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Bihar Al-Anwaar – The summary of the pearls of the Ahadeeth of the Pure Imams-asws

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الآيات

The Verses

المائدة قالَ اللَّهُ هذا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهارُ خالِدِينَ فِيها أَبَداً رَضِيَ اللَّهُ عَنْهُمْ وَ رَضُوا عَنْهُ ذلِكَ الْفَوْزُ الْعَظِيمُ

(Surah) Al Maidah - ***Allah (will) Say: "This Day the truthful shall benefit from their truthfulness. For them are Gardens beneath which the rivers flow, abiding therein forever; Allah being Pleased with them and they being pleased from Him – that is the mighty achievement [5:119]***

الأنعام قالَ هذا رَبِّي

(Surah) Al Anaam - ***He said: '(Can) this be my Lord?' [6:76]***

التوبة يا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ كُونُوا مَعَ الصَّادِقِينَ

(Surah) Al Taqbah - ***O you who believe! Fear Allah and be with the truthful ones [9:119]***

يوسف ثُمَّ أَذَّنَ مُؤَذِّنٌ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسارِقُونَ

(Surah) Yusuf-as - ***Then a caller called out, 'O caravan! You are stealing!' [12:70]***

الأنبياء قالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هذا فَسْئَلُوهُمْ إِنْ كانُوا يَنْطِقُونَ

(Surah) Al Anbiya-as - ***He said: 'But their biggest one did this, so ask them if they could speak' [21:63]***

الأحزاب مِنَ الْمُؤْمِنِينَ رِجالٌ صَدَقُوