومِ عامَّةً وتَخُصَّهُ دونَهُم بِالتَّحِيَّةِ ، وأن تَجلِسَ أمامَهُ ، ولا تُشيرَنَّ عِندَهُ بِيَدِكَ ، ولا تَغمِزَنَّ بِعَينَيكَ ، ولا تَقولَنَّ : «قالَ فُلانٌ» خِلافاً لِقَولِهِ ، ولا تَغتابَنَّ عِندَهُ أحَداً ، ولا تُسارَّ فِي مَجلِسِهِ ، ولا تَأخُذَ بِثَوبِهِ ، ولا تَلِجَ[3] عَلَيهِ إذا مَلَّ ، ولا تُعرِضَ مِن طُولِ صُحبَتِهِ ، فإنَّما هِيَ بِمَنزِلَةِ النَّخلَةِ تَنتَظِرُ مَتى يَسقُطُ عَلَيكَ مِنها شَيءٌ .[4]

4515. Imam Ali (AS) 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.'[5]

4516. الإمامُ عليٌّ عليه السلام : لَيسَ مِن أخلاقِ المؤمِنِ التَّمَلُّقُ وَلا الحَسَدُ إلّا فِي طَلَبِ العِلمِ .[6]

4516. Imam Ali (AS) 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.'[7]

4517. الإمامُ زينُ العابدينَ عليه السلام : حَقُّ سائِسِكَ بِالعِلمِ : التَّعظيمُ لَهُ ، والتَّوقيرُ لِمَجلِسِهِ ، وحُسنُ الاستِماعِ إلَيهِ ، والإقبالُ عَلَيهِ ، وأن لا تَرفَعَ عَلَيهِ صَوتَكَ ، وأن لا تُجيبَ أحَداً يَسألُهُ عَن شَيءٍ حَتّى يَكونَ هُوَ الّذي يُجيبُ ، ولا تُحَدِّثَ فِي 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 اللهِ بِأنَّكَ قَصَدتَهُ وتَعَلَّمتَ عِلْمَهُ للهِ جَلَّ اسمُهُ لا لِلنّاسِ .[8]

4517. Imam Zayn al-Abidin (AS) said, 'The right of the one who trains you in knowledge is to magnify him, to revere his sessions, to listen to him attentively, and to pay attention 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 will 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.'[9]

Notes

1. تنبيه الخواطر : 2 / 212.
2. Tanbih al-Khawatir, v. 2, p. 212
3. «تُلِحَّ» الصحيح و لعلّ المصدر، في كذا» .
4. كنز العمّال : 29363 ، 29520 نحوه.
5. Kanz al-Ummal, no. 29363
6. كنز العمّال : 29364 و 28937 نحوه.
7. Ibid. no. 29364
8. الخصال : 1 / 567.
9. al-Khisal, p. 567, no. 1

1351 - تَكريمُ العالِمِ

1351. HONOURING THE SCHOLAR

4518. رسولُ اللّهِ صلى الله عليه وآله : مَنِ استَقبَلَ العُلَماءَ فقَدِ استَقبَلَني ، ومَن زارَ العُلَماءَ فقَد زارَني ، ومَن جالَسَ العُلَماءَ فقَد جالَسَني ، ومَن جالَسَني فَكأنَّما جالَسَ رَبّي .[1]

4518. The Prophet (SAWA) 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.'[2]

4519. الإمامُ عليٌّ عليه السلام : إذا رَأيتَ عالِماً فَكُن لَهُ خادِماً .[3]

4519. Imam Ali (AS) said, 'When you see a scholar, be a servant to him.'[4]

4520. الإمامُ عليٌّ عليه السلام : مَن وَقَّرَ عالِماً فقَد وَقَّرَ رَبَّهُ .[5]

4520. Imam Ali (AS) said, 'He who shows reverence to a scholar has revered his Lord.'[6]

Notes

1. 28883 : كنز العمّال.
2. Kanz al-Ummal, no. 28883
3. 4044 : غرر الحكم.
4. Ghurar al-Hikam, no. 4044
5. 8704 : غرر الحكم.
6. Ibid. no. 8704

1352 - ما يَنبَغي عَلَى المُتَعَلِّمِ

1352. DUTIES INCUMBENT ON THE STUDENT

4521. الخضرُ عليه السلام - لِموسى عليه السلام - : يا موسى ، تَفَرَّغْ لِلعِلمِ إن كُنتَ تُريدُهُ، فإنَّ العِلمَ لِمَن تَفَرَّغَ .[1]

4521. al-Khidr (AS) said to Prophet Moses (AS), 'O Moses, devote yourself exclusively to knowledge if you want it, for verily knowledge is for the one who devotes himself exclusively to it.'[2]

4522. رسولُ اللَّهِ صلى الله عليه وآله : لا يَتِمُّ عَقلُ المرءِ حَتّى يَتِمَّ فيهِ عَشرُ خِلالٍ ... لا يَسأمُ مِن طَلَبِ العِلمِ طُولَ عُمرِهِ .[3]

4522. The Prophet (SAWA) said, 'A person's intellect is incomplete until ten qualities come together in him…that he must never tire of seeking knowledge his whole life.'[4]

4523. الإمامُ عليٌّ عليه السلام : عَلى المُتَعَلِّمِ أن يُدئبَ نَفسَهُ في طَلَبِ العِلمِ ، ولا يَمَلَّ مِن تَعَلُّمِهِ ، ولا يَستَكثِرَ ما عَلِمَ .[5]

4523. Imam Ali (AS) said, 'The student must discipline himself in his quest for knowledge, and not become bored of learning, nor overestimate what he already knows.'[6]

4524. الإمامُ عليٌّ عليه السلام : لا يُحرِزُ العِلمَ إلّا مَن يُطيلُ دَرسَهُ .[7]

4524. Imam Ali (AS) said, 'Only he who lengthens his study attains knowledge.'[8]

4525. الإمامُ عليٌّ عليه السلام : مَن أكثَرَ الفِكرَ فيما تَعَلَّمَ أتقَنَ عِلمَهُ ، وفَهِمَ ما لَم يَكُن يَفهَمُ .[9]

4525. Imam Ali (AS) 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.'[10]

Notes

1. كنز العمّال : 44176.
2. Kanz al-Ummal, no. 44176
3. تنبيه الخواطر : 112 / 2.
4. Tanbih al-Khawatir, v. 2, p. 112
5. غرر الحكم : 6197.
6. Ghurar al-Hikam, no. 6197
7. غرر الحكم : 10758.
8. Ibid. no. 758
9. غرر الحكم : 8917.
10. Ibid. no. 8917

فَضلُ العُلَماءِ - 1353

1353. THE VIRTUE OF THE SCHOLARS

4526. رسولُ اللَّهِ صلى الله عليه وآله : العُلَماءُ أُمَناءُ اللَّهِ عَلى خَلقِهِ .[1]

4526. The Prophet (SAWA) said, 'The scholars are Allah's trustees over His creation.'[2]

4527. رسولُ اللَّهِ صلى الله عليه وآله : فَضلُ العالِمِ عَلى غَيرِهِ كَفَضلِ النَّبِيِّ عَلى أُمَّتِهِ .[3]

4527. The Prophet (SAWA) said, 'The superiority of the scholar over others is as the superiority of the prophet over his community.'[4]

4528. الإمامُ عليٌّ عليه السلام : العُلَماءُ حُكّامٌ عَلَى النّاسِ .[5]

4528. Imam Ali (AS) said, 'The scholars are the governors over people.'[6]

4529. الإمامُ الصّادقُ عليه السلام : عُلَماءُ شيعَتِنا مُرابِطونَ فِي الثَّغرِ الّذي يَلي إبليسَ وعَفاريتَهُ ، يَمنَعونَهُم عَنِ الخُروجِ عَلى ضُعَفاءِ شيعَتِنا ، وعَن أن يَتَسَلَّطَ عَلَيهِم إبليسُ وشيعَتُهُ .[7]

4529. Imam al-Sadiq (AS) said, 'The scholars from among our Shia are stationed at the forefront next to where Satan and his demons are, preventing them from coming out to the weak Shia and from letting Satan and his followers gain mastery over them.'[8]

Notes

1. كنز العمّال : 28675.
2. Kanz al-Ummal, no. 28675
3. كنز العمّال : 28798.
4. Ibid. no. 28798
5. غرر الحكم : 507.
6. Ghurar al-Hikam, no. 507
7. الإحتجاج : 1 / 13 / 7.
8. al-Ihtijaj, v. 1, p. 13, no. 7

1354 - ثَمَرَةُ العِلمِ

1354. THE FRUIT OF KNOWLEDGE

(وَمِنَ النَّاسِ وَالدَّوابِّ وَالْأَنْعامِ مُخْتَلِفٌ أَلْوانُهُ كَذلِكَ إِنَّما يَخْشَى اللَّهَ مِنْ عِبادِهِ الْعُلَماءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ) .[1]

"And of humans and beasts and cattle there are likewise diverse hues. Only those of Allah's servants having knowledge fear Him. Indeed Allah is all-mighty, all-forgiving."[2]

4530. الإمامُ عليٌّ عليه السلام : ثَمَرَةُ العِلمِ العَمَلُ بِهِ .[3]

4530. Imam Ali (AS) said, 'The fruit of knowledge is action in accordance with it.'[4]

4531. الإمامُ عليٌّ عليه السلام : ثَمَرَةُ العِلمِ العِبادَةُ .[5]

4531. Imam Ali (AS) said, 'The fruit of knowledge is worship.'[6]

4532. الإمامُ عليٌّ عليه السلام : ثَمَرَةُ العِلمِ إخلاصُ العَمَلِ .[7]

4532. Imam Ali (AS) said, 'The fruit of knowledge is sincerity of action.'[8]

4533. مصباح الشريعة - فيما نسبه إلى الإمامِ الصّادقِ عليه السلام - : الخَشيَةُ مِيراثُ العِلمِ ، والعِلمُ شُعاعُ المعرِفَةِ وقَلبُ الإيمانِ ، ومَن حُرِمَ الخَشيَةَ لا يَكونُ عالِماً وإن شَقَّ الشَّعرَ بِمُتَشابِهاتِ العِلمِ ، قالَ اللَّهُ تَعالى : (إِنَّما يَخْشَى اللَّهَ مِن عِبادِهِ العُلَماءُ) .[9]

4533. It is narrated in Misbah al-Sharia (The Lantern of the Path) that Imam al-Sadiq (AS) 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 precise in obscure sciences.' Allah, most High, has said, ***"Only those of Allah's servants having knowledge fear Him."***[10]

Notes

1. فاطر : 28.
2. Qur'an 3528:
3. غرر الحكم : 4624.
4. Ghurar al-Hikam, no. 4624
5. غرر الحكم : 4600.
6. Ibid. no. 4600
7. غرر الحكم : 4642.
8. Ibid. no. 4642
9. بحارالأنوار : 2 / 52 / 18.
10. Bihar al-Anwar, v. 2, p. 52, no. 18

1355 - ما يَنبَغي عَلَى العالِمِ

1355. THE DUTIES INCUMBENT UPON A PERSON OF KNOWLEDGE

4534. رسولُ اللَّهِ صلى الله عليه وآله : مَن قالَ : أنا عالِمٌ فَهُوَ جاهِلٌ .[1]

4534. The Prophet (SAWA) said, 'Whoever says: 'I am a knowledgeable man' is indeed ignorant.'[2]

4535. الإمامُ عليٌّ عليه السلام : العالِمُ مَن لا يَشبَعُ مِنَ العِلمِ ، ولا يَتَشبَّعُ بِهِ .[3]

4535. Imam Ali (AS) said, 'The scholar is the one who is never satiated with knowledge, and never becomes full of it.'[4]

4536. الإمامُ عليٌّ عليه السلام : العالِمُ الّذي لايَمَلُّ مِن تَعَلُّمِ العِلمِ .[5]

4536. Imam Ali (AS) said, 'The scholar is the one who never gets bored of gaining knowledge.'[6]

Notes

1. 137 : منية المريد.
2. Munyat al-Murid, no. 137
3. 1740 : غرر الحكم.
4. Ghurar al-Hikam, no. 1740
5. 1303 : غرر الحكم.
6. Ibid. no. 1303

ذمّ العمل بلا علم - 1356

1356. REPREHENSION OF PRACTISING WITHOUT KNOWLEDGE

4537. رسولُ اللَّهِ صلى الله عليه وآله : مَن عَمِلَ عَلى غَيرِ عِلمٍ كانَ ما يُفسِدُ أكثَرَ مِمّا يُصلِحُ .[1]

4537. The Prophet (SAWA) said, ‘He who acts contrary to what he knows, his immoral acts supercede his righteous acts.’[2]

4538. رسولُ اللَّهِ صلى الله عليه وآله : المتَعبِّدُ بِغَيرِ فِقهٍ كالحِمارِ في الطّاحونِ .[3]

4538. The Prophet (SAWA) said, ‘The one who worships without any knowledge [of his actions] is as a donkey in a mill.’[4]

4539. الإمامُ الصادقُ عليه السلام : العامِلُ عَلى غَيرِ بَصيرَةٍ كَالسّائرِ عَلى غَيرِ الطَّريقِ ، ولا يَزيدُهُ سُرعَةُ السَّيرِ مِنَ الطَّريقِ إلّا بُعداً .[5]

4539. Imam al-Sadiq (AS) said, ‘He 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.’[6]

Notes

1. المحاسن : 1 / 314 / 621.
2. al-Mahasin, v. 1, p. 314, no. 621
3. كنز العمّال : 28709.
4. Kanz al-Ummal, no. 28709
5. الأمالي للصدوق : 507 / 705.
6. Amali al-Saduq, p. 343, no. 18

وجوب العمل بالعلم - 1357

1357. THE NECESSITY OF PRACTISING UPON ONE'S KNOWLEDGE

4540. رسولُ اللَّهِ صلى الله عليه وآله : تَناصَحوا فِي العِلمِ ؛ فإنَّ خِيانَةَ أحَدِكُم فِي عِلمِهِ أشَدُّ مِن خِيانَتِهِ فِي مالِهِ ، وإنَّ اللَّهَ سائلُكُم يَومَ القِيامَةِ .[1]

4540. The Prophet (SAWA) 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 verily Allah will question you on the Day of Resurrection.'[2]

4541. رسولُ اللَّهِ صلى الله عليه وآله : هِمَّةُ العُلَماءِ الوِعايَةُ ، وهِمَّةُ السُّفَهاءِ الرِّوايَةُ .[3]

4541. The Prophet (SAWA) said, 'The ambition of knowledgeable people is greater awareness, whereas the ambition of fools is telling stories.'[4]

4542. رسولُ اللَّهِ صلى الله عليه وآله : 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 .[5]

4542. The Prophet (SAWA) 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.'[6]

4543. الإمامُ عليٌّ عليه السلام: إنَّما زَهَّدَ النّاسَ فِي طَلَبِ العِلمِ كَثرَةُ ما يَرَونَ مِن قِلَّةِ مَن عَمِلَ بِما عَلِمَ .[7]

4543. Imam Ali (AS) 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.'[8]

4544. الإمامُ عليٌّ عليه السلام : الدّنيا كُلُّها جَهلٌ إلّا مَواضِعَ العِلمِ ، وَالعِلمُ كُلُّه حُجَّةٌ إلّا ما عُمِلَ بِهِ .[9]

4544. Imam Ali (AS) 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.'[10]

4545. الإمامُ عليٌّ عليه السلام : العِلمُ بِلا عَمَلٍ وَبالٌ ، العَمَلُ بِلا عِلمٍ ضَلالٌ .[11]

4545. Imam Ali (AS) said, 'Knowledge without action is a curse, and action without knowledge is straying in error.'[12]

4546. الإمامُ عليٌّ عليه السلام : قَصَمَ ظَهري عالِمٌ مُتَهَتِّكٌ، وجاهِلٌ مُتَنَسِّكٌ ، فالجاهِلُ يَغُشُّ النّاسَ بِتَنَسُّكِهِ ، والعالِمُ يُنَفِّرُهُم بِتَهَتُّكِهِ .[13]

4546. Imam Ali (AS) 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.'[14]

4547. الإمامُ عليٌّ عليه السلام : اعقِلوا الخَبَرَ إذا سَمِعتُموهُ عَقلَ رِعايَةٍ لا عَقلَ رِوايَةٍ ؛ فإنَّ رُواةَ العِلمِ كَثيرٌ ورُعاتَهُ قَليلٌ .[15]

4547. Imam Ali (AS) said, 'When you hear a narration, think of putting it into practise and not with the reasoning of just narrating it, for verily the narrators of knowledge are many but those who attend to it are few.'[16]

4548. الإمامُ عليٌّ عليه السلام : 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 .[17]

4548. Imam Ali (AS) 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.'[18]

4549. الإمامُ عليٌّ عليه السلام : عَلَى العالِمِ أن يَعمَلَ بِما عَلِمَ ، ثُمَّ يَطلُبَ تَعَلُّمَ ما لَم يَعلَمْ .[19]

4549. Imam Ali (AS) 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.'[20]

4550. الإمامُ عليٌّ عليه السلام : العِلمُ مَقرونٌ بِالعَمَلِ ، فمَن عَلِمَ عَمِلَ، والعِلمُ يَهتِفُ بِالعَمَلِ، فإن أجابَهُ وإلّا ارتَحَلَ عَنهُ.[21]

4550. Imam Ali (AS) 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.'[22]

Notes

1. الأمالي للطوسي : 198 / 126.
2. Amali al-Tusi, p. 126, no. 198
3. كنز العمّال : 29337.
4. Kanz al-Ummal, no. 29337
5. مكارم الأخلاق : 2 / 364 / 2661.
6. Makarim al-Akhlaq, v. 2, p. 364, no. 2661
7. غرر الحكم : 3895.
8. Ghurar al-Hikam, no. 3895
9. بحار الأنوار : 2 / 29 / 9.
10. Bihar al-Anwar, v. 2, p. 29, no. 9

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11. غرر الحكم : 1587 ، 1588.
12. Ghurar al-Hikam, no. 1587
13. منية المريد : 181.
14. Munyat al-Murid, p. 181
15. نهج البلاغة : الحكمة 98.
16. Nahj al-Balagha, Saying 98
17. بحار الأنوار : 2 / 56 / 33.
18. Bihar al-Anwar, v. 2, p. 56, no. 33
19. غرر الحكم : 6196.
20. Ghurar al-Hikam, no. 6196
21. نهج البلاغة : الحكمة 366.
22. Nahj a-Balagha, Saying 366

تَشديدُ العُقوبَةِ عَلَى العالِمِ التّارِكِ لِعِلمِهِ - 1358

1358. THE SEVERITY OF THE CHASTISEMENT of the Knowledgeable Man Who ABANDONS HIS KNOWLEDGE

4551. رسولُ اللَّهِ صلى الله عليه وآله : إنَّ أهلَ النّارِ لَيَتَأذَّونَ مِن ريحِ العالِمِ التّارِكِ لِعِلمِهِ .[1]

4551. The Prophet (SAWA) said, 'Verily the inmates of the Fire will be tormented by the stench of the knowledgeable man who had abandoned his knowledge.'[2]

4552. الإمامُ عليٌّ عليه السلام : لا يَستَوي عِندَ اللَّهِ فِي العُقوبَةِ الّذينَ يَعلَمونَ والّذينَ لا يَعلَمونَ ، نَفَعَنا اللَّهُ وإيّاكُم بِما عَلِمنا ، وجَعَلَهُ لِوَجهِهِ خالِصاً ، إنَّهُ سَميعٌ مُجيبٌ .[3]

4552. Imam Ali (AS) said, 'Those who know and those who do not know are not equal in the sight of Allah with regards to their chastisement. May Allah make us and you benefit from the knowledge we have and make it be reserved solely for His pleasure; verily He is all-hearing, responsive.'[4]

4553. الإمامُ عليٌّ عليه السلام : زَلَّةُ العالِمِ كانكِسارِ السَّفينَةِ تَغرَقُ ، وتُغرِقُ .[5]

4553. Imam Ali (AS) said, 'A knowledgeable man's blunder is as the destruction of a boat which itself sinks and drowns [those aboard it].'[6]

4554. الإمامُ الصّادقُ عليه السلام : إنَّهُ يُغفَرُ لِلجاهِلِ سَبعونَ ذَنباً قَبلَ أن يُغفَرَ لِلعالِمِ ذَنبٌ واحِدٌ .[7]

4554. Imam al-Sadiq (AS) said, 'Verily the ignorant man is forgiven seventy sins before the knowledgeable man is forgiven a single one.'[8]

4555. الإمامُ الصّادقُ عليه السلام : أشَدُّ النّاسِ عَذاباً عالِمٌ لا يُنتَفَعُ مِن عِلمِهِ بِشَيءٍ .[9]

4555. Imam al-Sadiq (AS) 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.'[10]

4556. بحارالأنوار : أوحى اللَّهُ تبارك وتعالى إلى داوُودَ عليه السلام: إنَّ أهوَنَ ما أنا صانِعٌ بِعالِمٍ غَيرِ عامِلٍ بِعِلمِه أشَدُّ مِن سَبعينَ عُقوبَةً ؛ أن أُخرِجَ مِن قَلبِهِ حَلاوَةَ ذِكري .[11]

4556. It is narrated in Bihar al-Anwar , Allah revealed to Prophet David (AS) 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 punishments, is that I remove the sweetness of My remembrance from his heart.'[12]

(أُنظر) الإيمان : باب 185 ؛ جهنّم : باب 403.

(See also: FAITH: section 185; HELL: section 403)

Notes

1. 30 / 34 / 2 : بحار الأنوار.
2. Bihar al-Anwar, v. 2, p. 34, no. 30
3. 230 / 1 : الإرشاد.
4. al-Irshad, v. 1, p. 230
5. 39 / 58 / 2 : بحار الأنوار.
6. Bihar al-Anwar, v. 2, p. 58, no. 39
7. 146 / 2 : تفسير القمّيّ.
8. Tafsir al-Qummi, v. 2, p. 146
9. 53 / 37 / 2: بحار الأنوار.
10. Bihar al-Anwar, v. 2, p. 37, no. 53
11. 25 / 32 / 2 : بحارالأنوار.
12. Ibid. v. 2, p. 32, no. 25

ذَمُّ عُلَماءِ السُّوءِ - 1359

1359. REPREHENSION OF EVIL SCHOLARS

4557. عيسى عليه السلام : كَيفَ يَكونُ مِن أهلِ العِلمِ مَن دُنياهُ عِندَهُ آثَرُ مِن آخِرَتِهِ وهُوَ مُقبِلٌ عَلى دُنياهُ ، وما يَضُرُّهُ أحَبُّ إلَيهِ مِمّا يَنفَعُهُ؟ ![1]

4557. Prophet Jesus (AS) 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?!'[2]

4558. عيسى عليه السلام : الدِّينارُ داءُ الدِّينِ ، والعالِمُ طَبيبُ الدِّينِ ، فإذا رَأيتُمُ الطَّبيبَ يَجُرُّ الدّاءَ إلى نَفسِهِ فَاتَّهِموهُ ، وَاعلَموا أ نَّهُ غَيرُ ناصِحٍ لِغَيرِهِ .[3]

4558. Prophet Jesus (AS) 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.'[4]

4559. رسولُ اللَّهِ صلى الله عليه وآله : ألا إنَّ شَرَّ الشَّرِّ شِرارُ العُلَماءِ ، وإنَّ خَيرَ الخَيرِ خِيارُ العُلَماءِ .[5]

4559. The Prophet (SAWA) said, 'Verily the worst of all evil are the evil scholars, and verily the best of all good are the good scholars.'[6]

4560. رسولُ اللَّهِ صلى الله عليه وآله : مَنِ ازدادَ عِلماً ولَم يَزدَدْ هُدىً ، لَم يَزدَدْ مِنَ اللَّهِ إلّا بُعداً .[7]

4560. The Prophet (SAWA) said, 'He who does not increase in guidance in spite of an increase in his knowledge only gets further away from Allah.'[8]

4561. الإمامُ الصّادقُ عليه السلام : مَلعونٌ مَلعونٌ عالِمٌ يَؤُمُّ سُلطاناً جائراً ، مُعيناً لَهُ عَلى جَورِهِ .[9]

4561. Imam al-Sadiq (AS) said, 'Cursed, cursed indeed is the knowledgeable man who frequents an unjust ruler, aiding him in his injustice.'[10]

4562. الإمامُ العسكريُّ عليه السلام - في صِفَةِ عُلَماءِ السُّوءِ - : وهُم أضَرُّ عَلى ضُعَفاءِ شيعَتِنا مِن جَيشِ يَزيدَ عَلَى الحُسَينِ بنِ عَلِيٍّ عليهما السلام وأصحابِهِ ، فإنَّهُم يَسلُبونَهُمُ الأرواحَ والأموالَ ، وهؤلاءِ عُلَماءُ السُّوءِ ... يُدخِلونَ الشَّكَّ والشُّبهَةَ عَلى ضُعَفاءِ شيعَتِنا فيُضِلّونَهُم .[11]

4562. Imam al-Askari (AS), in his description of evil scholars, said, 'They cause more harm to the weak ones from among our Shia than the army of Yazid did to Husayn b. Ali (AS) 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 Shia and lead them astray.’[12]

Notes

1. 141 : منية المريد.
2. Munyat al-Murid, p. 141
3. 91 / 113 : الخصال.
4. al-Khisal, p. 113, no. 91
5. 137 : منية المريد.
6. Munyat al-Murid, p. 137
7. 21 / 2 : تنبيه الخواطر.
8. Tanbih al-Khawatir, v. 2, p. 21
9. 45 / 381 / 75 : بحار الأنوار.
10. Bihar al-Anwar, v. 75, p. 381, no. 45
11. 337 / 512 / 2 : الاحتجاج.
12. al-Ihtijaj, v. 2, p. 512, no. 337

1360 - آدابُ العِلمِ

1360. THE ETIQUETTES OF KNOWLEDGE

4563. الإمامُ الصّادقُ عليه السلام : جاءَ رَجُلٌ إلى رَسولِ اللَّهِ صلى الله عليه وآله فقالَ : يا رسولَ اللَّهِ ، ما العِلمُ ؟ قالَ : الإنصاتُ ، قالَ : ثُمَّ مَه ؟ قالَ : الاستِماعُ ، قالَ : ثُمَّ مَه ؟ قالَ : الحِفظُ ، قالَ : ثُمَّ مَه ؟ قالَ : العَمَلُ بِهِ ، قالَ : ثُمَّ مَه يارَسولَ اللَّهِ ؟ قالَ : نَشرُهُ .[1]

4563. Imam al-Sadiq (AS) narrated, ‘A man once came to the Prophet (SAWA) asking, ‘O Prophet of Allah, what is knowledge?’ to which he replied, ‘Paying attention [being silent].’ The man asked, ‘Then what?’ He replied, ‘Listening.’ He asked, ‘Then what?’ The Prophet replied, ‘Memorising.’ The man asked, ‘Then what?’ He replied, ‘Acting upon it.’ He asked, ‘Then what O Prophet of Allah’, to which he replied, ‘Spreading it.’[2]

Notes

1. الكافي : 1 / 48 / 4.
2. al-Kafi, v. 1, p. 48, no. 4

1361 - ذَمُّ عِلمٍ لا يَنفَعُ

1361. THE REPREHENSIBILITY OF KNOWLEDGE THAT IS OF NO USE

4564. رسولُ اللَّهِ صلى الله عليه وآله - كانَ يَقولُ - : اللَّهُمَّ إنّي أعوذُ بِكَ مِن عِلمٍ لا يَنفَعُ ، ومِن قَلبٍ لا يَخشَعُ ، ومِن نَفسٍ لا تَشبَعُ ، ومِن دَعوَةٍ لا يُستَجابُ لَها .[1]

4564. The Prophet (SAWA) used to say, 'O Allah, I seek refuge in You from knowledge that does not benefit, from a heart that is not fearful, and from a self that is never sated, from a supplication that is unheard.'[2]

4565. الإمامُ عليٌّ عليه السلام : وَاعلَم أنَّهُ لا خَيرَ في عِلمٍ لا يَنفَعُ ، ولا يُنتَفَعُ بِعِلمٍ لا يَحُقُّ تَعَلُّمُهُ .[3]

4565. Imam Ali (AS) 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.'[4]

4566. الإمامُ الكاظمُ عليه السلام : دَخَلَ رَسولُ اللَّهِ صلى الله عليه وآله المسجِدَ فإذا جَماعَةٌ قَد أطافوا بِرَجُلٍ ، فقالَ : ما هذا ؟ فقيلَ : عَلّامَةٌ ، قالَ : وما العَلّامَةُ ؟ قالوا : أعلَمُ النّاسِ بِأنسابِ العَرَبِ ووَقائِعِها ، وأيّامِ الجاهِلِيَّةِ ، وبِالأشعارِ والعَرَبِيَّةِ ، فقالَ النَّبِيُّ صلى الله عليه وآله : ذاكَ عِلمٌ لا يَضُرُّ مَن جَهِلَهُ ، ولا يَنفَعُ مَن عَلِمَهُ .[5]

4566. Imam al-Kazim (AS) narrated, 'The Prophet (SAWA) 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.'[6]

Notes

1. الترغيب والترهيب : 1 / 124 / 1.
2. al-Targhib wa al-Tarhib, v. 1, p. 124, no. 1
3. نهج البلاغة : الكتاب31.
4. Nahj al-Balagha, Letter 31
5. الأمالي للصدوق : 340 / 403.
6. Amali al-Saduq, p. 220, no. 13

أنواعُ العُلوم - 1362

1362. THE VARIOUS TYPES OF KNOWLEDGE

4567. رسولُ اللَّهِ صلى الله عليه وآله : إنّما العِلمُ ثَلاثَةٌ : آيَةٌ مُحكَمَةٌ أو فَريضَةٌ عادِلَةٌ، أو سُنَّةٌ قائمَةٌ[1]، وما خَلاهُنَّ فهُوَ فَضلٌ.[2]

4567. The Prophet (SAWA) said, 'Verily knowledge is but three things: an unambiguous [a decisive] verse, or an upright obligatory act, or an established recommended act[3] , and anything else apart from these is a virtue.'[4]

4568. رسولُ اللَّهِ صلى الله عليه وآله : العِلمُ عِلمانِ: عِلمُ الأديانِ، وعِلمُ الأبدانِ .[5]

4568. The Prophet (SAWA) said, 'There are two types of knowledge: the knowledge of ideologies, and the knowledge of physical bodies.'[6]

4569. رسولُ اللَّهِ صلى الله عليه وآله : العِلمُ أكثَرُ مِن أن يُحصى ، فَخُذْ مِن كُلِّ شَيءٍ أحسَنَهُ .[7]

4569. The Prophet (SAWA) saying, 'Knowledge is too great to be encompassed, so take the best from each thing.'[8]

4570. رسولُ اللَّهِ صلى الله عليه وآله : خَيرُ العِلمِ ما نَفَعَ .[9]

4570. The Prophet (SAWA) said, 'The best type of knowledge is that which benefits.'[10]

4571. الإمامُ عليٌّ عليه السلام : العُلومُ أربَعَةٌ : الفِقهُ لِلأديانِ ، والطِّبُّ لِلأبدانِ ، والنَّحوُ لِلّسانِ ، والنُّجومُ لِمَعرِفَةِ الأزمانِ .[11]

4571. Imam Ali (AS) said, 'There are four categories of sciences: juristic science for religions, medicine for physical bodies, grammar for language, and astronomy for knowledge of the times.'[12]

4572. الإمامُ عليٌّ عليه السلام : خَيرُ العُلومِ ما أصلَحَكَ .[13]

4572. Imam Ali (AS) said, 'The best type of knowledge is that which improves you.'[14]

4573. الإمامُ الباقرُ عليه السلام : اِعلَمْ أنَّهُ لا عِلمَ كطَلَبِ السَّلامَةِ ، ولا سَلامَةَ كسَلامَةِ القَلبِ .[15]

4573. Imam al-Baqir (AS) 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].'[16]

4574. الإمامُ الصّادقُ عليه السلام : لَيتَ السِّياطَ عَلى رُؤوسِ أصحابي حَتّى يَتَفَقَّهوا فِي الحَلالِ والحَرامِ .[17]

4574. Imam al-Sadiq (AS) 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.'[18]

4575. الإمامُ الصّادقُ عليه السلام : 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 .[19]

4575. Imam al-Sadiq (AS) 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.'[20]

Notes

1. يحتمل أن يكون المراد من «آية محكمة» العلم بالأُصول الاعتقاديّة ، والمراد من «فريضة عادلة» العلم بالأعمال الحسنة ، والمراد من «سُنّة قائمة» العلم بمحاسن الأخلاق (راجع شرح أُصول الكافي للمولى محمّد صالح المازندراني) : 2 / 23 .

2. الكافي : 1 / 32 / 1.

3. It is possible that what is meant by an unambiguous (muhkama) verse here is referring to the priciples of belief, an upright obligatory act is good deeds and an established recommended act is good morals. (See: Sharh al-Kafi, by al-Mazanderani, v. 2, p. 23)

4. al-Kafi, v. 1, p. 32, no. 1

5. بحار الأنوار : 1 / 220 / 52.

6. Bihar al-Anwar, v. 1, p. 220, no. 52

7. كنز الفوائد : 2 / 31.

8. Kanz al-Fawa'id, v. 2, p. 31

9. الأمالي للصدوق : 576 / 788.

10. Amali al-Saduq, p. 394, no. 1

11. بحار الأنوار : 1 / 218 / 42.

12. Bihar al-Anwar, v. 1, p. 218, no. 42

13. غرر الحكم : 4962.

14. Ghurar al-Hikam, no. 4962

15. تحف العقول : 286.

16. Tuhaf al-Uqul, no. 286

17. المحاسن: 1 / 358 / 765.

18. al-Mahasin, v. 1, p. 358, no. 765

19. بحار الأنوار : 1 / 225 / 17.

20. Bihar al-Anwar, v. 1, p. 225, no. 17

1363 - العِلمُ اللّدُنِيّ

1363. INSPIRED KNOWLEDGE

4576. رسولُ اللَّهِ صلى الله عليه وآله : عِلمُ الباطِنِ سِرٌّ مِن أسرارِ اللَّهِ عَزَّوجلَّ ، وحُكمٌ مِن حُكمِ اللَّهِ ، يَقذِفُه في قُلوبِ مَن شاءَ مِن عِبادِهِ .[1]

4576. The Prophet (SAWA) 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.'[2]

4577. رسولُ اللَّهِ صلى الله عليه وآله : لَو خِفتُمُ اللَّهَ حَقَّ خِيفَتِهِ لَعُلِّمتُمُ العِلمَ الّذي لا جَهلَ مَعَهُ .[3]

4577. The Prophet (SAWA) 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.'[4]

4578. الإمامُ الباقرُ عليه السلام : مَن عَمِلَ بِما يَعلَمُ عَلَّمَهُ اللَّهُ ما لا يَعلَمُ .[5]

4578. Imam al-Baqir (AS) said, 'He who acts upon what he knows is taught by Allah that which he does not know.'[6]

(أنظر) الإمامة : باب 114.

(See also: DIVINE LEADERSHIP (IMAMA): section 114)

Notes

1. كنز العمّال : 28820.
2. Kanz al-Ummal, no. 28820
3. كنز العمّال : 5881 ، 5893 نحوه.
4. Ibid. no. 5881
5. أعلام الدين : 301.
6. Alam al-Din, p. 301

1364 - أعلَمُ النّاسِ

1364. THE MOST KNOWLEDGEABLE OF PEOPLE

4579. رسولُ اللَّهِ صلى الله عليه وآله : أعلَمُ النّاسِ مَن جَمَعَ عِلمَ النّاسِ إلى عِلمِهِ .[1]

4579. The Prophet (SAWA) said, 'The most knowledgeable of people is he who adds other people's knowledge to his own.'[2]

4580. رسولُ اللَّهِ صلى الله عليه وآله - لَمّا قيلَ لَهُ : أُحِبُّ أن أكونَ أعلَمَ النّاسِ - : اِتَّقِ اللَّهَ تَكُن أعلَمَ النّاسِ .[3]

4580. The Prophet (SAWA) 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.'[4]

4581. الإمامُ عليٌّ عليه السلام : أعلَمُ النّاسِ المستَهتَرُ بِالعِلمِ .[5]

4581. Imam Ali (AS) said, 'The most knowledgeable of people is he who is infatuated with knowledge.'[6]

Notes

1. الأمالي للصدوق : 41 / 73.
2. Amali al-Saduq, p. 27, no. 4
3. كنز العمّال : 44154.
4. Kanz al-Ummal, no. 44154
5. غرر الحكم : 3079.
6. Ghurar al-Hikam, no. 3079

انحِصارُ العِلمِ الصَّحيحِ بِأهلِ البَيتِ عليهم السلام - 1365

1365. EXCLUSIVE CONFINEMENT OF TRUE Knowledge to The Household of THE PROPHET (AHL AL-BAYT)

4582. الإمامُ عليٌّ عليه السلام : لَوِ 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 .[1]

4582. Imam Ali (AS) 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.'[2]

4583. الإمامُ الباقرُ عليه السلام - لسَلَمَةَ بنِ كُهَيلٍ والحَكَمِ ابنِ عُتَيبَةَ - : شَرِّقا وغَرِّبا لَن تَجِدا عِلماً صَحيحاً إلّا شَيئاً يَخرُجُ مِن عِندِنا أهلَ البَيتِ .[3]

4583. Imam al-Baqir (AS) said to Salama b. Kuhayl and al-Hakam b. Utayba, '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.'[4]

Notes

1. الكافي : 8 / 32 / 5.
2. al-Kafi, v. 8, p. 32, no. 5
3. بحار الأنوار : 2 / 92 / 20.
4. Bihar al-Anwar, v. 2, p. 92, no. 20

289 - العُمر

289. LIFESPAN

1366 - العُمُرُ

1366. Lifespan

(وَاللَّهُ خَلَقَكُمْ مِنْ تُرابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجاً وَما تَحْمِلُ مِنْ أُنْثَى وَلا تَضَعُ إِلَّا بِعِلْمِهِ وَما يُعَمَّرُ مِنْ مُعَمَّرٍ وَلا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتابٍ إِنَّ ذلِكَ عَلَى اللَّهِ يَسِيرٌ) .[1]

"Allah created you from dust, then from a drop of [seminal] fluid, then He made you mates. No female conceives or delivers except with His knowledge, and no elderly person advances in years, nor is anything diminished from his life, but it is [recorded] in a Book. That is indeed easy for Allah."[2]

4584. الإمامُ عليٌّ عليه السلام : إنَّ عُمرَكَ عَدَدُ أنفاسِكَ ، وعَلَيها رَقيبٌ يُحصيها .[3]

4584. Imam Ali (AS) said, 'Verily your lifespan is the total number of your breaths, and there is a watcher over them counting them.'[4]

4585. الإمامُ عليٌّ عليه السلام : إنَّهُ لَن يَستَقبِلَ أحَدُكُم يَوماً مِن عُمرِهِ إلّا بِفِراقِ آخَرَ مِن أجَلِهِ .[5]

4585. Imam Ali (AS) said, 'Verily nobody will receive another day of his lifespan except that another day will be taken from him from his end.'[6]

Notes

1. فاطر : 11.
2. Qur'an 3511:
3. غرر الحكم : 3434.
4. Ghurar al-Hikam, no. 3434
5. تنبيه الخواطر : 2 / 218.
6. Tanbih al-Khawatir, v. 2, p. 218

1367 - الحَثُّ عَلى اغتِنامِ العُمُرِ

1367. ENCOURAGING MAKING THE MOST OF ONE'S LIFE

4586. رسولُ اللّهِ صلى الله عليه وآله : كُنْ عَلى عُمرِكَ أشَحَّ مِنكَ عَلى دِرهَمِكَ ودينارِكَ .[1]

4586. The Prophet (SAWA) said, 'Be even more niggardly with your life than with your dirham and your dinar [i.e. your money].'[2]

4587. رسولُ اللّهِ صلى الله عليه وآله : إنَّ العُمرَ مَحدودٌ لَن يَتَجاوَزَ أحَدٌ ماقُدِّرَ لَهُ، فبادِروا قَبلَ نَفادِالأجَلِ .[3]

4587. The Prophet (SAWA) 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.'[4]

4588. الإمامُ عليٌّ عليه السلام: ماضي يَومِكَ فائتٌ ، وآتيهِ مُتَّهَمٌ ، ووَقتُكَ مُغتَنَمٌ .[5]

4588. Imam Ali (AS) said, 'Your yesterday has passed on, your tomorrow is uncertain, and your today is to be taken advantage of.'[6]

4589. الإمامُ عليٌّ عليه السلام : ما أسرَعَ السّاعاتِ فِي اليَومِ ، وأسرَعَ الأيّامَ فِي الشَّهرِ ، وأسرَعَ الشُّهورَ فِي السَّنَةِ ، وأسرَعَ السّنينَ (السَّنَةَ) فِي العُمرِ ![7]

4589. Imam Ali (AS) 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!'[8]

4590. الإمامُ عليٌّ عليه السلام : أيُّها النّاسُ ! الآنَ الآنَ مِن قَبلِ النَّدَمِ ، ومِن قَبلِ (أن تَقولَ نَفسٌ يا حَسرَتى عَلى ما فَرَّطتُ في جَنبِ اللّهِ)[9] ![10]

4590. Imam Ali (AS) 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!"***1112

4591. الإمامُ عليٌّ عليه السلام: رَحِمَ اللّهُ امرَأً عَلِمَ أنَّ نَفَسَهُ خُطاهُ إلى أجَلِهِ ، فبادَرَ عَمَلَهُ وقَصَّرَ أمَلَهُ .[13]

4591. Imam Ali (AS) 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.'[14]

4592. الإمامُ عليٌّ عليه السلام : اِحذَروا ضَياعَ الأعمارِ فيما لا يَبقى لَكُم ، فَفائتُها لا يَعودُ .[15]

4592. Imam Ali (AS) said, 'Be cautious of wasting away your lives in that which will not last for you, for whatever has passed of them never returns.'[16]

4593. الإمامُ عليٌّ عليه السلام : إنَّ عُمرَكَ مَهرُ سَعادَتِكَ إن أنفَدتَهُ في طاعَةِ رَبِّكَ [17].

4593. Imam Ali (AS) said, 'Verily your lifetime is the ransom for your eternal prosperity if you spend it in the obedience of your Lord.'[18]

Notes

1. 2661 / 364 / 2 : مكارم الأخلاق.
2. Makarim al-Akhlaq, v. 2, p. 364, no. 2661
3. 12 / 336 : أعلام الدين.
4. Alam al-Din, p. 336, no. 12
5. 9840 : غرر الحكم.
6. Ghurar al-Hikam, no. 9840
7. 188 الخطبة : نهج البلاغة.
8. Nahj al-Balagha, Sermon 188
9. 56 : الزمر.
10. 89 / 2 : تنبيه الخواطر.
11. Qur'an 3956:
12. Tanbih al-Khawatir, v. 2, p. 89
13. 5214 : غرر الحكم.
14. Ghurar al-Hikam, no. 5214
15. 2618 : غرر الحكم.
16. Ibid. no. 2618
17. 3429 : غرر الحكم.
18. Ibid. no. 3429

1368 - مَن يَكونُ عُمُرُهُ حُجَّةً عَلَيهِ

1368. HE WHOSE LIFE WILL BE A PROOF AGAINST HIM

(وَهُمْ يَصْطَرِخُونَ فِيها رَبَّنا أَخْرِجْنا نَعْمَلْ صالِحاً غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُمْ ما يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجاءَكُمُ النَّذِيرُ فَذُوقُوا فَما لِلظَّالِمِينَ مِنْ نَصِيرٍ) .[1]

"They shall cry therein for help: 'Our Lord! Bring us out, so that we may act righteously – different from what we used to do!' 'Did we not give you a life long enough that one who is heedful might take admonition? And [moreover] the warner had [also] come to you. Now taste [the consequence of your deeds], for the wrongdoers have no helper.'"[2]

4594. رسولُ اللَّهِ صلى الله عليه وآله: إذَا كانَ يَومُ القِيامَةِ نودِيَ: أينَ أبناءُ السِّتّينَ ؟ وهُوَالعُمرُ الّذي قالَ اللَّهُ تَعالى : (أوَلَمْ نُعَمِّرْكُم ما يَتَذَكَّرُ فيهِ مَن تَذَكَّرَ) .[3]

4594. The Prophet (SAWA) 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?"***[4]

4595. الإمامُ عليٌّ عليه السلام : العُمرُ الّذي أعذَرَ اللَّهُ فيهِ إلَى ابنِ آدَمَ سِتّونَ سَنَةً .[5]

4595. Imam Ali (AS) said, 'The age up to which Allah accepts the excuse of His servants for certain things is sixty years.'[6]

4596. الإمامُ عليٌّ عليه السلام : فيالَها حَسرَةً عَلى كُلِّ ذي غَفلَةٍ أن يَكونَ عُمُرُهُ عَلَيهِ حُجَّةً ، وأن تُؤَدِّيَهُ أيّامُهُ إلَى الشِّقوَةِ !.[7]

4596. Imam Ali (AS) 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!'[8]

4597. الإمامُ الباقرُ عليه السلام : إذا أتَت عَلَى العَبدِ أربَعونَ سَنَةً قيلَ لَهُ : خُذْ حِذرَكَ ؛ فإنَّكَ غَيرُ مَعذورٍ ، ولَيسَ ابنُ أربَعينَ سَنَةً أحَقَّ بِالعُذرِ مِنِ ابنِ عِشرينَ سَنَةً .[9]

4597. Imam al-Baqir (AS) 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.'[10]

Notes

1. 37 : فاطر.
2. Qur'an 3537:
3. 2924 : كنز العمّال.
4. Kanz al-Ummal, no. 2924
5. 326 الحكمة : نهج البلاغة.
6. Nahj al-Balagha, Saying 326

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7. نهج البلاغة : الخطبة 64.
8. Ibid. Sermon 64
9. الخصال : 545 / 24.
10. al-Khisal, p. 545, no. 24

1369 - ما يَزيدُ فِي العُمُرِ

1369. THAT WHICH LEADS TO AN INCREASE IN LIFESPAN

4598. رسولُ اللَّهِ صلى الله عليه وآله : أكثِرْ مِنَ الطَّهورِ يَزِدِ اللَّهُ في عُمرِكَ .[1]

4598. The Prophet (SAWA) said, 'Remain mostly in the state of purity and Allah will increase your lifespan.'[2]

4599. رسولُ اللَّهِ صلى الله عليه وآله : مَن سَرَّهُ أن يُبسَطَ لَهُ في رِزقِهِ ويُنسَأَ لَهُ في أجَلِهِ فَلْيَصِلْ رَحِمَهُ .[3]

4599. The Prophet (SAWA) said, 'Whoever would like his sustenance to be amplified and his destined end to be postponed should maintain relations with his kin.'[4]

4600. الإمامُ عليٌّ عليه السلام: مَن أرادَ البَقاءَ - ولا بَقاءَ - فَلْيُباكِرِ الغَداءَ ، وَلْيُجَوِّدِ الحِذاءَ ، وَلْيُخَفِّفِ الرِّداءَ ، وَلْيُقِلَّ غُشْيانَ النِّساءِ .[5]

4600. Imam Ali (AS) said, 'He who wishes to remain alive – though there is no remaining forever – should eat his breakfast early, wear good shoes, dress in light clothing, and lessen his sexual intercourse with women.'[6]

4601. الإمامُ الباقرُ عليه السلام : مُروا شيعَتَنا بِزِيارَةِ قَبرِ الحُسَينِ بنِ عَلِيٍّ عليه السلام ؛ فإنَّ إتيانَهُ يَزيدُ فِي الرِّزقِ ، ويَمُدُّ فِي العُمرِ ، ويَدفَعُ مَدافِعَ السُّوءِ .[7]

4601. Imam al-Baqir (AS) said, 'Command our Shia to visit the grave of al-Husayn b. Ali (AS), for verily going there increases sustenance, extends one's life, and repels evil forces.'[8]

4602. الإمامُ الصّادقُ عليه السلام : مَن حَسُنَت نِيَّتُهُ زِيدَ في عُمرِهِ .[9]

4602. Imam al-Sadiq (AS) said, 'He who has good intentions is given an increase in lifespan.'[10]

4603. الإمامُ الصّادقُ عليه السلام : مَن حَسُنَ بِرُّهُ بِأهلِ بَيتِهِ زِيدَ في عُمرِهِ .[11]

4603. Imam al-Sadiq (AS) said, 'He who excels in his good treatment of his family is given an increase in his lifespan.'[12]

4604. الإمامُ الصّادقُ عليه السلام: إن أحبَبتَ أن يَزيدَ اللَّهُ في عُمرِكَ فسُرَّ أبَوَيكَ .[13]

4604. Imam al-Sadiq (AS) said, 'If you would like Allah to increase your lifespan then please your parents.'[14]

(أنظر) الرَّحِم : باب 811.

(See also: CONSANGUINAL RELATIONS: section 811)

Notes

1. الأمالي للمفيد : 5 / 60.

2. Amali al-Mufid, p. 60, no. 5
3. الخصال : 112 / 32.
4. al-Khisal, p. 32, no. 112
5. عيون أخبار الرضا : 112 / 38 / 2.
6. Uyun Akhbar al-Rida (AS), v. 2, p. 38, no. 112
7. بحار الأنوار : 12 / 4 / 101.
8. Bihar al-Anwar, v. 101, p. 4, no. 12
9. بحار الأنوار : 117 / 408 / 69.
10. Ibid. v. 69, p. 408, no. 117
11. الأمالي للطوسي : 425 / 245.
12. Amali al-Tusi, p. 245, no. 425
13. الزهد للحسين بن سعيد : 87 / 33.
14. al-Zuhd li al-Husayn b. Said, p. 33, no. 87

1370 - المُؤمِنُ وطَلَبُ طولِ العُمُرِ

1370. THE BELIEVER AND ASKING FOR A LONG LIFE

4605. فاطمةُ الزَّهراءُ عليها السلام - فِي المناجاةِ - : اللَّهُمَّ بِعِلمِكَ الغَيبَ ، وقُدرَتِكَ عَلَى الخَلقِ ، أحيِنِي ما عَلِمتَ الحَياةَ خَيراً لي ، وتَوَفَّني إذا كانَتِ الوَفاةُ خَيراً لي .[1]

4605. Fatima al-Zahra' (AS) 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.'[2]

4606. الإمامُ زينُ العابدينَ عليه السلام - مِن دُعائِهِ في مَكارِمِ الأخلاقِ - : وعَمِّرْني ما كانَ عُمري بِذْلَةً في طاعَتِكَ ، فإذا كانَ عُمري مَرتَعاً لِلشَّيطانِ فَاقبِضْني إلَيكَ .[3]

4606. Imam Zayn al-Abidin (AS) 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.'[4]

Notes

1. بحار الأنوار : 94 / 225 / 1.
2. Bihar al-Anwar, v. 94, p. 225, no. 1
3. الصحيفة السجّاديّة : الدعاء 20.
4. al-Sahifat al-Sajjadiyya, p. 82, Supplication 20

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1371. THE WISDOM BEHIND MAN'S IGNORANCE OF THE SPAN OF HIS LIFE

4607. الإمامُ الصّادقُ عليه السلام : 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 حَياتِهِ وصارَ يَتَرَقَّبُ الموتَ ، 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[1] ومِن قَساوَةِ قَلبِهِ ، لا مِن خَطَأٍ فِي التَّدبيرِ .[2]

4607. Imam al-Sadiq (AS) said, 'Contemplate now O Mufaddal 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, while being always in anticipation of death and 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. The 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 be replaced 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 anticipating 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!'[3]

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Notes

1. 404/1 : الصحاح (المَرَحُ : شِدّة الفرح والنشاط) .
2. 83 / 3 : بحار الأنوار.
3. Bihar al-Anwar, v. 3, p. 83

العمل - 290

290. ACTION

الحَثُّ عَلى العَمَلِ الصّالِحِ - 1372

1372. ENJOINMENT OF RIGHTEOUS ACTION

(مَنْ عَمِلَ صالِحاً مِنْ ذَكَرٍ أوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَياةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أجْرَهُمْ بِأحْسَنِ ما كانُوا يَعْمَلُونَ) .[1]

"Whoever acts righteously, [whether] male or female, should he be faithful – We shall revive him with a good life and pay them their reward by the best of what they used to do."[2]

4608. رسولُ اللّهِ صلى الله عليه وآله : يَتبَعُ المَيِّتَ ثَلاثَةٌ : أهلُه ومالُهُ وعَمَلُهُ ، فيَرجِعُ اثنانِ ويَبقى واحِدٌ ؛ يَرجِعُ أهلُهُ ومالُه ويَبقى عَمَلُهُ .[3]

4608. The Prophet (SAWA) 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.'[4]

4609. الإمامُ عليٌّ عليه السلام : العَمَلَ العَمَلَ ، ثُمَّ النِّهايَةَ النِّهايَةَ ، والاستِقامَةَ الاستِقامَةَ ، ثُمَّ الصَّبرَ الصَّبرَ ، والوَرَعَ الوَرَعَ ، إنَّ لَكُم نِهايَةً فَانتَهوا إلى نِهايَتِكُم .[5]

4609. Imam Ali (AS) 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.'[6]

4610. الإمامُ عليٌّ عليه السلام : مَن أبطَأ بِهِ عَمَلُهُ ، لَم يُسرِعْ بِه نَسَبُهُ (حَسَبُه) .[7]

4610. Imam Ali (AS) said, 'He who lags behind as a result of his deeds will not be accorded a front position because of his lineage.'[8]

4611. الإمامُ عليٌّ عليه السلام: لا تَكُن مِمَّن يَرجو الآخِرَةَ بِغَيرِ العَمَلِ ... يُحِبُّ الصّالِحِينَ ولا يَعمَلُ عَمَلَهُم ، ويُبغِضُ المذنِبِينَ 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 !.[9]

4611. Imam Ali (AS) 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 [reward] than his actions deserve … When he acts he falls short of the action, and when he asks something, he exaggerates … so he is presumptuous in his speech though performing little action.'[10]

4612. الإمامُ الصّادقُ عليه السلام : مَن قَبِلَ اللّهُ مِنهُ صَلاةً واحِدَةً لَم يُعَذِّبْهُ ، ومَن قَبِلَ مِنهُ حَسَنَةً ... لَم يُعَذِّبْهُ .[11]

4612. Imam al-Sadiq (AS) said, 'He from whom Allah accepts a single prayer, He will not punish, nor he from whom He accepts a single good deed.'[12]

4613. الإمامُ الصّادقُ عليه السلام : اِعمَلوا قَليلاً تَنَعَّموا كَثيراً .[13]

4613. Imam al-Sadiq (AS) said, 'If you act but a little, you will enjoy many bounties.'[14]

4614. الإمامُ الهاديُّ عليه السلام : النّاسُ فِي الدّنيا بِالأموالِ ، وفِي الآخِرَةِ بِالأعمالِ .[15]

4614. Imam al-Hadi (AS) said, 'People transact through wealth in this world and through deeds in the Hereafter.'[16]

Notes

1. النحل : 97.
2. Qur'an 1697:
3. كنز العمّال : 42761.
4. Kanz al-Ummal, no. 42761
5. نهج البلاغة : الخطبة 176.
6. Nahj al-Balagha, Sermon 176
7. نهج البلاغة : الحكمة 23 ، 389.
8. Ibid. Saying 23
9. نهج البلاغة : الحكمة 150.
10. Ibid. Saying 150
11. الكافي : 3 / 266 / 11.
12. al-Kafi, v. 3, p. 266, no. 11
13. تنبيه الخواطر : 2 / 183.
14. Tanbih al-Khawatir, v. 2, p. 183
15. الدرّة الباهرة : 41.
16. al-Durra al-Bahira, p. 41

1373 - العَمَلُ وَالجَزاءُ

1373. ACTION AND RECOMPENSE

(لَيْسَ بِأَمانِيِّكُمْ وَلا أَمانِيِّ أَهْلِ الْكِتابِ مَنْ يَعْمَلْ سُوءً يُجْزَ بِهِ وَلا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيّاً وَلا نَصِيراً * وَمَنْ يَعْمَلْ مِنَ الصَّالِحاتِ مِنْ ذَكَرٍ أَوْ أُنْثَى وَهُوَ مُؤْمِنٌ فَأُولَئِكَ يَدْخُلُونَ الجَنَّةَ وَلا يُظْلَمُونَ نَقِيراً) .[1]

"It will be neither after your hopes not the hopes of the People of the Book: whoever commits evil shall be requited for it, and he will not find for himself any guardian or helper besides Allah. And whoever does righteous deeds, whether male or female, should he be faithful – such shall enter Paradise and they will not be wronged [so much as] the speck on a date-stone."[2]

4615. رسولُ اللَّهِ صلى الله عليه وآله : كَما لا يُجتَنى مِنَ الشَّوكِ العِنَبُ كَذلكَ لا يَنزِلُ الفُجّارُ مَنازِلَ الأبرارِ ، وهُما طَريقانِ ، فَأيَّهُما أخَذتُم أدرَكتُم إلَيهِ .[3]

4615. The Prophet (SAWA) 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.'[4]

(أُنظر) عنوان 65 «الجزاء» .

(See also: REQUITAL 65)

Notes

1. النساء : 123 و 124.
2. Qur'an 4:123-124
3. كنز العمّال : 43676.
4. Kanz al-Ummal, no. 43676

1374 - المُداوَمَةُ عَلَى العَمَلِ

1374. MAINTENANCE OF CONTINUOUS ACTION

4616. الإمامُ عليٌّ عليه السلام : المداوَمَةَ المداوَمَةَ ! فإنَّ اللَّهَ لَم يَجعَلْ لِعَمَلِ المؤمِنينَ غايَةً إلّا الموتَ .[1]

4616. Imam Ali (AS) said, ‘Act continuously, act continuously! For verily Allah has not decreed any end to the believer’s actions except death.’[2]

4617. الإمامُ عليٌّ عليه السلام : قَليلٌ تَدومُ عَلَيهِ ، أرجى مِن كَثيرٍ مَملولٍ مِنهُ .[3]

4617. Imam Ali (AS) said, ‘The little that you perform continuously is weightier than the great amount that you perform with boredom.’[4]

4618. الإمامُ الباقرُ عليه السلام : ما مِن شَيءٍ أحَبَّ إلَى اللَّهِ عزّوجلّ مِن عَمَلٍ يُداوَمُ عَلَيهِ ، وإن قَلَّ .[5]

4618. Imam al-Baqir (AS) said, ‘There is nothing more beloved to Allah than the performance of an action that is maintained regularly, even if it be little.’[6]

4619. الإمامُ الصّادق عليه السلام: 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 اللَّهُ أن يَكونَ .[7]

4619. Imam al-Sadiq (AS) 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.’[8]

Notes

1. مستدرك الوسائل : 1 / 130 / 177.
2. Mustadrak al-Wasa’il, v. 1, p. 130, no. 177
3. نهج البلاغة : الحكمة 278.
4. Nahj al-Balagha, Saying 278
5. الكافي : 2 / 82 / 3.
6. al-Kafi, v. 2, p. 82, no. 3
7. الكافي : 2 / 82 / 1.
8. Ibid. no. 1

أفضَلُ الأعمالِ - 1375

1375. THE BEST OF ACTIONS

4620. رسولُ اللَّهِ صلى الله عليه وآله: أفضَلُ الأعمالِ أحمَزُها .[1]

4620. The Prophet (SAWA) said, 'The best of deeds is the most difficult of them.'[2]

4621. رسولُ اللَّهِ صلى الله عليه وآله : أفضَلُ العَمَلِ أدوَمُهُ وإن قَلَّ .[3]

4621. The Prophet (SAWA) said, 'The best of deeds is that which is most regular, even if be something small.'[4]

4622. رسولُ اللَّهِ صلى الله عليه وآله : أحَبُّ الأعمالِ إلَى اللَّهِ سُرورٌ (الذي) تُدخِلُهُ عَلَى المؤمِنِ ، تَطرُدُ عَنهُ جَوعَتَهُ أو تَكشِفُ عَنهُ كُربَتَهُ .[5]

4622. The Prophet (SAWA) 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.'[6]

4623. الإمامُ عليٌّ عليه السلام : أفضَلُ الأعمالِ ما أكرَهتَ عَلَيهِ نَفسَكَ .[7]

4623. Imam Ali (AS) said, 'The best of deeds is that which you force yourself to do.'[8]

4624. الإمامُ عليٌّ عليه السلام: أفضَلُ العَمَلِ ما أُريدَ بِهِ وَجهُ اللَّهِ .[9]

4624. Imam Ali (AS) said, 'The best of deeds is that whose objective is Allah's pleasure.'[10]

4625. الإمامُ عليٌّ عليه السلام : أفضَلُ الأعمالِ لُزومُ الحَقِّ .[11]

4625. Imam Ali (AS) said, 'The best of deeds is adherence to the truth.'[12]

4626. الإمامُ الصّادقُ عليه السلام - لَمّا سُئِلَ عَن أفضَلِ الأعمالِ - : الصَّلاةُ لِوَقتِها ، وبِرُّ الوالِدَينِ ، والجِهادُ في سَبيلِ اللَّهِ عَزَّوجلَّ .[13]

4626. Imam al-Sadiq (AS), 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.'[14]

Notes

1. بحار الأنوار : 70 / 191.
2. Bihar al-Anwar, v. 70, p. 191
3. تنبيه الخواطر : 1 / 63.
4. Tanbih al-Khawatir, v. 1, p. 63
5. الكافي : 2 / 191 / 11.
6. al-Kafi, v. 2, p. 191, no. 11
7. بحار الأنوار : 78 / 69 / 20.
8. Bihar al-Anwar, v. 78, p. 69, no. 20
9. غرر الحكم : 2958.
10. Ghurar al-Hikam, no. 2958

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11. غرر الحكم : 3322.
12. Ibid. no. 3322
13. الكافي : 2 / 158 / 4.
14. al-Kafi, v. 2, p. 158, no. 4

1376 - مَن لا يَنفَعُهُ عَمَلُهُ

1376. HE WHOSE DEEDS DO NOT BENEFIT HIM

4627. رسولُ اللَّهِ صلى الله عليه وآله : ثَلاثٌ مَن لَم تَكُنْ فيهِ لَم يَقُمْ لَهُ عَمَلٌ: وَرَعٌ يَحجُزُهُ عَن مَعاصي اللَّهِ عَزَّوجلَّ، وخُلقٌ يُداري بِهِ النّاسَ ، وحِلمٌ يَرُدُّ بِهِ جَهلَ الجاهِلِ .[1]

4627. The Prophet (SAWA) 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.'[2]

4628. رسولُ اللَّهِ صلى الله عليه وآله: ثَلاثَةٌ لا يَنفَعُ مَعَهُنَّ عَمَلٌ: الشِّركُ بِاللَّهِ ، وعُقوقُ الوالِدَينِ ، والفِرارُ مِنَ الزَّحفِ .[3]

4628. The Prophet (SAWA) 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.'[4]

4629. رسولُ اللَّهِ صلى الله عليه وآله : ما عَمِلَ مَن لَم يَحفَظْ لِسانَهُ.[5]

4629. The Prophet (SAWA) said, 'He who does not guard his tongue has not performed any good deeds.'[6]

4630. الإمامُ الباقرُ عليه السلام : لا يَنفَعُ مَعَ الشَّكِّ والجُحودِ عَمَلٌ .[7]

4630. Imam al-Baqir (AS) said, 'A good deed accompanied by doubt and denial is to no avail.'[8]

4631. الإمامُ الصّادقُ عليه السلام : لا يَقبَلُ اللَّهُ مِن مُؤمِنٍ عَمَلاً وهُوَ مُضمِرٌ عَلى أخيهِ المؤمِنِ سُوءاً .[9]

4631. Imam al-Sadiq (AS) said, 'Allah does not accept a good deed from a believer as long as he harbours ill will against a fellow believing brother.'[10]

(أُنظر) الصلاة (1) : باب 1132 ؛ الإنفاق : باب 1763.

(See also: PRAYER (1): section 1132; SPENDING: section 1763)

Notes

1. الخصال : 121 / 125.
2. al-Khisal, p. 125, no. 121
3. كنز العمّال : 43824 و 43937.
4. Kanz al-Ummal, no. 43824 and 43937
5. بحار الأنوار : 77 / 85.
6. Bihar al-Anwar, v. 77, p. 85
7. الكافي : 2 / 400 / 7.
8. al-Kafi, v. 2, p. 400, no. 7

9. 8 / 361 / 2 : الكافي.

10. Ibid. p. 361, no. 8

الأعمالُ الَّتي يَنبَغِي الحَذَرُ مِنها - 1377

1377. DEEDS THAT ONE MUST BE CAUTIOUS OF

4632. الإمامُ عليٌّ عليه السلام : اِحذَرْ كُلَّ عَمَلٍ يَرضاهُ صاحِبُهُ لِنَفسِهِ ، ويَكرَهُهُ لِعامَّةِ المسلِمينَ .[1]

4632. Imam Ali (AS) said, 'Be cautious of every deed which the doer is pleased to perform himself but hates Muslims at large to perform it.'[2]

4633. الإمامُ عليٌّ عليه السلام : اِحذَرْ كُلَّ عَمَلٍ يُعمَلُ بِهِ فِي السِّرِّ ، ويُستَحى مِنهُ فِي العَلانِيَةِ .[3]

4633. Imam Ali (AS) said, 'Be cautious of every deed which is performed in secret but is embarrassing to perform in public.'[4]

4634. الإمامُ عليٌّ عليه السلام : إيّاكَ وكُلَّ عَمَلٍ إذا ذُكِرَ لِصاحِبِهِ أنكَرَهُ .[5]

4634. Imam Ali (AS) said, 'Beware of any deed whose performance would be deplored by its doer if mentioned to him.'[6]

Notes

1. شرح نهج البلاغة : 18 / 41.
2. Sharh Nahj al-Balagha li Ibn Abi al-Hadid, v. 18, p. 41
3. نهج‌البلاغة : الكتاب 69.
4. Nahj al-Balagha, Letter 69
5. بحار الأنوار : 71 / 369 / 19.
6. Bihar al-Anwar, v. 71, p. 369, no. 19

1378 - إتقانُ العَمَلِ

1378. PERFECTION OF A GOOD DEED

4635. رسولُ اللَّهِ صلى الله عليه وآله : إنَّ اللَّهَ تَعالى يُحِبُّ إذا عَمِلَ أحَدُكُم عَمَلاً أن يُتقِنَهُ .[1]

4635. The Prophet (SAWA) said, 'Verily Allah, most High, loves for you to perfect a good deed when you perform it.'[2]

4636. الإمامُ الصّادقُ عليه السلام : لَمّا ماتَ إبراهيمُ ابنُ رَسولِ اللَّهِ صلى الله عليه وآله رَأى النَّبِيُّ صلى الله عليه وآله في قَبرِهِ خَلَلاً فسَوّاهُ بِيَدِهِ، ثُمَّ قالَ : إذا عَمِلَ أحَدُكُم عَمَلاً فَلْيُتقِنْ .[3]

4636. Imam al-Sadiq (AS) narrated, 'When Ibrahim, the son of the Prophet (SAWA) passed away, the Prophet (SAWA) 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.'[4]

Notes

1. 9128 : كنز العمّال.
2. Kanz al-Ummal, no. 9128
3. 1 / 883 / 2 : وسائل الشيعة.
4. Wasa'il al-Shia, v. 2, p. 883, no. 1

عَرضُ الأعمالِ عَلَى اللهِ والنَّبِيّ صلى الله عليه وآله والأئِمَّةِ عليهم السلام - 1379

1379. THE EXPOSITION OF DEEDS TO ALLAH AND THE PROPHET AND THE IMAMS (AS)

(وَقُلِ اعْمَلُوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسُولُهُ وَالْمُؤْمِنُونَ وَسَتُرَدُّونَ إِلَى عالِمِ الْغَيْبِ وَالشَّهادَةِ فَيُنَبِّئُكُمْ بِما كُنْتُمْ تَعْمَلُونَ) .[1]

"And say, 'Go on working, for Allah will see your conduct, and His Apostle and the faithful [as well], and you will be returned to the Knower of the sensible and the Unseen, and He will inform you concerning what you used to do."[2]

4637. رسولُ اللهِ صلى الله عليه وآله : تُعرَضُ الأعمالُ يَومَ الاثنَينِ والخَميسِ ، فمِن مُستَغفِرٍ فيُغفَرُ لَهُ ، ومِن تائبٍ فيُتابُ عَلَيهِ، ويُرَدُّ أهلُ الضَّغائنِ بِضَغائنِهِم حَتّى يَتوبوا .[3]

4637. The Prophet (SAWA) said, 'People's deeds are presented 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.'[4]

4638. رسولُ اللهِ صلى الله عليه وآله : إنَّ أعمالَكُم تُعرَضُ عَلَيَّ كُلَّ يَومٍ ، فَما كانَ مِن حَسَنٍ استَزَدتُ اللهَ لَكُم ، وما كانَ مِن قَبيحٍ استَغفَرتُ اللهَ لَكُم .[5]

4638. The Prophet (SAWA) 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.'[6]

4639. الإمامُ الحسينُ عليه السلام : إنَّ أعمالَ هذهِ الأُمَّةِ ما مِن صَباحٍ إلّا وتُعرَضُ عَلَى اللهِ تَعالى .[7]

4639. Imam al-Husayn (AS) said, 'Verily the deeds of this community are exposed to Allah, most High, every single morning.'[8]

4640. الإمامُ الصّادقُ عليه السلام - لَمّا سُئلَ عَن قَولِهِ تَعالى : (وَقُلِ اعْمَلوا فَسَيَرَى اللَّهُ عَمَلَكُمْ وَرَسولُهُ وَالمؤمِنونَ) - : إيّانا عَنى.[9]

4640. Imam al-Sadiq (AS) 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]"***, replied, 'It is us that He means [by the faithful].'[10]

4641. الإمامُ الرِّضا عليه السلام - وقَد قالَ عَبدُ اللهِ بنُ أبانَ لَهُ : إنَّ قَوماً مِن مَواليكَ سَألوني أن تَدعُوَ اللهَ لَهُم - : وَاللهِ إنّي لَأعرِضُ أعمالَهُم عَلَى اللهِ في كُلِّ يَومٍ .[11]

4641. Imam al-Rida (AS), when Abdullah 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.'[12]

Notes

1. التوبة : 105.
2. Qur’an 9105:
3. الترغيب والترهيب : 3 / 458 / 17.
4. al-Targhib wa al-Tarhib, v. 3, p. 458, no. 17
5. كتاب من لا يحضره الفقيه : 1 / 191 / 582.
6. al-Faqih, v. 1, p. 191, no. 582
7. عيون أخبار الرضا : 2 / 44 / 156.
8. Uyun Akhbar al-Rida (AS), v. 2, p. 44, no. 156
9. بحار الأنوار : 23 / 337 / 6.
10. Bihar al-Anwar, v. 23, p. 337, no. 22
11. وسائل الشيعة : 11 / 392 / 25.
12. Wasa’il al-Shia, v. 11, p. 392, no. 25

كِتابُ الأعمالِ - 1380

1380. THE BOOK OF DEEDS

(هَذَا كِتابُنا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنْسِخُ ما كُنْتُمْ تَعْمَلُونَ) .[1]

"This is Our book, which speaks truly against you. Indeed We used to record what you used to do."[2]

(أُنظر) الأنعام : 61 ويونس : 21 والرعد : 11 ومريم : 79 والمؤمنون : 62 ويس : 12 و ق : 17، 18 والقمر : 25 ، 53 والإنفطار : 10 - 12 والطارق : 4.

(See also: Qur'an 6:61, 10:21, 13:11, 19:79, 23:62, 10:12, 50:17, 50:18, 54:25, 54:53, 82:10-12, 86:4)

4642. الإمامُ عليٌّ عليه السلام : صاحِبُ اليَمينِ يَكتُبُ الحَسَناتِ ، وصاحِبُ الشِّمالِ يَكتُبُ السَّيِّئاتِ ، ومَلَكا النَّهارِ يَكتُبانِ عَمَلَ العَبدِ بِالنَّهارِ ، ومَلَكا اللَّيلِ يَكتُبانِ عَمَلَ العَبدِ فِي اللَّيلِ .[3]

4642. Imam Ali (AS) 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.'[4]

(أُنظر) الملائكة : باب 1664 ؛ المراقبة : باب 839 ؛ المعاد : باب 1394.

(See also: THE ANGELS: section 1664; SCRUTINY (OF MAN'S ACTIONS): no.839; RESURRECTION: section 1394)

Notes

1. الجاثية : 29.
2. Qur'an 4529:
3. بحار الأنوار : 5 / 327 / 22.
4. Bihar al-Anwar, v. 5, p. 327, no. 22

1381 - تَجَسُّمُ الأعمالِ

1381. Embodiment of Deeds

(فَمَنْ يَعْمَلْ مِثْقالَ ذَرَّةٍ خَيْراً يَرَهُ * وَمَنْ يَعْمَلْ مِثْقالَ ذَرَّةٍ شَرّاً يَرَهُ) .[1]

"So whoever does an atom's weight of good will see it, and whoever does an atom's weight of evil will see it."[2]

(يَوْمَ تَجِدُ كُلُّ نَفْسٍ ما عَمِلَتْ مِنْ خَيْرٍ مُحْضَراً وَما عَمِلَتْ مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَها وَبَيْنَهُ أَمَداً بَعِيداً وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَؤُوفٌ بِالْعِبادِ) .[3]

"The day when every soul will find present whatever good it has done; and as to whatever evil it has done it will wish there were a far distance between it and itself. Allah warns you to beware of [disobeying] Him, and Allah is most kind to [His] servants."[4]

4643. رسولُ اللهِ صلى الله عليه وآله : إنَّ المؤمِنَ إذا خَرَجَ مِن قَبرِهِ صُوِّرَ لَهُ عَمَلُهُ في صورَةٍ حَسَنَةٍ ، فيَقولُ لَهُ : ما أنتَ فَوَاللهِ إنّي لَأراكَ امرَأَ الصِّدقِ ؟ ! فيَقولُ لَهُ : أنا عَمَلُكَ ، فيَكونُ لَهُ [نوراً أو قائداً[5]] إلَى الجَنَّةِ . وإنَّ الكافِرَ إذا خَرَجَ مِن قَبرِهِ صُوِّرَ لَهُ عَمَلُهُ في صورَةٍ سَيِّئَةٍ ، وبِشارَةٍ سَيِّئَةٍ فيَقولُ : مَن أنتَ فَوَاللهِ إنّي لَأراكَ امرَأَ السَّوءِ ؟ ! فيَقولُ : أنا عَمَلُكَ ، فيَنطَلِقُ بِهِ حَتّى يَدخُلَ النّارَ .[6]

4643. The Prophet (SAWA) 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.'[7]

(أُنظر) الموت : باب 1680.

(See also: DEATH: section 1680)

Notes

1. الزلزلة : 7 ، 8.
2. Qur'an 997,8:
3. آل عمران : 30.
4. Qur'an 330:
5. في المصدر «نورٌ» أو «قائدٌ» .
6. كنز العمّال : 38963.

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7. Kanz al-Ummal, no. 38963

291 - العَهد

291. THE COVENANT

[1]

1382 - الحَثُّ عَلَى الوَفاءِ بِالعَهدِ

1382. ENJOINMENT OF FULFILLING ONE'S COVENANT

(وَالْمُوفُونَ بِعَهْدِهِمْ إذا عاهَدُوا) .[2]

"And those who fulfil their covenants when they pledge themselves."[3]

(أنظر) المؤمنون : 8 و مريم : 54 و الصّف : 2 ، 3 والمعارج : 32 والنحل : 91.

(See also: Qur'an 23:8, 19:54, 61:2-3, 70:32, 16:91)

4644. رسولُ اللَّهِ صلى الله عليه وآله: المسلِمونَ عِندَ شُروطِهِم فيما أُحِلَّ .[4]

4644. The Prophet (SAWA) said, 'Muslims [make and] fulfil their promises according to what is permissible.'[5]

4645. رسولُ اللَّهِ صلى الله عليه وآله : ألا مَن ظَلَمَ مُعاهَداً ، أوِ انتَقَصَهُ ، أو كَلَّفَهُ فَوقَ طاقَتِهِ ، أو أخَذَ مِنهُ شَيئاً بِغَيرِ طِيبِ نَفسٍ مِنهُ ، فَأنا حَجيجُه يَومَ القِيامَةِ .[6]

4645. The Prophet (SAWA) said, 'Verily whoever wrongs any of the people of the covenant (ahl al-dhimma), or denies him some of his right, or burdens him beyond that which he is capable of, or takes something from him without his consent, then I will hold it against him on the Day of Resurrection.'[7]

4646. رسولُ اللَّهِ صلى الله عليه وآله : إذا نَقَضوا العَهدَ سَلَّطَ اللَّهُ عَلَيهِم عَدُوَّهُم .[8]

4646. The Prophet (SAWA) said, 'When they break a covenant, Allah allows their enemy to gain mastery over them.'[9]

4647. رسولُ اللَّهِ صلى الله عليه وآله : لا دِينَ لِمَن لا عَهدَ لَهُ .[10]

4647. The Prophet (SAWA) said, 'He who does not keep a promise has no religion.'[11]

4648. الإمامُ عليٌّ عليه السلام : إنَّ العُهودَ قَلائدُ في الأعناقِ إلى يَومِ القِيامَةِ ، فمَن وَصَلَها وَصَلَهُ اللَّهُ ، ومَن نَقَضَها خَذَلَهُ اللَّهُ ، ومَنِ استَخَفَّ بِها خاصَمَتهُ إلَى الّذي أكَّدَها وأخَذَ خَلقَهُ بِحِفظِها .[12]

4648. Imam Ali (AS) 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.'[13]

4649. الإمامُ عليٌّ عليه السلام - مِن كِتابِهِ لِلأشتَرِ لَمّا وَلّاهُ مِصرَ - : لَيسَ مِن فَرائضِ اللّهِ شَيءٌ النّاسُ أشَدُّ عَلَيهِ اجتِماعاً - مَعَ تَفَرُّقِ أهوائِهِم ، وتَشَتُّتِ آرائِهِم - مِن تَعظيمِ الوَفاءِ بِالعُهودِ .[14]

4649. Imam Ali (AS), 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.'[15]

4650. الإمامُ عليٌّ عليه السلام : حُسنُ العَهدِ مِنَ الإيمانِ .[16]

4650. Imam Ali (AS) said, 'Fulfilment of a promise is part of faith.'[17]

4651. الإمامُ عليٌّ عليه السلام : ما أيقَنَ بِاللّهِ مَن لَم يَرْعَ عُهودَهُ وذِمَّتَهُ .[18]

4651. Imam Ali (AS) said, 'He who does not observe his promises and his guarantee does not have conviction in Allah.'[19]

4652. الإمامُ الباقرُ عليه السلام : ثَلاثٌ لَم يَجعَلِ اللّهُ عَزَّوجلَّ لِأحَدٍ فيهِنَّ رُخصَةً : ... الوَفاءُ بِالعَهدِ لِلبَرِّ والفاجِرِ .[20]

4652. Imam al-Baqir (AS) 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.'[21]

4653. الإمامُ الباقرُ عليه السلام - في قولِهِ تعالى : (وَلا تَكونوا كَالَّتي نَقَضَتْ غَزْلَها مِنْ بَعْدِ قُوة)[22] - : الّتي نَقَضَت غَزلَها امرَأةٌ مِن بَني تَيمِ بنِ مُرَّةَ يُقالُ لَها : رابِطَةُ (ريطَةُ) بِنتُ كَعبِ بنِ سَعدِ بنِ تَيمِ بنِ كَعبِ بنِ لُؤيِّ 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 .[23]

4653. Imam al-Baqir (AS) 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 …"***[24] , said, 'The one who undid her yarn was a woman from the tribe of Bani Taym b. Murrah, called Rabita (Rayta), daughter of Kab b. Sad b. Taym b. Kab b. Luayya 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.'[25]

4654. الإمامُ الصّادقُ عليه السلام - لَمّا سُئلَ عَن قَولِهِ تَعالى: (يا أيُّها الَّذينَ آمَنوا أوْفوا بِالعُقودِ) - : العُهودِ .[26]

4654. Imam al-Sadiq (AS), when asked about the verse: ***"O you who have faith! Keep your agreements"***, replied, '[It refers to] promises.'[27]

Notes

1. The Arabic word ahd, 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.)

2. البقرة : 177.

3. Qur'an 2177:

4. كنز العمّال : 10919.

5. Kanz al-Ummal, no. 10909

6. كنز العمّال : 10924.

7. Ibid. no. 10924

8. بحار الأنوار : 3 / 46 / 100.

9. Bihar al-Anwar, v. 100, p. 46, no. 3

10. النوادر للراوندي : 27 / 91.

11. Nawadir al-Rawandi, p. 5

12. غرر الحكم : 3650.

13. Ghurar al-Hikam, no. 3650

14. نهج البلاغة : الكتاب 53.

15. Nahj al-Balagha, Letter 53

16. كنز العمّال : 10937.

17. Ghurar al-Hikam, no. 10937

18. غرر الحكم : 9577.

19. Ibid. no. 9577

20. الكافي : 2 / 162 / 15.

21. al-Kafi, v. 2, p. 162, no. 15

22. النحل : 92.

23. تفسير القمّي : 1 / 389.

24. Qur'an 1692:

25. Tafsir al-Qummi, v. 1, p. 389

26. تفسير العيّاشي : 1 / 289 / 5.

27. Tafsir al-Ayyashi, v. 1, p. 289, no. 5

292 - المَعاد

292. RESURRECTION

1383 - المَعادُ

1383. Resurrection

4655. لقمانُ عليه السلام - لِابنِهِ وهُوَ يَعِظُهُ - : يا بُنَيَّ ، إن تَكُ في شَكٍّ مِنَ الموتِ فَارفَعْ عَن نَفسِكَ النَّومَ ولَن تَستَطيعَ ذلكَ ، وإن كُنتَ في شَكٍّ مِنَ البَعثِ فَارفَعْ عَن نَفسِكَ الانتِباهَ ولَن تَستَطيعَ ذلكَ .[1]

4655. Luqman (AS) 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 never be able to do that either.'[2]

4656. رسولُ اللَّهِ صلى الله عليه وآله : المِعادُ مِضمارُ العَمَلِ ، فمُغتَبِطٌ بِما احتَقَبَ غانِمٌ ، ومُبتَئِسٌ بِما فاتَهُ نادِمٌ .[3]

4656. The Prophet (SAWA) 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.'[4]

4657. الإمامُ زينُ العابدينَ عليه السلام - مِن مَواعِظِهِ - : اِعلَمْ يَابنَ آدَمَ أنَّ مِن وَراءِ هذا أعظَمَ وأفظَعَ وأوجَعَ لِلقُلوبِ يَومَ القِيامَةِ ، ذلكَ يَومٌ مَجموعٌ لَهُ النّاسُ وذلكَ يَومٌ مَشهودٌ ، يَجمَعُ اللَّهُ فيهِ الأوَّلينَ والآخِرينَ .[5]

4657. Imam Zayn al-Abidin (AS) 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.'[6]

Notes

1. بحار الأنوار : 7 / 42 / 13.
2. Bihar al-Anwar, v. 7, p. 42, no. 13
3. أعلام الدين : 341.
4. Alam al-Din, p. 341
5. الكافي : 8 / 73 / 29.
6. al-Kafi, v. 8, p. 73, no. 29

1384 - دلائلُ إثباتِ المَعادِ

1384. THE PROOFS AFFIRMING RESURRECTION

(أفَحَسِبْتُمْ أَنَّما خَلَقْناكُمْ عَبَثاً وَأَنَّكُمْ إلَيْنا لا تُرْجَعُونَ) .[1]

"Did you suppose that We created you aimlessly, and that you will not be brought back to Us?"[2]

(أمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحاتِ كَالْمُفْسِدينَ فِي الْأَرْضِ أمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ) .[3]

"We did not create the sky and the earth and whatever is between them in vain. That is a conjecture of the faithless. So woe to the faithless for the Fire! Shall We treat those who have faith and do righteous deeds like those who cause corruption on the earth? Shall We treat the Godwary like the vicious?"[4]

(وَضَرَبَ لَنا مَثَلاً وَنَسِيَ خَلْقَهُ قالَ مَنْ يُحْيِي الْعِظامَ وَهِيَ رَمِيمٌ * قُلْ يُحْيِيهَا الَّذِي أَنْشَأها أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ) .[5]

"He draws comparisons for Us, and forgets his own creation. He says, 'Who shall revive the bones when they have decayed? Say, 'He will revive them Who produced them the first time, and He has knowledge of all creation."[6]

(وَيَقُولُ الْإِنْسانُ ءَإذَا ما مِتُّ لَسَوْفَ أُخْرَجُ حَيّاً * أوَلا يَذْكُرُ الْإِنْسانُ أَنَّا خَلَقْناهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئاً) .[7]

"Man says, 'Shall I, when I have died, be brought forth alive?' Does not man remember that We created him before when he was nothing?"[8]

(وَهُوَ الَّذِي يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَهُوَ أهْوَنُ عَلَيْهِ وَلَهُ الْمَثَلُ الْأعْلَى فِي السَّماواتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ) .[9]

"It is He who originates the creation, and then He will bring it back – and that is more simple for Him. His is the loftiest description in the heavens and the earth. And He is the All-mighty, the All-wise."[10]

(فَانْظُرْ إلَى آثارِ رَحْمَةِ اللَّهِ كَيْفَ يُحْيِي الْأَرْضَ بَعْدَ مَوْتِها إنَّ ذلِكَ لَمُحْيِي الْمَوْتَى وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ) .[11]

"So observe the effects of Allah's mercy: how He revives the earth after its death! Indeed He is the reviver of the dead, and He has power over all things."[12]

(وَاللَّهُ الَّذِي أرْسَلَ الرِّياحَ فَتُثِيرُ سَحاباً فَسُقْناهُ إلَى بَلَدٍ مَيِّتٍ فَأحْيَيْنا بِهِ الْأَرْضَ بَعْدَ مَوْتِها كَذلِكَ النُّشُورُ) .[13]

"It is Allah who sends the winds and they raise a cloud; then We drive it toward a dead land and with it revive the earth after its death. Likewise will be the resurrection [of the dead]."[14]

Notes

1. المؤمنون : 115.
2. Qur’an 23115:
3. ص : 27 ، 28.
4. Qur’an 3827,28:
5. يس : 78 ، 79.
6. Qur’an 3678,79:
7. مريم : 66 ، 67.
8. Qur’an 1966,67:
9. الروم : 27.
10. Qur’an 3027:
11. الروم : 50.
12. Qur’an 3050:
13. فاطر : 9.
14. Qur’an 359:

1385 - اِقتِرابُ السّاعَةِ

1385. THE DRAWING NEAR OF THE HOUR

[1]

(اقْتَرَبَ لِلنَّاسِ حِسابُهُمْ وَهُمْ فِي غَفْلَةٍ مُعْرِضُونَ) .[2]

"Mankind's reckoning has drawn near to them, yet they are disregardful in [their] obliviousness."[3]

4658. الجعفريّات عن رسولِ اللّهِ صلى الله عليه وآله : بُعِثتُ أنا والسّاعَةُ كَهاتَينِ - وأشارَ بِإصبَعِهِ : السَّبّابَةِ والوُسطى ثُمَّ قالَ - : وَالّذي نَفسِي بِيَدِه إنّي لَأجِدُ السّاعةَ بَينَ كِتفَيَّ .[4]

4658. It is narrated in al-Jafariyyat that the Prophet (SAWA) 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.'[5]

4659. الإمامُ عليٌّ عليه السلام : أسفَرَتِ السّاعَةُ عَن وَجهِها ، وظَهَرَتِ العَلامَةُ لِمُتَوَسِّمِها .[6]

4659. Imam Ali (AS) said, 'The Hour [Judgment Day] showed its face and its signs have appeared to the clever.'[7]

Notes

1. The Hour refers to the Day of Resurrection (ed.)
2. الأنبياء : 1.
3. Qur'an 211:
4. الجعفريّات : 212.
5. al-Jafariyyat, p. 212
6. نهج البلاغة : الخطبة 108.
7. Nahj al-Balagha, Sermon. 108

1386 - تَفَرُّدُ اللهِ بِعِلمِ السّاعَةِ

1386. ALLAH'S EXCLUSIVE KNOWLEDGE OF THE HOUR

(يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ قُلْ إِنَّما عِلْمُها عِنْدَ اللهِ وَما يُدْرِيكَ لَعَلَّ السَّاعَةَ تَكُونُ قَرِيباً)[1].

"The people question you concerning the Hour. Say, 'Its knowledge is only with Allah.' What do you know, maybe the Hour is near."[2]

4660. الإمامُ الصّادقُ عليه السلام : قالَ عيسَى بنُ مَريَمَ عليهما السلام لِجَبرَئيلَ عليه السلام : مَتى قِيامُ السّاعَةِ ؟ فَانتَفَضَ جَبرَئيلُ انتِفاضَةً أُغمِيَ عَلَيهِ مِنها ، فلَمّا أفاقَ قالَ : يا روحَ اللهِ ، ما المسؤولُ أعلَمُ بِها مِنَ السّائلِ ، ولَهُ مَن فِي السَّماواتِ والأرضِ ، لا تَأتيكُم إلّا بَغتَةً.[3]

4660. Imam al-Sadiq (AS) narrated, 'Jesus son of Mary (AS) asked Gabriel (AS), '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.'[4]

Notes

1. 63 : الأحزاب.
2. Qur'an 3363:
3. 346 / 271 : قصص الأنبياء.
4. Qasas al-Anbiya', p. 271, no. 346

1387 - أشراطُ السّاعَةِ

1387. THE PORTENTS OF THE HOUR

(فَهَلْ يَنْظُرُونَ إِلّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جاءَ أَشْراطُها فَأَنَّى لَهُمْ إِذا جاءَتْهُمْ ذِكْراهُمْ)[1].

"Do they await anything except that the Hour should overtake them suddenly? Certainly its portents have come. of what avail to them will their admonition be when it overtakes them?"[2]

(وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّماواتِ وَمَنْ فِي الأَرْضِ إِلَّا مَنْ شاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَى فَإِذا هُمْ قِيامٌ يَنْظُرُونَ)[3].

"And the Trumpet will be blown, and whoever is in the heavens will swoon and whoever is on the earth, except whomever Allah wishes. Then it will be blown a second time, behold, they will rise up, looking on!"[4]

(إِذا زُلْزِلَتِ الأَرْضُ زِلْزالَها)[5].

"When the earth is rocked with a terrible quake,"[6]

(كَلَّا إِذا دُكَّتِ الأَرْضُ دَكًّا دَكًّا)[7].

"No indeed! When the earth is crumbled into fragments,"[8]

(وَتَسِيرُ الْجِبالُ سَيْراً)[9].

"and the mountains move with an awful motion."[10]

(وَتَكُونُ الْجِبالُ كَالْعِهْنِ الْمَنْفُوشِ)[11].

"and the mountains will be like carded wool."[12]

(وَإِذَا الْبِحارُ فُجِّرَتْ)[13].

"and when the seas are merged."[14]

(إِذَا الشَّمْسُ كُوِّرَتْ * وَإِذَا النُّجُومُ انْكَدَرَتْ)[15].

"When the sun is wound up, and when the stars fall."[16]

(وَإِذَا الْكَوَاكِبُ انْتَثَرَتْ)[17].

"and when the stars are scattered."[18]

(وَانْشَقَّتِ السَّماءُ فَهِيَ يَوْمَئِذٍ واهِيَةٌ)[19].

"and the sky will be split open – for it will be frail that day."[20]

Notes

1. 18 : محمّد.
2. Qur'an 4718:
3. 68 : الزمر.
4. Qur'an 3968:
5. 1 : الزلزلة.

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6. Qur’an 991:

7. الفجر : 21.

8. Qur’an 8921:

9. الطور : 10.

10. Qur’an 5210:

11. القارعة : 5.

12. Qur’an 1015:

13. الانفطار : 3.

14. Qur’an 823:

15. التكوير : 1 ، 2.

16. Qur’an 811,2:

17. الانفطار : 2.

18. Qur’an 822:

19. الحاقّة : 16.

20. Qur’an 6916:

1388 - يَومُ الخُروجِ

1388. THE DAY OF RISING [FROM THE GRAVES]

(يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَلِكَ يَوْمُ الْخُرُوجِ) .[1]

"The day when they hear the Cry in all truth. That is the Day of rising [from the dead]."[2]

4661. الإمامُ زينُ العابدينَ عليه السلام : أشَدُّ ساعاتِ ابنِ آدَمَ ثَلاثُ ساعاتٍ : السّاعَةُ الّتي يُعايِنُ فيها مَلَكَ المَوتِ ، والسّاعَةُ الّتي يَقومُ فيها مِن قَبرِهِ ، والسّاعَةُ الّتي يَقِفُ فيها بَينَ يَدَيِ اللهِ تَبارَكَ وتَعالى .[3]

4661. Imam Zayn al-Abidin (AS) 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.'[4]

Notes

1. ق : 42.
2. Qur'an 50 42:and See also 3653-51:
3. الخصال : 108 / 119.
4. al-Khisal, p. 119, no. 108

1389 - صِفَةُ المَحشَرِ

1389. THE DESCRIPTION OF THE [DAY OF] CONGREGATION

4662. رسولُ اللَّهِ صلى الله عليه وآله : يَموتُ الرَّجُلُ عَلى ما عاشَ عَلَيهِ ، ويُحشَرُ عَلى ما ماتَ عَلَيهِ .[1]

4662. The Prophet (SAWA) said, 'Man will die in the state that he has lived, and will be raised in the same state that he died.'[2]

4663. رسولُ اللَّهِ صلى الله عليه وآله : المَيِّتُ يُبعَثُ فى ثِيابِهِ الَّتى يَموتُ فيها .[3]

4663. Prophet (SAWA) said, 'He who dies is resurrected with the clothes he dies in.'[4][5]

4664. رسولُ اللَّهِ صلى الله عليه وآله : كُلُّ مَن وَرَدَ القِيامَةَ عَطشانٌ.[6]

4664. The Prophet (SAWA) said, 'Everyone on the Day of Judgment will be thirsty.'[7]

4665. الإمامُ عليٌّ عليه السلام : اِسمَعْ ياذَا الغَفلَةِ والتَّصريفِ مِن ذي الوَعظِ والتَّعريفِ ، جُعِلَ يَومُ الحَشرِ يَومَ العَرضِ والسُّؤالِ والجِباءِ والنَّكالِ ، يَومَ تُقلَبُ إلَيهِ أعمالُ الأنامِ ، وتُحصى فيهِ جَميعُ الآثامِ ، يَومَ تَذوبُ مِنَ النُّفوسِ أحداقُ عُيونِها، وتَضَعُ الحَوامِلُ ما في بُطونِها .[8]

4665. Imam Ali (AS) 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.'[9]

4666. الإمامُ عليٌّ عليه السلام : وذلكَ يَومُ يَجمَعُ اللَّهُ فيهِ الأوَّلينَ والآخِرينَ لِنِقاشِ الحِسابِ وجَزاءِ الأعمالِ ، خُضوعاً قِياماً ، قَد أجلَمَهُمُ العَرَقُ ، ورَجَفَت بِهِمُ الأرضُ ، فَأحسَنُهُم حالاً مَن وَجَدَ لِقَدَمَيهِ مَوضِعاً ، ولِنَفَسِهِ مُتَّسَعاً !.[10]

4666. Imam Ali (AS) 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!'[11]

Notes

1. 133 / 2 : تنبيه الخواطر.
2. Tanbih al-Khawatir, v. 2, p. 133
3. 10 / 383 / 4 : الترغيب والترهيب.

4. Meaning he will be resurrected the way he lived in this world.
5. Al-Targhib wa al-Tarhib, v. 4, p. 383, no. 10
6. كنز العمّال : 38938.
7. Kanz al-Ummal, no. 38938
8. الأمالي للطوسي : 653 / 1353.
9. Amali al-Tusi, p. 653, no. 1353
10. نهج البلاغة : الخطبة 102.
11. Nahj al-Balagha, Sermon 102

1390 - المُتَّقونَ فِي القِيامَةِ

1390. THE GODWARY PEOPLE ON THE DAY OF RESURRECTION

4667. رسولُ اللَّهِ صلى الله عليه وآله - في قولِهِ تعالى : (يَومَ نَحشُرُ المتَّقينَ إلَى الرَّحْمنِ وَفْداً) - : إنَّ الوَفدَ لا يَكونونَ إلّا رُكباناً ، أُولئكَ رِجالٌ اتَّقَوا اللَّهَ فأحَبَّهُمُ اللَّهُ وَاختَصَّهُم ورَضِيَ أعمالَهُم ، فسَمّاهُمُ المتَّقينَ .[1]

4667. The Prophet (SAWA), with regards to Allah's verse: ***"The Day We shall gather the Godwary toward the All-beneficent, as incoming guests"***[2] , 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.'[3]

Notes

1. الكافي : 8 / 95 / 69.
2. Qur'an 1985:
3. al-Kafi, v. 8, p. 95, no. 69

المُجرِمونَ فِي القِيامَةِ - 1391

1391. THE GUILTY ONES ON THE DAY OF RESURRECTION

4668. الإمامُ الصّادقُ عليه السلام: مَن لَقِيَ المسلِمينَ بِوَجهَينِ ولِسانَينِ ، جاءَ يَومَ القِيامَةِ ولَهُ لِسانانِ مِن نارٍ .[1]

4668. Imam al-Sadiq (AS) 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.'[2]

4669. الإمامُ الصّادقُ عليه السلام : مَن أكَلَ مِن مالِ أخيهِ ظُلماً ولَم يَرُدَّهُ عَلَيهِ ، أكَلَ جَذوَةً مِنَ النّارِ يَومَ القِيامَةِ .[3]

4669. Imam al-Sadiq (AS) 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.'[4]

4670. الإمامُ الصّادقُ عليه السلام : مَن قَرَأ القُرآنَ لِيَأكُلَ بِهِ النّاسَ جاءَ يَومَ القِيامَةِ ووَجهُه عَظمٌ لا لَحمَ فيهِ .[5]

4670. Imam al-Sadiq (AS) 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.'[6]

4671. الإمامُ الصّادقُ عليه السلام : إنَّ المتَكَبِّرينَ يُجعَلونَ في صُوَرِ الذَّرِّ يَتَوَطَّؤهُمُ النّاسُ حَتّى يَفرُغَ اللّهُ مِنَ الحِسابِ .[7]

4671. Imam al-Sadiq (AS) said, 'Verily the proud ones will be transformed into tiny ants that people will trample underfoot until Allah finishes the account.'[8]

4672. الإمامُ الصّادقُ عليه السلام : إذا كانَ يومَ القِيامَةِ نادى مُنادٍ : أينَ الصَّدودُ لِأولِيائي ؟ فيَقومُ قَومٌ لَيسَ عَلى وُجوهِهِم لَحمٌ ، فيُقالُ : هؤلاءِ الّذينَ آذَوُا المؤمِنينَ ونَصَبوا لَهُم وعانَدوهُم وعَنَّفوهُم في دِينِهِم ، ثُمَّ يُؤمَرُ بِهِم إلى جَهَنَّمَ .[9]

4672. Imam al-Sadiq (AS) 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.'[10]

Notes

1. ثواب الأعمال : 1 / 319.
2. Thawab al-Amal, p. 319, no. 1
3. ثواب الأعمال : 8 / 322.

4. Ibid. p. 322, no. 8
5. ثواب الأعمال : 1 / 329.
6. Ibid. p. 329, no. 1
7. الكافي : 2 / 311 / 11.
8. al-Kafi, v. 2, p. 311, no. 11
9. الكافي : 2 / 351 / 2.
10. Ibid. p. 351, no. 2

كِتابُ الأعمالِ - 1392

1392. THE BOOK OF DEEDS

(وَكُلَّ إِنْسانٍ أَلْزَمْناهُ طائِرَهُ فِي عُنُقِهِ وَنُخْرِجُ لَهُ يَومَ الْقِيامَةِ كِتاباً يَلْقاهُ مَنْشُوراً * اقْرَأْ كِتابَكَ كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيباً) .[1]

"We have attached every person's omen to his neck, and We shall bring it out for him on the Day of Resurrection as a wide open book that he will encounter. 'Read your book! Today your soul suffices as your own reckoner.'"[2]

4673. الإمامُ الباقرُ عليه السلام - في قَولِه تَعالى : (وَكُلَّ إِنْسانٍ أَلْزَمْناهُ طائِرَهُ فِي عُنُقِه) - : يَقولُ : خَيرُهُ وشَرُّهُ مَعَهُ حَيثُ كانَ ، لا يَستَطيعُ فِراقَهُ حَتّى يُعطى كِتابَهُ يَومَ القِيامَةِ بِما عَمِلَ .[3]

4673. Imam al-Baqir (AS), 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.'[4]

4674. الإمامُ الصّادقُ عليه السلام - في قولِهِ تَعالى : (اِقْرَأْ كِتابَكَ كَفى بِنَفْسِكَ اليَومَ) - : 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) ؟![5]

4674. Imam al-Sadiq (AS), 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?!"***[67]

4675. الإمامُ الصّادقُ عليه السلام : 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) ».[8]

4675. Imam al-Sadiq (AS) 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."***[9]

Notes

1. الإسراء : 13 ، 14.
2. Qur’an 17:13,14
3. تفسير القمّي : 2 / 17.
4. Tafsir al-Qummi, v. 2, p. 17
5. تفسير العيّاشي : 2 / 328 / 35.
6. Qur’an 18:49
7. Tafsir al-Ayyashi, v. 2, p. 328, no. 35
8. تفسير العيّاشي : 2 / 328 / 34.
9. Ibid. no. 34

أصحابُ اليَمينِ والشمال - 1393

1393. THE PEOPLE OF THE RIGHT HAND AND OF THE LEFT HAND

4676. الإمامُ الصّادقُ عليه السلام : إنَّ اللّهَ تَبارَكَ وتَعالى إذا أرادَ أن يُحاسِبَ المؤمِنَ 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) .[1]

4676. Imam al-Sadiq (AS) 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."***[23]

4677. الإمامُ الصّادقُ عليه السلام : إنَّ اللّهَ تَبارَكَ وتَعالى ... إذا أرادَ بِعَبدٍ شَرّاً حاسَبَهُ عَلى رُؤوسِ النّاسِ ، وبَكَّتَهُ[4] ، وأعطاهُ كِتابَهُ بِشِمالِهِ ، وهُوَ قَولُ اللّهِ عَزَّوجلَّ : (وَأمّا مَنْ أُوتِيَ كِتابَهُ وَراءَ ظَهْرِهِ فَسَوْفَ يَدْعو ثُبوراً * وَيَصْلى سَعيراً * إنّهُ كانَ في أهْلِهِ مَسروراً) .[5]

4677. Imam al-Sadiq (AS) 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."***[67]

(أُنظر) الحساب : باب 526.

(See also: THE RECKONING: section 526)

Notes

1. الزهد للحسين بن سعيد : 92 / 246.
2. Qur'an 84:7-9
3. al-Zuhd li al-Husayn b. Said, p. 92, no. 246
4. مجمع البحرين : 1 / 177 (التبكيت : التقريع والتوبيخ ، ويقال : بكته بالحجّة : إذا غلبه) .

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5. الزهد للحسين بن سعيد : 92 / 246.

6. Qur’an 8413-10:

7. al-Zuhd li al-Husayn b. Said, p. 92, no. 246

293 - العادَة

293. THE HABIT

1394 - دورُ العادَةِ فِي الحَياةِ

1394. THE ROLE OF HABIT IN LIFE

4678. الإمامُ عليٌّ عليه السلام : العادَةُ طَبعٌ ثانٍ .[1]

4678. Imam Ali (AS) said, 'Habit is second nature.'[2]

4679. الإمامُ عليٌّ عليه السلام : لِلعادَةِ عَلى كُلِّ إنسانٍ سُلطانٌ .[3]

4679. Imam Ali (AS) said, 'A habit holds every man under its authority.'[4]

4680. الإمامُ عليٌّ عليه السلام : غَيرُ مُدرِكِ الدَّرَجاتِ مَن أطاعَ العاداتِ .[5]

4680. Imam Ali (AS) said, 'He who obeys habits does not attain high levels.'[6]

4681. الإمامُ عليٌّ عليه السلام : لِسانُكَ يَستَدعيكَ ما عَوَّدتَهَ ، ونَفسُكَ تَقتَضيكَ ما أَلِفتَهُ .[7]

4681. Imam Ali (AS) 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.'[8]

4682. الإمامُ عليٌّ عليه السلام : لا تُسرِعَنَّ إلَى الغَضَبِ فيَتَسَلَّطَ عَلَيكَ بِالعادَةِ .[9]

4682. Imam Ali (AS) said, 'Do not hasten to resort to anger lest it prevail over you by becoming a habit.'[10]

4683. الإمامُ عليٌّ عليه السلام - في وَصِيَّتِه لِابنِه الحَسَنِ عليه السلام - : إنَّما قَلبُ الحَدَثِ كالأرضِ الخالِيَةِ ما أُلقِيَ فيها مِن شَيءٍ قَبِلَتهُ ، فبادَرتُكَ بِالأدَبِ قَبلَ أن يَقسُوَ قَلبُكَ ، ويَشتَغِلَ لُبُّكَ .[11]

4683. Imam Ali (AS) said in his will to his son, al-Hasan (AS), '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.'[12]

4684. الإمامُ عليٌّ عليه السلام - لَمّا أُتِيَ بِفالوذَجٍ فوُضِعَ قُدّامَهُ - : إنَّكَ طَيِّبُ الرّيحِ حَسَنُ اللَّونِ طَيِّبُ الطَّعمِ ، ولكن أكرَهُ أن أُعَوِّدَ نَفسي ما لَم تَعتَدْ .[13]

4684. Imam Ali (AS), was once offered a sweet called faludhaj,[14] 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.'[15]

4685. الإمامُ عليٌّ عليه السلام : عَوِّدْ نَفسَكَ فِعلَ المَكارِمِ ، وتَحَمَّلْ أعباءَ المَغارِمِ ، تَشرُفْ نَفسُكَ ، وتُعمَرْ آخِرَتُكَ ، ويَكثُرْ حامِدوكَ .[16]

4685. Imam Ali (AS) 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.’[17]

4686. الإمامُ الحسنُ عليه السلام : العاداتُ قاهِراتٌ ، فَمَنِ اعتادَ شَيئاً في سِرِّهِ وخَلَواتِهِ، فَضَحَهُ في عَلانِيَتِهِ وعِندَ المَلَأِ.[18]

4686. Imam al-Hasan (AS) 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.’[19]

Notes

1. غرر الحكم : 702.
2. Ghurar al-Hikam, no. 702
3. غرر الحكم : 7327.
4. Ibid. no. 7327
5. غرر الحكم : 6409.
6. Ibid. no. 6409
7. غرر الحكم : 7634.
8. Ibid. no. 7634
9. غرر الحكم : 10288.
10. Ibid. no. 10288
11. نهج البلاغة : الكتاب 31.
12. Nahj al-Balagha, Letter 31
13. كنز العمّال : 36549.
14. A sweet made from water, flour and honey
15. Kanz al-Ummal, no. 36549
16. غرر الحكم : 6232.
17. Ghurar al-Hikam, no. 6232
18. تنبيه الخواطر : 2 / 113.
19. Tanbih al-Khawatir, v. 2, p. 113

1395 - غَلَبَةُ العادَةِ

1395. OVERCOMING THE HABIT

4687. الإمامُ عليٌّ عليه السلام : الفَضيلَةُ غَلَبَةُ العادَةِ.[1]

4687. Imam Ali (AS) said, 'Virtue is overcoming one's habit.'[2]

4688. الإمامُ عليٌّ عليه السلام : أفضَلُ العِبادَةِ غَلَبَةُ العادَةِ.[3]

4688. Imam Ali (AS) said, 'The best of worship is to overcome one's habit.'[4]

4689. الإمامُ عليٌّ عليه السلام : بِغَلَبَةِ العاداتِ الوُصولُ إلى أشرَفِ المقاماتِ.[5]

4689. Imam Ali (AS) said, '[Only] Through overcoming one's habits are the highest of stations attained.'[6]

4690. الإمامُ عليٌّ عليه السلام : غَيِّروا العاداتِ تَسهُلْ عَلَيكُمُ الطّاعاتُ.[7]

4690. Imam Ali (AS) said, 'Change your habits and your acts of obedience will become easier for you.'[8]

4691. الإمامُ عليٌّ عليه السلام : ذَلِّلوا أنفُسَكُم بِتَركِ العاداتِ ، وَقودوها إلى فِعلِ الطّاعاتِ ، وحَمِّلوها أعباءَ المَغارِمِ ، وحَلُّوها بِفِعلِ المَكارِمِ ، وصُونوها عَن دَنَسِ المآثِمِ.[9]

4691. Imam Ali (AS) 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.'[10]

Notes

1. غرر الحكم : 357.
2. Ghurar al-Hikam, no. 357
3. غرر الحكم : 2873.
4. Ibid. no. 2873
5. غرر الحكم : 4300.
6. Ibid. no. 4300
7. غرر الحكم : 6405.
8. Ibid. no. 6405
9. غرر الحكم : 5199.
10. Ibid. no. 5199

1396 - صُعوبَةُ نَقلِ العاداتِ

1396. THE DIFFICULTY OF REMOVING A HABIT

4692. الإمامُ عليٌّ عليه السلام : أصعَبُ السِّياساتِ نَقلُ العاداتِ .[1]

4692. Imam Ali (AS) said, ‘The most difficult of things to manage is the removal of habits.’[2]

4693. الإمامُ عليٌّ عليه السلام : كُلُّ شَيءٍ يُستَطاعُ ، إلّا نَقلَ الطِّباعِ .[3]

4693. Imam Ali (AS) said, ‘Everything is achievable, except the removal of an ingrained habit.’[4]

4694. الإمامُ عليٌّ عليه السلام : أيُّها النّاسُ ، تَوَلَّوا مِن أنفُسِكُم تَأديبَها ، وَاعدِلوا بِها عَن ضَرَاوَةِ عاداتِها .[5]

4694. Imam Ali (AS) said, ‘O people, take upon yourselves your own training, and turn away from the voracious dictates of your habits.’[6]

Notes

1. 2969 : غرر الحكم.
2. Ibid. no. 2969
3. 6906 : غرر الحكم.
4. Ibid. no. 6906
5. 359 الحكمة : نهج البلاغة.
6. Nahj al-Balagha, Saying 359

294 - العِيد

294. ID – THE FESTIVAL

1397 - العيدُ الحَقِيقي

1397. ID – THE TRUE FESTIVAL

(قالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنا أَنْزِلْ عَلَيْنا مائِدَةً مِنَ السَّماءِ تَكُونُ لَنا عِيداً لِأَوَّلِنا وَآخِرِنا وَآيَةً مِنْكَ وَارْزُقْنا وَأَنتَ خَيْرُ الرَّازِقِينَ) .[1]

"Said Jesus son of Mary, 'O Allah! Our Lord! Send down to us a table from the sky, to be a festival for us, for the first ones and the last ones among us and as a sign from You, and provide for us; for you are the best of providers."[2]

4695. الإمامُ عليٌّ عليه السلام - قالَ في بَعضِ الأعيادِ - : إنَّما هُوَ عيدٌ لِمَن قَبِلَ اللَّهُ صِيامَهُ وشَكَرَ قِيامَهُ ، وكُلُّ يَومٍ لا يُعصى اللَّهُ فيهِ فهُوَ عيدٌ .[3]

4695. Imam Ali (AS) 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.'[4]

4696. بحار الأنوار عن سُوَيدِ بنِ غَفلَة : دَخَلتُ عَلَيهِ [يَعني أميرَ المؤمِنينَ عليه السلام]يَومَ عيدٍ ، فإذا عِندَهُ فاثورٌ عَلَيهِ خُبزُ السَّمراءِ وصَفحَةٌ فيها خَطيفَةٌ ومِلبَنَةٌ[5] ، فقُلتُ : يا أميرَ المؤمِنينَ ، يَومُ عيدٍ وخَطيفَةٌ ؟ ! فقالَ : إنَّما هذا عيدُ مَن غُفِرَ لَهُ .[6]

4696. Suwayd b. Ghafla narrated, 'I went to visit him [i.e. Imam Ali (AS)] 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[7] and milbana[8] , 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.'[9]

Notes

1. 114 : المائدة.
2. Qur'an 5114:
3. 428 الحكمة : نهج البلاغة.
4. Nahj al-Balagha, Saying 428
5. فاثور : أي خِوانٌ ، والسمراء : الحنطة، والخطيفة : لبن يُطبخ بدقيق ويُختطف بالملاعق بسرعة، والملبنة : (النهاية : 3 / 412 و 2 / 399 و ص 49 و ج 4 / 229 . (الملعقة .
6. 7 / 326 / 40 : بحار الأنوار.
7. Khatifa: a food made of flour and milk (ed.)
8. Milbana: a food made of bran, milk and honey (ed.)
9. Bihar al-Anwar, v. 40, p. 326, no. 7

عيدُ النَّيروزِ - 1398

1398. NAYRuZ FESTIVAL

[1]

4697. الإمامُ عليٌّ عليه السلام - لمّا أُتيَ بِهَدِيَّةِ النَّيروزِ - : ما هذا ؟ قالوا : يا أميرَ المؤمِنينَ ، اليَومُ النَّيروزُ ، فقالَ عليه السلام : اِصنَعوا لَنا كُلَّ يَومٍ نَيروزاً ![2]

4697. Imam Ali (AS), 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].'[3]

4698. الإمامُ عليٌّ عليه السلام : نَيْروزُنا كُلُّ يَومٍ .[4]

4698. Imam Ali (AS) said, 'Our Nayruz is everyday.'[5]

4699. الإمامُ الصّادقُ عليه السلام - لِمعلّى بن خُنيس لمّا دخَلَ عليه يومَ النَّيروزِ - : أتَعرِفَ هذا اليَومَ ؟ قُلتُ : جُعِلتُ فِداكَ ، هذا يَومٌ تُعَظِّمُهُ العَجَمُ وتَتَهادى فيهِ، فقالَ أبوعَبدِاللهِ الصّادِقُ عليه السلام : 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 عليهم السلام ، وهُوَ أوَّلُ يَومٍ طَلَعَت فيهِ الشَّمسُ... وما مِن يَومِ نَيروزٍ إلّا ونَحنُ نَتَوَقَّعُ فيهِ الفَرَجَ لِأنَّهُ مِن أيّامِنا وأيّامِ شيعَتِنا ، حَفَظَتهُ العَجَمُ وضَيَّعتُموهُ أنتُم ... وهُوَ أوَّلُ يَومٍ مِن سَنَةِ الفُرسِ فَعاشُوا وَهُمْ ثَلاثُونَ أَلْفاً فَصَارَ صَبُّ الْمَاءِ فِي النَّيرُوزِ سُنَّةً ... .[6]

4699. Imam al-Sadiq (AS) said to Mualla 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 (AS) 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 Mualli, 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 (AS). This is also the day when the sun rose for the first time … Every day of Nayruz is a day when we await the Relief [the coming of the Awaited Saviour], for verily it is one of our special days and one of the days of our Shia. 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…'[7]

4700. الإمامُ الصّادقُ عليه السلام : إذا كانَ يَومُ النَّيروزِ فَاغتَسِلْ وَالبَسْ أنظَفَ ثِيابِكَ ، وتَطَيَّبْ بِأطيَبِ طِيبِكَ ، وتَكونُ ذلكَ اليَومَ صائماً .[8]

4700. Imam al-Sadiq (AS) 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.'[9]

4701. بحار الأنوار : حُكِيَ أنَّ المنصورَ تَقَدَّمَ إلى موسَى بنِ جَعفَرٍ عليهما السلام بِالجُلوسِ لِلتَّهنِئَةِ في يَومِ النَّيروزِ وقَبضِ ما يُحمَلُ إلَيهِ ، فقالَ : إنّي قَد فَتَّشتُ الأخبارَ عَن جَدّي رَسولِ اللَّهِ صلى الله عليه وآله فلَم أجِدْ لِهذا العيدِ خَبَراً ، وإنَّهُ سُنَّةُ الفُرسِ ومَحاها الإسلامُ ، ومَعاذَ اللَّهِ أن نُحيِيَ ما مَحاها الإسلامُ ، فَقالَ المنصورُ : إنَّما نَفعَلُ هذا سِياسَةً لِلجُندِ ، فسَأَلتُكَ بِاللَّهِ العَظيمِ إلّا جَلَستَ ، فجَلَسَ ... [10] . [11]

4701. It is narrated in Bihar al-Anwar: 'It has been related that Mansur [Dawaniqi][12] ordered Imam Musa al-Kazim (AS) 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 (SAWA) 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, so I request you by Allah the Great to sit down', so he sat down …'1314

Notes

1. Nayruz: The first day of spring, marking the Persian New Year (ed.)
2. كتاب من لا يحضره الفقيه : 3 / 300 / 4073.
3. al-Faqih, v. 3, p. 300, no. 4073
4. كتاب من لا يحضره الفقيه : 3 / 300 / 4074.
5. Ibid. no. 4074
6. بحار الأنوار : 59 / 92 / 1.
7. Bihar al-Anwar, v. 59, p. 92, no.
8. وسائل الشيعة : 7 / 346 / 1.
9. Wasa'il al-Shia, v. 7, p. 346, no. 1
10. بحار الأنوار : 59 / 100 / 2 و 48 / 108 / 9.
11. قال المجلسيّ بعد نقل الخبر : هذا الخبر مخالف لأخبار المعلّى ، ويدلّ على عدم اعتبار النيروز شرعاً ، وأخبار المعلّى أقوى سنداً وأشهر بين الأصحاب ، ويمكن حمل هذا على التقيّة ، لاشتمال خبر المعلّى على ما يتّقى فيه . . . . راجع كلام المحشّي فيما ردّ به على ما قاله المجلسيّ ، بحار الأنوار : 59 / 100 . أقول : كِلا الخبرين فاقِد لشرائط الحجّيّة ، وكما مرّ عن أمير المؤمنين عليه السلام : نيروزنا كلّ يوم ، وكلّ يوم لا يُعصى الله فيه فهو يوم عيد ، نعم لا بأس بالتزاور كما هو سنّة في إيران.
12. One of the Abbasid Caliphs (ed.)
13. Bihar al-Anwar, v. 59, p. 100, no. 2, and v. 48, p. 108, no. 9

14. After quoting this tradition Allama al-Majlisi says: This tradtion is in contradiction with the traditions of al-Mualla and indicates that Nayruz does not possess any religious credit, and the tradition narrated by al-Mualla is more authentic in its source and more well known among the scholars of hadith. It is possible to interpret this tradition as based on dissimulation (taqiyya), as there are some signs in al-Mualla's tradition that reveal this fact. (See footnote of Bihar al-Anwar, v. 59, p. 100). [The author says] In our view, both the traditions lack the conditions of credibility, and as we have previously quoted from the Commander of the Faithful (AS) as saying, 'Our Nayruz is everyday', and also, 'Every day in which Allah is not sinned in is a festive day. of course, there is no problem with visiting one another on this day which is a good act, as is a custom in Iran.

1399 - زِينَةُ الأعيادِ

1399. THE ADORNMENT OF THE FESTIVALS

4702. رسولُ اللهِ صلى الله عليه وآله : زَيِّنوا أعيادَكُم بِالتَّكبيرِ .[1]

4702. The Prophet (SAWA) said, ‘Adorn your festivals with frequent chants of Allahu Akbar (Allah is the Greatest).’[2]

4703. رسولُ اللهِ صلى الله عليه وآله : زَيِّنوا العيدَينِ بِالتَّهليلِ والتَّكبيرِ والتَّحميدِ والتَّقديسِ .[3]

4703. The Prophet (SAWA) said, ‘Adorn the two festivals (‘id al-fitr and ‘id al-adha) 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.’[4]

4704. كنز العمّال : كانَ صلى الله عليه وآله يَخرُجُ فِي العيدَينِ رافِعاً صَوتَهُ بِالتَّهليلِ والتَّكبيرِ .[5]

4704. It is narrated in Kanz al-Ummal: The Prophet (SAWA) 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.’[6]

Notes

1. كنز العمّال : 24094.
2. Kanz al-Ummal, no. 24094
3. كنز العمّال : 24095.
4. Ibid. no. 24095
5. كنز العمّال : 18101.
6. Ibid. no. 18101

295 - العَيب

295. THE FAULT

1400 - مَدحُ مَن شَغَلَهُ عَيبُهُ عَن عُيوبِ النّاسِ

1400. PRAISE FOR ONE WHOSE OWN Fault Preoccupies Him from FINDING FAULT IN OTHERS

4705. الإمامُ عليٌّ عليه السلام : طوبى لِمَن شَغَلَهُ عَيبُهُ عَن عُيوبِ النّاسِ .[1]

4705. Imam Ali (AS) said, ‘Blessed be the one whose own fault preoccupies him from finding faults in others.’[2]

4706. الإمامُ عليٌّ عليه السلام : أعقَلُ النّاسِ مَن كانَ بِعَيبِهِ بَصيراً ، وعَن عَيبِ غَيرِهِ ضَريراً .[3]

4706. Imam Ali (AS) said, ‘The most intelligent of people is he who is well aware of his own faults and blind to others’ faults.’[4]

4707. الإمامُ عليٌّ عليه السلام : مَن أبصَرَ عَيبَ نَفسِهِ شُغِلَ عَن عَيبِ غَيرِهِ .[5]

4707. Imam Ali (AS) said, ‘He who observes his own faults is preoccupied from others’ faults.’[6]

4708. الإمامُ الصّادقُ عليه السلام : أنفَعُ الأشياءِ لِلمَرءِ سَبقُهُ النّاسَ إلى عَيبِ نَفسِهِ .[7]

4708. Imam al-Sadiq (AS) said, ‘The most beneficial thing for a man is his precedence over others at knowing his own fault.’[8]

4709. الإمامُ الصّادقُ عليه السلام : إذا رَأيتُمُ العَبدَ مُتَفَقِّداً لِذُنوبِ (النّاسِ) ناسِياً لِذُنوبِهِ ، فَاعلَموا أنَّهُ قَد مُكِرَ بِهِ .[9]

4709. Imam al-Sadiq (AS) said, ‘When you see a man inspecting other people’s sins and forgetting his own sins, then know that he is deluding himself.’[10]

Notes

1. نهج البلاغة : الخطبة 176.
2. Nahj al-Balagha, Sermon 176
3. غرر الحكم : 3233.
4. Ghurar al-Hikam, no. 3233
5. تحف العقول : 88.
6. Tuhaf al-Uqul, no. 88
7. الكافي : 8 / 243 / 337.
8. al-Kafi, v. 8, p. 243, no. 337
9. مستطرفات السرائر : 48 / 7.
10. Mustatrafat al-Sara’ir, p. 48, no. 7

ذَمُّ الاشتِغالِ بِعُيوبِ النّاسِ ومُداهَنَةِ النَّفسِ - 1401

1401. THE REPREHENSION OF PREOCCUPYING ONESELF WITH THE FAULTS OF WHILST FLATTERING ONESELF

4710. عيسى عليه السلام : يا عَبيدَ السّوءِ ، تَلومونَ النّاسَ عَلَى الظَّنِّ ، ولا تَلومونَ أنفُسَكُم عَلَى اليَقينِ ؟ ![1]

4710. Prophet Jesus (AS) 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 [of your own wrong doings]?!'[2]

4711. كنز العمّال : قالَ رسولُ اللّهِ صلى الله عليه وآله : يُبصِرُ أحَدُكُمُ القَذى في عَينِ أخيهِ ، ويَنسى الجِذعَ - أو قالَ : الجِذْلَ - في عَينِه ![3]

4711. Kanz al-Ummal: 'The Prophet (SAWA) said, 'How can you notice a speck in your brother's eye but overlook the tree stump in your own?!'[4]

4712. رسولُ اللّهِ صلى الله عليه وآله : كَفى بِالمرءِ عَيباً أن يَنظُرَ مِنَ النّاسِ إلى ما يَعمى عَنهُ مِن نَفسِهِ ، ويُعَيِّرَ النّاسَ بِما لا يَستَطيعُ تَركَهُ ، ويُؤذي جَليسَهُ بِما لا يَعنيهِ .[5]

4712. The Prophet (SAWA) 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.'[6]

4713. الإمامُ عليٌّ عليه السلام : مَن نَظَرَ في عُيوبِ النّاسِ فأنكَرَها ثُمَّ رَضِيَها لِنَفسِهِ ، فذلكَ الأحمَقُ بِعَينِهِ .[7]

4713. Imam Ali (AS) said, 'The one who pries into others' faults, disapproves of them, and then adopts them for himself, is truly a fool.'[8]

4714. الإمامُ عليٌّ عليه السلام : أكبَرُ (أكثرُ) العَيبِ أن تَعيبَ ما فيكَ مِثلُه .[9]

4714. Imam Ali (AS) said, 'The greatest fault is when one criticises others for the same faults present in oneself.'[10]

Notes

1. تحف العقول : 501.
2. Tuhaf al-Uqul, no. 501
3. كنز العمّال : 44141.
4. Kanz al-Ummal, no. 44141
5. الخصال : 110 / 81.
6. al-Khisal, p. 110, no. 81
7. نهج البلاغة : الحكمة 349.
8. Nahj al-Balagha, Saying 349

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9. نهج البلاغة : الحكمة 353.
10. Ibid. Saying 353

فَضلُ سَترِ العُيوبِ - 1402

1402. THE VIRTUE OF CONCEALING FAULTS

4715. رسولُ اللَّهِ صلى الله عليه وآله : مَن سَتَرَ عَلى مُؤمِنٍ خِزيَةً فكأنَّما أحيا مَوؤودَةً مِن قَبرِها .[1]

4715. The Prophet (SAWA) said, 'He who conceals a fellow believer's shameful act is as if he has revived a newborn girl buried-alive[2] from her grave.'[3]

4716. رسولُ اللَّهِ صلى الله عليه وآله : مَن عَلِمَ مِن أخيهِ سَيِّئَةً فستَرَها ، سَتَرَ اللَّهُ عَلَيهِ يَومَ القِيامَةِ .[4]

4716. The Prophet (SAWA) 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.'[5]

4717. الإمامُ الباقرُ عليه السلام : يَجِبُ لِلمُؤمِنِ عَلَى المؤمِنِ أن يَستُرَ عَلَيهِ سَبعينَ كَبيرَةً !.[6]

4717. Imam al-Baqir (AS) said, 'It is the duty of a believer towards a fellow believer to conceal seventy of his grave sins!'[7]

4718. تنبيه الخواطر : رُوِيَ أنّ عيسى عليه السلام مَرَّ والحَوارِيّونَ عَلى جيفَةِ كَلبٍ ، فقالَ الحَوارِيّونَ : ما أنتَنَ ريحَ هذا الكَلبَ ! فقالَ عيسى عليه السلام : ما أشَدَّ بَياضَ أسنانِهِ!.[8]

4718. It is narrated in Tanbih al-Khawatir that Prophet Jesus (AS) 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 (AS) retorted, 'How white are his teeth!'[9]

Notes

1. 6387 : كنزالعمّال.
2. It was a pre-Islamic pagan practice to bury newborn daughters alive as a result of the disgrace they brought to a family, which Islam abolished (ed.)
3. Kanz al-Ummal, no. 6387
4. 7 / 239 / 3 : الترغيب والترهيب.
5. al-Targhib wa al-Tarhib, v. 3, p. 239, no. 7
6. 8 / 207 / 2 : الكافي.
7. al-Kafi, v. 2, p. 207, no. 8
8. 117 / 1 : تنبيه الخواطر.
9. Tanbih al-Khawatir, v. 1, p. 117

1403 - الحَثُّ عَلى إهداءِ العُيوبِ

1403. ENCOURAGING CONFERRING SOMEONE'S FAULTS TO THEM

4719. الإمامُ عليٌّ عليه السلام : مَن كاشَفَكَ في عَيبِكَ حَفِظَكَ في غَيبِكَ ، مَن داهَنَكَ في عَيبِكَ عابَكَ في غَيبِكَ .[1]

4719. Imam Ali (AS) 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.'[2]

4720. الإمامُ عليٌّ عليه السلام : ما يَمنَعُ أحَدَكُم أن يَستَقبِلَ أخاهُ بِما يَخافُ مِن عَيبِهِ إلّا مَخافَةَ أن يَستَقبِلَهُ بِمِثلِهِ ، قَد تَصافَيتُم عَلى رَفضِ الآجِلِ وحُبِّ العاجِلِ![3]

4720. Imam Ali (AS) 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.'[4]

4721. الإمامُ الصّادقُ عليه السلام : أحَبُّ إخواني إلَيَّ مَن أهدى إلَيَّ عُيوبي .[5]

4721. Imam al-Sadiq (AS) said, 'The most beloved of my brothers to me is he who confers my faults to me.'[6]

Notes

1. غرر الحكم : 8260 و 8261.
2. Ghurar al-Hikam, no. 8260, 8261
3. نهج البلاغة : الخطبة 113.
4. Nahj al-Balagha, Sermon 113
5. تحف العقول : 366.
6. Tuhaf al-Uqul, no. 366

1404 - ذَمُّ تَتَبُّعِ العُيوبِ

1404. REPREHENSIBILITY OF PURSUING OF PEOPLE'S FAULTS

(وَيْلٌ لِكُلِّ هُمَزَةٍ[1] لُمَزَةٍ).[2]

"Woe to every scandal-monger and slanderer."[3]

4722. رسولُ اللَّهِ صلى الله عليه وآله : لا تَتَّبِعوا عَوراتِ المؤمِنينَ ؛ فإنَّهُ مَن تَتَبَّعَ عَوراتِ المؤمِنينَ تَتَبَّعَ اللَّهُ عَورَتَهُ ، ومَن تَتَبَّعَ اللَّهُ عَورَتَهُ فَضَحَهُ ولَو في جَوفِ بَيتِهِ .[4]

4722. The Prophet (SAWA) said, 'Do not seek to pursue the faults of believers, for verily whoever pursues the faults of believers, Allah will pursue his faults, and whoever's faults Allah pursues, He will expose him, even if he be in the confines of his own home.'[5]

4723. الإمامُ عليٌّ عليه السلام : تَأمُّلُ العَيبِ عَيبٌ .[6]

4723. Imam Ali (AS) said, 'Anticipating attentively for a fault [in someone] is a fault in itself.'[7]

4724. الإمامُ عليٌّ عليه السلام - مِن كِتابِهِ لِلأشتَرِ لَمّا وَلّاهُ مِصرَ - : وَلْيَكُنْ أبعَدَ رَعِيَّتِكَ مِنكَ ، وأشنَأهُم عِندَكَ ، أطلَبُهُم لِمَعايِبِ النّاسِ ؛ فإنَّ فِي النّاسِ عُيوباً ، الوالي أحَقُّ مَن سَتَرَها، فلا تَكشِفَنَّ عَمّاغابَ عَنكَ مِنها .[8]

4724. Imam Ali (AS), 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.'[9]

4725. الإمامُ عليٌّ عليه السلام : لا تَبتَهِجَنَّ بِخَطاءِ غَيرِكَ ؛ فإنَّكَ لَن تَملِكَ الإصابَةَ أبَداً .[10]

4725. Imam Ali (AS) said, 'Do not ever rejoice at someone else's mistake, for verily you yourself will never be immune to committing mistakes.'[11]

4726. الإمامُ عليٌّ عليه السلام : مَن عابَ عِيبَ ، ومَن شَتَمَ أُجيبَ .[12]

4726. Imam Ali (AS) said, 'He who finds faults will be accused of them himself, and he who insults will be retorted to [with worse].'[13]

4727. الإمامُ الصّادقُ عليه السلام : أبعَدُ ما يَكونُ العَبدُ مِنَ اللَّهِ أن يَكونَ الرَّجُلُ يُواخي الرَّجُلَ وهُوَ يَحفَظُ (عَلَيهِ) زَلّاتِهِ لِيُعَيِّرَهُ بِها يَوماً ما .[14]

4727. Imam al-Sadiq (AS) 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 reproach him.'[15]

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(أُنظر) عنوان 296 «التعبير» ؛ التجسس : باب 335.
(See also: CONDEMNATION 296; SPYING: section 335)

Notes

1. الهُمَزة : الكثيرالطعن على غيره بغير حقّ ، العائب له بما ليس بعيب ، وأصل الهَمز الكسر فكأنّ العائب بعيبه إيّاه وطعنه فيه يكسره ويهمزه . . . واللمز العيب أيضاً ، والهمزة واللمزة بمعنى ، وقد قيل : بينهما فرق ؛ فإنّ (الهُمزة الذي يَعيبك بظهرالغيب ، واللُّمزة الذي يَعيبك في وجهك . (مجمع البيان : 10 / 817
2. الهُمَزة : 1.
3. Qur'an 1041:
4. ثواب الأعمال : 1 / 288.
5. Thawab al-Amal, v. 2, p. 288, no. 1
6. غرر الحكم : 4489.
7. Ghurar al-Hikam, no. 4489
8. نهج البلاغة : الكتاب 53.
9. Nahj al-Balagha, Letter 53
10. غرر الحكم : 10294.
11. Ghurar al-Hikam, no. 10294
12. كنز الفوائد : 1 / 279.
13. Kanz al-Fawa'id li al-Karajiki, v. 1, p. 279
14. الكافي : 2 / 355 / 7.
15. al-Kafi, v. 2, p. 355, no. 7

1405 - ما يُغَطِّي العُيوبَ

1405. WHAT COVERS UP THE FAULTS

4728. رسولُ اللَّهِ صلى الله عليه وآله : العِلمُ والمالُ يَستُرانِ كُلَّ عَيبٍ ، والجَهلُ والفَقرُ يَكشِفانِ كُلَّ عَيبٍ .[1]

4728. The Prophet (SAWA) said, 'Knowledge and wealth cover up every fault, whereas ignorance and poverty disclose every fault.'[2]

4729. الإمامُ عليٌّ عليه السلام : الاحتِمالُ قَبرُ العُيوبِ .[3]

4729. Imam Ali (AS) said, 'Tolerance is the grave of faults.'[4]

4730. الإمامُ عليٌّ عليه السلام : غِطاءُ العُيوبِ العَقلُ .[5]

4730. Imam Ali (AS) said, 'The intellect is the coverer of faults.'[6]

4731. الإمامُ عليٌّ عليه السلام : مَن كَساهُ الحَياءُ ثَوبَهُ ، لَم يَرَ النّاسُ عَيبَهُ .[7]

4731. Imam Ali (AS) said, 'He who covers himself with the cloak of modesty, people cannot see his flaws.'[8]

4732. الإمامُ عليٌّ عليه السلام : مَن كساهُ العِلمُ ثَوبَهُ ، اختَفى عَنِ النّاسِ عَيبُهُ .[9]

4732. Imam Ali (AS) said, 'He who covers himself with the cloak of knowledge, his faults remain hidden from people.'[10]

4733. الإمامُ عليٌّ عليه السلام : عَيبُكَ مَستورٌ ما أسعَدَكَ جَدُّكَ .[11]

4733. Imam Ali (AS) said, 'Your faults will remain concealed as long as your good fortune assists you.'[12]

Notes

1. كنز العمّال : 28669.
2. Kanz al-Ummal, no. 28669
3. نهج البلاغة : الحكمة 6.
4. Nahj al-Balagha, Saying 6
5. غرر الحكم : 6434.
6. Ghurar al-Hikam, no. 6434
7. نهج البلاغة : الحكمة 223.
8. Nahj al-Balagha, Saying 223
9. تحف العقول : 215.
10. Tuhaf al-Uqul, no. 215
11. نهج البلاغة : الحكمة 51.
12. Nahj al-Balagha, Saying 51

1406 - مَن جَهِلَ شَيئاً عابَهُ

1406. HE WHO IS IGNORANT OF SOMETHING FINDS FAULT WITH IT

4734. الإمامُ عليٌّ عليه السلام : مَن قَصُرَ عَن مَعرِفَةِ شَيءٍ عابَهُ .[1]

4734. Imam Ali (AS) said, 'He who is incapable of getting to know something will find fault with it.'[2]

4735. الإمامُ عليٌّ عليه السلام : مَن جَهِلَ شَيئاً عابَهُ .[3]

4735. Imam Ali (AS) said, 'He who is ignorant of something finds fault with it.'[4]

(أُنظر) الجهل : باب 296.

(See also: IGNORANCE: section 296)

Notes

1. الإرشاد : 1 / 301.
2. al-Irshad, v. 1, p. 301
3. كشف الغمّة : 3 / 137.
4. Kashf al-Ghamma, v. 3, p. 137

296 - التَّعيير

296. CONDEMNATION

1407 - ذَمُّ التَّعييرِ

1407. THE CENSURE OF CONDEMNATION

4736. الخضرُ عليه السلام - في وَصِيَّتِهِ لِموسى عليه السلام - : يَابنَ عِمرانَ ، لا تُعَيِّرَنَّ أحَداً بِخَطيئَةٍ ، وَابكِ عَلى خَطيئَتِكَ .[1]

4736. al-Khidr (AS), in his advice to Prophet Moses (AS) said, 'O son of Imran, do not ever condemn somebody for a mistake, and cry over your own mistake [instead].'[2]

4737. رسولُ اللَّهِ صلى الله عليه وآله : مَن عَيَّرَ أخاهُ بِذَنبٍ قَد تابَ مِنهُ لَم يَمُتْ حَتّى يَعمَلَهُ .[3]

4737. The Prophet (SAWA) said, 'The one who condemns a fellow brother for a sin that he has already repented for will not die before committing it himself.'[4]

4738. رسولُ اللَّهِ صلى الله عليه وآله : مَن أذاعَ فاحِشَةً كانَ كمُبتَدِئِها ، ومَن عَيَّرَ مُؤمِناً بِشَيءٍ لَم يَمُتْ حَتّى يَركَبَهُ .[5]

4738. The Prophet (SAWA) 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.'[6]

4739. رسولُ اللَّهِ صلى الله عليه وآله : إذا زَنَت خادِمُ أحَدِكُم فَلْيَجلِدْها الحَدَّ ولا يُعَيِّرْها .[7]

4739. The Prophet (SAWA) said, 'If one of your servants commits adultery, lash her with the prescribed punishment but do not censure her.'[8]

4740. رسولُ اللَّهِ صلى الله عليه وآله : إن عَيَّرَكَ أخوكَ المسلِمُ بِما يَعلَمُ فيكَ فَلا تُعَيِّرْهُ بِما تَعلَمُ فيهِ ؛ يَكونُ لَكَ أجراً وعَلَيهِ إثماً .[9]

4740. The Prophet (SAWA) 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.'[10]

4741. الإمامُ الباقرُ عليه السلام : ما مِن إنسانٍ يَطعَنُ في عَينِ مُؤمِنٍ إلّا ماتَ بِشَرِّ ميتَةٍ ، وكانَ قَمِناً أن لا يَرجِعَ إلى خَيرٍ .[11][12]

4741. Imam al-Baqir (AS) 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.'[13]

4742. الإمامُ الصّادقُ عليه السلام: مَن أ نَّبَ مُؤمِناً أ نَّبَهُ اللَّهُ فِي الدّنيا والآخِرَةِ .[14]

4742. Imam al-Sadiq (AS) said, ‘He who reviles a believer will be reviled by Allah in both this world and the Hereafter.’[15]

4743. الإمامُ الصّادقُ عليه السلام : لا تُبدي الشَّماتَةَ لِأخيكَ فيَرحَمَهُ اللّهُ ويُصَيِّرَها بِكَ . مَن شَمَتَ بِمُصيبَةٍ نَزَلَت بِأخيهِ لَم يَخرُجْ مِنَ الدّنيا حَتّى يُفتَتَنَ .[16]

4743. Imam al-Sadiq (AS) 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.’[17]

Notes

1. قصص الأنبياء : 157 / 171.
2. Qasas al-Anbiya’, p. 157, no. 171
3. تنبيه الخواطر : 1 / 113.
4. Tanbih al-Khawatir, v. 1, p. 113
5. الكافي : 2 / 356 / 2.
6. al-Kafi, v. 2, p. 356, no. 2
7. تنبيه الخواطر : 1 / 57.
8. Tanbih al-Khawatir, v. 1, p. 57
9. 2 / 155 .
10. Ibid. v. 2, p. 155
11. الكافي : 2 / 361 / 9.
12. وفي نقل : . . . وكانَ يَتَمَنّى أن يَرجِعَ إلى خَيرٍ . ثواب الأعمال : 1 / 284.
13. al-Kafi, v. 2, p. 361, no. 9
14. الكافي : 2 / 356 / 1.
15. Ibid. p. 356, no. 1
16. الكافي : 2 / 359 / 1.
17. Ibid. p. 359, no. 1

297 - العَيش

297. LIFESTYLE

1408 - أهنَأُ العَيشِ

1408. The Most Wholesome Lifestyle

4744. الإمامُ عليٌّ عليه السلام : أهنَى العَيشِ اطّراحُ الكُلَفِ .[1]

4744. Imam Ali (AS) said, ‘The most wholesome lifestyle is achieved through letting go of formalities.’[2]

4745. الإمامُ عليٌّ عليه السلام : أطيَبُ العَيشِ القَناعَةُ .[3]

4745. Imam Ali (AS) said, ‘The most pleasant [type] of life is [a life of] contentment.’[4]

4746. الإمامُ عليٌّ عليه السلام : أنعَمُ النّاسِ عَيشاً مَن مَنَحَهُ اللّهُ سُبحانَهُ القَناعَةَ ، وأصلَحَ لَهُ زَوجَهُ .[5]

4746. Imam Ali (AS) 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.’[6]

4747. الإمامُ الصّادقُ عليه السلام : لا عَيشَ أهنَأُ مِن حُسنِ الخُلقِ .[7]

4747. Imam al-Sadiq (AS) said, ‘There is no lifestyle more wholesome than [living] good-naturedly.’[8]

Notes

1. غرر الحكم : 2964.
2. Ghurar al-Hikam, no. 2964
3. غرر الحكم : 2918.
4. Ibid. no. 2918
5. غرر الحكم : 3295.
6. Ibid. no. 3295
7. علل الشرائع : 1 / 560.
8. Ilal al-Shara’i , p. 560, no. 1

1409 - مَا يُكَدِّرُ العَيشَ

1409. FACTORS WHICH SPOIL ONE'S LIFESTYLE

4748. الإمامُ الصّادقُ عليه السلام : ثَلاثَةٌ تُكَدِّرُ العَيشَ : السُّلطانُ الجائرُ ، والجارُ السَّوءُ ، والمرأةُ البَذِيَّةُ .[1]

4748. Imam al-Sadiq (AS) said, 'Three things spoil one's lifestyle: an oppressive ruler, a bad neighbour, and a loathsome wife.'[2]

4749. الإمامُ الصّادقُ عليه السلام : خَمسُ خِصالٍ مَن فَقَدَ واحِدَةً مِنهُنَّ لَم يَزَلْ ناقِصَ العَيشِ زائلَ العَقلِ مَشغولَ القَلبِ ، فأوَّلُها : صِحَّةُ البَدَنِ ، والثّانِيَةُ : الأمنُ ، والثّالِثَةُ : السَّعَةُ فِي الرِّزقِ ، والرّابِعَةُ : الأنيسُ المُوافِقُ - [قال الراوي :]قُلتُ : وما الأنيسُ المُوافِقُ ؟ قالَ : الزَّوجَةُ الصّالِحَةُ ، والوَلَدُ الصّالِحُ ، والخَليطُ الصّالِحُ - والخامِسَةُ : وهِيَ تَجمَعُ هذِهِ الخِصالَ : الدَّعَةُ .[3]

4749. Imam al-Sadiq (AS) 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 tranquillity.'[4]

Notes

1. تحف العقول : 320.
2. Tuhaf al-Uqul, no. 320
3. الخصال : 284 / 34.
4. al-Khisal, p. 284, no. 34

298 - الغُرور

298. DELUSION

1410 - خَطَرُ الغُرورِ وصِفَةُ المَغرُورِ

1410. THE DANGER OF DELUSION AND THE CHARACTERISTICS OF THE DELUDED

4750. الإمامُ عليٌّ عليه السلام : طُوبى لِمَن لَم تَقتُلْهُ قاتِلاتُ الغُرورِ .[1]

4750. Imam Ali (AS) said, 'Blessed be the one whom the assassins of delusion have not killed.'[2]

4751. الإمامُ عليٌّ عليه السلام : سُكرُ الغَفلَةِ والغُرورِ أبعَدُ إفاقَةً مِن سُكرِ الخُمُورِ .[3]

4751. Imam Ali (AS) said, 'The intoxication of heedlessness and delusion are harder to resume consciousness from than the intoxication of wines.'[4]

4752. الإمامُ عليٌّ عليه السلام : مَن غَرَّهُ السَّرابُ تَقَطَّعَت بِهِ الأسبابُ .[5]

4752. Imam Ali (AS) said, 'He who is deluded by a mirage [the world] will lose all means [of happiness].'[6]

4753. الإمامُ عليٌّ عليه السلام : بَينَكُم وبينَ الموعِظَةِ حِجابٌ مِن الغِرَّةِ .[7]

4753. Imam Ali (AS) said, 'Between you and the moral exhortation is a veil of inadvertency.'[8]

4754. الإمامُ زينُ العابدينَ عليه السلام : رُبَّ مَغرورٍ مَفتونٍ يُصبِحُ لاهِياً ضاحِكاً يَأكُلُ ويَشرَبُ ، وهو لا يَدرِي لَعلَّهُ قد سَبَقَت لَهُ مِنَ اللّهِ سَخَطَةٌ يَصلى بها نارَ جَهَنَّمَ .[9]

4754. Imam Zayn al-Abidin (AS) 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.'[10]

4755. الإمامُ الصّادقُ عليه السلام : مَن وَثِقَ بثلاثَةٍ كانَ مَغروراً : مَن صَدَّقَ بما لا يكونُ ، ورَكَنَ إلى مَن لا يَثِقُ بهِ ، وطَمِعَ فيما لا يَملِكُ .[11]

4755. Imam al-Sadiq (AS) 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.'[12]

Notes

1. غرر الحكم : 5973.
2. Ghurar al-Hikam, no. 5973
3. غرر الحكم : 5651.
4. Ibid. no. 5651
5. غرر الحكم : 9224.
6. Ibid. no. 9224

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7. نهج‌البلاغة : الحكمة 282.
8. Nahj al-Balagha, no. 282
9. تحف العقول : 282.
10. Tuhaf al-Uqul, no. 282
11. تحف العقول : 319.
12. Ibid. no. 319

1411 - الاِغتِرارُ بِاللَّهِ

1411. DELUDING ONESELF ABOUT ALLAH

(يا أَيُّها الْإِنْسانُ ما غَرَّكَ بِرَبِّكَ الْكَرِيمِ * الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ * فِي أَيِّ صُورَةٍ ما شاءَ رَكَّبَكَ) .[1]

"O man! What has deceived you about your generous Lord, Who created you and proportioned you, and gave you an upright nature, and composed you in any form that He wished?"[2]

4756. رسولُ اللَّهِ صلى الله عليه وآله : يابنَ مَسعودٍ ، لا تَغتَرَّنَّ بِاللَّهِ ، ولا تَغتَرَّنَّ بصَلاحِكَ وعِلمِكَ وعَمَلِكَ وبِرِّكَ وعبادَتِكَ .[3]

4756. The Prophet (SAWA) said, 'O Ibn Masud, 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.'[4]

4757. الإمامُ عليٌّ عليه السلام : إنّ مِن العِصمَةِ ألّا تَغتَرُّوا بِاللَّهِ .[5]

4757. Imam Ali (AS) said, 'Verily part of keeping oneself immune from sins is that you do not delude yourself about Allah.'[6]

4758. الإمامُ عليٌّ عليه السلام : إنَّ مِنَ الغِرَّةِ باللَّهِ أن يُصِرَّ العَبدُ علَى المعصيَةِ ويَتَمَنّى علَى اللَّهِ المغفِرَةَ .[7]

4758. Imam Ali (AS) said, 'Verily being under a delusion about Allah is when the servant persists in committing acts of disobedience and expects Allah to forgive him.'[8]

4759. الإمامُ عليٌّ عليه السلام : كم مِن مُستَدرَجٍ بالإحسانِ إلَيهِ ، ومَغرورٍ بِالسَّترِ علَيهِ ، ومَفتونٍ بِحُسنِ القَولِ فيهِ ! .[9]

4759. Imam Ali (AS) said, 'Many a person approaches Allah's punishment as a result of His good favour towards him in being ungrateful, 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!'[10]

Notes

1. 8 - 6 : الانفطار.
2. Qur'an 828-6:
3. 2660 / 350 / 2 : مكارم الأخلاق.
4. Makarim al-Akhlaq, v. 2, p. 350, no. 2660
5. 150 : تحف العقول.
6. Tuhaf al-Uqul, p. 150
7. 72 / 2 : تنبيه الخواطر
8. Tanbih al-Khawatir, v. 2, p. 72
9. 116 الحكمة : نهج البلاغة.

10. Nahj al-Balagha, Saying 116

الاِغتِرارُ بِالدُّنيا - 1412

1412. BEING DELUDED BY THIS WORLD

4760. الإمامُ عليٌّ عليه السلام : اِتَّقُوا غُرورَ الدنيا ؛ فإنّها تَسترَجِعُ أبداً ما خَدَعَت بِهِ مِن المِحاسِنِ ، وتُزعِجُ المِطمَئِنَّ إلَيها والقاطِنَ .[1]

4760. Imam Ali (AS) 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.'[2]

4761. الإمامُ عليٌّ عليه السلام : سُكونُ النفسِ إلَى الدنيا مِن أعظَمِ الغُرورِ .[3]

4761. Imam Ali (AS) said, 'The soul's trust in this world is one of the greatest delusions.'[4]

(أُنظر) الدنيا : باب 714.

(See also: THE WORLD: section 714)

Notes

1. غرر الحكم : 2562.
2. Ghurar al-Hikam, no. 2562
3. غرر الحكم : 5650.
4. Ibid. no. 5650

الاِغتِرارُ بِالنَّفسِ - 1413

1413. SELF-DELUSION

4762. الإمامُ عليٌّ عليه السلام : غَرَّكَ عِزُّكَ ، فَصارَ قُصارُ ذلكَ ذُلَّكَ ، فَاخشَ فاحِشَ فِعلِكَ، فَعَلَّكَ بِهذا تُهدى .[1]

4762. Imam Ali (AS) said, 'Your own sense of honour has deluded you, such that it became the source of disgrace for you. So fear the indecent acts that you commit, for perhaps through that you will be guided.'[2]

4763. الإمامُ عليٌّ عليه السلام : مَن جَهِلَ اغتَرَّ بنفسِهِ ، وكانَ يَومُهُ شَرّاً مِن أمسِهِ .[3]

4763. Imam Ali (AS) said, 'He who is ignorant deludes himself, and his present is consequently worse than his past.'[4]

Notes

1. بحار الأنوار : 78 / 83 / 86.
2. Bihar al-Anwar, v. 78, p. 83, no. 86
3. غرر الحكم : 8744.
4. Ghurar al-Hikam, no. 8744

299 - الغَزوة

299. THE BATTLES (Fought by the Prophet)

1414 - غَزوَةُ بَدرٍ

1414. THE BATTLE OF BADR

(وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ * إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُم بِثَلاثَةِ آلافٍ مِنَ الْمَلائِكَةِ مُنْزَلِينَ).[1]

"Certainly Allah helped you at Badr, when you were abased [in the enemy's eyes]. So be wary of Allah so that you may give thanks. When you were saying to the faithful, 'Is it not enough for you that your Lord should aid you with three thousand angels sent down?'"[2]

(أُنظر) آل عمران : 12 ، 13 والنساء : 77 ، 78 والأنفال : 1، 19، 36، 38 - 41، 67 ، 71 و الحجّ : 19.

(See also: Qur'an 3:12-13, 4:77-78, 8:1, 8:19, 8:36, 8:38-41, 8:67, 8:71, 22:19)

4764. الإمامُ عليٌّ عليه السلام : سِيماءُ أصحابِ رسولِ اللَّهِ صلى اللَّه عليه وآله يَومَ بَدرٍ الصُّوفُ الأبيضُ.[3]

4764. Imam Ali (AS) said, 'The feature of the Prophet (SAWA)'s companions on the day of [the battle of] Badr was like white wool.'[4]

4765. الإمامُ عليٌّ عليه السلام : لقد رَأيتُنا يومَ بدرٍ ونحنُ نَلُوذُ برسولِ اللَّهِ صلى اللَّه عليه وآله وهُو أقرَبُنا إلَى العَدُوِّ ، وكانَ مِن أشَدِّ الناسِ يَومَئذٍ بَأساً.[5]

4765. Imam Ali (AS) said, 'I was indeed looking at us all in the battle of Badr while we all sought refuge with the Prophet (SAWA) when he was the closest one from among us to the enemy, and he was the bravest of people on that day.'[6]

4766. الإمامُ عليٌّ عليه السلام : لقد حَضَرنا بَدراً وما فِينا فارِسُ غيرَ المِقدادِ بنِ الأسوَدِ ، ولقد رَأيتُنا ليلةَ بَدرٍوما فِينا إلّامَن نامَ غيرَ رسولِ اللَّهِ صلى اللَّه عليه وآله ، فإنّهُ كانَ مُنتَصِباً فِي أصلِ شَجَرةٍ يُصَلّي ويَدعُو حتّى الصَّباحِ.[7]

4766. Imam Ali (AS) said, 'When we came to Badr, the only horse rider among us was Miqdad b. Aswad. I had been watching us all on the eve of Badr, and all of us slept apart from the Prophet (SAWA). Verily he stood by the roots of a tree, praying and supplicating until morning.'[8]

Notes

1. آل عمران : 123 ، 124.

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2. Qur’an 3123,124:

3. كنز العمّال : 29942.

4. Kanz al-Ummal, no. 29942

5. كنز العمّال : 29943.

6. Ibid. no. 29943

7. الإرشاد : 1 / 73.

8. al-Irshad, v. 1, p. 73

1415 - غَزوَةُ أُحُدٍ

1415. THE BATTLE OF UHUD

(وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقاعِدَ لِلْقِتالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ) .[1]

"When you left your family at dawn to settle the faithful in their positions for battle – and Allah is all-hearing, all-knowing."[2]

4767. ابن مسعود : إنَّ النِّساءَ كُنَّ يومَ أُحُدٍ خَلفَ المسلمينَ يُجهِزْنَ عَلَى جَرحَى المشركينَ ... فجاءَ أبو سُفيانَ فقالَ : أعلُ هُبَلُ ! فقالَ رسولُ اللَّهِ صلى اللَّه عليه وآله : قولوا : اللَّهُ أعلى وأجَلُّ ، فقالوا : اللَّهُ أعلى وأجَلُّ ، فقالَ أبو سفيانَ : لنا[3] العُزّى ولا عُزّى لَكُم ! فقالَ رسولُ اللَّهِ صلى اللَّه عليه وآله : قُولُوا : اللهم مولانا و الكافرون لا مولى لهم[4] .[5]

4767. Ibn Masud narrated: Verily on the day of the battle of Uhud, your women were behind the Muslims delivering the last strokes to the wounded from among the polytheists … when Abu Sufyan came and said, 'I esteem Hubal!' So the Prophet (SAWA) told [the Muslims] to say, 'Allah is the Most Sublime and The Most Exalted', so they said, 'Allah is the Most Sublime and the Most Exalted!' Then Abu Sufyan said, 'We have Uzza[6] on our side and you do not!' So the Prophet told them to say, 'Allah is our Guardian and the disbelievers have no guardian.'[7]

4768. أنس : إنَّ رسولَ اللَّهِ صلى اللَّه عليه وآله كُسِرَت رَباعِيَتُهُ يومَ أُحُدٍ ، وشُجَّ في رَأسِهِ ، فَجَعَلَ يَسلُتُ الدَّمَ عَنهُ ويقولُ : كيفَ يُفلِحُ قومٌ شَجُّوا نَبِيَّهُم وكَسَرُوا رَباعِيَتَهُ، وهُو يَدعُوهم إلَى اللَّهِ ؟ ! فَأنزَلَ اللَّهُ عَزَّوجلَّ : (لَيسَ لَكَ مِن الأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَلِمُونَ)[8] .[9]

4768. Anas narrated: 'Verily on the day of the battle of Uhud, the Prophet (SAWA)'s incisors were broken and his head was wounded, so while taking out the blood from it, he said, 'How will a people who wounded their prophet and broke his teeth ever succeed, whilst he only calls them to Allah?!' So Allah revealed the verse: ***"You have no hand in the matter."***1011

4769. الإمامُ عليٌّ عليه السلام : لَمّا انجَلى الناسُ عَن رسولِ اللَّهِ صلى اللَّه عليه وآله يومَ أُحُدٍ نَظَرتُ فِي القَتلى فلَم أرَ رسولَ اللَّهِ صلى اللَّه عليه وآله ، فقلتُ : واللَّهِ ما كانَ لِيَفِرَّ وما أراهُ فِي القَتلى ، ولكن أرَى اللَّهَ غَضِبَ علَينا بما صَنَعنا فَرَفَعَ نَبِيَّهُ ، فما فِيَّ خيرٌ مِن أن أُقاتِلَ حتّى أُقتَلَ ، فَكَسَرتُ جَفنَ سَيفِي ، ثُمّ حَمَلتُ علَى القَومِ فَأفرَجُوا لي ، فإذا أنا برسولِ اللَّهِ صلى اللَّه عليه وآله بَينَهُم .[12]

4769. Imam Ali (AS) said, 'On the day of Uhud, when the number of people around the Prophet (SAWA) was diminishing, I looked at the dead and could not see the Prophet (SAWA) among them, so I said [to myself], 'By Allah, he would never have run away, and I do not see him among the

dead, but I can see Allah being angry with us for what we have done and has therefore taken His prophet away from us. I see nothing better for myself, therefore, than to fight until I am killed, so I broke the sheath of my sword and went to attack the people, and they cleared the way for me, when suddenly I came upon the Prophet (SAWA) right in their midst.'[13]

Notes

1. 121 : آل عمران.
2. Qur'an 3121:
3. 346/2 : الدر المنثور) إنّ لنا العزّى ولا عُزّى لكم : في نقلٍ) .
4. 346 / 2 : الدرّ المنثور) الله مولانا ولا مولى لكم : في نقل) .
5. 345 / 2 : الدرّ المنثور.
6. Hubal and Uzza were two of the idol gods that the pagan Arabs worshipped (ed.)
7. al-Durr al-Manthur, v. 2, p. 345
8. 128 : آل عمران.
9. 104 / 1417 / 3 : صحيح مسلم.
10. Qur'an 3128:
11. Sahih Muslim, no. 1791
12. 30027 : كنز العمّال.
13. Kanz al-Ummal, no. 30027

غَزوَةُ ذاتِ الرِّقاعِ - 1416

1416. THE BATTLE OF DHAT AL-RIQA

4770. الإمامُ الصّادقُ عليه السلام : نَزَلَ رسولُ اللَّهِ صلى الله عليه وآله في غزوةِ ذاتِ الرِّقاعِ تَحتَ شَجرَةٍ على شَفيرِ وادٍ ، فَأقبَلَ سَيلٌ فَحالَ بَينَهُ وبَينَ أصحابِهِ ، فَرآهُ رَجُلٌ مِن المشركينَ ؛ والمسلمونَ قِيامٌ علَى شَفيرِ الوادِي يَنتَظِرُونَ متَى يَنقَطِعُ السَّيلُ ، فقالَ رجُلٌ مِن المشركينَ لقومِهِ : أنا أقتُلُ محمّداً ! فَجاءَ وشَدَّ على رسولِ اللَّهِ صلى الله عليه وآله بالسَّيفِ ، ثُمَّ قالَ : مَن يُنجِيكَ مِنّي يا محمّدُ ؟! فقالَ : رَبّي ورَبُّكَ ، فَنَسَفَهُ جَبرئيلُ عليه السلام عن فَرَسِهِ فَسَقَطَ على ظَهرِهِ ، فقامَ رسولُ اللَّهِ صلى الله عليه وآله وأخَذَ السَّيفَ وجَلَسَ على صَدرِهِ ، وقالَ : مَن يُنجِيكَ مِنّي يا غَورثُ ؟ فقالَ : جُودُكَ وكَرَمُكَ يا محمّدُ ، فَتَرَكَهُ ، فقامَ وهُو يَقولُ : واللَّهِ لَأنتَ خَيرٌ مِنّي وأكرَمُ .[1]

4770. Imam al-Sadiq (AS) narrated, ‘In the battle of Dhat al-Riqa, the Prophet (SAWA) descended under a tree on the side of a valley when a flood came and separated him from his companions. A man from among the polytheists saw him whilst the Muslims were standing on the side of the valley waiting for the flood to subside. One of the polytheists said to his people, ‘I will kill Muhammad! So he came and drew his sword against the Prophet (SAWA), saying, ‘Who will save you now from me O Muhammad?!’ to which he replied, ‘My Lord and your Lord’, upon which the archangel Gabriel (AS) threw him down from his horse and he fell onto his back. The Prophet (SAWA) then stood up, took the sword and sat on his chest, saying, ‘Who will save you now from me, O Ghawrith?’ to which he replied, ‘Your magnanimity and generosity O Muhammad’ at which he left him. The man stood up, saying, ‘By Allah, you are indeed better and nobler than me.’[2]

Notes

1. بحار الأنوار : 20 / 179 / 6.
2. Bihar al-Anwar, v. 20, p. 179, no. 6

غَزوَةُ الأحزابِ وبَني قُرَيظَةَ - 1417

1417. THE BATTLE OF AHZAB1 AND BANi QURAY?A

4771. يزيد بن الأصم : لَمّا كَشَفَ اللّهُ الأحزابَ ورَجَعَ النبيُّ صلى اللّه عليه وآله إلى بَيتِهِ يَغسِلُ رَأسَهُ ، أتاهُ جِبرِيلُ فقالَ : عَفا اللّهُ عنكَ ! وَضَعتَ السلاحَ ولم تَضَعْهُ ملائكةُ السماءِ ! ائتِنا عندَ حِصنِ بَني قُرَيظَةَ ، فَنادَى رسولُ اللّهِ صلى اللّه عليه وآله فَأتاهُم عِندَ الحِصنِ .[2]

4771. Yazid b. al-Asamm narrated: 'When Allah, Mighty and Exalted, exposed the factions [to be vanquished by the Muslims], the Prophet (SAWA) returned home to wash his head, when Gabriel came to him, saying, 'May Allah pardon you! You put down your weapons whilst the angels of the heavens have not! Come and join us at the fortress of Bani Quray?a.' So the Prophet (SAWA) called [his companions] and they joined them at the fortress.'[3]

4772. الإمامُ الباقرُ عليه السلام - في قولِهِ تعالى : (يقولُ أَهْلَكْتُ مالاً لُبَداً)[4] - : هو عَمرُو بنُ عبدِ وَدٍّ حينَ عَرَضَ عَلَيهِ عليُّ بنُ أبي طالبٍ الإسلامَ يومَ الخَندَقِ وقالَ : فَأينَ ما أنفَقتُ فيكُم مالاً لُبَداً ؟! وكانَ أنفَقَ مالاً فِي الصَّدِّ عن سبيلِ اللّهِ ، فَقَتَلَهُ عَلِيٌّ عليه السلام .[5]

4772. Imam al-Baqir (AS), with regards to the verse: ***"He says, I have squandered immense wealth"***[6] , said, 'This refers to Amr b. Abd Wudd when Ali b. Abu Talib proposed to him to submit to Allah [i.e. embrace Islam] on the day of al-Khandaq [the trench], to which he retorted, 'And what about the immense wealth I have spent on you?!' for he had spent great wealth in obstructing the cause of Allah, so Ali (AS) killed him.'[7]

4773. الإمامُ الصّادقُ عليه السلام : لَمّا حَفَرَ رسولُ اللّهِ صلى اللّه عليه وآله الخَندَقَ مَرُّوا بِكُدْيَةٍ ، فَتَناوَلَ رسولُ اللّهِ صلى اللّه عليه وآله المِعوَلَ مِن يَدِ أميرِ المؤمنينَ عليه السلام أو مِن يَدِ سلمانَ رضى اللّه عنه فَضَرَبَ بها ضَرَبَةً فَتَفَرَّقَت بثلاثِ فِرَقٍ ، فقالَ رسولُ اللّهِ صلى اللّه عليه وآله : لَقَد فُتِحَ عَلَيَّ في ضَربَتي هذِهِ كُنُوزُ كِسرى وقَيصرَ ، فقالَ أحَدُهُما لصاحِبِهِ : يَعِدُنا بكُنُوزِ كِسرى وقَيصرَ وما يَقدِرُ أحَدُنا أن يَخرُجَ يَتَخَلّى ![8]

4773. Imam al-Sadiq (AS) narrated, 'When the Prophet (SAWA) was digging the trench [with his companions], they hit upon a large rock, so the Prophet (SAWA) took the pickaxe from the Commander of the Faithful Ali (AS)'s hand or Salman's hand and hit the rock with a blow that shattered it into three pieces. So the Prophet (SAWA) said, 'With this blow of mine, the treasures of the Khosrau and the Caesar have been opened to me', upon which one man said to his companions, 'He gives us promises of the treasures of the Khosrau and the Caesar [with his strength], whilst neither one of us even has the ability to go and relieve himself.'[9]

Notes

1. Ahzab : the factions (ed.)
2. 30115 : كنز العمّال.
3. Kanz al-Ummal, no. 30115
4. 6 : البلد.
5. 422 / 2 : تفسير القمّي.
6. Qur’an 906:
7. Tafsir al-Qummi, v. 2, p. 422
8. 264 / 216 / 8 : الكافي.
9. al-Kafi, v. 8, p. 216, no. 264

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غَزوَةُ خَيبَرَ - 1418

1418. THE BATTLE OF KHAYBAR

4774. بُرَيدة : لَمّا كانَ يومُ خَيبَرَ أخَذَ اللِّواءَ أبو بكرٍ ، فَرَجَعَ ولَم يُفتَحْ لَهُ ، فَلَمّا كانَ مِن الغَدِ أخَذَ عُمَرُ ولَم يُفتَحْ لَهُ ، وقُتِلَ ابنُ مُسلِمَةَ ورَجَعَ الناسُ ، فقالَ رسولُ اللَّهِ صلى الله عليه وآله : لَأدفَعَنَّ لِوائي هذا إلى رَجُلٍ يُحِبُّ اللَّهَ ورسولَهُ ويُحِبُّهُ اللَّهُ ورسولُهُ ، لَن يَرجِعَ حتى يُفتَحَ علَيهِ . فَبِتنا طَيِّبَةً أنفُسُنا أنَّ الفَتحَ غَداً ، فَصَلّى رسولُ اللَّهِ صلى الله عليه وآله الغَداةَ ثُمّ دَعا بِاللِّواءِ وقامَ قائماً ، فما مِنّا مِن رَجُلٍ لَهُ مَنزِلَةٌ مِن رسولِ اللَّهِ صلى الله عليه وآله إلّا وهُو يَرجُو أن يكونَ ذلكَ الرَّجُلَ ؛ حتّى تَطاوَلتُ أنا لها ورَفَعتُ رَأسِي لِمَنزِلَةٍ كانَت لي مِنهُ ، فَدَعا عليَّ بنَ أبي طالبٍ وهو يَشتَكِي عَينَيهِ فَمَسَحَها ثمَّ دَفَعَ إلَيهِ اللِّواءَ فَفُتِحَ لَهُ![1]

4774. Burayda narrated, ‘On the day of Khaybar, Abu Bakr took the flag [in order to attempt the conquest of the fortress of Khaybar] but returned without having conquered it. Then the next day, Umar took it and did not conquer it, and instead Ibn Muslima was killed so the people retreated even further. So the Prophet (SAWA) said, ‘I will deposit this flag of mine with a man who loves Allah and His Prophet, and whom Allah and His Prophet love, and he will not return without conquering it.’ So we rested ourselves assured that the conquest would be tomorrow. So the Prophet (SAWA) performed the morning prayer then called for the flag, and stood up. And every single one of us who held a position with the Prophet (SAWA) hoped that it would be him, until I myself stretched forward and craned my neck due to the position I had near him. Then he called Ali b. Abu Talib, who was afflicted with pain in his eyes. So the Prophet (SAWA) wiped his hands over them, deposited the flag with him, and he conquered it!’[2]

Notes

1. 30120 : كنز العمّال.
2. Kanz al-Ummal, no. 30120

غَزوَةُ الفَتحِ - 1419

1419. THE CONQUEST OF MAKKAH

4775. كنز العمّال : لَمّا كانَ يومُ الفَتحِ ورسولُ اللَّهِ صلى اللَّه عليه وآله بمكَّةَ ، أرسَلَ إلى صَفوانَ بنِ أُمَيَّةَ وإلى أبي سُفيانَ بنِ حَربٍ وإلَى الحارثِ ابنِ هِشامٍ ، قالَ عمرُ : فَقُلتُ : قَد أمكَنَ اللَّهُ مِنهُم لَأعرِفَنَّهُم بما صَنَعُوا ، حتى قالَ رسولُ اللَّهِ صلى اللَّه عليه وآله : مَثَلِي ومَثَلُكُم كَما قالَ يوسفُ لِإخوَتِهِ : (لا تَثْرِيبَ علَيكُمُ اليومَ يَغْفِرُ اللَّهُ لَكُم وهُو أَرْحَمُ الرّاحِمِينَ)[1] ، قالَ عمرُ : فَانفَضَحتُ حَياءً مِن رسولِ اللَّهِ صلى اللَّه عليه وآله؛ كَراهِيَةَ أن يَكونَ بَدَرَ مِنّي وقد قالَ لَهُم رسولُ اللَّهِ صلى اللَّه عليه وآله ما قالَ .[2]

4775. Kanz al-Ummal narrated, ‘On the day of the conquest [of Makkah], when the Prophet (SAWA) entered Makkah, he sent for Safwan b. Umayya, Abu Sufyan b. Harb and Harith b. Hisham. [Umar said], ‘I said, ‘Allah has placed them in our grip, and I will make them taste the consequences of what they have done.’ The Prophet (SAWA), however, said, ‘My stance with you is as the stance that Joseph[3] took with his brothers when he said to them, ***“There shall be no reproach on you today. Allah will forgive you, and He is the most merciful of the merciful.”***[4] [Umar narrated], ‘I turned away from the Prophet (SAWA) in shame and disgust at what had escaped from my mouth. And the Prophet (SAWA) said to them what he had to say.’[5]

4776. الإمامُ عليٌّ عليه السلام : إنَّ رسولَ اللَّهِ صلى اللَّه عليه وآله سارَ إلى بَدرٍ في شهرِ رَمَضانَ ، وافتَتَحَ مَكَّةَ في شهرِ رَمَضانَ .[6]

4776. Imam Ali (AS) said, ‘Verily the Prophet (SAWA) marched to Badr in the month of Ramadan, and conquered Makkah in the month of Ramadan too.’[7]

4777. الإمامُ الرِّضا عليه السلام : دَخَلَ رسولُ اللَّهِ صلى اللَّه عليه وآله يومَ فَتحِ مكَّةَ والأصنامُ حَولَ الكعبَةِ ، وكانَت ثلاثَمِائةٍ وسِتّينَ صَنَماً ، فَجَعَلَ يَطعَنُها بِمِخصَرَةٍ في يَدِهِ ويقولُ : (جاءَ الحَقُّ وزَهَقَ الباطلُ إنَّ الباطلَ كانَ زَهُوقاً) ، جاءَ الحَقُّ ومايُبدِئُ الباطِلُ ومايُعيدُ . فَجَعَلَت تُكَبُّ لِوَجهِها .[8]

4777. Imam al-Rida (AS) narrated, ‘The Prophet (SAWA) entered Makkah on the day of the conquest of Makkah and there were idols around the Ka’ba, three hundred and sixty of them in total. He started to knock them over with a baton he held in his hand, saying, ***“The truth has come and falsehood has vanished. Indeed falsehood is bound to vanish.”***[9] The truth has come and falsehood will not resurface or return.’ Then he started to throw them [the idols] down on their faces.’[10]

Notes

1. يوسف : 92.
2. كنز العمّال : 30158.
3. Joseph: known as Prophet Yusuf (AS) in the Arabic tradition (ed.)
4. Qur’an 1292:
5. Kanz al-Ummal, no. 30158
6. الأمالي للطوسي : 701 / 342.
7. Amali al-Tusi, p. 342, no. 701
8. بحار الأنوار : 11 / 116 / 21.
9. Qur’an 1781:
10. Bihar al-Anwar, v. 21, p. 116, no. 11

1420 - غزوَةُ حُنَينٍ

1420. THE BATTLE OF HUNAYN

4778. الإمامُ الصّادقُ عليه السلام : مامَرَّ بالنبِيِّ صلى اللّه عليه وآله يَومٌ كانَ أشَدَّ علَيهِ مِن يومِ حُنَينٍ، وذلكَ أنَّ العَرَبَ تَباغَت علَيهِ.[1]

4778. Imam al-Sadiq (AS) narrated, 'The Prophet (SAWA) did not encounter a worse day than the day of the battle of Hunayn, and that was because the Arabs revolted against him.'[2]

Notes

1. بحار الأنوار : 21 / 180 / 16.
2. Ibid. p. 180, no. 16

300 - الغِشّ

300. SWINDLING

1421 - ذَمُّ الغِشِ

1421. THE REPROACHING OF SWINDLING

4779. رسولُ اللَّهِ صلى الله عليه وآله : مَن غَشَّ أخاهُ المسلِمَ نَزَعَ اللَّهُ عَنهُ بَرَكَةَ رِزقِهِ، وأفسَدَ علَيهِ مَعيشَتَهُ، ووَكَلَهُ إلى نفسِهِ .[1]

4779. The Prophet (SAWA) 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.'[2]

4780. رسولُ اللَّهِ صلى الله عليه وآله : مَن باعَ عَيباً لَم يُبَيِّنْهُ لَم يَزَلْ في مَقتِ اللَّهِ ، ولَم تَزَلِ المَلائكةُ تَلعَنُهُ .[3]

4780. The Prophet (SAWA) said, 'He who sells a flawed commodity, not stating it, remains despised by Allah, and the angels continuously curse him.'[4]

4781. الترغيب والترهيب : إنَّ رسولَ اللَّهِ صلى الله عليه وآله مَرَّ على صُبْرَةِ طَعامٍ ، فَأدخَلَ يَدَهُ فيها فَنالَت أصابِعُهُ بَلَلاً ، فقالَ : ما هذا يا صاحِبَ الطَّعامِ ؟ قالَ : أصابَتهُ السماءُ يارسولَ اللَّهِ . قالَ : أفَلا جَعَلتَهُ فَوقَ الطَّعامِ حتّى يَراهُ الناسُ؟! مَن غَشَّنا فَلَيسَ مِنّا .[5]

4781. It is narrated in al-Targhib wa al-Tarhib: 'Verily the Prophet (SAWA) 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.'[6]

4782. الإمامُ عليٌّ عليه السلام - مِن عَهدِهِ إلى بعضِ عُمّالِهِ - : إنَّ أعظَمَ الخِيانَةِ خِيانَةُ الأُمَّةِ، وأفظَعَ الغِشِّ غِشُّ الأئمَّةِ .[7]

4782. Imam Ali (AS) said in his instruction to one of his representatives, 'Verily the worst act of treachery is the treachery against a Muslim community, and the worst act of swindling is swindling one's leaders.'[8]

4783. الإمامُ عليٌّ عليه السلام : مَن غَشَّ الناسَ في دِينِهِم فَهُو مُعانِدٌ للَّهِ ورسولِهِ .[9]

4783. Imam Ali (AS) said, 'He who swindles people in matters of religion is an antagonist of Allah and His Prophet.'[10]

4784. الإمامُ الصّادقُ عليه السلام : ليسَ مِنّا مَن غَشَّنا.[11]

4784. Imam al-Sadiq (AS) said, 'He who swindles us is not of us.'[12]

4785. الإمامُ الكاظمُ عليه السلام - لَمّا مَرَّ بهشامِ بنِ الحَكَمِ وهو يَبِيعُ السَّابِرِيَّ فِي الظِّلالِ - : يا هِشامُ ، إنّ البَيعَ فِي الظِلِّ غِشٌّ ، وإنَّ الغِشَّ لا يَحِلُّ .[13]

4785. Imam al-Kazim (AS) 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.'[14]

Notes

1. بحار الأنوار : 76 / 365 / 30.
2. Bihar al-Anwar, v. 76, p. 365, no. 30
3. كنز العمّال : 9501.
4. Kanz al-Ummal, no. 9501
5. الترغيب والترهيب : 2 / 571 / 2.
6. al-Targhib wa al-Tarhib, v. 2, p. 581, no. 2
7. نهج البلاغة : الكتاب 26.
8. Nahj al-Balagha, Letter 26
9. غرر الحكم : 8891.
10. Ghurar al-Hikam, no. 8891
11. الكافي : 5 / 160 / 1.
12. al-Kafi, v. 5, p. 160, no. 1
13. الكافي : 5 / 160 / 6.
14. Ibid. no. 6

301 - الغَصب

301. USURPATION

1422 - حُرمَةُ الغَصبِ

1422. THE PROHIBITION OF USURPATION

4786. رسولُ اللَّهِ صلى الله عليه وآله : مَنِ اقتَطَعَ مالَ مؤمنٍ غَصباً بغَيرِ حَقِّهِ لَم يَزَلِ اللَّهُ مُعرِضاً عَنهُ ، ماقِتاً لأعمالِهِ التي يَعمَلُها مِن البِرِّ والخَيرِ ، لا يُثبِتُها في حَسَناتِهِ حتّى يَتُوبَ ويَرُدَّ المالَ الذي أخَذَهُ إلى صاحِبِهِ .[1]

4786. The Prophet (SAWA) 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.'[2]

4787. رسولُ اللَّهِ صلى الله عليه وآله : مَن غَصَبَ رَجُلاً أرضاً ظُلماً لَقِيَ اللَّهَ تعالى وهُو علَيهِ غَضبانُ .[3]

4787. The Prophet (SAWA) said, 'He who usurps someone's land wrongfully will meet Allah [on the Day of Resurrection] wrathful towards him.'[4]

4788. رسولُ اللَّهِ صلى الله عليه وآله : لا يَحِلُّ لِامرِئٍ مُسلمٍ أن يَأخُذَ مالَ أخِيهِ بغَيرِ حَقِّهِ ؛ وذلكَ لِما حَرَّمَ اللَّهُ عَزَّوجلَّ مالَ المسلمِ علَى المسلمِ .[5]

4788. The Prophet (SAWA) 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.'[6]

4789. الإمامُ عليٌّ عليه السلام : الحَجَرُ الغَصِيبُ[7] فِي الدارِ رَهنٌ على خَرابِها .[8]

4789. Imam Ali (AS) said, 'One usurped stone in a house is a guarantee for its ruin.'[9]

4790. الإمامُ الصّادقُ عليه السلام - لَمّا سُئلَ عَمَّن أخَذَ أرضاً بِغَيرِ حَقِّها وبَنى فيها - : يُرفَعُ بِناؤهُ ، وتُسَلَّمُ التُّربَةُ إلى صاحِبِها ؛ ليسَ لِعِرقِ ظالِمٍ حَقٌّ .[10]

4790. Imam al-Sadiq (AS) 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.'[11]

4791. الإمامُ المهديُّ عليه السلام : لا يَحِلُّ لِأحدٍ أن يَتَصَرَّفَ في مالِ غَيرِهِ بغَيرِ إذنِهِ .[12]

4791. Imam al-Hadi (AS) said, 'It is not permissible for anyone to use the property of another without his permission.'[13]

Notes

1. عوالي اللآلي : 1 / 364 / 56.
2. Awali al-La’ali, v.1, p. 364, no. 56
3. كنز العمّال : 30366.
4. Kanz al-Ummal, no. 30366
5. كنز العمّال : 30343.
6. Ibid. no. 30343
7. في شرح نهج البلاغة : 19 / 72 «الغصب» بدل «الغصيب».
8. نهج البلاغة : الحكمة 240.
9. Nahj al-Balagha, Saying 240
10. وسائل الشيعة : 17 / 311 / 1.
11. Wasa’il al-Shia, v. 17, p. 211, no. 1
12. وسائل الشيعة : 17 / 309 / 4.
13. Ibid , v.17 , p. 309, no. 4

302 - الغَضَب

302. ANGER

1423 - الغَضَبُ مِفتاحُ كُلِّ شَرٍّ

1423. ANGER IS THE KEY TO ALL EVILS

4792. رسولُ اللَّهِ صلى الله عليه وآله : الغَضَبُ جَمرَةٌ مِن الشيطانِ .[1]

4792. The Prophet (SAWA) said, ‘Anger is a smouldering ember [kindled by] Satan.’[2]

4793. الإمامُ عليٌّ عليه السلام : الحِدَّةُ ضَربٌ مِن الجُنونِ لأنَّ صاحِبَها يَندَمُ ، فإن لَم يَندَمْ فَجُنُونُهُ مُستَحكِمٌ .[3]

4793. Imam Ali (AS) 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.’[4]

4794. الإمامُ الصّادقُ عليه السلام : الغَضَبُ مِفتاحُ كُلِّ شَرٍّ .[5]

4794. Imam al-Sadiq (AS) said, ‘Anger is the key to all evils.’[6]

4795. الإمامُ الصّادقُ عليه السلام : الغَضَبُ مَمحَقَةٌ لِقَلبِ الحَكيمِ .[7]

4795. Imam al-Sadiq (AS) said, ‘Anger is such that it destroys the heart of even the wise man.’[8]

Notes

1. بحار الأنوار : 73 / 265 / 15.
2. Bihar al-Anwar, v. 73, p. 265, no. 15
3. نهج البلاغة : الحكمة 255.
4. Nahj al-Balagha, Saying 255
5. الكافي : 2 / 303 / 3.
6. al-Kafi, v. 2, p. 303, no. 3
7. الكافي : 2 / 305 / 13.
8. Ibid. p. 305, no. 13

1424 - الحَثُّ عَلى مِلكِ الغَضَبِ

1424. ENJOINMENT OF CONTROLLING ONE'S ANGER

4796. رسولُ اللهِ صلى الله عليه وآله : ألا اُخبِرُكُم بِأشَدِّكُم ؟ مَن مَلَكَ نفسَهُ عِندَ الغَضَبِ .[1]

4796. The Prophet (SAWA) said, 'The Prophet (SAWA) said, 'Shall I tell you who is the toughest and strongest from among you? The one who controls himself when he is angry.'[2]

4797. الإمامُ الباقرُ عليه السلام : لا قُوَّةَ كَرَدِّ الغَضَبِ .[3]

4797. Imam al-Baqir (AS) said, 'There is no strength like being able to repel one's anger.'[4]

4798. الإمامُ الصّادقُ عليه السلام : مَن لَم يَملِكْ غَضَبَهُ لَم يَملِكْ عَقلَهُ .[5]

4798. Imam al-Sadiq (AS) said, 'He who has no control over his anger has no control over his reason.'[6]

Notes

1. نثر الدرر : 1 / 183.
2. Nathr al-Durar, v. 1, p. 183
3. تحف العقول : 286.
4. Tuhaf al-Uqul, no. 286
5. الكافي : 2 / 305 / 13.
6. al-Kafi, v. 2, p. 305, no. 13

1425 - الحَثُّ عَلى كَظمِ الغَيظِ

1425. ENJOINMENT OF SUPPRESSING ONE'S ANGER

(وَالْكاظِمِينَ الْغَيْظَ وَالْعافِينَ عَنِ النَّاسِ) .[1]

"…and those who suppress their anger, and excuse [the faults of] the people."[2]

(وَإذا ما غَضِبُوا هُمْ يَغْفِرُونَ) .[3]

"Those who forgive when angered."[4]

4799. رسولُ اللَّهِ صلى الله عليه وآله : إنَّ لِجَهَنَّمَ باباً لا يَدخُلُها إلّا مَن شَفى غَيظَهُ بمَعصيَةِ اللَّهِ تعالى .[5]

4799. The Prophet (SAWA) 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.'[6]

4800. رسولُ اللَّهِ صلى الله عليه وآله : مَن كَفَّ غَضَبَهُ كَفَّ اللَّهُ عَنهُ عَذابَهُ .[7]

4800. The Prophet (SAWA) said, 'He who curbs his anger, Allah will curb His punishment from him.'[8]

4801. الإمامُ الباقرُ عليه السلام : مَن كَظَمَ غَيظاً وهو يَقدِرُ على إمضائِهِ حَشا اللَّهُ قَلبَهُ أمناً وإيماناً يومَ القِيامَةِ .[9]

4801. Imam al-Baqir (AS) 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.'[10]

4802. الإمامُ الصّادقُ عليه السلام: نِعمَ الجُرعَةُ الغَيظُ لِمَن صَبَرَ عليها … .[11]

4802. Imam al-Sadiq (AS) said, 'What a good dose anger is for he who can swallow it …'[12]

Notes

1. 134 : آل عمران.
2. Qur'an 3134:
3. 37 : الشورى.
4. Qur'an 4237:
5. 121 / 1 : تنبيه الخواطر.
6. Tanbih al-Khawatir, v. 1, p. 121
7. 7 / 263 / 73 : بحار الأنوار.
8. Bihar al-Anwar, v. 73, p. 263, no. 7
9. 7 / 110 / 2 : الكافي.
10. al-Kafi, v. 2, p. 110, no. 7
11. 2 / 109 / 2 : الكافي.
12. Ibid. p. 109, no. 3

1426 - دَواءُ الغَضَبِ

1426. THE REMEDY FOR ANGER

4803. رسولُ اللّهِ صلى الله عليه وآله : يا عليُّ ، لاتَغضَبْ ، فإذا غَضِبتَ فَاقعُدْ وتَفَكَّرْ في قُدرَةِ الرَّبِّ علَى العِبادِ وحِلمِهِ عَنهُم ، وإذا قيلَ لكَ : اِتَّقِ اللّهَ فَانبِذْ غَضَبَكَ ، وراجِعْ حِلمَكَ .[1]

4803. The Prophet (SAWA) 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. And whenever anyone tells you [condescendingly] to fear Allah, expel your anger and remind yourself of your clemency.'[2]

4804. الإمامُ عليٌّ عليه السلام : داوُوا الغَضَبَ بالصَّمتِ ، والشَّهوَةَ بالعَقلِ .[3]

4804. Imam Ali (AS) said, 'Remedy your anger with silence, and your carnal desire through your reason.'[4]

Notes

1. تحف العقول : 14.
2. Tuhaf al-Uqul, no. 14
3. غرر الحكم : 5155.
4. Ghurar al-Hikam, no. 5155

مدحُ الغَضَبِ للّهِ - 1427

1427. THE PRAISEWORTHINESS OF ANGER FOR THE SAKE OF ALLAH

4805. الإمامُ زين العابدين عليه السلام : قالَ موسى عليه السلام : يا ربِّ ، مَن أهلُكَ الذينَ تُظِلُّهُم في ظِلِّ عَرشِكَ يومَ لا ظِلَّ إلّا ظِلُّكَ ؟ فَأوحَى اللّهُ إلَيهِ : ... والذينَ يَغضَبُونَ لِمَحارِمي إذا استُحِلَّت مِثلَ النِّمِرِ إذا جُرِحَ![1]

4805. Imam Zayn al-Abidin (AS) said, 'Prophet Moses (AS) [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!'[2]

4806. الإمامُ عليٌّ عليه السلام: كانَ صلى اللّه عليه وآله لايَغضَبُ للدنيا ، فإذا أغضَبَهُ الحَقُّ لَم يَعرِفْهُ أحَدٌ ولم يَقُمْ لِغَضَبِهِ شَيءٌ حتّى يَنتَصِرَ لَهُ .[3]

4806. Imam Ali (AS) said, 'He [the Prophet] (SAWA) 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].'[4]

4807. الإمامُ عليٌّ عليه السلام : مَن شَنِئَ الفاسِقينَ وغَضِبَ للّهِ ، غَضِبَ اللّهُ لَهُ وأرضاهُ يومَ القِيامَةِ .[5]

4807. Imam Ali (AS) 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.'[6]

Notes

1. وسائل الشيعة : 11 / 416 / 3.
2. Wasa'il al-Shia, v. 11, p. 416, no. 3
3. المحجّة البيضاء : 5 / 303.
4. al-Mahajjat al-Bayda', v. 5, p. 303
5. نهج البلاغة : الحكمة 31.
6. Nahj al-Balagha, Saying 31

303 - الاستِغفار

303. SEEKING FORGIVENESS

1428 - فَضْلُ الاستِغفارِ

1428. THE VIRTUE OF SEEKING FORGIVENESS

(وَالَّذِينَ إذا فَعَلُوا فاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ) .[1]

"And those who, when they commit an indecent act or wrong themselves, remember Allah, and plead [Allah's] forgiveness for their sins – and who forgives sins except Allah? – and who do not knowingly persist in what they have committed."[2]

(وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُوراً رَحِيماً) .[3]

4808. لقمانُ عليه السلام - في وصيَّتِهِ لابنِهِ - : يا بُنَيَّ ، لا يكونُ الدِّيكُ أكيَسَ مِنكَ ،يقومُ في وَقتِ السَّحَرِ ويَستَغفِرُ ، وأنتَ نائمٌ ![4]

4808. Luqman (AS) 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!'[5]

4809. رسولُ اللَّهِ صلى الله عليه وآله: خَيرُ الدعاءِ الاستِغفارُ .[6]

4809. The Prophet (SAWA) said, 'The best supplication is seeking forgiveness.'[7]

4810. رسولُ اللَّهِ صلى الله عليه وآله : خَيرُ العِبادَةِ الاستِغفارُ .[8]

4810. The Prophet (SAWA) said, 'The best act of worship is seeking forgiveness.'[9]

4811. رسولُ اللَّهِ صلى الله عليه وآله : أكثِرُوا مِن الاستِغفارِ ؛ فإنّ اللَّهَ عَزَّوجلَّ لم يُعَلِّمْكُمُ الاستِغفارَ إلّا وهُو يُريدُ أن يَغفِرَ لَكُم .[10]

4811. 4816. The Prophet (SAWA) 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.'[11]

4812. الإمامُ عليٌّ عليه السلام : عَجِبتُ لِمَن يَقنَطُ ومَعهُ الاستِغفارُ ![12]

4812. Imam Ali (AS) said, 'I am surprised at the one who despairs whilst he has [the ability to seek] forgiveness!'[13]

4813. الإمامُ عليٌّ عليه السلام : تَعَطَّرُوا بالاستِغفارِ لاتَفضَحْكُم روائحُ الذُّنوبِ .[14]

4813. Imam Ali (AS) said, 'Perfume yourselves with seeking forgiveness so that you are not exposed by the stench of sins.'[15]

4814. الإمامُ عليٌّ عليه السلام : مَن أُعطِيَ الاستِغفارَ لم يُحرَمِ المغفِرَةَ .[16]

4814. Imam Ali (AS) said, 'He who is given the opportunity to seek forgiveness is not deprived forgiveness.'[17]

4815. الإمامُ الصّادقُ عليه السلام : إنّ العَبدَ إذا أذنَبَ ذَنباً أُجِّلَ مِن غُدوَةٍ إلَى الليلِ ، فإنِ استَغفَرَ اللّهَ لم يُكتَبْ عليهِ .[18]

4815. Imam al-Sadiq (AS) 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.'[19]

Notes

1. 135 : آل عمران.
2. Qur'an 3135:
3. 110 : النساء.
4. 13744 / 146 / 12 : مستدرك الوسائل.
5. Mustadrak al-Wasa'il, v. 12, p. 146, no. 13744
6. 1 / 504 / 2 : الكافي.
7. al-Kafi, v. 2, p. 504, no. 1
8. 2 / 517 / 2 : الكافي.
9. al-Kafi, v. 2, p. 517, no. 2
10. 5 / 1 : تنبيه الخواطر.
11. Tanbih al-Khawatir, v. 1, p. 5
12. 87 الحكمة : نهج البلاغة.
13. Nahj al-Balagha, Saying 87
14. 7 / 278 / 93 : بحار الأنوار.
15. Bihar al-Anwar, v. 93, p. 278, no. 7
16. 135 الحكمة : نهج البلاغة.
17. Nahj al-Balagha, Saying 135
18. 1 / 437 / 2 : الكافي.
19. al-Kafi, v. 2, p. 437, no. 1

1429 - الاستِغفارُ وزِيادَةُ الرِّزقِ

1429. SEEKING FORGIVENESS AND INCREASE IN SUSTENANCE

(وَأنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إلَيْهِ يُمَتِّعْكُمْ مَتاعاً حَسَناً إلَى أجَلٍ مُسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ) .[1]

"Whoever commits evil or wrongs himself and then pleads Allah for forgiveness, will find Allah all-forgiving, all-merciful."[2]

"Plead with your Lord for forgiveness, then turn to Him penitently. He will provide you with a good provision for a specified term and grant His grace to every meritorious person."[3]

(وَيا قَوْمِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إلَيْهِ يُرْسِلِ السَّماءَ عَلَيْكُمْ مِدْراراً وَيَزِدْكُمْ قُوَّةً إلَى قُوَّتِكُمْ وَلا تَتَوَلَّوْا مُجْرِمِينَ) .[4]

"O my people! Plead with your Lord for forgiveness, then turn to Him penitently: He will send copious rains for you from the sky, and add power to your [present] power. So do not turn your backs [on Him] as guilty ones."[5]

4816. الإمامُ عليٌّ عليه السلام: وقد جَعَلَ اللّهُ سبحانَهُ الاستِغفارَ سَبَباً لِدُرورِ الرِّزقِ ورَحمَةِ الخَلقِ ، فقالَ سبحانَهُ : (اسْتَغْفِرُوا رَبَّكُمْ إنّهُ كانَ غَفّاراً)[6] فَرَحِمَ اللّهُ امرَأً استَقبَلَ تَوبَتَهُ ، واستَقالَ خَطيئَتَهُ ، وبادَرَ مَنِيّتَهُ .[7]

4816. Imam Ali (AS) said, 'Allah the Glorified has made asking for forgiveness a means for increasing the sustenance of the people and His mercy upon them and He the Glorified has said: ***"ask for forgiveness from your Lord, verily He is all-forgiving."***[8] Therefore, the mercy of Allah be upon he who repents and asks for abandoning his sin and does good deeds before the arrival of his death.'[9]

4817. الإمامُ عليٌّ عليه السلام : الاستِغفارُ يَزِيدُ في الرِّزقِ .[10]

4817. Imam Ali (AS) said, 'Seeking forgiveness increases sustenance.'[11]

4818. الإمامُ عليٌّ عليه السلام : اِستَغفِرْ تُرزَقْ .[12]

4818. Imam Ali (AS) said, 'Seek forgiveness and you will be provided sustenance.'[13]

(أُنظر) الرزق : باب 821 ، 822.

(See also: SUSTENANCE: section 821, 822)

Notes

1. هود : 3.
2. Qur'an 4110:

3. Qur’an 113:

4. هود : 52.

5. Qur’an 1152:

6. نوح : 10.

7. نهج البلاغة : الخطبة 143.

8. Qur’an 7110:

9. Nahj al-Balagha, Sermon 143

10. بحار الأنوار : 93 / 277 / 4.

11. Bihar al-Anwar, v. 93, p. 277, no. 4

12. غرر الحكم : 2228.

13. Ghurar al-Hikam, no. 2228

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1430 - اسْتِغفارُ المُقَرَّبينَ

1430. THE SEEKING OF FORGIVENESS BY THOSE BROUGHT NEAR TO ALLAH

4819. رسولُ اللهِ صلى الله عليه وآله : إنّهُ لَيُغانُ[1] عَلى قَلبِي ، وإنّي لَأستَغفِرُ اللّهَ في كُلِّ يَومٍ سَبعينَ مَرّةً .[2]

4819. The Prophet (SAWA) said, ‘Sometimes my heart becomes entangled, so I seek forgiveness from Allah for it seventy times a day.’[3]

Notes

1. قال الجزريّ : الغين : الغيم ، وغينت السماء تغان : إذا أطبق عليهاالغيم ، وقيل : الغين شجر ملتفّ . أراد ما يغشاه من السهو الذي لا يخلو منه البشر ؛ لأنّ قلبه أبداً كان مشغولاً بالله تعالى، فإن عرض له وقتاً ما عارض بشريّ يشغله من أُمور الأُمّة والملّة ومصالحهما عدّ ذلك ذنباً وتقصيراً ، فيفزع إلى الاستغفار . (النهاية : 3 / 403) .

2. مستدرك الوسائل : 5 / 320 / 5987.

3. Mustadrak al-Wasa’il, v. 5, p. 320, no. 5987

1431 - التَّحذيرُ مِنَ الاستِغفارِ مَعَ الإصرارِ

1431. CAUTION AGAINST SEEKING FORGIVENESS ALONGSIDE PERSISTENT SINNING

4820. الإمامُ عليٌّ عليه السلام : الاستِغفارُ مَع الإصرارِ ذُنوبٌ مُجَدَّدَةٌ .[1]

4820. Imam Ali (AS) said, ‘Seeking forgiveness alongside persistent sinning is a new sin.’[2]

4821. الإمامُ الرِّضا عليه السلام : المستَغفِرُ مِن ذَنبٍ ويَفعَلُهُ كَالمستَهزئِ بربِّهِ .[3]

4821. Imam al-Rida (AS) said, ‘The one who seeks forgiveness for a sin and then repeats it is as one who mocks his Lord.’[4]

4822. الإمامُ الرِّضا عليه السلام : مَنِ استَغفَرَ بلِسانِهِ ولم يَندَمْ بقَلبِهِ فَقَدِ استَهزَأَ بنفسِهِ .[5]

4822. Imam al-Rida (AS) said, ‘He who seeks forgiveness with his tongue but does not feel remorse in his heart has fooled himself.’[6]

(أُنظر الذنب : باب 775.

(See also: SINNING: section 775)

Notes

1. تحف العقول : 223.
2. Tuhaf al-Uqul, no. 223
3. الكافي : 2 / 504 / 3.
4. al-Kafi, v. 2, p. 504, no. 3
5. بحار الأنوار : 78 / 356 / 11.
6. Bihar al-Anwar, v. 78, p. 356, no. 11

304 - الغَفلة

304. NEGLIGENCE

1432 - التَّحذيرُ مِنَ الغَفلَةِ

1432. CAUTION AGAINST NEGLIGENCE

4823. الإمامُ عليٌّ عليه السلام : الغَفلَةُ ضَلالَةٌ .[1]

4823. Imam Ali (AS) said, 'Negligence is deviation [from the straight path].'[2]

4824. الإمامُ عليٌّ عليه السلام : فَيالَها حَسرَةً على كُلِّ ذِي غَفلَةٍ أن يكونَ عُمُرُهُ علَيهِ حُجّةً ، وأن تُؤَدِّيَهُ أيّامُهُ إلَى الشِّقوَةِ ![3]

4824. Imam Ali (AS) 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!'[4]

4825. الإمامُ عليٌّ عليه السلام : فَأفِقْ أيُّها السامِعُ مِن سَكرَتِكَ ، واستَيقِظْ مِن غَفلَتِكَ ، واختَصِر مِن عَجَلَتِكَ .[5]

4825. Imam Ali (AS) said, 'So O listener, come to your senses from your intoxication, wake up from your neglect, and reduce your hasty activity.'[6]

4826. الإمامُ عليٌّ عليه السلام : أيُّها الناسُ غيرُ المغفولِ عَنهُم ، والتارِكونَ المأخوذَ مِنهُم ، مالي أراكُم عنِ اللهِ ذاهِبينَ ، وإلى غيرِهِ راغِبينَ ؟ ![7]

4826. Imam Ali (AS) 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?!'[8]

4827. الإمامُ عليٌّ عليه السلام : كَم مِن غافِلٍ يَنسِجُ ثَوباً لِيَلبَسَهُ وإنّما هُو كَفَنُهُ ! ويَبنِي بَيتاً لِيَسكُنَهُ وإنّما هو مَوضِعُ قَبرِهِ ![9]

4827. Imam Ali (AS) 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.'[10]

4828. الإمامُ الصّادقُ عليه السلام : إن كانَ الشيطانُ عَدُوّاً فالغَفلَةُ لِماذا ؟ ![11]

4828. Imam al-Sadiq (AS) said, 'If Satan is indeed an enemy, then why the negligence?!'[12]

(أُنظر) عنوان : 166 «المراقبة» .

(See also: SCRUTINY166)

Notes

1. غرر الحكم : 196.

2. Ghurar al-Hikam, no. 196
3. نهج البلاغة : الخطبة 64.
4. Nahj al-Balagha, Sermon 64
5. نهج البلاغة : الخطبة 153.
6. Ibid. Sermon 153
7. نهج البلاغة : الخطبة 175.
8. Ibid. Sermon 175
9. بحار الأنوار : 77 / 401 / 26.
10. Bihar al-Anwar, v. 77, p. 401, no. 26
11. بحار الأنوار : 78 / 190 / 1.
12. Ibid. v. 78, p. 190, no. 1

1433 - مَا يَمنَعُ الغَفلَةَ

1433. THAT WHICH PREVENTS NEGLIGENCE

4829. رسولُ اللَّهِ صلى الله عليه وآله : يا أباذرٍّ ، هُمَّ بالحَسَنَةِ وإن لم تَعمَلْها ؛ لِكيلا تُكتَبَ مِن الغافِلينَ .[1]

4829. The Prophet (SAWA) 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.'[2]

4830. الإمامُ عليٌّ عليه السلام : بِدَوامِ ذِكرِ اللَّهِ تَنجابُ الغَفلَةُ .[3]

4830. Imam Ali (AS) said, 'Through constant remembrance of Allah is negligence dispelled.'[4]

4831. الإمامُ عليٌّ عليه السلام : إنَّ مَن عَرَفَ الأيّامَ لم يَغفُلْ عنِ الاستِعدادِ .[5]

4831. Imam Ali (AS) said, 'Verily the one who knows the vicissitudes of time will not neglect preparation.'[6]

4832. الإمامُ الباقرُ عليه السلام : أيّما مُؤمِنٍ حافَظَ علَى الصَّلواتِ المَفروضَةِ فَصَلّاها لِوَقتِها فَلَيسَ هذا مِن الغافِلينَ .[7]

4832. Imam al-Baqir (AS) said, 'Verily any believer who is mindful of the obligatory prayers and prays them on time is not of the negligent ones.'[8]

Notes

1. مكارم الأخلاق : 2661 / 378 / 2.
2. Makarim al-Akhlaq, v. 2, p. 378, no. 2661
3. غرر الحكم : 4269.
4. Ghurar al-Hikam, no. 4269
5. التوحيد : 27 / 74.
6. al-Tawhid, p. 74, no. 27
7. الكافي : 14 / 270 / 3.
8. al-Kafi, v. 3, p. 270, no. 14

عَلاماتُ الغافِلِ - 1434

1434. THE DISTINGUISHING CHARACTERISTICS OF A NEGLIGENT PERSON

4833. لُقمانُ عليه السلام - لابنِهِ وهو يَعِظُهُ - : يابُنَيَّ ، لِكُلِّ شَيءٍ علامةٌ يُعرَفُ بها ويُشهَدُ علَيها ... وللغافِلِ ثلاثُ علاماتٍ : السَّهوُ ، واللَّهوُ ، والنِّسيانُ .[1]

4833. Luqman (AS) 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.'[2]

4834. الإمامُ الحسنُ عليه السلام: الغَفلَةُ تَرْكُكَ المسجِدَ، وطاعَتُكَ المُفسِدَ .[3]

4834. Imam al-Hasan (AS) said, 'Negligence is [manifest] in your abandonment of the mosque and in your obedience of the corrupt.'[4]

Notes

1. الخصال : 113 / 121.
2. al-Khisal, p. 121, no. 113
3. بحار الأنوار : 78 / 115 / 10.
4. Bihar al-Anwar, v. 78, p. 115, no. 10

1435 - آثارُ الغَفلَةِ

1435. THE EFFECTS OF NEGLIGENCE

4835. الإمامُ عليٌّ عليه السلام : مَن طالَت غَفلَتُهُ تَعَجَّلَت هَلَكَتُهُ .[1]

4835. Imam Ali (AS) said, ‘He who prolongs his negligence hastens his own destruction.’[2]

4836. الإمامُ عليٌّ عليه السلام : مَن غَلَبَت علَيهِ الغَفلَةُ ماتَ قَلبُهُ .[3]

4836. Imam Ali (AS) said, ‘The one who is overcome by negligence, his heart is dead.’[4]

4837. الإمامُ عليٌّ عليه السلام : دَوامُ الغَفلَةِ يُعمِي البَصيرَةَ .[5]

4837. Imam Ali (AS) said, ‘Continued negligence blinds insight.’[6]

4838. الإمامُ عليٌّ عليه السلام : إيّاكَ والغَفلَةَ والاغتِرارَ بالمهلَةِ ؛ فإنّ الغَفلَةَ تُفسِدُ الأعمالَ .[7]

4838. Imam Ali (AS) said, ‘Beware of negligence and delusion about the respite [that you have been given], for indeed negligence ruins deeds.’[8]

Notes

1. 8318 : غرر الحكم.
2. Ghurar al-Hikam, no. 8318
3. 8430 : غرر الحكم.
4. Ibid. no. 8430
5. 5146 : غرر الحكم.
6. Ibid. no. 5146
7. 2717 : غرر الحكم.
8. Ibid. no. 2717

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1436 - مَدحُ التَّغافُلِ

1436. THE PRAISE OF FEIGNING NEGLIGENCE (OR IGNORANCE)

4839. الإمامُ عليٌّ عليه السلام : إنّ العاقِلَ نِصفُهُ احتِمالٌ ، ونِصفُهُ تَغافُلٌ .[1]

4839. Imam Ali (AS) said, 'Verily half of an intellectual man is tolerating, and the other half is ignoring.'[2]

4840. الإمامُ عليٌّ عليه السلام : مِن أشرَفِ أعمالِ (أحوالِ) الكَريمِ غَفلَتُهُ عمّا يَعلَمُ .[3]

4840. Imam Ali (AS) said, 'One of the noblest deeds of a kind person is feigning ignorance of that which he knows already.'[4]

4841. الإمامُ الصّادقُ عليه السلام : صَلاحُ حالِ التَّعايُشِ والتَّعاشُرِ مِلْءُ مِكيالٍ : ثُلثاهُ فِطنَةٌ وثُلثُهُ تَغافُلٌ .[5]

4841. Imam al-Sadiq (AS) 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 alertness and a third of which is to feign ignorance of each other's faults.'[6]

Notes

1. 2378 : غرر الحكم.
2. Ibid. no. 2378
3. 222 الحكمة : نهج البلاغة.
4. Nahj al-Balagha, Saying 222
5. 359 : تحف العقول.
6. Tuhaf al-Uqul, no. 359

305 - الغِلّ

305. RANCOUR

1437 - التَّحذيرُ مِنَ الغِلِ

[1]

1437. WARNING AGAINST RANCOUR

(وَلا تَجْعَلْ فِي قُلُوبِنا غِلّاً لِلَّذِينَ آمَنُوا) .[2]

"And do not put any rancour in our hearts toward the faithful."[3]

(وَنَزَعْنا ما فِي صُدُورِهِمْ مِنْ غِلٍّ) .[4]

"We will remove whatever rancour there is in their breasts."[5]

4842. عيسى عليه السلام: يا عَبيدَ الدنيا ، تَحلِقُونَ رُؤوسَكُم وتُقَصِّرُونَ قُمُصَكُم وتُنَكِّسونَ رُؤوسَكُم ولا تَنزِعونَ الغِلَّ مِن قُلوبِكُم ؟ ![6]

4842. Prophet Jesus (AS) 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?!'[7]

4843. رسولُ اللهِ صلى الله عليه وآله : إذا لم تَغُلَّ أُمَّتي لم يَقُمْ لَها عَدُوٌّ أبَداً .[8]

4843. The Prophet (SAWA) said, 'If my community does not harbour rancor towards each other, no enemy would ever challenge it.'[9]

4844. الإمامُ عليٌّ عليه السلام: الغِلُّ بَذْرُ الشَّرِّ .[10]

4844. Imam Ali (AS) said, 'Rancour is the seed of evil.'[11]

4845. الإمامُ عليٌّ عليه السلام: الغِلُّ يُحبِطُ الحَسَناتِ .[12]

4845. Imam Ali (AS) said, 'Rancour thwarts good deeds.'[13]

4846. الإمامُ عليٌّ عليه السلام: أشَدُّ القُلوبِ غِلّاً قَلبُ الحَقُودِ.[14]

4846. Imam Ali (AS) said, 'The heart that harbours the most rancour is the heart of the malicious person.'[15]

Notes

1. الحقد والفحشاء.
2. الحشر : 10.
3. Qur'an 5910:
4. الحِجْر : 47.
5. Qur'an 1547:
6. بحار الأنوار : 14 / 305 / 17.
7. Bihar al-Anwar, v. 14, p. 305, no. 17
8. كنز العمّال : 11044.
9. Kanz al-Ummal, no. 11044
10. غرر الحكم : 547.

11. Ghurar al-Hikam, no. 547
12. غرر الحكم : 642.
13. Ibid. no. 642
14. غرر الحكم : 2932.
15. Ibid. no. 2932

مالا يَغُلُّ عَلَيهِ قَلبُ المُسلِمِ - 1438

1438. THAT WHICH THE HEART OF A MUSLIM CANNOT HARBOUR RANCOUR TOWARDS

4847. رسولُ اللَّهِ صلى الله عليه وآله :ثلاثٌ لايَغُلُّ[1] عليهِنَّ قلبُ امرئٍ مسلمٍ : إخلاصُ العَمَلِ للَّهِ ، ومُناصَحَةُ وُلاةِ الأمرِ ، ولزومُ جَماعَةِ المسلمينَ ؛ فإنَّ دَعوَتَهُم تُحيطُ مِن وَراءِهِم[2] .[3]

4847. The Prophet (SAWA) said, 'There are three things towards which the heart of a Muslim will not harbour: performing acts sincerely to Allah, giving sincere advice to the rulers, and adherence to the community of Muslims; for verily their attraction towards these things encompasses them from all sides [will protect them].'[4]

Notes

1. قال ابن الأثير : «ثلاث لا يغلّ عليهنّ قلب مؤمن» هو من الإغلال :الخيانة في كلّ شيء .ويروى«يَغِلّ» بفتح الياء ، من الغِلّ وهوالحقد والشحناء : أي لايدخله حقد يزيله عن الحقّ . ورُوي «يَغِلُ» بالتخفيف من الوغول : الدخول في الشرّ ، والمعنى : أنّ هذه الخلال الثلاث تُستصلَح بها القلوب ، فمن تمسّك بها طَهُر قلبه من الخيانةوالدَّغَل والشرّ ، و«عليهنّ» في موضع الحال، تقديره لايغلّ كائناً عليهنّ قلب مؤمن . (النهاية : 3 / 381) .

2. كنز العمّال : 44272.

3. محيطة من ورائهم، أى تحوطهم وتكفيهم وتحفظهم (النهاية : 4 / 157) . قال العلّامة المجلسي : و يمكن أن يكون على صيغة الموصول أو بالكسر حرف جر . و على التقديرين، يحتمل أن يكون المراد بالدعوة، دعاء النبي إلى الإسلام أو دعاؤه و شفاعته لنجاتهم و سعادتهم أو الأعم منه و من دعاء المؤمنين بعضهم لبعض . بأن يكون اضافة الدعوة الى الفاعل، و على التقدير الأول يحتمل أن يكون المعنى : أن دعوة النبي ليست مختصة بالحاضرين بل تبليغه - ع - يشمل الغائبين و من يأتى من بعدهم من المعدومين (بحار الأنوار : 73 / 117) . و على احتمال كون الدعوة بمعنى الدعاء، صار معنى الكلام : فعليكم بجماعة المسلمين فانّه يشمل دعائهم لأنفسهم و لغيرهم و على تقدير من حرف الجر، يحتمل أن يكون المعنى : فعليكم بجماعة المسلمين ؛ لأن دعائهم يشمل كلّهم فيشمل ايّاكم.

4. Kanz al-Ummal, no. 44272. Ibn Athir states in al-Nahaya, v. 3, p. 381: 'The hearts are reformed through these three things and the hearts of those who acquire these three will be purified from treachery, deception and wrongdoing.

التَّحذِيرُ مِنَ الغُلولِ - 1439

[1]

1439. THE ONE WHO BREACHES HIS TRUST (OUT OF RANCOUR) HARBOUR

(وَما كانَ لِنَبِيٍّ أنْ يَغُلَّ وَمَنْ يَغْلُلْ يَأْتِ بِما غَلَّ يَوْمَ الْقِيامَةِ) .[2]

4848. ابنُ عبّاسٍ : نَزَلَت هذهِ الآيةُ : (وما كانَ لِنبيٍّ أنْ يَغُلَّ) في قَطيفَةٍ حَمراءَ افتُقِدَتْ يَومَ بَدرٍ ، فقالَ بعضُ الناسِ : لَعَلَّ رسولَ اللَّهِ صلى اللَّه عليه وآله أخَذَها ! فَأنزَلَ اللَّهُ : (وما كانَ لِنبيٍّ أن يَغُلَّ) .[3]

"A prophet may not breach his trust, and whoever breaches his trust will bring his breaches on the Day of Resurrection …"[4]

4848. Ibn Abbas 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 (SAWA) had taken it! So Allah revealed the verse: ***"A prophet may not breach his trust …"***[5]

4849. الترغيب والترهيب : لَمّا كانَ يومُ خَيبَرَ أقبَلَ نَفَرٌ مِن أصحابِ النبيِّ صلى اللَّه عليه وآله فقالوا : فلانٌ شَهيدٌ ، وفلانٌ شَهيدٌ ، وفلانٌ شهيدٌ ، حتّى مَرُّوا على رَجُلٍ فقالوا : فلانٌ شَهيدٌ ، فقالَ رسولُ اللَّهِ صلى اللَّه عليه وآله : كَلّا ، إنّي رَأيتُهُ فِي النارِ في بُردَةٍ غَلَّها ، أو عَباءَةٍ غَلَّها .[6]

4849. It is narrated in al-Targhib wa al-Tarhib, 'On the day of the battle of Khaybar, some of the Prophet (SAWA)'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 (SAWA) 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].'[7]

4850. الإمامُ الصّادقُ عليه السلام : الغُلولُ[8] كُلُّ شيءٍ غُلَّ عن الإمامِ ، وأكلُ مالِ اليَتيمِ شُبهَةً ، والسُّحْتُ شُبهَةً .[9]

4850. Imam al-Sadiq (AS) said, 'Breach of trust includes anything that is taken unlawfully from one's leader [in the form of war booty before it has been justly divided], doubtfully usurping the wealth of an orphan and consuming doubtful gains.'[10]

Notes

1. كلّ من خان في شيء خفية فقد غلّ.
2. آل عمران : 161.
3. الدرّ المنثور : 2 / 361.

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4. Qur’an 3161:

5. al-Durr al-Manthur, v. 2, p. 361

6. 4 / 307 / 2 : الترغيب والترهيب.

7. al-Targhib wa al-Tarhib, v. 2, p. 307, no. 4

8. قال ابن الأثير : قد تكرّر ذكر الغلول في الحديث ، وهو الخيانة في المِغنَم والسرقة من الغنيمة قبل القِسْمة ، يقال : غلَّ في المغنَم يَغُلُّ غُلولاً فهو غالٌّ ، وكلّ من خان في شيءٍ خُفْيَة فقد غلّ، وسُمّيت غُلولاً لأنّ الأيدي فيها مغلولة : أي ممنوعة مجعُول فيها غُلٌّ ، وهو الحديدة التي تَجمع يد الأسير إلى عُنقه ، ويقال لها : جامعة أيضاً . ((النهاية : 3 / 380) .

9. 148 / 205 / 1 : تفسير العيّاشي.

10. Tafsir al-Ayyashi, v. 1, p. 205, no. 148

306 - الغُلُوّ

306. EXTREMISM (IN RELIGION)

[1]

1440 - التَّحذيرُ مِن الغُلوِّ فِي الدِّين

1440. Caution Against Extremism IN RELIGION

(يا أَهْلَ الْكِتابِ لاتَغْلُوا في دِينِكُمْ وَلا تَقُولُوا عَلَى اللهِ إِلَّا الْحَقَّ إِنَّما الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللهِ وَكَلِمَتُهُ) .[2]

"O People of the Book! Do not exceed the bounds in your religion, and do not attribute anything to Allah except the truth. The Messiah, Jesus son of Mary, was only an apostle of Allah, and His Word that He cast toward Mary and a spirit from Him. So have faith in Allah and his apostles, and do not say, '[God is] a trinity."[3]

4851. رسولُ اللهِ صلى الله عليه وآله : لا تَرفَعُونِي فَوقَ حَقِّي ؛ فإنّ اللهَ تعالى اتَّخَذَني عَبداً قبلَ أن يَتَّخِذَني نَبِيّاً .[4]

4851. The Prophet (SAWA) said, 'Do not elevate me above my rightful position, for verily Allah has made me a servant before He made me a prophet.'[5]

4852. رسولُ اللهِ صلى الله عليه وآله : صِنفانِ لا تَنالُهُما شَفاعَتي : سُلطانٌ غَشومٌ عَسُوفٌ ، وغالٍ فِي الدِّينِ مارِقٌ مِنهُ غيرُ تائبٍ ولانازِعٍ .[6]

4852. The Prophet (SAWA) 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].'[7]

4853. رسولُ اللهِ صلى الله عليه وآله - لعليّ عليه السلام - : 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)[8] .[9]

4853. The Prophet (SAWA) 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."***1011

4854. الإمامُ عليٌّ عليه السلام : هَلَكَ فِيَّ رَجُلانِ : مُحِبٌّ غالٍ ، ومُبغِضٌ قالٍ .[12]

4854. Imam Ali (AS) 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.'[13]

4855. الإمامُ عليٌّ عليه السلام : اللّهُمّ إنّي بَرِيءٌ مِنَ الغُلاةِ كَبَراءَةِ عيسَى بنِ مَريمَ مِنَ النَّصارى ، اللّهُمّ اخذُلْهُم أبَداً ، ولاتَنصُرْ مِنهُم أحَداً .[14]

4855. Imam Ali (AS) 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.'[15]

4856. الإمامُ عليٌّ عليه السلام : إيّاكُم والغُلُوَّ فِينا ، قُولُوا إنّا عَبِيدٌ مَربُوبُونَ ، وقُولوا في فَضلِنا ما شِئتُم .[16]

4856. Imam Ali (AS) 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.'[17]

4857. الإمامُ عليٌّ عليه السلام : لا تَتَجاوَزوا بنا العُبوديَّةَ ثُمّ قُولوا ماشِئتُم ولن تَبلُغُوا ، وإيّاكُم والغُلُوَّ كَغُلُوِّ النَّصارى ؛ فإنّي بَرِيءٌ مِن الغالِينَ .[18]

4857. Imam Ali (AS) said, 'Do not exceed in considering us more than divine and say what you want and you will not be exaggerating, and beware of extremism like the extremism of the Christians, as I have renounced myself from the extremists.'[19]

4858. الإمامُ الصّادقُ عليه السلام : اِحذَرُوا على شَبابِكُمُ الغُلاةَ لايُفسِدُونَهُم ؛ فإنَّ الغُلاةَ شَرُّ خَلقِ اللّهِ ، يُصَغِّرُونَ عَظَمَةَ اللّهِ ، ويَدَّعُونَ الرُّبوبِيَّةَ لِعِبادِ اللّهِ ، واللّهِ 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 اللّهِ ؟ قالَ : لأنَّ الغالِيَ قدِ اعتادَ تَركَ الصَّلاةِ والزَكاةِ والصيامِ والحَجِّ فلا يَقدِرُ على تَركِ عادَتِهِ وعلَى الرُّجوعِ إلى طاعَةِ اللّهِ عَزَّوجلَّ أبَداً ، وإنّ المُقَصِّرَ إذا عَرَفَ عَمِلَ وأطاعَ .[20]

4858. Imam al-Sadiq (AS) 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. The extremist may return to us but we do not accept him again, whereas we do accept he who is incapable when he tries to adhere to us. At this, he was asked, 'How can that be O son of the Prophet (SAWA)?' 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 he who is incapable, when he attains inner knowledge, begins to act and carry out acts of obedience.'[21]

4859. أبو بصيرٍ : قلتُ لأبي عبدِاللّهِ علَيهِ الصَّلاةُ والسلامُ : إنّهم يقولونَ ! قالَ : وما يَقولونَ ؟ قلتُ : يقولونَ : يَعلَمُ قَطْرَ المطَرِ ، وعَدَدَ النُّجومِ ووَرَقَ الشَّجَرِ ، ووَزنَ ما في البَحرِ

، وعَددَ التُّرابِ ، فَرَفَعَ يَدَهُ إلَى السماءِ وقالَ : سبحانَ اللَّهِ سبحانَ اللَّهِ ، لا واللَّهِ ما يَعلمُ هذا إلّا اللَّهُ .[22]

4859. Abu Basir narrated, 'I told Abu Abdillah [i.e. Imam al-Sadiq] (AS): '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.'[23]

4860. الإمامُ الرِّضا عليه السلام : الغُلاةُ كُفّارٌ ، والمفَوِّضَةُ مُشرِكونَ ... .[24]

4860. Imam al-Rida (AS) said, 'The extremists are disbelievers and the mufawwida[25] are polytheists…'[26]

4861. الإمامُ الرِّضا عليه السلام : مَن تَجاوَزَ بأميرِ المؤمنينَ عليه السلام العُبوديَّةَ فهُو مِن المغضوبِ علَيهِم ومِنَ الضالّينَ .[27]

4861. Imam al-Rida (AS) said, 'Whoever exceeds the bounds [of their love] for the Commander of the Faithful Ali (AS) into worship [of him] is indeed among those who incur Allah's wrath and are astray.'[28]

Notes

1. al-ghuluw: Extremism in religion is a term used specifically to denote people who raise the Imams or the Prophet (AS) 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.)

2. النساء : 171.

3. Qur'an 4171:

4. النوادر للراوندي : 143 / 125.

5. Nawadir al-Rawandi, p. 16

6. قرب الإسناد : 204 / 64.

7. Qurb al-Isnad, p. 64, no. 204

8. الزخرف : 57.

9. بحار الأنوار : 25 / 284 / 34، وأنظر الغارات : 2 / 589

10. Qur'an 4357:

11. Bihar al-Anwar, v. 25, p. 284, no. 34

12. نهج البلاغة : الحكمة 469.

13. Nahj al-Balagha, Saying 469

14. بحار الأنوار : 25 / 284 / 32.

15. Bihar al-Anwar, v. 25, p. 284, no. 32

16. الخصال : 614 / 10.

17. al-Khisal, p. 614, no. 10

18. بحارالأنوار : 25 / 274 / 20.

19. Bihar al-Anwar, v. 25, p. 274, no. 20

20. الأمالي للطوسي : 1349 / 650.

21. Amali al-Tusi, p. 650, no. 1349

22. بحار الأنوار : 52 / 294 / 25.

23. Bihar al-Anwar, v. 25, p. 294, no. 52

24. بحار الأنوار : 19 / 273 / 25.

25. al-mufawwida: name given to the adherents of a school of thought that believed in the total empowerment of man as the cause and author of his own deeds, devoid of any involvement therein by God, apart from being the first cause. This was in contrast to the other extreme, al-jabariyya, who believed in the absolute predestination of man's deeds by God (ed.)

26. Ibid. p. 273, no. 19

27. بحار الأنوار : 20 / 274 / 25.

28. Ibid. p. 274, no. 20

الغِنى - 307

307. RICHES

الغِنى وَالطُّغيانُ - 1441

1441. RICHNESS AND REBELLION

(كلّا إنَّ الْإنْسانَ لَيَطْغَى * أنْ رَءاهُ اسْتَغْنَى) .[1]

"Indeed man becomes rebellious when he considers himself without need."[2]

4862. رسولُ اللَّهِ صلى الله عليه وآله : إنَّ الشَّيطانَ قالَ : لن يَنجُوَ مِنّي الغَنِيُّ مِن إحدى ثلاثٍ : إمّا أن أُزَيِّنَهُ في عَينِهِ فَيَمنَعَهُ مِن حَقِّهِ ، وإمّا أن أُسَهِّلَ عليهِ سبيلَهُ فَيُنفِقَهُ في غيرِ حَقِّهِ ، وإمّا أن أُحَبِّبَهُ إلَيهِ فَيَكسِبَهُ بغيرِ حَقِّهِ .[3]

4862. The Prophet (SAWA) 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.'[4]

4863. الإمامُ عليٌّ عليه السلام - في صفةِ أعجَبِ ما فِي الإنسانِ وهُو القَلبُ - : إن أفادَ مالاً أطغاهُ الغِنى ، وإن أصابَتهُ مُصيبَةٌ فَضَحَهُ الجَزَعُ .[5]

4863. Imam Ali (AS), 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.'[6]

4864. الإمامُ الصّادقُ عليه السلام: جاءَ رجُلٌ مُوسِرٌ إلى رسولِ اللَّهِ صلى الله عليه وآله نَقِيُّ الثَّوبِ فَجَلَسَ إلى رسولِ اللَّهِ صلى الله عليه وآله ، فجاءَ رَجُلٌ مُعسِرٌ دَرِنُ الثَّوبِ فَجَلَسَ إلى جَنبِ المُوسِرِ ، فَقَبَضَ المُوسِرُ ثيابَهُ مِن تَحتِ فَخِذَيهِ ، فقالَ لَهُ رسولُ اللَّهِ صلى الله عليه وآله : 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 اللَّهِ ، إنَّ لي قَريناً يُزَيِّنُ لي كُلَّ قَبيحٍ ، ويُقَبِّحُ لي كُلَّ حَسَنٍ ، وقد جَعَلتُ لَهُ نِصفَ مالي!

فقالَ رسولُ اللَّهِ صلى الله عليه وآله للمُعسِرِ : أتَقبَلُ ؟ قالَ : لا ، فقالَ لَهُ الرَّجُلُ : ولِمَ ؟! قالَ : أخافُ أن يَدخُلَني ما دَخَلَكَ ![7]

4864. Imam al-Sadiq (AS) narrated, 'A rich man, clad in a clean robe, once came to the Prophet (SAWA) and sat near the Prophet (SAWA). 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 (SAWA) 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 (SAWA) 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 (SAWA) 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!'[8]

Notes

1. العلق : 6 ، 7.
2. Qur'an 966,7:
3. كنز العمّال : 16677.
4. Kanz al-Ummal, no. 16677
5. نهج البلاغة : الحكمة 108.
6. Nahj al-Balagha, Saying 108
7. الكافي : 2 / 262 / 11.
8. al-Kafi, v. 2, p. 262, no. 11

1442 - الغِنى وَالتَّقوى

1442. RICHES AND GODWARINESS

(وَوَجَدَكَ عائِلاً فَأَغْنَى) .[1]

"Did He not find you needy, and enrich you?"[2]

4865. رسولُ اللَّهِ صلى الله عليه وآله : نِعمَ العَونُ على تَقوَى اللَّهِ تَعالى الغِنى .[3]

4865. The Prophet (SAWA) said, 'What a good aid riches can be to Godwariness.'[4]

4866. الإمامُ الصّادقُ عليه السلام : سَلُوا اللَّهَ الغِنى فِي الدّنيا والعافِيَةَ ، وفِي الآخِرَةِ المَغفِرَةَ والجَنَّةَ .[5]

4866. Imam al-Sadiq (AS) said, 'Ask Allah for riches and vitality in this world's life, and ask him for forgiveness and Paradise for the life hereafter.'[6]

(أُنظر) المال : باب 1683 ؛ الدنيا : باب 705.

(See also: WEALTH: section 1683; THE WORLD: section 705)

Notes

1. الضحى : 8.
2. Qur'an 938:
3. الجعفريّات : 155.
4. al-Jafariyyat, p. 155
5. الكافي : 5 / 71 / 4.
6. al-Kafi, v. 5, p. 71, no. 4

تَفسيرُ الغِنى - 1443

1443. The Real Meaning of Being Rich

4867. الإمامُ عليٌّ عليه السلام: لا كَنزَ أغنى مِن القَناعَةِ .[1]

4867. Imam Ali (AS) said, 'There is no treasure more precious than contentment.'[2]

4868. الإمامُ عليٌّ عليه السلام : لا غِنى كالعَقلِ .[3]

4868. Imam Ali (AS) said, 'There is no wealth like the intellect.'[4]

4869. الإمامُ زينُ العابدينَ عليه السلام : أظهِرِ اليَأسَ مِن الناسِ ؛ فإنَّ ذلكَ هُو الغِنى .[5]

4869. Imam Zayn al-Abidin (AS) said, 'Show your despair of people [and their possessions], for verily that is true wealth.'[6]

4870. الإمامُ الهاديُّ عليه السلام : الغِنى قِلَّةُ تَمَنّيكَ والرِّضا بما يَكفِيكَ . الفَقرُ شَرَهُ النّفسِ وشِدَّةُ القُنُوطِ .[7]

4870. Imam al-Hadi (AS) 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.'[8]

(أُنظر) الفقر : باب 1489.

(See also: POVERTY: section 1489)

Notes

1. نهج البلاغة : الحكمة 371.
2. Nahj al-Balagha, Saying 371
3. نهج البلاغة : الحكمة 54.
4. Ibid. Saying 54
5. الأمالي للمفيد : 6 / 183.
6. Amali al-Mufid, p. 183, no. 6
7. الدرّة الباهرة : 41.
8. al-Durra al-Bahira, p. 41

أعظَمُ الغِنى - 1444

1444. THE GREATEST OF RICHES

4871. رسولُ اللَّهِ صلى الله عليه وآله : مَن أرادَ أن يَكونَ أغنَى الناسِ فَلْيَكُنْ بما في يَدِ اللَّهِ أوثَقَ مِنهُ بما في يَدِ غَيرِهِ .[1]

4871. The Prophet (SAWA) 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.'[2]

4872. رسولُ اللَّهِ صلى الله عليه وآله : اِستَغنُوا عنِ الناسِ ولو بشَوصِ[3]السِّواكِ .[4]

4872. The Prophet (SAWA) said, 'Be free from need of people, even for a toothpick.'[5]

4873. رسولُ اللَّهِ صلى الله عليه وآله : خَيرُ الغِنى غِنَى النفسِ .[6]

4873. The Prophet (SAWA) said, 'The best of richness is richness of the self [i.e. its being needless of everyone but Allah].'[7]

4874. الإمامُ عليٌّ عليه السلام : مَنِ استَغنى باللَّهِ افتَقَرَ الناسُ إلَيهِ .[8]

4874. Imam Ali (AS) said, 'He who is needless of all but Allah is himself needed by people.'[9]

4875. الإمامُ عليٌّ عليه السلام : الغِنَى الأكبَرُ اليَأسُ عَمّا في أيدِي الناسِ .[10]

4875. Imam Ali (AS) said, 'The greatest richness is to despair of [obtaining] what other people possess.'[11]

4876. الإمامُ عليٌّ عليه السلام : إنَّ أغنَى الغِنَى العَقلُ ، وأكبَرَ الفَقرِ الحُمقُ .[12]

4876. Imam Ali (AS) said, 'Verily the most affluent of riches is intellect, and the worst poverty is stupidity.'[13]

4877. الإمامُ الباقرُ (أ)و الإمامُ الصّادقُ عليهما السلام: مَن قَنِعَ بما رَزَقَهُ اللَّهُ فهُو مِن أغنَى الناسِ .[14]

4877. Imam al-Baqir or Imam al-Sadiq (AS) said, 'He who is content with whatever sustenance Allah has provided him is the richest of people.'[15]

4878. الإمامُ الصّادقُ عليه السلام : مَن رُزِقَ ثلاثاً نالَ ثلاثاً وهُو الغِنَى الأكبَرُ : القَناعَةُ بما أُعطِيَ ، واليَأسُ مِمّا في أيدِي الناسِ ، وتَركُ الفُضولِ .[16]

4878. Imam al-Sadiq (AS) 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.'[17]

Notes

1. الكافي : 2 / 139 / 8.
2. al-Kafi, v. 2, p. 139, no. 8
3. (بشَوصِ السِّواك : بغُسالته، وقيل : بما يتفتّت منه عند التسوّك . (النهاية : 2 / 509

4. كنز العمّال : 7156.
5. Kanz al-Ummal, no. 7156
6. أمالي الصدوق : 1 / 394.
7. Amali al-Saduq, p. 394, no. 1
8. كشف الغمّة : 3 / 137.
9. Kashf al-Ghamma, v. 3, p. 137
10. نهج البلاغة : الحكمة 342.
11. Nahj al-Balagha, Saying 342
12. نهج البلاغة : الحكمة 38.
13. Ibid. Saying 38
14. الكافي : 2 / 139 / 9.
15. al-Kafi, v. 2, p. 139, no. 9
16. تحف العقول : 318.
17. Tuhaf al-Uqul, no. 318

1445 - مِفتاحُ الغِنى

1445. THE KEY TO AFFLUENCE

4879. الإمامُ عليٌّ عليه السلام : مِفتاحُ الغِنَى اليَقينُ .[1]

4879. Imam Ali (AS) said, 'The key to affluence is conviction.'[2]

4880. الإمامُ عليٌّ عليه السلام : لا يكونُ غَنيّاً حتّى يكونَ عَفيفاً .[3]

4880. Imam Ali (AS) said, 'One cannot be rich unless one has self-restraint.'[4]

4881. الإمامُ عليٌّ عليه السلام : مَن أصبَحَ والآخِرَةُ هَمُّهُ استَغنى بغَيرِ مالٍ ، واستَأنَسَ بغَيرِ أهلٍ ، وعَزَّ بغَيرِ عَشيرَةٍ .[5]

4881. Imam Ali (AS) said, 'He who lives and his only concern is the Hereafter will achieve richness without wealth, will find solace without family, and is honoured without having a clan.'[6]

4882. الإمامُ الباقرُ عليه السلام : إنَّ أهلَ التَّقوى هُمُ الأغنياءُ، أغناهُمُ القَليلُ مِن الدنيا فَمَؤونَتُهُم يَسِيرَةٌ .[7]

4882. Imam al-Baqir (AS) said, 'Verily the Godwary people are the rich, and they have been enriched by their possession of very little of this world, therefore their provisions are very light.'[8]

Notes

1. بحار الأنوار : 65 / 9 / 78.
2. Bihar al-Anwar, v. 78, p. 9, no. 65
3. بحار الأنوار : 64 / 8 / 78.
4. Ibid. p. 8, no. 64
5. الأمالي للطوسي : 1198 / 580.
6. Amali al-Tusi, p. 580, no. 1198
7. تحف العقول : 287.
8. Tuhaf al-Uqul, no. 287

1446 - مَن يُضاعَفُ لَهُ الأجرُ مِنَ الأغنِياءِ

1446. THE RICH PEOPLE WHOSE REWARD WILL BE DOUBLED

(وَما أَمْوالُكُمْ وَلا أَوْلادُكُمْ بِالَّتِي تُقَرِّبُكُمْ عِنْدَنا زُلْفَى إِلَّا مَنْ آمَنَ وَعَمِلَ صالِحاً فَأُولئِكَ لَهُمْ جَزاءُ الضِّعْفِ بِما عَمِلُوا وَهُمْ فِي الْغُرُفاتِ آمِنُونَ).[1]

"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."[2]

4883. الإمامُ الصّادقُ عليه السلام - لَمّا ذَكَرَ رجُلٌ عندَهُ الأغنياءَ ووَقَعَ فيهِم - : أُسكُتْ ! فإنَّ الغَنِيَّ 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 فِي الغُرُفاتِ آمِنونَ) الآية .[3]

4883. Imam al-Sadiq (AS), 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."***[4]

Notes

1. 37 : سبأ.
2. Qur'an 3437:
3. 203 / 2 : تفسير القمّي.
4. Tafsir al-Qummi, v. 2, p. 203

مَسؤولِيَّةُ الأغنِياءِ عَن جوعِ الفُقَراءِ - 1447

1447. THE RICH PEOPLE'S RESPONSIBILITY FOR THE POOR PEOPLE'S HUNGER

4884. الإمامُ عليٌّ عليه السلام : إنّ اللّهَ سبحانَهُ فَرَضَ في أموالِ الأغنياءِ أقواتَ الفُقَراءِ ، فما جاعَ فَقيرٌ إلّا بما مُتِّعَ بهِ غَنِيٌّ ، واللّهُ تعالى سائلُهُم عن ذلكَ .[1]

4884. Imam Ali (AS) 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.'[2]

4885. الإمامُ عليٌّ عليه السلام : إنَّ اللّهَ فَرَضَ علَى الأغنياءِ في أموالِهِم بقَدْرِ ما يَكفِي فُقَراءَهُم ، وإن جاعُوا وعَرُوا وجَهَدُوا فَبِمَنعِ الأغنياءِ ، وحَقٌّ عَلَى اللّهِ أن يُحاسِبَهُم يَومَ القِيامَةِ ويُعذِّبَهُم علَيهِ .[3]

4885. Imam Ali (AS) said, 'Verily Allah made it obligatory on the rich in their wealth a 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.'[4]

4886. الإمامُ عليٌّ عليه السلام : لا وِزرَ أعظَمُ مِن وِزرِ غَنِيٍّ مَنَعَ المحتاجَ .[5]

4886. Imam Ali (AS) said, 'There is no burden greater than the burden that a rich person carries for depriving the needy.'[6]

Notes

1. نهج البلاغة : الحكمة 328.
2. Nahj al-Balagha, Saying 328
3. كنز العمّال : 16840.
4. Kanz al-Ummal, no. 16840
5. غرر الحكم : 10738.
6. Ghurar al-Hikam, no. 10738

308 - الغِناء

308. MUSIC

[1]

1448 - ذَمُّ الغِناءِ

1448. REPROACHING MUSIC

(فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ) .[2]

"So avoid the abomination of idols, and avoid false speech."[3]

4887. رسولُ اللَّهِ صلى الله عليه وآله: إنَّ اللَّهَ بَعَثَنِي رَحمَةً للعالَمينَ، ولأِمحَقَ المِعازِفَ والمَزامیرَ وأُمورَ الجاهِلیّةِ .[4]

4887. The Prophet (SAWA) 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.'[5]

4888. رسولُ اللَّهِ صلى الله عليه وآله : صَوتانِ مَلعونانِ فِي الدنيا والآخِرَةِ : مِزمارٌ عندَ نِعمَةٍ ، ورَنَّةٌ عندَ مُصيبَةٍ .[6]

4888. The Prophet (SAWA) 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.'[7]

4889. الإمامُ الصّادقُ عليه السلام : الغِناءُ مِمّا أوعَدَ اللَّهُ عَزَّوجلَّ علَيهِ النارَ ، وهُو قَولُهُ عَزَّوجلَّ : (ومِنَ الناسِ مَن يَشْتَرِي لَهْوَ الحَديثِ لِيُضِلَّ عن سَبيلِ اللَّهِ بِغَيْرِ عِلْمٍ ويَتَّخِذَها هُزُواً أُولئكَ لَهُم عَذابٌ مُهينٌ) .[8]

4889. Imam al-Sadiq (AS) 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."***[9] , [10]

Notes

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. الحجّ : 30.

3. Qur'an 2230:

4. بحار الأنوار : 2 / 250 / 79.

5. Bihar al-Anwar, v. 79, p. 250, no. 2

6. كنز العمّال : 40661.

7. Kanz al-Ummal, no. 40661

8. كتاب من لا يحضره الفقيه : 4 / 58 / 5092.

9. Qur’an 316:

10. Man La Yahduruhu al-Faqih v 4 p58 no5092

1449 - ميراثُ الغِناءِ

1449. The Effects Engendered by Music

4890. رسولُ اللَّهِ صلى الله عليه وآله : الغِناءُ رُقْيَةُ الزِّنا .[1]

4890. The Prophet (SAWA) said, 'Music is a charm of adultery.'[2]

4891. رسولُ اللَّهِ صلى الله عليه وآله : ثلاثٌ يُقسِينَ القَلبَ : استِماعُ اللهوِ ، وطَلَبُ الصَّيدِ ، وإتيانُ بابِ السُّلطانِ .[3]

4891. The Prophet (SAWA) said, 'Three things harden the heart: listening to diversionary words (lahw)[4] , hunting, and frequenting the sultan.'[5]

4892. الإمامُ الصّادقُ عليه السلام : الغِناءُ يُورِثُ النِّفاقَ .[6]

4892. Imam al-Sadiq (AS) said, 'Music engenders hypocrisy.'[7]

(أُنظر عنوان 356 «اللهو» .

(See also: AMUSEMENT 356)

Notes

1. بحار الأنوار : 79 / 247 / 26.
2. Bihar al-Anwar, v. 79, p. 247, no. 26
3. بحارالأنوار : 79 / 252 / 6.
4. lahw: translated as 'diversionary talk' in the translation of the Qur'an, and often interpreted as music in exegeses of the Qur'an (ed.)
5. Ibid. p. 252, no. 6
6. بحار الأنوار : 79 / 241 / 7.
7. Ibid. p. 241, no. 7

309 - الغَيب

309. THE UNSEEN

1450 - النَّبِيُّ يَعلَمُ الغَيبَ بِتَعليمِ اللَّهِ

1450. THE PROPHET KNOWS THE UNSEEN THROUGH ALLAH'S INSTRUCTION

4893. الإمامُ الصّادقُ عليه السلام : ضَلَّت ناقَةُ رسولِ اللَّهِ صلى الله عليه وآله في غَزوَةِ تَبُوكَ ، فقالَ المنافقونَ : يُحَدِّثُنا عَنِ الغَيبِ ولا يَعلَمُ مَكانَ ناقَتِهِ ! فأتاهُ جَبرئيلُ عليه السلام فَأخبَرَهُ بما قالوا ، وقالَ : إنَّ ناقَتَكَ في شِعْبِ كذا ، مُتَعَلِّقٌ زِمامُها بشَجَرَةِ بَحرٍ . فَنادى رسولُ اللَّهِ صلى الله عليه وآله: الصلاةَ جامِعَةً، قالَ : فاجتَمَعَ الناسُ ، فقالَ : أيُّها الناسُ ، إنّ ناقَتي بِشِعبِ كذا ، فَبادَرُوا إلَيها حتّى أتَوها .[1]

4893. Imam al-Sadiq (AS) narrated, 'The Prophet (SAWA)'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 (AS) 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 (SAWA) 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.'[2]

Notes

1. 408 / 308 : قصص الأنبياء.
2. Qasas al-Anbiya', p. 308, no. 408

1451 - الإمامُ وعِلمُ الغَيبِ

1451. The Imam and the Knowledge OF THE UNSEEN

4894. الإمامُ عليٌّ عليه السلام لَمّا قالَ لَهُ بعضُ أصحابِهِ (وكانَ كَلبِيّاً) : لَقَد أُعطِيتَ يا أميرَالمؤمنينَ عِلمَ الغَيبِ ، فَضَحِكَ عليه السلام - : يا أخا كَلبٍ، ليسَ هُو بِعِلمِ غَيبٍ ، وإنّما هُو تَعَلُّمٌ مِن ذِي عِلمٍ ، وإنَّما عِلمُ الغَيبِ عِلمُ الساعَةِ ، وما عَدَّدَهُ اللَّهُ سبحانَهُ بقولِهِ : (إنَّ اللَّهَ عِندَهُ عِلمُ السّاعَةِ ويُنَزِّلُ الغَيثَ ويَعْلَمُ ما في الأرْحامِ)[1] .[2]

4894. When one of Imam Ali (AS)'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 (AS) 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."***[3]

4895. الإمامُ الصّادقُ عليه السلام - لما سُئلَ : هل يَعلَمُ الإمامُ بالغَيبِ - : لا ، ولكن إذا أرادَ أن يَعلَمَ الشيءَ أعلَمَهُ اللَّهُ ذلكَ .[4]

4895. Imam al-Sadiq (AS), when asked, 'Does the Imam know the Unseen?' replied, 'No, but whenever he wishes to know something, Allah makes him know it.'[5]

4896. الإمامُ الكاظمُ عليه السلام - لَمّا سَأَلَهُ رَجُلٌ مِن أهلِ فارِسَ : أتَعلَمُونَ الغَيبَ؟ - : قالَ أبو جعفرٍ عليه السلام : يُبسَطُ لَنا العِلمُ فَنَعلَمُ ، ويُقبَضُ عنّا فلا نَعلَمُ . وقالَ : سِرُّ اللَّهِ عَزَّوجلَّ أسَرَّهُ إلى جَبرَئيلَ عليه السلام ، وأسَرَّهُ جَبرَئيلُ إلى محمّدٍ صلى الله عليه وآله ، وأسَرَّهُ محمّدٌ إلى مَن شاءَ اللَّهُ .[6]

4896. Imam al-Kazim (AS), when a man from Persia asked him, 'Do you know the Unseen', replied, 'Abu Jafar (AS) [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 (AS), and Gabriel entrusted it to Muhammad (SAWA), and Muhammad (SAWA) entrusted it to those whom Allah willed.'[7]

Notes

1. لقمان : 34.
2. نهج البلاغة: الخطبة 128.
3. Nahj al-Balagha, Sermon 128
4. الكافي : 1 / 257 / 4.
5. al-Kafi, v. 1, p. 257, no. 4
6. الكافي : 1 / 256 / 1.

7. Ibid. p. 256, no. 1

310 - الغِيبة

310. BACKBITING

1452 - النَّهيُ عنِ الغِيبَةِ

1452. PROHIBITION OF BACKBITING

(وَلا يَغْتَبْ بَعْضُكُمْ بَعْضاً أيُحِبُّ أحَدُكُمْ أنْ يَأْكُلَ لَحْمَ أخِيهِ مَيْتاً فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إنَّ اللَّهَ تَوَّابٌ رَحِيمٌ) .[1]

"And do not backbite about one another. Will any of you love to eat the flesh of his dead brother? You would hate it. And be wary of Allah; indeed Allah is all-clement, all-merciful."[2]

4897. رسولُ اللَّهِ صلى اللَّه عليه وآله: مَرَرتُ ليلةَ أُسرِيَ بي على قَومٍ يَخمِشُونَ وُجوهَهُم بأظفارِهِم ، فقلتُ : يا جَبرَئيلُ ، مَن هؤلاءِ ؟ فقالَ : هؤلاءِ الذينَ يَغتابُونَ الناسَ ويَقَعُونَ في أعراضِهِم .[3]

4897. The Prophet (SAWA) 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.'[4]

4898. رسولُ اللَّهِ صلى اللَّه عليه وآله : الغِيبَةُ أشَدُّ مِن الزِّنا ، قيلَ : وكيفَ ؟ قالَ : الرجلُ يَزني ثُمّ يَتوبُ فَيَتُوبُ اللَّهُ علَيهِ ، وإنّ صاحِبَ الغِيبَةِ لايُغفَرُ لَهُ حتّى يَغفِرَ لَهُ صاحِبُهُ .[5]

4898. The Prophet (SAWA) 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.'[6]

4899. الإمامُ عليٌّ عليه السلام : الغِيبَةُ جُهدُ العاجِزِ .[7]

4899. Imam Ali (AS) said, 'Backbiting is the attempt of one who is incapable [of doing better himself].'[8]

4900. الإمامُ الحسينُ عليه السلام - لِرجُلٍ اغتابَ عِندَهُ رجُلاً - : يا هذا، كُفَّ عنِ الغِيبَةِ؛ فإنّها إدامُ كِلابِ النارِ .[9]

4900. Imam al-Husayn (AS) 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.'[10]

4901. الإمامُ الصّادقُ عليه السلام : لا تَغتَبْ فتُغتَبُ ، ولا تَحفِرْ لِأخِيكَ حُفرَةً فَتَقَعَ فيها ؛ فإنَّكَ كما تَدينُ تُدانُ .[11]

4901. Imam al-Sadiq (AS) 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.'[12]

4902. الإمامُ الصّادقُ عليه السلام : قالَ رَجُلٌ لعليِّ بنِ الحسينِ عليهما السلام : إنَّ فُلاناً يَنسُبُكَ إلى أ نّكَ ضالٌّ مُبتدِعٌ ! فقالَ لَهُ عليُّ بنُ الحسينِ عليهما السلام : 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 .[13]

4902. Imam al-Sadiq (AS) said, ‘A man once came and told Ali b. al-Husayn (AS) [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 (AS) 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.’[14]

Notes

1. 12 : الحجرات.
2. Qur’an 4912:
3. 115 / 1 : تنبيه الخواطر.
4. Tanbih al-Khawatir, v. 1, p. 115
5. 24 / 511 / 3 : الترغيب والترهيب.
6. al-Targhib wa al-Tarhib, v. 3, p. 511, no. 24
7. 461 الحكمة : نهج البلاغة.
8. Nahj al-Balagha, Saying 461
9. 245 : تحف العقول.
10. Tuhaf al-Uqul, no. 245
11. 16 / 249 / 75 : بحار الأنوار.
12. Bihar al-Anwar, v. 75, p. 249, no. 16
13. 8 / 246 / 75 : بحار الأنوار.
14. Ibid. p. 246, no. 8

1453 - الغيبَةُ وَالدِّينُ

1453. BACKBITING AND FAITH

4903. رسولُ اللَّهِ صلى الله عليه وآله : الغِيبَةُ أسرَعُ في دِينِ الرجُلِ المسلمِ مِن الآكِلَةِ في جَوفِهِ .[1]

4903. The Prophet (SAWA) said, ‘Backbiting eats away at a Muslim man’s faith faster than a gangrenous sore can eat away to the inside.’[2]

4904. رسولُ اللَّهِ صلى الله عليه وآله : مَنِ اغتابَ مُسلِماً أو مُسلمَةً لم يَقبَلِ اللَّهُ صَلاتَهُ ولاصيامَهُ أربَعينَ يَوماً ولَيلةً ، إلّا أن يَغفِرَ لَهُ صاحِبُهُ .[3]

4904. The Prophet (SAWA) 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.’[4]

4905. رسولُ اللَّهِ صلى الله عليه وآله : يُؤتى بأحَدٍ يَومَ القِيامَةِ يُوقَفُ بينَ يَدَيِ اللَّهِ 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 .[5]

4905. The Prophet (SAWA) 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.’[6]

Notes

1. الكافي : 2 / 357 / 1.
2. al-Kafi, v. 2, p. 357, no. 1
3. بحار الأنوار : 75 / 258 / 53.
4. Bihar al-Anwar, v. 75, p. 258, no. 53
5. جامع الأخبار : 412 / 1144.
6. Jami al-Akhbar, p. 412, no. 1144

1454 - تَفسيرُ الغيبَةِ

1454. THE MEANING OF BACKBITING

4906. رسولُ اللَّهِ صلى الله عليه وآله - لأبي ذرّ - : .... يا أباذرٍ، إيّاكَ والغِيبَةَ؛ فإنَّ الغِيبَةَ أشَدُّ مِن الزِّنا ... قلتُ : يارسولَ اللَّهِ ، وما الغِيبَةُ ؟ قالَ : ذِكرُكَ أخاكَ بما يَكرَهُ ، قلتُ : يارسولَ اللَّهِ ، فإن كانَ فيهِ ذاكَ الذي يُذكَرُ بهِ ؟ قالَ : اِعلَمْ أ نَّكَ إذا ذَكَرتَهُ بما هو فيهِ فقدِ اغتَبتَهُ ، وإذا ذَكَرتَهُ بما ليسَ فيهِ فَقَد بَهَتَّهُ .[1]

4906. The Prophet (SAWA) 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.'[2]

4907. رسولُ اللَّهِ صلى الله عليه وآله : الغِيبَةُ ذِكرُكَ أخاكَ بما يَكرَهُ .[3]

4907. The Prophet (SAWA) said, 'Backbiting is to say something about your brother that he would not like.'[4]

4908. الترغيب والترهيب عن عَمرُو بن شُعَيبٍ - عن أبيهِ عن جدّهِ - : أنّهم ذَكَرُوا عندَ رسولِ اللَّهِ صلى الله عليه وآله رجُلاً فقالوا : لا يَأكُلُ حتّى يُطعَمَ ، ولا يَرحَلُ حتى يُرحَلَ لَهُ ، فقالَ النبيُّ صلى الله عليه وآله : اغتَبتُمُوهُ ، فقالوا : يا رسولَ اللَّهِ ، إنّما حَدَّثْنا بما فيهِ ! قال : حَسبُكَ إذا ذَكَرتَ أخاكَ بما فيهِ .[5]

4908. It is narrated in al-Targhib wa al-Tarhib: Amr 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 (SAWA), saying, 'He does not eat unless he is fed, and does not go out unless a mount is made ready for him.' The Prophet (SAWA) 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]!'[6]

4909. الإمامُ الكاظمُ عليه السلام: مَن ذَكَرَ رجُلاً مِن خَلفِهِ بما هُو فيهِ ممّا عَرَفَهُ الناسُ لم يَغتَبْهُ ، ومَن ذَكَرَهُ مِن خَلفِهِ بما هُو فيهِ ممّا لايَعرِفُهُ الناسُ اغتابَهُ .[7]

4909. Imam al-Kazim (AS) 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.'[8]

Notes

1. بحار الأنوار : 77 / 89 / 3.
2. Bihar al-Anwar, v. 77, p. 89, no. 3
3. كنز العمّال : 8024 ،
4. Kanz al-Ummal, no. 8024
5. الترغيب والترهيب : 3 / 506 / 13.
6. al-Targhib wa al-Tarhib, v. 3, p. 506, no. 13
7. الكافي : 2 / 358 / 6.
8. al-Kafi, v. 2, p. 358, no. 6

1455 - مَن يَجوزُ اغتِيابُهُ

1455. PEOPLE WHOM ONE IS ALLOWED TO BACKBITE

4910. رسولُ اللهِ صلى الله عليه وآله : أربَعةٌ لَيست غِيبَتُهُم غِيبَةً: الفاسِقُ المعلِنُ بِفِسقِهِ ، والإمامُ الكَذّابُ إن أحسَنتَ لم يَشكُرْ وإن أسَأتَ لم يَغفِرْ، والمتَفَكِّهونَ بالأُمَّهاتِ ، والخارِجُ عنِ الجَماعَةِ الطاعِنُ على أُمَّتِي الشاهِرُ علَيها بسَيفِهِ .[1]

4910. The Prophet (SAWA) 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.'[2]

4911. رسولُ اللهِ صلى الله عليه وآله : حتّى مَتى تَرعَوُونَ عن ذِكرِ الفاجِرِ ؟! اِهتِكُوهُ حتّى يَحذَرَهُ الناسُ .[3]

4911. The Prophet (SAWA) 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.'[4]

Notes

1. بحار الأنوار : 64 / 261 / 75.
2. Bihar al-Anwar, v. 75, p. 261, no. 64
3. كنز العمّال : 8074.
4. Kanz al-Ummal, no. 8074

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1456 - سَماعُ الغيبَةِ

1456. LISTENING TO BACKBITING

4912. الإمامُ عليٌّ عليه السلام : السامِعُ لِلغِيبَةِ كالمغتابِ .[1]

4912. Imam Ali (AS) said, ‘The one who listens to backbiting is as [bad as] the backbiter.’[2]

4913. الإمامُ عليٌّ عليه السلام - وقد نَظَرَ إلى رجُلٍ يَغتابُ رجُلاً عندَ ابنِهِ الحسنِ عليه السلام - : يابُنَيَّ ، نَزِّهْ سَمعَكَ عن مِثلِ هذا ؛ فإنّهُ نَظَرَ إلى أخبَثِ ما في وِعائِهِ فَأفرَغَهُ في وِعائِكَ ![3]

4913. Imam Ali (AS) saw a man backbiting someone in the presence of his son, al-Hasan (AS), 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!’[4]

4914. الإمامُ زينُ العابدينَ عليه السلام : حقُّ السَّمعِ تَنزيهُهُ عن سَماعِ الغِيبَةِ، وسَماعِ ما لايَحِلُّ سَماعُهُ .[5]

4914. Imam Zayn al-Abidin (AS) said, ‘The right of the ears is to keep them pure from listening to backbiting, and from that which is unlawful to listen to.’[6]

Notes

1. غرر الحكم : 1171.
2. Ghurar al-Hikam, no. 1171
3. الاختصاص : 225.
4. al-Ikhtisas, p. 225
5. الخصال : 1 / 566.
6. al-Khisal, p. 566, no. 1

ثَوابُ رَدِّ الغيبَةِ - 1457

1457. THE REWARD FOR DETERRING BACKBITING

4915. رسولُ اللَّهِ صلى الله عليه وآله : مَن تَطَوَّلَ على أخِيهِ في غِيبةٍ سَمِعَها فيهِ في مَجلِسٍ فَرَدَّها عَنهُ ، رَدَّ اللَّهُ عَنهُ ألفَ بابٍ مِن السُّوءِ فِي الدنيا والآخِرَةِ .[1]

4915. The Prophet (SAWA) 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.'[2]

4916. رسولُ اللَّهِ صلى الله عليه وآله: مَن أُغتِيبَ عِندَهُ أخوهُ المسلمُ، فاستَطاعَ نَصرَهُ فلم يَنصُرْهُ، خَذَلَهُ اللَّهُ فِي الدنيا والآخِرَةِ .[3]

4916. The Prophet (SAWA) 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.'[4]

(أُنظر) العِرض : باب 1245.

(See also: GOOD REPUTE: section 1245)

Notes

1. الأمالي للصدوق : 516 / 707.
2. Amali al-Saduq, p. 350
3. كتاب من لا يحضره الفقيه : 4 / 372.
4. al-Faqih, v. 4, p. 372

1458 - كَفّارَةُ الاغتِيابِ

1458. THE PENANCE FOR BACKBITING

4917. رسولُ اللّهِ صلى الله عليه وآله - وقد سُئِلَ عن كَفّارَةِ الاغتِيابِ - : تَستَغفِرُ اللّهَ لِمَنِ اغتَبتَهُ كُلَّما ذَكَرتَهُ.[1]

4917. The Prophet (SAWA) 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.'[2]

4918. رسولُ اللّهِ صلى الله عليه وآله : إذا اغتابَ أحَدُكُم أخاهُ فلْيَستَغفِرِ اللّهَ ؛ فإنَّها كفّارَةٌ لَهُ .[3]

4918. The Prophet (SAWA) said, 'When one of you backbites about his fellow brother, he must seek forgiveness from Allah for that is penance for it.'[4]

Notes

1. الكافي : 2 / 357 / 4.
2. al-Kafi, v. 2, p. 357, no. 4
3. كنز العمّال : 8037.
4. Kanz al-Ummal, no. 8037

311 - الغَيرة

311. POSSESSIVENESS

[1]

1459 - مدحُ الغَيرةِ

1459. THE PRAISE OF POSSESSIVENESS

4919. رسولُ اللَّهِ صلى اللَّه عليه وآله : إنّ الغَيرَةَ مِن الإيمانِ .[2]

4919. The Prophet (SAWA) said, 'Verily possessiveness is part of faith.' [3]

4920. رسولُ اللَّهِ صلى اللَّه عليه وآله: كانَ إبراهيمُ أبي غَيوراً وأنا أغيَرُ مِنهُ ، وأرغَمَ اللَّهُ أنفَ مَن لا يَغارُ مِن المؤمنينَ .[4]

4920. The Prophet (SAWA) said, 'My father Abraham [i.e. the prophet] was very possessive and I am even more possessive than him. Allah abases the one who has no sense of possessiveness from among the believers.' [5]

4921. رسولُ اللَّهِ صلى اللَّه عليه وآله : إنّ اللَّهَ تعالى يَغارُ وإنّ المؤمنَ يَغارُ ، وغَيرَةُ اللَّهِ أن يَأتِيَ المؤمنُ ما حَرَّمَ اللَّهُ علَيهِ .[6]

4921. The Prophet (SAWA) said, 'Verily Allah, most High, is possessive, and verily the believer is possessive. Allah's possessiveness over a believer is when he approaches that which Allah has prohibited him from.' [7]

4922. رسولُ اللَّهِ صلى اللَّه عليه وآله : إنَّ الجَنَّةَ لَتُوجَدُ ريحُها مِن مَسيرَةِ خَمسِمائةِ عامٍ ، ولايَجِدُها عاقٌّ ولا دَيُّوثٌ . قيلَ : يا رسولَ اللَّهِ ، وما الدَّيُّوثُ ؟ قالَ : الذي تَزني امرأتُهُ وهُو يَعلَمُ بها .[8]

4922. The Prophet (SAWA) 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.' [9]

4923. الإمامُ عليٌّ عليه السلام : قَدرُ الرجُلِ على قَدرِ هِمَّتِهِ ... وشَجاعَتُهُ على قَدرِ أنَفَتِهِ ، وعِفَّتُهُ على قَدرِ غَيرَتِهِ .[10]

4923. Imam Ali (AS) 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].' [11]

4924. الإمامُ عليٌّ عليه السلام : ما زَنى غَيورٌ قطُّ .[12]

4924. Imam Ali (AS) said, 'A man who is possessive [over his own wife] will never commit adultery.' [13]

4925. الإمامُ عليٌّ عليه السلام: إنَّ اللَّهَ يَغارُ للمؤمِنِ ، فَلْيَغَرْ مَن لايَغارُ ؛ فإنّهُ مَنكوسُ القَلبِ .[14]

4925. Imam Ali (AS) 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.' [15]

4926. الإمامُ الصّادقُ عليه السلام : إنّ اللّهَ تبارَكَ وتعالى غَيورٌ يُحِبُّ كُلَّ غَيورٍ ، ولِغَيرَتِهِ حَرَّمَ الفواحِشَ ظاهِرَها وباطِنَها .[16]

4926. Imam al-Sadiq (AS) 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.' [17]

Notes

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.)

2. 4541 / 444 / 3 : كتاب من لا يحضره الفقيه.

3. al-Faqih, v. 3, p. 444, no. 4541

4. 33 / 248 / 103 : بحار الأنوار.

5. Bihar al-Anwar, v. 103, p. 248, no. 33

6. 7072 : كنز العمّال.

7. Kanz al-Ummal, no. 7072

8. 4542 / 444 / 3 : كتاب من لا يحضره الفقيه.

9. al-Faqih, v. 3, p. 444, no. 4542

10. 47 الحكمة : نهج البلاغة.

11. Nahj al-Balagha, Saying 47

12. 305 الحكمة : نهج البلاغة.

13. Ibid. Saying 305

14. 355 / 204 / 1 : المحاسن.

15. al-Mahasin, v. 1, p. 204, 455

16. 1 / 535 / 5 : الكافي.

17. al-Kafi, v. 5, p. 535, no. 1

ذمُّ التَّغايُرِ في غيرِ مَوضِعِ الغَيرةِ - 1460

1460. CENSURE OF BEING JEALOUS or Overpossessive Over One Another IN THE WRONG SITUATION

4927. سليمان عليه السلام لِابنِهِ : يا بُنَيّ لا تُكثِرِ الغَيرَةَ عَلى أهلِكَ فَتُرمى بِالسّوءِ مِن أجلِكَ وإن كانَت بَريئَةً .[1]

4927. Prophet Solomon (AS) said to his son, 'O son, do not exceed your possessiveness over your family and you will accuse them of wrongdoing, even though they are innocent.' [2]

4928. رسولُ اللَّهِ صلى الله عليه وآله : مِن الغَيرَةِ مايُحِبُّ اللَّهُ ، ومِنها ما يَكرَهُ اللَّهُ ، فأمّا مايُحِبُّ فالغَيرَةُ فِي الرِّيبةِ، وأمّا ما يَكرَهُ فالغَيرَةُ في غيرِ الرِّيبةِ .[3]

4928. The Prophet (SAWA) 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.' [4]

4929. رسولُ اللَّهِ صلى الله عليه وآله : غَيرَتانِ أحَدُهُما يُحِبُّهَا اللَّهُ وَالأُخرى يُبغِضُهَا اللَّهُ : الغَيرَةُ مِنَ الرِّيبَةِ يُحِبُّهَا اللَّهُ وَالغَيرَةُ مِن غَيرِ الرِّيبَةِ يُبغِضُهَا اللَّهُ عَزَّوجَلَّ .[5]

4929. The Prophet (SAWA) said, 'There are two kinds of possessiveness in which Allah likes one of them and dislikes the other: Possessiveness over being accused, in which Allah likes, and possessiveness in not being accused, which Allah the Exalted dislikes.' [6]

4930. الإمامُ عليٌّ عليه السلام - في وصيَّتِهِ لابنِهِ الحسنِ عليه السلام - : إيّاكَ والتَّغايُرَ في غيرِ مَوضِعِ الغَيرَةِ، فإنَّ ذلكَ يَدعُو الصَّحيحَةَ مِنهُنَّ إلَى السَّقَمِ ، ولكن أحكِمْ أمرَهُنَّ فإن رَأيتَ عَيباً فَعَجِّلِ النَّكيرَ علَى الكبيرِ والصغيرِ .[7][8]

4930. Imam Ali (AS) said in his will to his son, al-Hasan (AS), '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.' [9]

4931. الإمامُ الصّادقُ عليه السلام: لا غَيرَةَ في الحَلالِ... .[10]

4931. Imam al-Sadiq (AS) said, 'There is no jealous possessiveness [warranted] in what is lawful ...' [11]

Notes

1. الدر المنثور : 4 / 326.
2. al-Dur al-Manthur, v. 4, p. 326
3. كنز العمّال : 7067.
4. Kanz al-Ummal, no. 7067
5. الفردوس : 3 / 106 / 4295.

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6. al-Firdaws, v. 3, p. 106, no. 4295

7. في نهج البلاغة : الكتاب 31 : «وإيّاك والتغاير في غير موضع غيرة، فإنّ ذلك يدعو الصحيحة إلى السقم، والبريئة إلى الرّيب» .

8. بحار الأنوار : 77 / 214 / 1.

9. Bihar al-Anwar, v. 77, p. 214, no. 1

10. الكافي : 5 / 537 / 1.

11. al-Kafi, v. 5, p. 537, no. 1

312 - الفِتنة

312. TRIAL AND TEMPTATION

1461 - الفِتنَة

1461. Trial and Temptation

(أحَسِبَ النَّاسُ أنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لا يُفْتَنُونَ * وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكاذِبِينَ) .[1]

"Do people imagine that they will be left off (on their own) saying: 'We believe!' and they will not be tried? And indeed We did try those before them, so God certainly knows those who are true, and certainly He knows the liars." [2]

(أوَلا يَرَوْنَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عامٍ مَرَّةً أوْ مَرَّتَيْنِ ثُمَّ لا يَتُوبُونَ وَلَا هُمْ يَذَّكَّرُونَ) .[3]

"See they not that they are tried once or twice in every year yet they do not turn (to God), and nor do they remember." [4]

(أنظر) الأعراف : 155.

(See also: Qur'an 7:155)

4932. مُعمَّر بنِ خَلّادٍ : سَمِعتُ أبا الحَسَنِ عليه السلام يقولُ : (الم * أحَسِبَ الناسُ أنْ يُتْرَكُوا أنْ يَقُولُوا آمَنّا وهُم لا يُفْتَنُونَ)[5] ثُمّ قالَ لِي : ما الفِتنَةُ ؟ قلتُ : جُعِلتُ فداكَ الذي عِندَنا الفِتنَةُ في الدِّينِ ، فقالَ : يُفتَنُونَ كما يُفتَنُ الذَّهبُ ، ثُمّ قالَ : يُخلَصُونَ كما يُخلَصُ الذَّهبُ .[6]

4932. Muammar b. Khallad said, 'I heard Imam al-Rida (AS) 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.' [7]

Notes

1. العنكبوت : 2 و 3.
2. Quran 293-2:
3. التوبة : 126.
4. Quran 9126:
5. العنكبوت : 1 و 2.
6. الكافي : 1 / 370 / 4.
7. al-Kafi, v. 1, p. 370, no. 4

1462 - أنواعُ الفِتَنِ

1462. KINDS OF TRIAL

(وَاعْلَمُوا أَنَّما أَمْوالُكُمْ وَأَوْلادُكُمْ فِتْنَةٌ وَأَنَّ اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ) .[1]

"And know that your wealth and your children are a test [temptation], and that, God, with Him is a mighty reward." [2]

4933. رسولُ اللَّهِ صلى الله عليه وآله : ثلاثٌ فاتِناتٌ : الشَّعرُ الحَسَنُ ، والوَجهُ الحَسَنُ ، والصَّوتُ الحَسَنُ .[3]

4933. The Prophet (SAWA) said, 'There are three tempting trials: beautiful hair, a beautiful face, and a beautiful voice.' [4]

4934. رسولُ اللَّهِ صلى الله عليه وآله : لَأنا لِفِتنَةِ السَّرّاءِ أخوَفُ علَيكُم مِن فِتنَةِ الضَّرّاءِ ، إنّكُمُ ابتُلِيتُم بِفِتنَةِ الضَّرّاءِ فَصَبَرتُم ، وإنّ الدنيا حُلوَةٌ خَضِرَةٌ .[5]

4934. The Prophet (SAWA) 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].' [6]

4935. الإمامُ عليٌّ عليه السلام : 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 .[7]

4935. Imam Ali (AS) said, 'Trials are of three kinds: love of women [unlawfully], 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.' [8]

4936. الإمامُ عليٌّ عليه السلام - لرجُلٍ يُسَمّى حَرباً يَمشي مَعهُ وهُو راكِبٌ - : ارجِعْ ، فإنَّ مَشيَ مِثلِكَ مَع مِثلِي فِتنَةٌ للوالي ، ومَذَلَّةٌ للمؤمنِ .[9]

4936. Imam Ali (AS) 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.' [10]

Notes

1. 28 : الأنفال.
2. Quran 828:
3. 44129 : كنز العمّال.
4. Kanz al-'Ummal, no. 44129

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5. 74 / 184 / 4: الترغيب والترهيب.
6. al-Targhib wa al-Tarhib, v. 4, p. 184, no. 74
7. 12 / 140 / 73 : بحار الأنوار.
8. Bihar al-Anwar, v. 73, p. 140, no. 12
9. 322 الحكمة : نهج البلاغة.
10. Nahj al-Balagha, Saying 322

مَن تَنجَلي عَنهُمُ الفِتَنُ - 1463

1463. THOSE WHO ARE CLEARED FROM TRIALS

4937. رسولُ اللَّهِ صلى الله عليه وآله: طُوبى لِلمُخلِصينَ ، أُولئكَ مَصابيحُ الهُدى تَنجَلي عَنهُم كلُّ فِتنَةٍ ظَلماءَ .[1]

4937. The Prophet (SAWA) said, 'Blessed are the sincere. They are the lanterns of guidance, and all dark trials are cleared away from them.' [2]

4938. رسولُ اللَّهِ صلى الله عليه وآله : سَتَكُونُ فِتَنٌ يُصبِحُ الرجُلُ فيها مؤمِناً ويُمسِي كافِراً ، إلّا مَن أحياهُ اللَّهُ تعالى بالعِلمِ .[3]

4938. The Prophet (SAWA) said, 'There will come a time with troubles and 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.' [4]

4939. الإمامُ عليٌّ عليه السلام : اعلَمُوا أنّهُ مَن يَتَّقِ اللَّهَ يَجعَلْ لَهُ مَخرجاً مِن الفِتَنِ ، ونوراً مِن الظُّلَمِ .[5]

4939. Imam Ali (AS) 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.' [6]

Notes

1. الترغيب والترهيب : 1 / 54 / 5.
2. al-Targhib wa al-Tarhib, v. 1, p. 54, no. 5
3. كنز العمّال : 30883.
4. Kanz al-Ummal, no. 30883
5. نهج البلاغة : الخطبة 183.
6. Nahj al-Balagha, Sermon 183

1464 - النَّوادِرُ

1464. Miscellaneous

4940. رسولُ اللَّهِ صلى الله عليه وآله : لَيَغشَيَنَّ أُمَّتِي مِن بَعدي فِتَنٌ كَقِطَعِ الليلِ المظلِمِ ، يُصبِحُ الرجُلُ فيها مؤمِناً ويُمسِي كافِراً ، ويُمسِي مؤمِناً ويُصبِحُ كافِراً ، يَبيعُ أقوامٌ دِينَهُم بعَرَضٍ مِن الدنيا قَليلٍ .[1]

4940. The Prophet (SAWA) 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.' [2]

4941. الإمامُ عليٌّ عليه السلام : مَن شَبَّ نارَ الفِتنَةِ كانَ وَقوداً لها .[3]

4941. Imam Ali (AS) said, 'He who ignites the fire of trouble will become its firewood.' [4]

4942. الإمامُ عليٌّ عليه السلام : والٍ ظَلومٌ غَشومٌ خَيرٌ مِن فِتنَةٍ تَدُومُ .[5]

4942. Imam Ali (AS) said, 'A brutal oppresssing governor is better than a continuous unrest.' [6]

4943. الإمامُ عليٌّ عليه السلام : كُنْ في الفتنَةِ كَابنِ اللَّبونِ ؛ لا ظَهرٌ فَيُرْكَبَ ، ولاضَرعٌ فيُحلَبَ (فَيُحتَلَبَ) .[7]

4943. Imam Ali (AS) said, 'You should be at the time of trouble like a baby camel, neither can it be mounted [and overcome as a result], nor can it be milked [and taken advantage of].' [8]

Notes

1. كنز العمّال : 30893.
2. Kanz al-Ummal, no. 30893
3. غرر الحكم : 9163.
4. Ghurar al-Hikam, no. 10109
5. غرر الحكم : 10109.
6. Ibid. no. 9163
7. نهج البلاغة : الحكمة 1.
8. Nahj al-Balagha, Saying 1

313 - الفَتوى

313. THE VERDICT

[1]

1465 - مَن أفتَى النّاسَ بِرَأيِهِ

1465. THOSE WHO GIVE VERDICTS OF THEIR OWN OPINION TO PEOPLE

4944. رسولُ اللهِ صلى الله عليه وآله : أجرَؤُكُم علَى الفَتوى أجرَؤُكُم علَى النارِ .[2]

4944. The Prophet (SAWA) said, 'The most audacious from among you at giving verdicts will be the most hasty from among you to enter the Hellfire.' [3]

4945. الإمامُ الباقرُ عليه السلام : لو كنّا نُفتِي الناسَ بِرَأينا وهَوانا لَكُنّا مِن الهالِكِينَ ، ولَكُنّا نُفتِيهِم بآثارٍ مِن رسولِ اللهِ صلى الله عليه وآله وأُصولِ عِلمٍ عِندَنا ، نَتَوارَثُها كابِراً عن كابِرٍ ... .[4]

4945. Imam al-Baqir (AS) 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 (SAWA) and the principles of knowledge that we have, which we have inherited from our forefathers...' [5]

4946. الإمامُ الصّادقُ عليه السلام : مَن أفتَى النّاسَ بِرَأيِهِ فَقَد دانَ بِما لا يَعلَمُ ، ومَن دانَ بِما لا يَعلَمُ فَقَد ضادَّ اللهَ حَيثُ أحَلَّ وَحَرَّمَ فِيما لايَعلَمُ .[6]

4946. Imam al-Sadiq (AS) 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.' [7]

4947. الإمامُ الصّادقُ عليه السلام : أُهرُبْ مِن الفُتيا هَرَبَكَ مِنَ الأسَدِ ، ولاتَجعَلْ رَقَبَتَكَ للناسِ جِسراً .[8]

4947. Imam al-Sadiq (AS) said, 'Flee from a verdict the way you would flee from a lion, and do not let your neck be a bridge for others.' [9]

(أُنظر) الرأي : باب 795.

(See also: OPINION: section 795)

Notes

1. The word 'fatwa' in Arabic specifically denotes a legal verdict or juristic edict (ed.)
2. بحارالأنوار : 2 / 123 / 48.
3. Bihar al-Anwar, v. 2, p. 123, no. 48
4. بحار الأنوار : 2 / 172 / 3.

5. Ibid. v. 2, p. 172, no. 3
6. بحار الأنوار : 2 / 299 / 25.
7. Ibid. v. 2, p. 299, no. 25
8. بحار الأنوار : 2 / 260.
9. Ibid. v. 2, p. 260

1466 - جَوازُ الإفتاءِ لِلعالِمِ

1466. THE PERMISSIBILITY FOR A SCHOLAR TO ISSUE A VERDICT

4948. الإمامُ عليٌّ عليه السلام - فيما كَتَبَ إلى قُثَمَ بنِ العبّاس - : وَاجلِسْ لَهُمُ العَصرَينِ، فَأفتِ المستَفتيَ، وعَلِّمِ الجاهِلَ ، وذاكِرِ العالِمَ .[1]

4948. Imam Ali (AS), 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 discuss with the knowledgeable.'[2]

4949. الإمامُ الباقرُ عليه السلام - لأبانَ بنِ تَغلِبَ - : اِجلِسْ في مَجلِسِ[3] المدينةِ وأفتِ الناسَ ؛ فإنّي أُحِبُّ أن يُرى في شِيعَتي مِثلُكَ .[4]

4949. Imam al-Baqir (AS), 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.' [5]

Notes

1. نهج البلاغة : الكتاب 67.
2. Nahj al-Balagha, letter 67
3. مجلس بدل «مسجد» : 21452 / 315 / 17 مستدرك الوسائل .
4. رجال النجاشي : 1 / 73 / 6.
5. Mustadrak al-Wasa`il. v. 17, p. 315, no. 21452

314 - الفُحش

314. OBSCENE LANGUAGE

1467 - التَّحذيرُ مِنَ الفُحشِ

1467. CAUTION AGAINST THE USE OF OBSCENE LANGUAGE

4950. رسولُ اللَّهِ صلى الله عليه وآله : ما كانَ الفُحشُ في شيءٍ قَطُّ إلّا شانَهُ ، ولا كانَ الحَياءُ في شيءٍ قَطُّ إلّا زانَهُ .[1]

4950. The Prophet (SAWA) said, 'No sooner does obscene language accompany something than it disgraces it, and no sooner does modesty accompany something than it adorns it.' [2]

4951. رسولُ اللَّهِ صلى الله عليه وآله : إنّ اللَّهَ حَرَّمَ الجَنَّةَ على كُلِّ فَحّاشٍ بَذِيءٍ، قَليلِ الحَياءِ، لا يُبالِي ما قالَ ولا ما قيلَ لَهُ .[3]

4951. The Prophet (SAWA) said, 'Allah has prohibited Heaven to those who use obscenity, vulgarity, lack shame, and are not concerned about what they say and what is said to them.' [4]

4952. رسولُ اللَّهِ صلى الله عليه وآله : إنّ مِن شَرِّ عِبادِ اللَّهِ مَن تُكرَهُ مُجالَسَتُهُ لِفُحشِهِ .[5]

4952. The Prophet (SAWA) said, 'The most evil of the servants of Allah are those whose company is abhorred [by people] because of their obscenity.' [6]

4953. الإمامُ عليٌّ عليه السلام : ما أفحَشَ كريمٌ قَطُّ .[7]

4953. Imam Ali (AS) said, 'A person of dignity would never use obscene language.' [8]

4954. الإمامُ الباقرُ عليه السلام : إنَّ اللَّهَ يُبغِضُ الفاحِشَ المُتَفَحِّشَ .[9]

4954. Imam al-Baqir (AS) said, 'Allah hates the user of obscene language and the one who is shameless with it.' [10]

4955. الإمامُ الباقرُ عليه السلام : قُولوا للناسِ أحسَنَ ما تُحِبُّونَ أن يُقالَ لَكُم ؛ فإنَّ اللَّهَ يُبغِضُ اللَّعّانَ السَّبّابَ الطَّعّانَ علَى المؤمنينَ ، الفاحِشَ المُتَفَحِّشَ ، السائلَ المُلحِفَ .[11]

4955. Imam al-Baqir (AS) 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.' [12]

4956. الإمامُ الباقرُ عليه السلام : سِلاحُ اللِّئامِ قَبيحُ الكلامِ .[13]

4956. Imam al-Baqir (AS) said, 'The weapon of the wicked is foul language.' [14]

4957. الإمامُ الصّادقُ عليه السلام : الفُحشُ والبَذاءُ والسَّلاطَةُ مِن النِّفاقِ .[15]

4957. Imam al-Sadiq (AS) said, 'Obscene language, foulness, and impudence are all from hypocrisy.' [16]

4958. الإمامُ الصّادقُ عليه السلام : مَن خافَ الناسُ لِسانَهُ فهُو في النارِ .[17]

4958. Imam al-Sadiq (AS) said, 'A person whose [foul] tongue people dread is in the Fire [i.e. his place is the Fire].' [18]

Notes

1. 6 / 111 / 79: بحارالأنوار.
2. Bihar al-Anwar, v. 79, p. 111, no. 6
3. 3 / 323 / 2 : الكافي.
4. al-Kafi, v. 2, p. 323, no. 3
5. 8 / 325 / 2 : الكافي.
6. Ibid. v. 2, p. 325, p. 8
7. 9478 : غرر الحكم.
8. Ghurar al-Hikam, no. 9478
9. 4 / 324 / 2 : الكافي.
10. al-Kafi, v. 2, no. 324, no. 4
11. 67 / 181 / 78 : بحار الأنوار.
12. Bihar al-Anwar, v. 78, p. 181, no. 67
13. 14 / 185 / 78 : بحار الأنوار.
14. Ibid. v. 78, p. 185, no. 14
15. 14 / 113 / 79 : بحار الأنوار.
16. Ibid. v. 79, p. 113, no. 14
17. 3 / 327 / 2 : الكافي.
18. al-Kafi, v. 2, p. 328, no. 3

315 - الفَخر

315. PRIDE

1468 - ذَمُّ التَّفاخُرِ

1468. REPREHENSION OF SHOWING PRIDE

(اعْلَمُوا أَنَّمَا الحَياةُ الدُّنْيا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفاخُرٌ بَيْنَكُمْ) .[1]

"Know that the life of this world is just play and diversion, and glitter, and mutual vainglory among you." [2]

(إنَّ اللهَ لايُحِبُّ كُلَّ مُخْتالٍ فَخُورٍ) .[3]

"Indeed Allah does not like any swaggering braggart." [4]

(أُنظر) النساء : 36 و هود : 10 والحديد : 23.

(See also: Qur'an 4:36; 11:10; 57:23)

4959. رسولُ اللهِ صلى الله عليه وآله : إنّ اللهَ أوحَى إلَيَّ أن تواضَعوا ، حتّى لايَفخَرَ أحَدٌ على أحَدٍ ، ولا يَبغي أحَدٌ على أحَدٍ .[5]

4959. The Prophet (SAWA) said, 'Allah revealed unto me that we should be humble, so that nobody shows pride over anybody else, and no one intimidates another.' [6]

4960. رسولُ اللهِ صلى الله عليه وآله : آفَةُ الحَسَبِ الافتِخارُ والعُجبُ .[7]

4960. The Prophet (SAWA) said, 'The bane of [noble] lineage is pride of it.' [8]

4961. الإمامُ عليٌّ عليه السلام: أهلَكَ الناسَ اثنانِ: خَوفُ الفَقرِ ، وطَلَبُ الفَخرِ .[9]

4961. Imam Ali (AS) said, 'There are two things that have ruined people: fear of poverty and going after pride.' [10]

4962. الإمامُ عليٌّ عليه السلام : ضَعْ فَخرَكَ ، واحطُطْ كِبرَكَ ، واذكُرْ قَبرَكَ .[11]

4962. Imam Ali (AS) said, 'Let go of your pride, put down your arrogance, and remember your grave.' [12]

4963. الإمامُ عليٌّ عليه السلام : لا حُمقَ أعظَمُ مِن الفَخرِ .[13]

4963. Imam Ali (AS) said, 'There is no stupidity greater than vanity.' [14]

4964. الإمامُ عليٌّ عليه السلام : إنَّ مِن أسخَفِ حالاتِ الوُلاةِ عندَ صالِحِ الناسِ، أن يُظَنَّ بِهِم حُبُّ الفَخرِ، ويُوضَعَ أمرُهُم علَى الكِبرِ .[15]

4964. Imam Ali (AS) said, 'The worst state of the rulers in the eyes of righteous people is for them to be assumed to love pride and be regarded as haughty.' [16]

4965. الإمامُ الرضا عليه السلام : إنَّ أميرَ المؤمنينَ عليه السلام عادَ صَعصَعةَ بنَ صُوحانَ في مَرَضِهِ ، فلمّا قامَ مِن عندِهِ قالَ : يا صَعصَعةُ ، لا تَفتَخِرَنَّ على إخوانِكَ بعِيادَتي إيّاكَ واتَّقِ اللّهَ .[17]

4965. Imam al-Rida (AS) said, 'The Commander of the Faithful [Imam Ali] (AS) visited Sasaa b. Suhan when he was sick, so when he wanted to leave he stood up and said, 'O Sasaa, do not display pride in front of your brothers that I visited you, and fear Allah.' [18]

Notes

1. 20 : الحديد.
2. Quran 5720:
3. 18 : لقمان.
4. Quran 3118:
5. 1 / 558 / 3 : الترغيب والترهيب.
6. al-Targhib wa al-Tarhib, v. 3, p. 558, no. 1
7. 2 / 328 / 2 : الكافي.
8. al-Kafi, v. 2, p. 328, no. 2
9. 102 / 69 : الخصال.
10. al-Khisal, p. 69, no. 102
11. 398 الحكمة : نهج البلاغة.
12. Nahj al-Balagha, Saying 398
13. 10655 : غرر الحكم.
14. Ghurar al-Hikam, no. 10655
15. 216 الخطبة : نهج البلاغة.
16. Nahj al-Balagha, Sermon 216
17. 13599 / 90 / 12 : مستدرك الوسائل.
18. Mustadrak al-Wasa?il, v. 12, p. 90, no. 13599

1469 - مَا يَمنَعُ مِنَ الفَخرِ

1469. THAT WHICH PREVENTS PRIDE

4966. الإمامُ عليٌّ عليه السلام: ما لابنِ آدمَ والفَخرِ ؟ ! أوَّلُهُ نُطفَةٌ ، وآخِرُهُ جِيفَةٌ ، ولا يَرزُقُ نفسَهُ ، ولا يَدفَعُ حَتفَهُ .[1]

4966. Imam Ali (AS) 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.' [2]

4967. الإمامُ زينُ العابدينَ عليه السلام: عَجَباً للمُتَكبِّرِ الفَخورِ الذي كانَ بالأمسِ نُطفَةً ثُمّ هُو غَداً جِيفَةٌ ![3]

4967. Imam Zayn al-Abidin (AS) said, 'It is surprising to see an arrogant and proud person who yesterday was but a sperm and tomorrow will be but a carcass.' [4]

Notes

1. نهج البلاغة : الحكمة 454.
2. Nahj al-Balagha, Sermon 454
3. الكافي : 2 / 328 / 1.
4. al-Kafi, v. 2, p. 328, no. 1

سيرة النَّبيِّ إذا ذكر لِنَفسِهِ فَضِيلَةً - 1470

1470. THE PROPHET'S CONDUCT WHEN MENTIONING A VIRTUE ABOUT HIMSELF

4968. الإمامُ عليٌّ عليه السلام: لقد كانَ رسولُ اللهِ صلى الله عليه وآله إذا ذَكَرَ لنفسِهِ فضيلةً قالَ : ولا فَخرَ .[1]

4968. Imam Ali (AS) said, 'When the Prophet (SAWA) would mention a merit of himself, he would say, 'And with no pride'. [2]

Notes

1. 33 / 341 / 16 : بحار الأنوار.
2. Bihar al-Anwar, v. 16, p. 341, no. 33

1471 - ما يَنبَغي الفَخرُ بِهِ

1471. THAT WHICH ONE SHOULD BE PROUD OF

4969. رسولُ اللَّهِ صلى الله عليه وآله : الفَقرُ فَخرِي .[1]

4969. The Prophet (SAWA) said, 'Poverty is my pride.' [2]

4970. الإمامُ الصّادقُ عليه السلام : ثلاثٌ هُنَّ فَخرُ المؤمنِ وزَينُهُ في الدنيا والآخِرَةِ : الصلاةُ في آخِرِ اللّيلِ ، وَيأسُهُ مِمّا في أيدي الناسِ ، ووَلايَتُهُ الإمامَ مِن آلِ محمّدٍ صلى الله عليه وآله .[3]

4970. Imam al-Sadiq (AS) 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 (SAWA).' [4]

Notes

1. بحار الأنوار : 30 / 72.
2. Ibid. v. 72, p. 30, no. 26
3. الكافي : 8 / 234 / 311.
4. al-Kafi, v. 8, p. 234, no. 311

316 - الفُرس

316. THE PERSIANS

1472 - الفُرسُ وَالإيمانُ

1472. THE PERSIANS AND FAITH

4971. رسولُ اللَّهِ صلى اللَّه عليه وآله : أعظَمُ الناسِ نَصيباً في الإسلامِ أهلُ فارِسَ .[1]

4971. The Prophet (SAWA) said, 'The people who have the greatest portion of Islam are the people of Persia.' [2]

4972. سنن الترمذي : تلا رسولُ اللَّهِ صلى اللَّه عليه وآله هذه الآية يوماً : (وإنْ تَتَوَلَّوا يَسْتَبْدِلْ قَوْماً غَيْرَكُمْ ثُمَّ لايَكُونوا أمْثالَكُمْ) قالوا : و مَن يستبدِل بِنا ؟ قال : فضربَ رسولُ اللَّهِ صلى اللَّه عليه وآله على مَنكبِ سلمانَ ثمّ قالَ : هذا وقومُهُ .[3]

4972. The Prophet (SAWA), when he recited the verse ***"and if you turn away He will replace you with another people, and they will not be like you"***, some people asked him (SAWA), 'Who are those who will replace us?' He replied, putting his hand on the shoulder of Salman, 'This man and his people.' [4]

4973. مجمع البيان : رُويَ أنّ النبيّ صلى اللَّه عليه وآله سُئلَ عن هذهِ الآيةِ : (يا أيُّها الّذينَ آمَنوا مَنْ يَرْتَدَّ مِنكُم عَن دِينِهِ فسَوفَ يَأتِي اللَّهُ بقَومٍ يُحِبُّهُم ويُحِبُّونَهُ...) فَضَربَ بيَده على عاتِقِ سلمانَ فقالَ - : هذا وذَوُوهُ ... لو كانَ الدِّينُ مُعَلّقاً بالثُّريّا لَتَناوَلَهُ رِجالٌ مِن أبناءِ فارِسَ .[5]

4973. The Prophet (SAWA), 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, some men of Persia would take it.' [6]

4974. رسولُ اللَّهِ صلى اللَّه عليه وآله : لو كانَ العِلمُ بالثُّريّا لَتَناوَلَهُ رِجالٌ مِن فارِسَ .[7]

4974. The Prophet (SAWA) said, 'If knowledge was suspended from the skies, the men of Persia would reach it.' [8]

4975. رسولُ اللَّهِ صلى اللَّه عليه وآله : لَو أنَّ الدّينَ مُعَلَّقٌ بِالثُّرَيّا لَتَناوَلَهُ رِجالٌ مِن أبناءِ فارِسَ .[9]

4975. The Prophet (SAWA) said, 'If religion was suspended in the heavens some of the men of Persia would obtain it.' [10]

4976. رسولُ اللَّهِ صلى اللَّه عليه وآله - لمّا ذُكِرَتِ الأعاجِمُ عِندَهُ - : لَأنا بِهِم أو بِبَعضِهِم أوثَقُ مِنّي بكُم أو بِبَعضِكُم .[11]

4976. The Prophet (SAWA), 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.' [12]

Notes

1. 34126 : كنز العمّال.
2. Kanz al-Ummal, no. 34126
3. 60 / 5 : سنن الترمذي.
4. Sunan al-Tirmidhi , v. 5 p. 60
5. 321 / 3 : مجمع البيان.
6. Majma al-Bayan, v. 3 p. 321
7. 34131 : كنز العمّال.
8. Kanz al-Ummal, no. 34131
9. 360 / 3 : فردوس.
10. al-Firdaws, v. 3, p. 360
11. 34128 : كنز العمّال.
12. Kanz al-Ummal, no. 34128

317 - الفُرصة

317. OPPORTUNITY

1473 - إغتنم الفُرصَةَ

1473. SEIZE THE OPPORTUNITY

4977. رسولُ اللَّهِ صلى الله عليه وآله : مَن فُتِحَ لَهُ بابٌ مِن الخَيرِ فَلْيَنتَهِزْهُ ؛ فإنّهُ لايَدرِي مَتى يُغلَقُ عَنهُ .[1]

4977. The Prophet (SAWA) said, 'If a door of benevolence is open for someone, they should utilize it, for they do not know when it will close.' [2]

4978. رسولُ اللَّهِ صلى الله عليه وآله : تَركُ الفُرَصِ غُصَصٌ .[3]

4978. The Prophet (SAWA) said, 'Leaving opportunities brings regret.' [4]

4979. الإمام عليٌّ عليه السلام : الفُرصَةُ تَمُرُّ مَرَّ السَّحابِ ، فانتَهِزُوا فُرَصَ الخَيرِ .[5]

4979. Imam Ali (AS) said, 'Opportunity passes away quickly the way clouds pass.' [6]

4980. الإمامُ عليٌّ عليه السلام: الفُرصَةُ سَريعَةُ الفَوتِ ، وبَطِيئَةُ العَودِ .[7]

4980. Imam Ali (AS) said, 'Opportunity is quick to pass on, and slow to come back.' [8]

4981. الإمامُ عليٌّ عليه السلام: الفُرصَةُ غُنمٌ .[9]

4981. Imam Ali (AS) said, 'Opportunity is a treasure.' [10]

4982. الإمامُ عليٌّ عليه السلام: إضاعَةُ الفُرصَةِ غُصَّةٌ .[11]

4982. Imam Ali (AS) said, 'Losing an opportunity is distressful.' [12]

4983. الإمامُ عليٌّ عليه السلام: الأُمورُ مَرهونَةٌ بأوقاتِها .[13]

4983. Imam Ali (AS) said, 'Matters are secured [depending] on their own time.' [14]

4984. الإمامُ عليٌّ عليه السلام: مِن الخُرقِ المُعاجَلَةُ قبلَ الإمكانِ ، والأناةُ بعدَ الفُرصَةِ .[15]

4984. Imam Ali (AS) said, 'Hastening to something before its time arrives is clumsiness, as is delaying after an opportunity [arises].' [16]

4985. الإمامُ الصّادقُ عليه السلام : مَنِ انتَظَرَ بمُعاجَلَةِ الفُرصَةِ مُؤاجَلَةَ الاستِقصاءِ سَلَبَتهُ الأيّامُ فُرصَتَهُ ؛ لأنّ مِن شَأنِ الأيّامِ السَّلبَ ، وسَبيلُ الزَّمَنِ الفَوتُ .[17]

4985. Imam al-Sadiq (AS) 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[nature] of time to pass away.' [18]

(أُنظر) العمر : باب 1369.

(See also: LIFESPAN: section 1369)

Notes

1. كنز العمّال : 43134.
2. Ibid. no. 43134
3. بحار الأنوار :77 / 165 / 2.
4. Bihar al-Anwar, v. 77, p. 165, no. 2
5. نهج البلاغة : الحكمة 21.
6. Nahj al-Balagha, Saying 21
7. غرر الحكم : 2019.
8. Ghurar al-Hikam, no. 2019
9. غرر الحكم : 194.
10. Ibid. no. 194
11. نهج البلاغة : الحكمة 118.
12. Nahj al-Balagha, Saying 118
13. بحار الأنوار : 77 / 165 / 2.
14. Bihar al-Anwar, v. 77, p. 165, no. 2
15. نهج البلاغة : الحكمة 363.
16. Nahj al-Balagha, Saying 363
17. بحار الأنوار : 78 / 268 / 181.
18. Bihar al-Anwar, v. 78, p. 268, no. 181

الفَرائض - 318

318. OBLIGATIONS

الحَثُّ عَلى أداءِ الفَرائِضِ - 1474

1474. ENJOINMENT OF FULFILLING RELIGIOUS OBLIGATIONS

4986. رسولُ اللَّهِ صلى الله عليه وآله : اِعمَلْ بفَرائضِ اللَّهِ تَكُن أتقَى الناسِ .[1]

4986. The Prophet (SAWA) said, 'Perform the obligations [laid down by] Allah and you will become the most pious of people.' [2]

4987. الإمامُ عليٌّ عليه السلام : الفَرائضَ الفَرائضَ ! أدُّوها إلَى اللَّهِ تُؤَدِّكُم إلَى الجَنَّةِ .[3]

4987. Imam Ali (AS) said, 'Obligations! Obligations! Fulfil them for Allah and it will lead you to Heaven.' [4]

4988. الإمامُ عليٌّ عليه السلام : اِجعَلُوا ما افتَرَضَ اللَّهُ عليكُم مِن طَلَبِكُم ، وَاسألوهُ مِن أداءِ حَقِّهِ ما سَأَلَكُم .[5]

4988. Imam Ali (AS) 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.' [6]

4989. الإمامُ عليٌّ عليه السلام: 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 .[7]

4989. Imam Ali (AS) 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.' [8]

4990. الإمامُ عليٌّ عليه السلام: لا عِبادَةَ كَأداءِ الفَرائضِ .[9]

4990. Imam Ali (AS) said, 'There is no worship like the performance of obligatory acts.' [10]

4991. الإمامُ عليٌّ عليه السلام : إنّكَ إنِ اشتَغَلتَ بفَضائلِ النَّوافِلِ عَن أداءِ الفَرائضِ ، فلَن يقومَ فَضلٌ تَكسِبُهُ بِفَرضٍ تُضَيِّعُهُ .[11]

4991. Imam Ali (AS) 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.' [12]

4992. الإمامُ الحسنُ عليه السلام : إنّ اللَّهَ 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 .[13]

4992. Imam Hasan (AS) 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.' [14]

4993. الإمامُ زينُ العابدينَ عليه السلام : مَن عَمِلَ بما افتَرَضَ اللّهُ عليهِ فهُو مِن خَيرِ الناسِ .[15]

4993. Imam Zayn al-Abidin (AS) said, 'Those who act according to what Allah has made obligatory are the best of people. [16]

4994. الإمامُ الصّادقُ عليه السلام: قالَ اللّهُ تبارَكَوتعالى: ما تَحَبَّبَ إلَيَّ عبدِي بِأحَبَّ ممّا افتَرَضتُ عليهِ .[17]

4994. Imam al-Sadiq (AS) 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.' [18]

Notes

1. الكافي : 2 / 82 / 4.
2. al-Kafi, v. 2, p. 82, no. 4
3. نهج البلاغة : الخطبة 167.
4. Nahj al-Balagha, Sermon 167
5. نهج البلاغة : الخطبة 113.
6. Ibid. Sermon 113
7. نهج‌البلاغة : الكتاب69.
8. Ibid. Letter 69
9. نهج البلاغة : الحكمة 113.
10. Ibid. Saying 113
11. غرر الحكم : 3793.
12. Ghurar al-Hikam, no. 3793
13. بحار الأنوار : 23 / 99 / 3.
14. Bihar al-Anwar, v. 23, p. 99, no. 3
15. الكافي : 2 / 81 / 1.
16. al-Kafi, v. 2, p. 81, no. 1
17. الكافي : 2 / 82 / 5.
18. Ibid. v. 2, p. 82, no. 5

1475 - ما فَرَضَ اللّهُ سُبحانَهُ عَلَى النّاسِ

1475. THAT WHICH ALLAH HAS MADE OBLIGATORY FOR PEOPLE

4995. الإمامُ عليٌّ عليه السلام : إنّ اللّهَ تعالى فَرَضَ على أئمّةِ العَدلِ (الحقِّ) أن يُقَدِّرُوا أنفُسَهُم بِضَعَفَةِ الناسِ ، كيلا يَتَبَيَّغَ بالفَقيرِ فَقرُهُ .[1]

4995. Imam Ali (AS) 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.' [2]

4996. الإمامُ عليٌّ عليه السلام : إنّ اللّهَ سبحانَهُ فَرَضَ في أموالِ الأغنياءِ أقواتَ الفُقَراءِ ، فما جاعَ فَقيرٌ إلّا بما مُتِّعَ بهِ غَنِيٌّ .[3]

4996. Imam Ali (AS) 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.' [4]

4997. الإمامُ عليٌّ عليه السلام : فَرَضَ اللّهُ الإيمانَ تَطهيراً مِن الشِّركِ ، والصلاةَ تَنزيهاً عنِ الكِبرِ ، والزكاةَ تَسبيباً للرِّزقِ .[5]

4997. Imam Ali (AS) 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 sustenance [of the needy] .' [6]

4998. الإمامُ عليٌّ عليه السلام : إنّ اللّهَ فَرَضَ على جَوارِحِكَ كُلِّها فَرائضَ يَحتَجُّ بها علَيكَ يَومَ القِيامَةِ .[7]

4998. Imam Ali (AS) 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 .' [8]

Notes

1. نهج البلاغة : الخطبة 209.
2. Nahj al-Balagha, Sermon 209
3. نهج البلاغة : الحكمة 328.
4. Ibid. Saying 328
5. نهج البلاغة : الحكمة 252.
6. Ibid. Saying 252
7. نهج البلاغة : الحكمة 382.
8. Ibid. Saying 382

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1476 - جامِعُ الفَرائِضِ

1476. THE SUM OF ALL OBLIGATIONS

4999. الإمامُ عليٌّ عليه السلام : أمّا ما فَرَضَهُ اللّهُ سبحانَهُ في كتابِهِ فدَعائمُ الإسلامِ ، وهِيَ خَمسُ دَعائمَ . وعلى هذهِ الفَرائضِ الخَمسِ بُنِيَ الإسلامُ ، فَجَعَلَ سبحانَهُ لِكُلِّ فَريضَةٍ مِن هذهِ الفَرائضِ أربَعةَ حُدودٍ لايَسَعُ أحَداً جَهلُها ، أوَّلُها : الصلاةُ ، ثُمّ الزكاةُ ، ثُمّ الصيامُ ، ثُمّ الحَجُّ ، ثُمّ الوَلايَةُ ، وهِيَ خاتِمَتُها والجامِعَةُ لِجَميعِ الفَرائضِ والسُّنَنِ .[1]

4999. Imam Ali (AS) said, 'As for what Allah has made obligatory in His Book, they are the pillars of Islam, and they are five pillars. It is on these five pillars that Islam was founded, and He Almighty allocated for each of these obligatory duties four boundaries in which everyone must know. The first of them is prayer, then alms-tax (zakat), then fasting, then Hajj pilgrimage, then guardianship (wilaya), in which the latter is the seal of them and it encompasses all obligatory and recommended acts.' [2]

Notes

1. بحارالأنوار : 39 / 388 / 68.
2. Bihar al-Anwar, v. 68, p. 388, no. 39

319 - الفَراغ

319. IDLENESS

1477 - الفَراغُ

1477. IDLENESS

(فَإذا فَرَغْتَ فَانْصَبْ * وَإلى رَبِّكَ فَارْغَبْ) .[1]

"So when you are done with, appoint, and turn eagerly to your Lord." [2]

5000. رسولُ اللَّهِ صلى الله عليه وآله : أشَدُّ الناسِ حِساباً يَومَ القِيامَةِ المِكفِيُّ الفارِغُ، إن كانَ الشُغلُ مُجهِدَةً فالفَراغُ مَفسَدَةٌ .[3]

5000. The Prophet (SAWA) said, 'The one to be the most harshly judged on the Day of Resurrection will be the capable yet idle [people]. If work is tiring, idleness is corruptive.' [4]

5001. رسولُ اللَّهِ صلى الله عليه وآله : إنَّ اللَّهَ يُبغِضُ الصَّحيحَ الفارِغَ ، لا في شُغلِ الدنيا ولا في شُغلِ الآخِرَةِ .[5]

5001. The Prophet (SAWA) said, 'Verily Allah hates the healthy-bodied idle person, who is neither concerned with his worldly life, nor the Hereafter.' [6]

5002. رسولُ اللَّهِ صلى الله عليه وآله : خَلَّتانِ كثيرٌ مِن الناسِ فيهِما مَفتونٌ : الصِّحَّةُ والفَراغُ .[7]

5002. The Prophet (SAWA) said, 'There are two things most people are tested with: health and idleness.' [8]

5003. الإمامُ عليٌّ عليه السلام: مِن الفَراغِ تكونُ الصَّبوَةُ .[9]

5003. Imam Ali (AS) said, 'From idleness comes desire.' [10]

5004. الإمامُ عليٌّ عليه السلام : اِعلَمْ أنَّ الدنيا دارُ بَلِيَّةٍ لم يَفرُغْ صاحِبُها فيها قَطُّ ساعَةً إلّا كانَت فَرغَتُهُ علَيهِ حَسرَةً يَومَ القِيامَةِ .[11]

5004. Imam Ali (AS) 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.' [12]

5005. الإمامُ عليٌّ عليه السلام : ما أحَقَّ الإنسانَ أن تكونَ لَهُ ساعَةٌ لا يَشغَلُهُ عَنها شاغِلٌ ![13]

5005. Imam Ali (AS) said, 'How deserving man is of having an hour where no one disturbs him!' [14]

5006. الإمامُ عليٌّ عليه السلام : إنْ يَكُنِ الشُّغلُ مُجهِدَةً فاتِّصالُ الفَراغِ مَفسَدَةٌ .[15]

5006. Imam Ali (AS) said, 'If work is tiring, then continuous idleness is corruptive.' [16]

5007. الإمامُ زينُ العابدينَ عليه السلام - في دعائهِ - : 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 ، لانُدرِكُنا فيهِ تَبِعَةٌ ، ولاتَلحَقُنا فيهِ سَأمَةٌ ، حتّى يَنصَرِفَ عنّا كُتّابُ السَّيِّئاتِ بصَحيفَةٍ خالِيَةٍ مِن ذِكرِ سَيِّئاتِنا ، ويَتَوَلّى كُتّابُ الحَسَناتِ عنّا مَسرورِينَ [17].

5007. Imam Zayn al-Abidin (AS) 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.' [18]

5008. الإمامُ عليٌّ عليه السلام - مِن دعائهِ في مكارِمِ الأخلاقِ - : اللّهُمَّ صَلِّ على محمّدٍ وآلِهِ ، واكفِني ما يَشغَلُني الاهتِمامُ بهِ ، واستَعمِلْني بما تَسأَلُني غَداً عَنهُ ، واستَفرِغْ أيّامِي فيما خَلَقتَني لَهُ. [19]

5008. Imam Zayn al-Abidin (AS) said in his supplication, 'O Allah, bless Muhammad and his Household, and spare me the concerns which distract me [from any act of worship], 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!' [20]

5009. الإمامُ عليٌّ عليه السلام - أيضاً - : وارزُقْني صِحَّةً في عِبادَةٍ ، وفَراغاً في زَهادَةٍ [21].

5009. Imam Zayn al-Abidin (AS), in his supplication said, '...and grant me health for the sake of worshipping [You], and free time accompanied with piety.' [22]

5010. الإمامُ زينُ العابدينَ عليه السلام - مِن دعائهِ في يومِ عَرَفَةَ - : وأذِقْني طَعمَ الفَراغِ لِما تُحِبُّ بِسَعَةٍ مِن سَعَتِكَ ، والاجتِهادِ فيما يُزلِفُ لَدَيكَ وعِندَكَ ، وأتحِفْني بتُحفَةٍ من تُحَفاتِكَ ، واجعَلْ تِجارَتِي رابِحَةً ، وكَرَّتِي غيرَ خاسِرَةٍ ، وأخِفني مَقامَكَ ، وشَوِّقْني لِقاءَكَ. [23]

5010. Imam Zayn al-Abidin (AS) said in his supplication on the day of Arafa, '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.' [24]

5011. الإمامُ الكاظمُ عليه السلام : إنّ اللَّهَ تعالى لَيُبغِضُ العَبدَ النَّوَّامَ ، إنّ اللَّهَ تعالى لَيُبغِضُ العَبدَ الفارِغَ .[25]

5011. Imam al-Kazim (AS) said, 'Verily Allah, most High, hates the servant who sleeps much; verily Allah, most High, hates the idle servant.' [26]

Notes

1. الشَرح : 7 ، 8.
2. Quran 947,8:
3. تنبيه الخواطر : 1 / 60.
4. Tanbih al-Khawatir, v. 1, p. 60
5. شرح نهج البلاغة : 17 / 146.
6. Sharh Nahj al-Balagha li B. Abi al-Hadid, v. 17, p. 146
7. الكافي : 8 / 152 / 136.
8. al-Kafi, v. 8, p. 152, no. 136
9. غرر الحكم : 9251.
10. Ghurar al-Hikam, no. 9251
11. نهج‌البلاغة : الكتاب59.
12. Nahj al-Balagha, Letter 59
13. غرر الحكم : 9684.
14. Ghurar al-Hikam, no. 9684
15. بحار الأنوار : 77 / 419 / 40.
16. Bihar al-Anwar, v. 77, p. 419, no. 40
17. الصحيفة السجّاديّة : الدعاء 11.
18. al-Sahifa al-Sajjadiyya, Supplication 11
19. الصحيفة السجّاديّة : الدعاء 20.
20. Ibid. supplication 20
21. الصحيفة السجّاديّة : الدعاء 20.
22. Ibid. supplication 20
23. الصحيفة السجّاديّة : الدعاء 47.
24. Ibid. supplication 47
25. كتاب من لا يحضره الفقيه : 3 / 169 / 3635.
26. al-Faqih, v. 3, p. 169, no. 3635

320 - الفَساد

320. CORRUPTION

1478 - مايُفسِدُ العامَّةَ

1478. THAT WHICH CORRUPTS PEOPLE IN GENERAL

1 - المَعصِيةُ

1. Sin

(ظَهَرَ الْفَسادُ فِي الْبَرِّ وَالْبَحْرِ بِما كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ) .[1]

"Corruption has appeared in land and sea because of the doings of the people's hands, that He may make them taste something of what they have done, so that they may come back." [2]

5012. رسولُ اللَّهِ صلى الله عليه وآله : إنّ المعصيَةَ إذا عَمِلَ بها العَبدُ سِرّاً لم تَضُرَّ إلّا عامِلَها ، وإذا عَمِلَ بها عَلانِيَةً ولم يُغَيَّرْ علَيهِ أضَرَّت بالعامَّةِ .[3]

5012. The Prophet (SAWA) said, 'If a servant [of Allah] was to secretly sin, he would only harm himself, and if he was to commit it openly and he is not stopped, people would be harmed by it.' [4]

(أُنظر) الذنب : باب 777.

(See also: SINNING: section 777)

2 - الاختِلافُ

2. Dissention

5013. الإمامُ عليٌّ عليه السلام : وأيمُ اللَّهِ ، ما اختَلَفَت أُمَّةٌ بَعدَ نَبِيِّها إلّا ظَهَرَ باطِلُها علىٰ حَقِّها إلّا ماشاءَاللَّهُ .[5]

5013. Imam Ali (AS) said, 'By Allah, no sooner does a community dissent after their prophet than falsehood prevails over the truth, save that which Allah wills...' [6]

(أُنظر) الإختلاف : باب 628.

(See also: DIFFERENCES: section 628)

3 - مَنعُ الحقِ

3. Preventing the truth

5014. رسولُ اللهِ صلى الله عليه وآله : لن تُقَدَّسَ أُمّةٌ لايُؤخَذُ للضَّعيفِ فيها حَقُّهُ مِن القَوِيِّ غيرَ مُتَعتَعٍ .[7]

5014. The Prophet (SAWA) said, 'A community who does not let the weak uphold his rights from the strong without obstacle will never be sanctified.' [8]

Notes

1. 41 : الروم.
2. Quran 3041:
3. 15 / 74 / 100 : بحار الأنوار.
4. Bihar al-Anwar, v. 100, p. 74, no. 15
5. 5 / 235 : الأمالي للمفيد.
6. Amali al-Mufid, p. 235, no. 5
7. 1 / 258 / 77 : بحار الأنوار.
8. Bihar al-Anwar, v. 77, p. 258, no. 1

مَعرِفَةُ الفَسادِ والمُفسِدِ - 1479

1479. WHAT IS CORRUPTION AND WHO IS THE CORRUPTOR?

(إِنَّما جَزاءُ الَّذِينَ يُحارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَساداً أَنْ يُقَتَّلُوا) .[1]

"Indeed the requital of those who wage war against Allah and His Apostle, and try to cause corruption on the earth, is that they shall be slain..." [2]

(قالَتْ إِنَّ الْمُلُوكَ إِذا دَخَلُوا قَرْيَةً أَفْسَدُوها وَجَعَلُوا أَعِزَّةَ أَهْلِها أَذِلَّةً وَكَذلِكَ يَفْعَلُونَ) .[3]

"She said, 'Indeed when kings enter a town, they devastate it, and reduce the mightiest of its people to the most abased. That is how they act." [4]

(وَإِذا قِيلَ لَهُمْ لا تُفْسِدُوا فِي الْأَرْضِ قالُوا إِنَّما نَحْنُ مُصْلِحُونَ) .[5]

"When they are told, 'Do not cause corruption on the earth', they said, 'We are only reformers!" [6]

(وَلا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ * الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلا يُصْلِحُونَ) .[7]

"And do not obey the dictates of the profligate, who cause corruption in the land and do not bring about reform." [8]

5015. رسولُ اللَّهِ صلى اللَّه عليه وآله : صِنفانِ مِن أُمَّتي إذا صَلُحا صَلُحَت أُمَّتي ، وإذا فَسَدا فَسَدَت أُمَّتي ، قيلَ : يارسولَ اللَّهِ ، ومَن هُما ؟ قالَ : الفُقَهاءُ والأُمَراءُ .[9]

5015. The Prophet (SAWA) said, 'There are two kinds of people from my community who if they are sound my community will be sound, and if they are corrupt my comm.unity will become corrupt.' The Prophet was asked, 'And who are they O messenger of Allah?' He replied, 'The jurists and the rulers.' [10]

5016. الإمامُ عليٌّ عليه السلام : إنَّ مِن الفَسادِ إضاعَةُ الزادِ .[11]

5016. Imam Ali (AS) said, 'Verily, from corruption comes the loss of provisions.' [12]

5017. الإمامُ الرِّضا عليه السلام: مِن الفَسادِ قَطعُ الدِّرهَمِ والدِّينارِ وطَرحُ النَّوى .[13]

5017. Imam al-Rida (AS) said, 'of the things that are corruptive are blocking dirhams and dinars [i.e. blocking their circulation in society through hoarding] and disposing of seeds.' [14]

Notes

1. 33 : المائدة.
2. Quran 533:
3. 34 : النمل.
4. Quran 2734:
5. 11 : البقرة.

6. Quran 211:

7. الشعراء : 151 ، 152.

8. Quran 26151,152:

9. الخصال : 37 / 12.

10. al-Khisal, p. 37, no. 12

11. الكافي : 8 / 23 / 4.

12. al-Kafi, v. 8, p. 23, no. 4

13. كتاب من لا يحضره الفقيه : 3 / 167 / 3625.

14. al-Faqih, v. 3, p. 167, no. 3625

1480 - ما يَدفَعُ الفَسادَ

1480. THAT WHICH REPELS CORRUPTION

5018. رسولُ اللَّهِ صلى الله عليه وآله : لولا عِبادٌ للَّهِ[1] رُكَّعٌ ، وصِبيانٌ رُضَّعٌ ، وبَهائمُ رُتَّعٌ ، لَصُبَّ علَيكُمُ العَذابُ صَبّاً .[2]

5018. The Prophet (SAWA) said, 'Were it not for the praying servants of Allah, the young suckling children, and the grazing animals, punishment would pour down on you.'[3]

5019. الإمامُ عليٌّ عليه السلام : لو أنَّ الناسَ حينَ تَنزِلُ بِهِمُ النِّقَمُ ، وتَزولُ عَنهُمُ النِّعَمُ ، فَزِعُوا إلى رَبِّهِم بِصِدقٍ مِن نِيّاتِهِم ، وَوَلَهٍ مِن قُلوبِهِم ، لَرَدَّ علَيهِم كُلَّ شارِدٍ، وأصلَحَ لَهُم كُلَّ فاسِدٍ .[4]

5019. Imam Ali (AS) 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 loss, and correct for them every corrupt.'[5]

5020. الإمامُ الصّادقُ عليه السلام : إنَّ اللَّهَ (لَ)يَدفَعُ بِمَن يُصَلّي مِن شيعَتِنا عَمَّن لا يُصَلّي مِن شِيعَتِنا ولو أجمَعُوا على تَركِ الصلاةِ لَهَلَكُوا ، وإنَّ اللَّهَ لَيَدفَعُ بِمَن يُزَكّي مِن شيعَتِنا عَمَّن لايُزَكّي ... وهو قولُ اللَّهِ عَزَّوجلَّ : (ولَولا دَفعُ اللَّهِ الناسَ بَعضَهُم بِبَعضٍ لَفَسَدَتِ الأَرضُ) .[6]

5020. Imam al-Sadiq (AS) 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 [chastisement] 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."***[7][8]

Notes

1. في مجمع‌البيان : «عبادُ اللَّهِ»، والتصويب من تفسير نور الثقلين.
2. مجمع البيان : 2 / 621 ، تفسير نور الثقلين : 1 / 253 / 1007.
3. Majma al-Bayan, v. 12, p. 621, and Nur al-Thaqalayn, v. 1, p. 353, no. 1007
4. نهج البلاغة : الخطبة 178.
5. Nahj al-Balagha, Sermon 178
6. الكافي : 2 / 451 / 1.
7. Quran 2251:
8. al-Kafi, v. 2, p. 451, no. 1

321 - الفضل

321. MERIT

1481 - الفَضائِلُ

1481. Merits

5021. الإمامُ عليٌّ عليه السلام : الفَضيلَةُ بحُسنِ الكَمالِ ومَكارِمِ الأفعالِ ، لا بكَثرَةِ المالِ وجَلالَةِ الأعمالِ .[1]

5021. Imam Ali (AS) said, 'Merits come through good perfection [of character] and noble actions, and not through excess money and eminent feats.' [2]

5022. الإمامُ عليٌّ عليه السلام : فَضيلَةُ السادَةِ حُسنُ العِبادَةِ.[3]

5022. Imam Ali (AS) said, 'The merit of chiefs lies in the goodness of their worship.' [4]

5023. الإمامُ عليٌّ عليه السلام: فالمتَّقُونَ فيها هُم أهلُ الفَضائلِ: مَنطِقُهُمُ الصَّوابُ ، ومَلبَسُهُمُ الاقتِصادُ .[5]

5023. Imam Ali (AS) said, 'So the pious among them are the people of merits; their speech is truth and their dress is moderate.' [6]

5024. الإمامُ عليٌّ عليه السلام : لَقَد أخَذَ بجَوامِعِ الفَضلِ مَن رَفَعَ نفسَهُ عن سُوءِ المجازاةِ .[7]

5024. Imam Ali (AS) said, 'He who lifts his head [i.e. holds himself] from misjudging has acquired the sum of all the merits.' [8]

5025. الإمامُ عليٌّ عليه السلام : مَن أحسَنَ إلى مَن أساءَ إلَيهِ فقد أخَذَ بجَوامِعِ الفَضلِ .[9]

5025. Imam Ali (AS) said, 'He who is good to one who does bad to him has attained all merits.' [10]

5026. الإمامُ عليٌّ عليه السلام: كُن عَفُوّاً في قُدرَتِكَ ، جَواداً في عُسرَتِكَ ، مُؤْثِراً مَعَ فاقَتِكَ ؛ يَكمُلْ لكَ الفَضلُ .[11]

5026. Imam Ali (AS) said, 'Be forgiving with your power, generous in spite of your own hardship and selflessness [preferring others over yourselves] in spite of your own neediness, and your virtue will be perfected.' [12]

5027. الإمامُ زينُ العابدينَ عليه السلام : إذا كانَ يَومُ القِيامَةِ جَمَعَ اللّهُ تبارَكَ وتعالَى الأوَّلينَ والآخِرينَ في صَعيدٍ واحِدٍ ، ثُمّ يُنادِي مُنادٍ : أينَ أهلُ الفَضلِ ؟ قالَ : فَيَقومُ عُنُقٌ مِن الناسِ ، فَتَلقّاهُم المَلائكةُ فيَقولونَ : وما كانَ فَضلُكُم ؟ فيَقولونَ : كنّا نَصِلُ مَن قَطَعَنا ، ونُعطِي مَن حَرَمَنا ، ونَعفُو عَمَّن ظَلَمَنا ، فيقالُ لَهُم : صَدَقتُم، ادخُلُوا الجَنَّةَ .[13]

5027. Imam Zayn al-Abidin (AS) 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 group 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.' [14]

5028. الإمامُ الجوادُ عليه السلام : الفَضائلُ أربَعةُ أجناسٍ : أحَدُها : الحِكمَةُ ، وقِوامُها في الفِكرَةِ ، والثاني : العِفَّةُ ، وقِوامُها في الشَّهوَةِ ، والثالثُ : القُوَّةُ ، وقِوامُها في الغَضَبِ ، والرابعُ : العَدلُ ، وقِوامُهُ في اعتِدالِ قُوَى النفسِ .[15]

5028. Imam al-Jawad (AS) 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.' [16]

Notes

1. 1925 : غرر الحكم.
2. Ghurar al-Hikam, no. 1925
3. 6559 : غرر الحكم.
4. Ibid. no. 6559
5. 193 الخطبة : نهج البلاغة.
6. Nahj al-Balagha, Sermon 193
7. 5139 : غرر الحكم.
8. Ghurar al-Hikam, no. 5139
9. 8905 : غرر الحكم.
10. Ibid. no. 8905
11. 7179 : غرر الحكم.
12. Ibid. no. 7179
13. 4 / 107 / 2 : الكافي.
14. al-Kafi, v. 2, p. 107, no. 4
15. 138 / 3 : كشف الغمّة.
16. Kashf al-Ghamma, v. 3, p. 138

1482 - أفضَلُ الفَضائِلِ

1482. THE BEST OF MERITS

5029. الإمامُ عليٌّ عليه السلام : الإنصافُ أفضَلُ الفَضائلِ .[1]

5029. Imam Ali (AS) said, 'Fairness is the best of merits.' [2]

5030. الإمامُ عليٌّ عليه السلام : حِفظُ اللِّسانِ وبَذلُ الإحسانِ مِن أفضَلِ فَضائلِ الإنسانِ .[3]

5030. Imam Ali (AS) said, 'Safeguarding the tongue and spreading goodness [to others] are among the best merits of the human.' [4]

5031. الإمامُ عليٌّ عليه السلام: لا فَضيلَةَ أجَلُّ مِن الإحسانِ .[5]

5031. Imam Ali (AS) said, 'There is not merit greater than goodness [to others].' [6]

5032. الإمامُ عليٌّ عليه السلام : رَأسُ الفَضائلِ مِلكُ الغَضَبِ ، وإماتَةُ الشَّهوَةِ .[7]

5032. Imam Ali (AS) said, 'The fountainhead of merits is the overpowering of anger, and the eradication of desire.' [8]

5033. الإمامُ عليٌّ عليه السلام : غايَةُ الفَضائلِ العِلمُ .[9]

5033. Imam Ali (AS) said, 'The peak of merits is knowledge.' [10]

(أنظر) الخلق : باب 645 ، 649.

(See also: CHARACTER: section 645, 649)

Notes

1. 805 : غرر الحكم.
2. Ghurar al-Hikam, no. 805
3. 4899 : غرر الحكم.
4. Ibid. no. 4899
5. 10625 : غرر الحكم.
6. Ibid. no. 10625
7. 5237 : غرر الحكم.
8. Ibid. no. 5237
9. 6379 : غرر الحكم.
10. Ibid. no. 6379

1483 - أفضَلُ النّاسِ

1483. THE MOST VIRTUOUS OF PEOPLE

5034. رسولُ اللَّهِ صلى الله عليه وآله : أفضَلُكُم مَنزِلَةً عندَ اللَّهِ تعالى أطوَلُكُم جُوعاً وتَفَكُّراً ، وأبغَضُكُم إلَى اللَّهِ تعالى كُلُّ نَؤومٍ وأكُولٍ وشَروبٍ .[1]

5034. The Prophet (SAWA) 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.' [2]

5035. رسولُ اللَّهِ صلى الله عليه وآله : أيُّها الناسُ ، إنّ أفضَلَ الناسِ مَن تَواضَعَ عَن رِفعَةٍ ، وزَهِدَ عن غُنيَةٍ ، وأنصَفَ عن قُوَّةٍ ، وحَلُمَ عن قُدرَةٍ ، ألَا وإنَّ أفضَلَ الناسِ عَبدٌ أخَذَ مِن الدنيا الكَفافَ ، وصاحَبَ فيها العَفافَ ، وتَزَوَّدَ للرَّحيلِ ، وتأهَّبَ للمَسيرِ .[3]

5035. The Prophet (SAWA) said, 'O people! The most virtuous of people is he who is humble from loftiness, is ascetic despite richness, 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].' [4]

5036. الإمامُ عليٌّ عليه السلام : أفضَلُ عِبادِ اللَّهِ عِندَ اللَّهِ إمامٌ عادِلٌ، هُدِيَ وهَدَى، فَأقامَ سُنَّةً مَعلومَةً، وأماتَ بِدعَةً مَجهولَةً .[5]

5036. Imam Ali (AS) 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.' [6]

5037. الإمامُ عليٌّ عليه السلام : إنّ أفضَلَ الناسِ عندَ اللَّهِ مَن كانَ العَمَلُ بالحَقِّ أحَبَّ إلَيهِ - وإن نَقَصَهُ وكَرَثَهُ - مِن الباطِلِ وإن جَرَّ إلَيهِ فائدَةً وزادَهُ .[7]

5037. Imam Ali (AS) 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.' [8]

(أُنظر) الإيمان : باب 195.

(See also: FAITH: section 195)

Notes

1. تنبيه الخواطر : 1 / 100.
2. Tanbih al-Khawatir, v. 1, p. 100
3. أعلام الدين : 337 / 15.
4. Alam al-Din, p. 337, no. 15

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5. نهج البلاغة : الخطبة 164.
6. Nahj al-Balagha, Sermon 164
7. نهج البلاغة : الخطبة 125.
8. Ibid. Sermon 12

322 - الفَقر

322. POVERTY

1484 - ذمُّ الفَقرِ

1484. THE REPREHENSION OF POVERTY

5038. رسولُ اللَّهِ صلى الله عليه وآله : كادَ الفَقرُ أن يَكونَ كُفراً .[1]

5038. The Prophet (SAWA) said, 'Poverty is almost disbelief.' [2]

5039. رسولُ اللَّهِ صلى الله عليه وآله : اللّهُمّ إنّي أعوذُ بكَ مِن الكُفرِ والفَقرِ ، فقالَ رجُلٌ : أيَعدِلانِ ؟ قالَ : نَعَم .[3]

5039. The Prophet (SAWA) said, 'O Allah I seek refuge in You from disbelief and poverty.' A person asked, 'Are these two equivalent?' He said, 'Yes.' [4]

5040. رسولُ اللَّهِ صلى الله عليه وآله : لَولا رَحمَةُ رَبّي عَلى فُقَراءِ أُمَّتي ، كادَ الفَقرُ يَكونُ كُفراً .[5]

5040. The Prophet (SAWA) said, 'If it was not for my Lord's mercy on the poor of my community, poverty would just about be disbelief.' [6]

5041. رسولُ اللَّهِ صلى الله عليه وآله : الفَقرُ أشَدُّ مِنَ القَتلِ .[7]

5041. The Prophet (SAWA) said, 'Poverty is worse than killing.' [8]

5042. الإمامُ عليٌّ عليه السلام : إنّ الفَقرَ مَذَلَّةٌ لِلنَّفسِ ، مَدهَشَةٌ لِلعَقلِ ، جالِبٌ لِلهُمومِ .[9]

5042. Imam Ali (AS) said, 'Poverty is humiliation for the self, bewilderment for the intellect, and it attracts anxieties.' [10]

5043. الإمامُ عليٌّ عليه السلام : الفَقرُ الموتُ الأكبَرُ .[11]

5043. Imam Ali (AS) said, 'Poverty is the greater death.' [12]

5044. الإمامُ عليٌّ عليه السلام : الفَقرُ يُخرِسُ الفَطِنَ عن حُجَّتِهِ ، والمُقِلُّ غَريبٌ في بَلدَتِهِ .[13]

5044. Imam Ali (AS) said, 'Poverty silences the sagacious from his proof, and a poor person is a foreigner in his own country.' [14]

5045. الإمامُ عليٌّ عليه السلام - لابنِهِ الحسنِ عليه السلام - : لا تَلُمْ إنساناً يَطلُبُ قُوتَهُ ، فَمَن عَدِمَ قُوتَهُ كَثُرَت خَطاياهُ . يابُنَيَّ ، 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 باللَّهِ مِن الفَقرِ .[15]

5045. Imam Ali (AS), speaking to his son Imam Hasan (AS), 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.' [16]

5046. الإمامُ عليٌّ عليه السلام - لابنِهِ محمّدِبنِ الحَنَفِيَّةِ - : يا بُنَيَّ ، إنّي أخافُ عَلَيكَ الفَقرَ ، فَاستَعِذْ بِاللَّهِ مِنهُ ؛ فإنَّ الفَقرَ مَنقَصَةٌ للدِّينِ ، مَدهَشَةٌ للعَقلِ ، داعيَةٌ لِلمَقتِ [17].

5046. Imam Ali (AS), 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.' [18]

5047. الإمامُ عليٌّ عليه السلام : الفَقرُ في الوَطَنِ غُربَةٌ . [19]

5047. Imam Ali (AS) said, 'Poverty in one's homeland is like being foreign in it.' [20]

Notes

1. الكافي : 2 / 307 / 4 عن السكوني عن الإمام الصادق عليه السلام.
2. al-Kafi, v. 2, p. 307, no. 4
3. كنز العمّال : 16687.
4. Kanz al-Ummal, no. 16687
5. جامع الأخبار : 300 / 817.
6. Jami al-Akhbar, p. 300 no. 817
7. جامع الأخبار : 299 / 816.
8. Ibid. p. 299, no. 816
9. غرر الحكم : ح 3428.
10. Ghurar al-Hikam, no. 3428
11. نهج البلاغة : الحكمة 163.
12. Nahj al-Balagha, Saying 319
13. نهج البلاغة : الحكمة 3.
14. Ibid. Saying 3
15. جامع الأخبار : 300 / 818.
16. Jami al-Akhbar, p. 300, no. 818
17. نهج البلاغة : الحكمة 319.
18. Nahj al-Balagha, Saying 319
19. نهج البلاغة : الحكمة 56.
20. Ibid. Saying 56

1485 - مَدحُ الفَقرِ

1485. PRAISING POVERTY

5048. رسولُ اللَّهِ صلى الله عليه وآله : الفَقرُ فَخري ، وبِهِ أفتَخِرُ .[1]

5048. The Prophet (SAWA) said, 'Poverty is my honour, and I am proud of it.' [2]

5049. رسولُ اللَّهِ صلى الله عليه وآله : الفُقَراءُ أصدِقاءُ اللَّهِ .[3]

5049. The Prophet (SAWA) said, 'The poor are the friends of Allah.' [4]

5050. رسولُ اللَّهِ صلى الله عليه وآله : اللّهُمَّ أحيِني مِسكيناً ، وتَوَفَّني مِسكيناً ، واحشُرْني في زُمرَةِ المساكينِ .[5]

5050. The Prophet (SAWA) said, 'O Allah, revive me as a destitute, and make me meet death as a destitute, and resurrect me among the destitute.' [6]

5051. الإمامُ عليٌّ عليه السلام : الفَقرُ أزيَنُ للمُؤمِنِ مِنَ العِذارِ عَلى خَدِّ الفَرَسِ .[7]

5051. Imam Ali (AS), 'Poverty is more decorative for a believer than a rein on the cheek of a horse.' [8]

5052. الإمامُ الصّادقُ عليه السلام : المَصائِبُ مِنَحٌ مِنَ اللَّهِ ، وَالفَقرُ مَخزونٌ عِندَ اللَّهِ .[9]

5052. Imam al-Sadiq (AS) said, 'Calamities are endowments from Allah, and poverty is stored with Allah.' [10]

Notes

1. عدّة الداعي : 113.
2. Uddat al-Dai, p. 113
3. الفردوس : 3 / 157 / 4424.
4. al-Firdaws, v. 3, p. 157, no. 4423
5. كنز العمّال : 16669.
6. Kanz al-Ummal, no. 16669
7. الكافي : 2 / 265 / 22.
8. al-Kafi, v. 2, p. 265, no. 22
9. الكافي : 2 / 260 / 2 عن سعدان.
10. Ibid. v. 2, p. 260, no. 2

ما رُوِيَ في تفضيلِ الفَقرِ علَى الغِنى - 1486

1486. TRADITIONS NARRATED ABOUT THE VIRTUE OF POVERTY OVER WEALTH

5053. رسولُ اللَّهِ صلى الله عليه وآله : الفَقرُ راحَةٌ ، وَالغِنى عُقوبَةٌ .[1]

5053. The Prophet (SAWA) said, 'Poverty is convenience, and wealth is punishment.'[2]

5054. رسولُ اللَّهِ صلى الله عليه وآله : الفَقرُ خَيرٌ مِن الغِنى ، إلّا مَن حَمَلَ في مَغرَمٍ وأعطى في نائبَةٍ .[3]

5054. The Prophet (SAWA) said, 'Poverty is better than wealth, save those who relieve others' debts [with their own wealth] and give during tragedies.'[4]

5055. الإمامُ عليٌّ عليه السلام : ضَرَرُ الفَقرِ أحمَدُ مِن أشَرِ الغِنى .[5]

5055. Imam Ali (AS) said, 'The harm of poverty is more praiseworthy than the exuberance of wealth.'[6]

5056. الإمامُ الصّادقُ عليه السلام : في مُناجاةِ موسى عليه السلام : يا موسى ، إذا رَأيتَ الفَقرَ مُقبِلاً فَقُل : مَرحَباً بشِعارِ الصالِحينَ ، وإذا رأيتَ الغِنى مُقبِلاً فَقُل : ذَنبٌ عُجِّلَت عُقوبَتُهُ .[7]

قال المجلسي : مقتضى الجمع بين أخبارنا أنَّ الفقر والغنى كلٌّ منهما نعمة من نعم الله تعالى ، يعطي كلّاً منهما من شاء من عباده بحسب ما يعلم من مصالحه الكاملة ، وعلَى العبد أن يصبر علَى الفقر بل يشكره ويشكر الغنى إن أعطاه ويعمل بمقتضاه ، فمع عمل كلٍّ منهما بما تقتضيه حاله فالغالب أنَّ الفقير الصابر أكثر ثواباً من الغنيّ الشاكر ، لكن مراتب أحوالهما مختلفة غاية الاختلاف ، ولا يمكن الحكم الكلّيُّ من أحد الطرفَين ، والظاهر أنَّ الكفاف أسلم وأقلُّ خطراً من الجانبَين ؛ ولذا ورد في أكثر الأدعية طلبه وسأله النبيُّ صلى الله عليه وآله لآله وعترته.

وقال بعض : وإذا كان الأمر كذلك فالأفضل ما اختاره النبيُّ صلى الله عليه وآله وجمهور أصحابه من التقلُّل في الدنيا والبعد عن زهرتها .[8]

قال الراغب في المفردات : الفقر يستعمل على أربعة أوجه:

الأوّل : وجود الحاجة الضروريّة ، وذلك عامّ للإنسان مادام في دار الدنيا ، بل عامّ للموجودات كلّها ، وعلى هذا قوله تعالى : (يا أيُّها الناسُ أنتُمُ الفُقَراءُ إلَى اللَّهِ واللَّهُ هُو الغَنيُّ الحَميدُ)[9].

والثاني : عدم المقتَنيات ، وهو المذكور في قوله : (لِلفُقَراءِ الّذينَ أُحْصِروا في سَبيلِ اللَّهِ - إلى قوله - يَحسَبُهُمُ الجاهِلُ أغنِياءَ مِنَ التَّعَفُّفِ)(إنّما الصَّدَقاتُ لِلفُقَراءِ والمساكِينِ)[10].

الثالث : فقر النفس ، وهو الشَّرَه المعنيُّ بقوله صلى اللّه عليه وآله : «كادَ الفَقرُ أن يكونَ كُفراً» ، وهو المقابِلُ بقوله : «الغِنَى غِنَى النفسِ» والمعنيُّ بقولهم : مَن عَدم القناعة لم يفده المال غنىً.

الرابع : الفقر إلَى اللّه المشار إليه بقوله صلى اللّه عليه وآله : «اللّهُمّ أغنِني بالافتِقارِ إليكَ ، ولا تُفقِرْني بالاستِغناءِ عنكَ» ، وإيّاه عُنى بقوله تعالى : (رَبِّ إنّي لِما أنْزَلْتَ إلَيَّ مِن خَيرٍ فَقيرٌ)[11] .[12]

5056. Imam al-Sadiq (AS) narrated, 'Allah said in an intimate conversation with Moses (AS), 'O Moses, when you see poverty coming, then say to it, 'Welcome O garment of the righteous', and when you see wealth coming, say, 'A sin whose punishment has been hastened.' [13]

Al-Majlisi said, 'To combine both types of traditions [praising and disparaging poverty] and in order to portray that poverty and wealth are both bounties of Allah, most High, it must be said, that He gives each of them [poverty and richness] to whomsoever He wishes according to the complete interests 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 it is necessary. So with both acting in accordance with what their individual situation requires of them, it is generally agreed that the patient 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 (SAWA) would ask for it for himself and his household (AS).

Some have said that if this is so, then the best is what the Prophet (SAWA) and most of his companions have chosen in possessing less of the world and distancing oneself from its pleasures. [14]

Al-Raghib has said in his al-Mufradat: the word poverty is used with four meanings.

The first: the need for bare necessities, that applies to all human beings, as long as they dwell in the realm of this world, or rather, it applies 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."*** [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."*** [16]

The third: poverty of the self, which is voracious greed, denoted by the Prophet (SAWA)'s saying, 'Poverty is almost infidelity', and is opposite to his saying, '[True] Wealth is the needlessness of the self.'

The fourth:Being in need of Allah, referred to in his (SAWA) 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."*** 1718

Notes

1. 7040 / 388 / 5 : شعب الإيمان.
2. Shu'ab al-Iman, v 5, p. 388, no. 7040, and Kanz al-Ummal, no. 44144
3. 86 / 56 / 72 : بحار الأنوار.
4. Bihar al-Anwar, v. 72, p. 56, no. 86
5. 5904 : غرر الحكم.
6. Ghurar al-Hikam, no. 5904
7. 12 / 263 / 2 : الكافي.
8. 26 / 31 / 72 : بحار الأنوار.
9. 15 : فاطر.
10. 60 : التوبة.
11. 24 : القصص.
12. 641 : مفردات الفاظ القرآن.
13. al-Kafi, v. 2, p. 263, no. 12
14. Bihar al-Anwar, v. 72, p. 31, no. 26
15. Quran 3515:
16. Quran 960:
17. Quran 2824:
18. Mufradat Alfad al-Quran, p. 641

تفسيرُ الفَقرِ - 1487

1487. THE INTERPRETATION OF POVERTY

5057. بحار الأنوار : في صُحفِ إدريسَ : لا غِنىً لِمَنِ استَغنى عَنّي ،ولا فَقرَ بِمَنِ افتَقَرَ إلَيَّ .[1]

5057. Bihar al-Anwar: 'It is narrated in the scriptures of Prophet Enoch (AS) [2] : 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. [3]

5058. رسولُ اللَّهِ صلى الله عليه وآله : أيُّها الناسُ ... ما الصُّعلوكُ فيكُم ؟ قالوا : الرجُلُ الذي لامالَ لَهُ ، فقالَ : بلِ الصُّعلوكُ حَقَّ الصُّعلوكِ مَن لم يُقَدِّمْ مِن مالِهِ شيئاً يَحتَسِبُهُ عِندَاللَّهِ وإن كانَ كثيراً مِن بَعدِهِ .[4]

5058. The Prophet (SAWA) said, 'O people! ... Who are the utterly destitute?' They said, 'A person who does not have any wealth.'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.' [5]

5059. رسولُ اللَّهِ صلى الله عليه وآله : الفَقرُ فَقرُ القَلبِ .[6]

5059. The Prophet (SAWA) said, '[True] Poverty is the poverty of the heart. [7]

5060. الإمامُ عليٌّ عليه السلام : لا فَقرَ كالجَهلِ .[8]

5060. Imam Ali (AS) said, 'There is no poverty like ignorance.' [9]

5061. الإمامُ عليٌّ عليه السلام : أكبَرُ الفَقرِ الحُمقُ .[10]

5061. Imam Ali (AS) said, 'The greatest of poverty is stupidity.' [11]

5062. الإمامُ عليٌّ عليه السلام - وقد سُئلَ : أيُّ فَقرٍأشَدُّ ؟ - : الكُفرُ بعدَ الإيمانِ .[12]

5062. Imam Ali (AS), when asked what kind of poverty is most severe, said, 'Disbelief after faith.' [13]

5063. الإمامُ عليٌّ عليه السلام : فَقرُ النَّفسِ شَرُّ الفَقرِ .[14]

5063. Imam Ali (AS) said, 'Poverty of the self is the worst of poverty.' [15]

5064. الإمامُ عليٌّ عليه السلام : الغِنى والفَقرُ بعدَ العَرضِ علَى اللَّهِ .[16]

5064. Imam Ali (AS) said, '[Real] Wealth and poverty come after submission [of our deeds] to Allah.' [17]

5065. الإمامُ عليٌّ عليه السلام : لا فَقرَ بعدَ الجَنّةِ ، ولا غِنى بعدَ النارِ .[18]

5065. Imam Ali (AS) said, 'There is no poverty after [having] Heaven, and no wealth after the Hellfire.' [19]

5066. الإمامُ الحسنُ عليه السلام - لما سُئلَ عنِ الفَقرِ - : شَرَهُ النفسِ إلى كُلِّ شيءٍ .[20]

5066. Imam Hasan (AS), when asked about poverty, said, 'It is the greed of the self for everything.' [21]

5067. الإمامُ الهاديُّ عليه السلام : الفَقرُ شَرَهُ النفسِ وشِدَّةُ القُنوطِ .[22]

5067. Imam al-Hadi (AS) said, 'Poverty is the greed of the self and the extremity of despair.' [23]

(أُنظر) الغنى : باب 1445.

(See also: RICHES: section 1445)

Notes

1. بحار الأنوار : 95 / 462.
2. Prophet Enoch (AS) is known as Idris in the Arabic tradition (ed.)
3. Bihar al-Anwar, v. 95, p. 462
4. بحار الأنوار : 77 / 150 / 86.
5. Ibid. v. 77, p. 150, no. 86
6. بحار الأنوار : 86 / 5672.
7. Ibid. v. 72, p. 56, no. 86
8. نهج البلاغة : الحكمة 54.
9. Nahj al-Balagha, Saying 54
10. نهج البلاغة : الحكمة 38.
11. Ibid. Saying 38
12. بحار الأنوار : 77 / 377 / 1.
13. Bihar al-Anwar, v. 77, p. 377, no. 1
14. غرر الحكم : 6547.
15. Ghurar al-Hikam, no. 6547
16. نهج البلاغة : الحكمة 452.
17. Nahj al-Balagha, Saying 452
18. تحف العقول : 216.
19. Tuhaf al-Uqul, no. 216
20. تحف العقول : 225.
21. Ibid. no. 225
22. بحار الأنوار : 78 / 368 / 3.
23. Bihar al-Anwar, v. 78, p. 368, no. 3

1488 - الفَقرُ المَمدوحُ والمَذمومُ

1488. PRAISEWORTHY AND DISPARAGED POVERTY

5068. الإمامُ الصّادقُ عليه السلام - لما سُئلَ عمّا يُروى عن أبي ذَرٍّ : ثلاثةٌ يُبغِضُها الناسُ وأنا أُحِبُّها : أُحِبُّ الموتَ وأُحِبُّ الفَقرَ وأُحِبُّ البَلاءَ - : إنّ هذا ليس على ما يَرَونَ[1] ؛ إنّما عَنى :الموتُ في طاعَةِ اللَّهِ أحَبُّ إلَيَّ مِن الحَياةِ في مَعصيَةِ اللَّهِ ،والفَقرُ في طاعةِ اللَّهِ أحَبُّ إلَيَّ مِنالغِنى فيمَعصيَةِ اللَّهِ ، والبَلاءُ في طاعَةِاللَّهِ أحَبُإلَيَّ مِن الصِّحَّةِ في مَعصيَةِ اللَّهِ .[2]

5068. Imam al-Sadiq (AS), 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.' [3]

5069. الإمامُ الصّادقُ عليه السلام : الفَقرُ مَعَنا خَيرٌ منالغِنى مع غَيرِنا ، والقَتلُ مَعَنا خَيرٌ من الحَياةِ مَع غَيرِنا .[4]

5069. Imam al-Sadiq (AS) 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.' [5]

5070. الإمامُ الصّادقُ عليه السلام : غِنىً يَحجُزُكَ عنِ الظُّلمِ خَيرٌ مِن فَقرٍ يَحمِلُكَ علَى الإثمِ .[6]

5070. Imam al-Sadiq (AS) said, 'Wealth that prevents you from oppression is better than poverty that drives you to sin.' [7]

5071. الإمامُ الصّادقُ عليه السلام : الفَقرُ الموتُ الأحمَرُ ، [قالَ الراوي :]فقلتُ لأبي عبدِاللَّهِ عليه السلام : الفَقرُ مِن الدِّينارِ والدِّرهَمِ ؟ فقالَ : لا ، ولكن مِن الدِّينِ .[8]

5071. Imam al-Sadiq (AS) said, 'Poverty is red death.' The narrator said, 'I asked Abu Abdullah [al-Sadiq] (AS), 'Poverty of dinars and dirhams?' He said, 'No, rather poverty in one's faith.' [9]

Notes

1. في بعض النسخ «يروون» (كما في هامش المصدر) .
2. معاني الأخبار : 1 / 165.
3. Maani al-Akhbar, p. 165, no. 1
4. الخرائج والجرائح : 2 / 739 / 54.
5. al-Kharaij wa al-Jaraih, v. 2, p. 739, no. 54
6. كتاب من لا يحضره الفقيه : 3 / 166 / 3614.
7. al-Faqih, v. 3, p. 166, no. 3614

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8. 2 / 266 / 2 : الكافي.
9. al-Kafi, v. 3, p. 266, no. 2

1489 - تحقيرُ الفَقيرِ

1489. HUMILIATING THE POOR

5072. رسولُ اللّهِ صلى الله عليه وآله : مَنِ استَذَلَّ مؤمِناً أو مؤمِنَةً أو حَقَّرَهُ لِفَقرِهِ أو قِلَّةِ ذاتِ يَدِهِ ، شَهَرَهُ اللّهُ تعالى يومَ القِيامَةِ ثُمّ يَفضَحُهُ .[1]

5072. The Prophet (SAWA) 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.' [2]

5073. الإمامُ عليٌّ عليه السلام : لاتُحَقِّروا ضُعفاءَ إخوانِكُم ؛ فإنّهُ مَنِ احتَقَرَ مُؤمِناً لم يَجمَعِ اللّهُ عَزَّوجلَّ بينهما في الجَنّةِ إلّا أن يتوبَ .[3]

5073. Imam Ali (AS) 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.' [4]

5074. الإمامُ الرِّضا عليه السلام : مَن لَقِيَ فقيراً مُسلِماً فَسَلَّمَ عليهِ خِلافَ سَلامِهِ علَى الغَنِيِّ ، لَقِيَ اللّهَ عَزَّوجلَّ يَومَ القِيامَةِ وهُو عليهِ غَضبانُ .[5]

5074. Imam al-Rida (AS) 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.' [6]

Notes

1. بحار الأنوار : 72 / 44 / 52.
2. Bihar al-Anwar, v. 72, p. 44, no. 52
3. الخصال : 614 / 10.
4. al-Khisal, p. 614, no. 10
5. الأمالي للصدوق : 527 / 714.
6. Amali al-Saduq, p. 359, no. 5

1490 - مايَنفِي الفَقرَ

1490. THAT WHICH BANISHES POVERTY

5075. رسولُ اللَّهِ صلى الله عليه وآله : صِلَةُ الرَّحِمِ تَزيدُ في العُمرِ ، وتَنفي الفَقرَ .[1]

5075. The Prophet (SAWA) said, 'Keeping relationships with one's kin prolongs one's life and repels poverty.' [2]

5076. الإمامُ عليٌّ عليه السلام: داوُوا الفَقرَ بالصَّدقَةِ والبَذلِ .[3]

5076. Imam Ali (AS) said, 'Cure poverty with charity and giving generously.' [4]

5077. الإمامُ الباقرُ عليه السلام : البِرُّ وصَدقَةُ السِّرِّ يَنفِيانِ الفَقرَ .[5]

5077. Imam al-Baqir (AS) said, 'Righteousness and almsgiving in secret banishes poverty.' [6]

5078. الإمامُ الصّادقُ عليه السلام : ضَمِنتُ لِمَنِ اقتَصَدَ أن لا يَفتَقِرَ .[7]

5078. Imam al-Sadiq (AS) said, 'I guarantee that those who economize will never fall poor.' [8]

(أُنظر) الحج : باب 447.

(See also: PILGRIMAGE: section 447)

Notes

1. 61 / 103 / 74 : بحار الأنوار.
2. Bihar al-Anwar, v. 74, p. 103, no. 61
3. 5156 : غرر الحكم.
4. Ghurar al-Hikam, no. 5156
5. 83 / 81 / 74 : بحار الأنوار.
6. Bihar al-Anwar, v. 74, p. 81, no. 83
7. 32 / 9 : الخصال.
8. al-Khisal, p. 9, no. 32

مايوجِبُ الفَقرَ - 1491

1491. THAT WHICH BRINGS POVERTY

5079. رسولُ اللَّهِ صلى الله عليه وآله : مَن تَفاقَرَ افتَقَرَ .[1]

5079. The Prophet (SAWA) said, 'He who acts poor will become poor.' [2]

5080. رسولُ اللَّهِ صلى الله عليه وآله : الأمانَةُ تَجلِبُ الغَناءَ ، والخِيانَةُ تَجلِبُ الفَقرَ .[3]

5080. The Prophet (SAWA) said, 'Trustworthiness attracts wealth, and treachery attracts poverty.' [4]

5081. الإمامُ عليٌّ عليه السلام: حُكِمَ بالفاقَةِ على مُكثِرِها - يَعني الدنيا - وأُعِينَ بالراحَةِ مَن رَغِبَ عنها .[5]

5081. Imam Ali (AS) said, 'Poverty is decreed on those who indulge in it - meaning the world (dunya) - and those who turn away from it will be helped with ease.' [6]

5082. الإمامُ عليٌّ عليه السلام : مَن فَتَحَ على نفسِهِ باباً مِن المسألَةِ فَتَحَ اللَّهُ علَيهِ باباً مِن الفَقرِ .[7]

5082. Imam Ali (AS) said, 'Whoever opens the door of begging to themselves Allah will open for them a door of poverty.' [8]

5083. الإمامُ الباقرُ عليه السلام - لأبي النُّعمانِ - : لا تَستَأكِلْ بِنا الناسَ ، فلا يَزيدَكَ اللَّهُ بذلكَ إلّا فَقراً .[9]

5083. Imam al-Baqir (AS) said to Abu Numan, '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.' [10]

5084. الإمامُ الصّادقُ عليه السلام - عن آبائِهِ عليهم السلام - : مَن لم يَسأَلِ اللَّهَ مِن فَضلِهِ افتَقَرَ .[11]

5084. Imam al-Sadiq (AS) narrated from his forefathers (AS), saying, 'Whoever does not ask for Allah's grace will be empoverished.' [12]

5085. الإمامُ الصّادقُ عليه السلام : أيُّما رَجُلٍ دَعا على ولَدِهِ أورَثَهُ الفَقرَ .[13]

5085. Imam al-Sadiq (AS) said, 'Any man who invokes Allah against his son will bequeath to him poverty.' [14]

Notes

1. بحار الأنوار : 76 / 316 / 6.
2. Bihar al-Anwar, v. 76, p. 316, no. 6
3. بحار الأنوار : 75 / 114 / 6.
4. Ibid. v. 75, p. 114, no. 6
5. تحف العقول : 221.
6. Tuhaf al-Uqul, p. 221
7. بحار الأنوار : 103 / 20 / 4.

8. Bihar al-Anwar, v. 103, p. 20, no. 4
9. بحار الأنوار : 78 / 184 / 11.
10. Ibid. v. 78, p. 184, no. 11
11. بحار الأنوار : 104 / 99 / 77.
12. Ibid. v. 76, p. 316, no. 6
13. بحار الأنوار : 104 / 99 / 77.
14. Ibid. v. 104, p. 99, no. 77

1492 - اعتِذارُ اللَّهِ سُبحانَه مِنَ الفُقَراءِ!

1492. ALLAH'S EXCUSE TO THE POOR

5086. الإمامُ الصّادقُ عليه السلام : إنّ اللَّهَ جلَّ ثناؤهُ لَيَعتَذِرُ إلى عَبدِهِ المؤمنِ المحْوِجِ 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 ؟![1]

5086. Imam al-Sadiq (AS) said, 'Allah, Exalted be His praise, explains the reasons and excuses for His believing servant who is needy in this world the same way that a brother would do so 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 (AS) then said, 'And he will then raise his head and exlaim, 'That which You deprived me of does not harm me when offset against that which you have compensated me with.' [2]

Notes

1. 18 / 264 / 2 : الكافي.
2. al-Kafi, v. 2, p. 264, no. 18

1493 - زِينَةُ الفَقرِ

1493. THE ADORNMENT OF POVERTY

(لِلْفُقَراءِ الَّذِينَ أُحْصِرُوا فِي سَبيلِ اللَّهِ لا يَسْتَطِيعُونَ ضَرْباً فِي الْأَرْضِ يَحْسَبُهُمُ الْجاهِلُ أَغْنِياءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيماهُمْ لايَسْأَلُونَ النَّاسَ إِلْحافاً) .[1]

"[The charities are] for the poor who are straitened in the way of Allah, not capable of moving about in the land [for trade]. The unaware suppose them to be well-off because of their reserve. You recognize them by their mark; they do not ask the people importunately. And whatever wealth you may spend, Allah indeed knows it." [2]

5087. رسولُ اللَّهِ صلى الله عليه وآله : إنَّ اللَّهَ جَعَلَ الفَقرَ أمانَةً عندَ خَلقِهِ ، فَمَن سَتَرَهُ أعطاهُ اللَّهُ مِثلَ أجرِ الصائمِ القائمِ .[3]

5087. The Prophet (SAWA) 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.' [4]

5088. الإمامُ عليٌّ عليه السلام : العَفافُ زينَةُ الفَقرِ .[5]

5088. Imam Ali (AS) said, 'Self-restraint is the adornment of poverty.' [6]

5089. الإمامُ الصّادقُ عليه السلام : أشَدُّ شيءٍ مَؤونةً إخفاءُ الفاقَةِ .[7]

5089. Imam al-Sadiq (AS) said, 'The hardest thing to store is hiding one's neediness.' [8]

Notes

1. البقرة : 273.
2. Quran 2: 273
3. الكافي : 2 / 260 / 3.
4. al-Kafi, v. 2, p. 260, no. 3
5. نهج البلاغة : الحكمة 68.
6. Nahj al-Balagha, Saying 68
7. بحار الأنوار : 78 / 249 / 87.
8. Bihar al-Anwar, v. 78, p. 249, no. 87

1494 - طوبى لِلفُقَراء!

1494. BLESSED ARE THE POOR!

5090. رسولُ اللَّهِ صلى الله عليه وآله : طُوبى للمَساكينِ بالصَّبرِ ، وهُمُ الذينَ يَرَونَ مَلَكوتَ السَّماواتِ والأرضِ .[1]

5090. The Prophet (SAWA) said, 'Blessed are the needy for their patience, and they are the ones who will see the Kingdom of the heavens and the earth.' [2]

5091. رسولُ اللَّهِ صلى الله عليه وآله : الفُقَراءُ مُلوكُ أهلِ الجَنّةِ ، والناسُ كُلُّهُم مُشتاقُونَ إلَى الجَنّةِ والجَنَّةُ مُشتاقَةٌ إلَى الفُقَراءِ .[3]

5091. The Prophet (SAWA) said, 'The poor will be the kings of the people of Heaven. All people long for Heaven, whereas Heaven itself longs for the poor.' [4]

5092. رسولُ اللَّهِ صلى الله عليه وآله : اِطَّلَعتُ في الجَنَّةِ فَرَأيتُ أكثَرَ أهلِها الفُقَراءَ .[5]

5092. The Prophet (SAWA) said, 'I gazed into Heaven, and I saw that most of its people were the poor.' [6]

5093. رسولُ اللَّهِ صلى الله عليه وآله : مَن ماتَ ولم يَترُكْ دِرهَماً ولا دِيناراً لم يَدخُلِ الجَنّةَ أغنى مِنهُ .[7]

5093. The Prophet (SAWA) said, 'Whoever dies and does not leave behind him a dirham or dinar, there is no person that will enter Heaven richer than him.' [8]

5094. الإمامُ الصّادقُ عليه السلام : إنَّ آخِرَ الأنبياءِ دُخولاً إلَى الجَنّةِ سُليمانُ ، وذلكَ لِما أُعطِيَ مِن الدنيا .[9]

5094. Imam al-Sadiq (AS) said, 'The last of the Prophets to enter Heaven will be Solomon, because of what he was given in this world.' [10]

5095. الإمامُ الصّادقُ عليه السلام - لمحمّد الخزّاز - : أما تَدخُلُ السُّوقَ ؟ أما تَرى الفاكِهَةَ تُباعُ والشيءَ مِمّا تَشتَهِيهِ ؟ فقلتُ : بَلى ، فقالَ : أمَا إنَّ لكَ بكُلِّ ما تَراهُ فلا تَقدِرُ على شِراهُ حَسَنةً .[11]

5095. Imam al-Sadiq (AS), 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 (AS) said, 'For everything you see but you cannot [afford to] buy, you receive the reward of a good deed.' [12]

(أُنظر) البلاء : باب 269 ؛ المحبة : باب 436.

(See also: THE ORDEAL: section 269; LOVE: section 436)

Notes

1. 13 / 263 / 2 : الكافي.
2. al-Kafi, v. 2, p. 263, no. 13
3. 58 / 49 / 72 : بحار الأنوار.
4. Bihar al-Anwar, v. 72, p. 49, no. 58
5. 2086 / 504 / 1 : مسند ابن حنبل.
6. Musnad Ibn Hanbal, v. 1, p. 504, no. 2086
7. 17 / 267 / 71 : بحار الأنوار.
8. Bihar al-Anwar, v. 71, p. 267, no. 17
9. 76 / 52 / 72 : بحار الأنوار.
10. Ibid. v. 72, p. 52, no. 76
11. 19 / 25 / 72 : بحار الأنوار.
12. Ibid. v. 72, p. 25, no. 19

الفِقه - 323

323. JURISPRUDENCE

الحَثُّ عَلَى التَّفَقُّهِ فِي الدِّينِ - 1495

1495. ENCOURAGING THE LEARNING OF RELIGION

(وَما كانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كافَّةً فَلَوْلا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلْيُنْذِرُوا قَوْمَهُمْ إِذا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ) .[1]

"Yet it is not for the faithful to go forth en masse. But why should not go forth a group from each of their sections to become learned in religion, and to warn their people when they return to them, so that they may beware?" [2]

5096. رسولُ اللَّهِ صلى الله عليه وآله : إذا أرادَ اللَّهُ بعَبدٍ خَيراً فَقَّهَهُ في الدِّينِ ، وألهَمَهُ رُشدَهُ .[3]

5096. The Prophet (SAWA) said, 'When Allah wants good for a servant, He educates him in religion and inspires him to its complete path.' [4]

5097. رسولُ اللَّهِ صلى الله عليه وآله : أفضَلُ العِبادَةِ الفِقهُ .[5]

5097. The Prophet (SAWA) said, 'The best of worship is the study of religion.' [6]

5098. رسولُ اللَّهِ صلى الله عليه وآله : إنّ لِكُلِّ شيءٍ دِعامَةً ، ودِعامَةُ هذا الدِّينِ الفِقهُ .[7]

5098. The Prophet (SAWA) said, 'There is a support for everything, and the support for this religion is education.' [8]

5099. الإمامُ عليٌّ عليه السلام : تَعَلَّموا القرآنَ ؛ فإنّهُ أحسَنُ الحَديثِ ، وتَفَقَّهُوا فيهِ فإنَّهُ رَبيعُ القُلوبِ .[9]

5099. Imam Ali (AS) said, 'Learn the Quran for it is the best of speeches, and study it for it is the spring of the hearts.' [10]

5100. الإمامُ الكاظمُ عليه السلام : فَضلُ الفَقيهِ علَى العابِدِ كَفَضلِ الشَّمسِ علَى الكواكِبِ ، ومَن لم يَتَفَقَّهْ في دِينِهِ لم يَرضَ اللَّهُ لَهُ عَمَلاً .[11]

5100. Imam al-Kazim (AS) 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.' [12]

Notes

1. 122 : التوبة.
2. Quran 9122:

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3. كنز العمّال : 28690.
4. Kanz al-Ummal, no. 28690
5. الترغيب والترهيب : 1 / 93 / 3.
6. al-Targhib wa al-Tarhib, v. 1, p. 93, no. 3
7. كنز العمّال : 28768.
8. Kanz al-Ummal, no. 28768
9. نهج البلاغة : الخطبة 110.
10. Nahj al-Balagha, Sermon 110
11. بحار الأنوار : 78 / 321 / 19.
12. Bihar al-Anwar, v. 78, p. 321, no. 19

1496 - خَصائِصُ الفَقيهِ

1496. QUALIFICATIONS OF A SCHOLAR (Faqih)?[1]

5101. الإمامُ عليٌّ عليه السلام : الفَقيهُ كُلُّ الفَقيهِ مَن لَم يُقَنِّطِ النّاسَ مِن رَحمَةِ اللَّهِ ، ولَم يُؤيِسهُم مِنَ روحِ اللَّهِ ، ولَم يُؤمِنهُم مِن مَكرِ اللَّهِ .[2]

5101. Imam Ali (AS) said, 'A real scholar is one who does not make people lose hope in the mercy of Allah, or cause them to have despair from the mercy of Allah, or make them feel safe from the Allah's cunningness.'[3]

5102. الإمامُ عليٌّ عليه السلام : ألا أُخبِرُكُم بالفَقيهِ حَقِّ الفَقيهِ ؟ مَن لم يُرَخِّصِ الناسَ في مَعاصِي اللَّهِ ، ولم يُقَنِّطْهُم مِن رَحمَةِ اللَّهِ ، ولم يُؤمِنْهُم مِن مَكرِ اللَّهِ ، ولم يَدَعِ القرآنَ رَغبَةً عَنهُ إلى ما سِواهُ .[4]

5102. Imam Ali (AS) 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.'[5]

5103. الإمامُ الباقرُ عليه السلام - وقد سَأَلَهُ رجُلٌ فأجابَهُ ، فقالَ الرجُلُ : إنّ الفُقَهاءَ لا يَقولونَ هذا ! - : يا وَيحَكَ ! وهَل رَأيتَ فَقيهاً قَطُّ ؟ ! إنَّ الفَقيهَ حَقَّ الفَقيهِ : الزاهِدُ في الدنيا ، الراغِبُ في الآخِرَةِ ، المُتَمسِّكُ بسُنَّةِ النبيِّ صلى الله عليه وآله .[6]

5103. Imam al-Baqir (AS) 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 (SAWA).'[7]

5104. الإمامُ الصّادقُ عليه السلام : لا يكونُ الرجُلُ مِنكُم فَقيهاً حتّى يَعرِفَ مَعاريضَ كلامِنا .[8]

5104. Imam al-Sadiq (AS) said, 'There is no man from among you who will become a jurist until they understand the intents of our speech.'[9]

5105. الإمامُ الرِّضا عليه السلام : مِن علاماتِ الفِقهِ الحِلمُ والعِلمُ والصَّمتُ .[10]

5105. Imam al-Rida (AS) said, 'Among the signs of a jurist are clemency, knowledge, and silence.'[11]

Notes

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.)

2. نهج البلاغة : حكمة 90.

3. Ghurar al-Hikam, no. 8487, and Uyun al-Hikam wa al-Mawai?, p. 449, no. 7976, and Nahj al-Balagha, Saying 90

4. تحف العقول : 204.
5. Tuhaf al-Uqul, p. 204
6. الكافي : 1 / 70 / 8.
7. al-Kafi, v. 1, p. 70, no. 8
8. معاني الأخبار : 2 / 3.
9. Maani al-Akhbar, v. 2, p. 3
10. الاختصاص : 232.
11. al-Ikhtisas, p. 232

1497 - شِدَّةُ الفَقيهِ عَلى إبليسَ

1497. THE POWER OF THE JURIST OVER SATAN

5106. رسولُ اللَّهِ صلى الله عليه وآله : فَقيهٌ واحِدٌ أشَدُّ على إبليسَ مِن ألفِ عابِدٍ .[1]

5106. The Prophet (SAWA) said, 'One jurist is more powerful over Satan than one thousand worshippers.' [2]

5107. رسولُ اللَّهِ صلى الله عليه وآله : ما مِن شيءٍ أقطَعَ لِظَهرِ إبليسَ مِن عالِمٍ يَخرُجُ في قَبيلَةٍ .[3]

5107. The Prophet (SAWA) said, 'There is nothing more difficult [lit. backbreaking] for Satan than a scholar emerging from a tribe.' [4]

5108. الإمامُ زينُ العابدينَ أو الإمامُ الباقرُ عليهما السلام : مُتَفَقِّهٌ في الدِّينِ أشَدُّ على الشيطانِ مِن عِبادَةِ ألفِ عابِدٍ .[5]

5108. Imam Zayn al-Abidin (AS) or Imam al-Baqir (AS) said, 'A person educated in religion is more difficult for Satan to bear than the worship of one thousand worshippers.' [6]

(أنظر) العلم : باب 1342.

(See also: KNOWLEDGE: section 1342)

Notes

1. بحار الأنوار : 1 / 177 / 48.
2. Bihar al-Anwar, v. 1, p. 177, no. 48
3. كنز العمّال : 28755.
4. Kanz al-Ummal, no. 28755
5. بحار الأنوار : 1 / 213 / 10.
6. Bihar al-Anwar, v. 1, p. 213, no. 10

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1498 - مَوتُ الفَقيهِ

1498. THE DEATH OF A JURIST

5109. الإمامُ الصّادقُ عليه السلام : إذا ماتَ المؤمنُ الفَقيهُ ثُلِمَ في الإسلامِ ثُلمَةٌ لا يَسُدُّها شيءٌ .[1]

5109. Imam al-Sadiq (AS) said, 'When a jurist believer dies a void is left in Islam that nothing can ever again fill.' [2]

5110. الإمامُ الصّادقُ عليه السلام : مامِن أحَدٍ يَموتُ مِن المؤمنينَ أحَبَّ إلى إبليسَ مِن مَوتِ فَقيهٍ .[3]

5110. Imam al-Sadiq (AS) said, 'No believer's death makes Satan happier more than the death of a jurist.' [4]

Notes

1. الكافي : 1 / 38 / 2.
2. al-Kafi, v. 1, p. 38, no. 2
3. الكافي : 1 / 38 / 1.
4. Ibid. v. 1, p. 38, no. 1

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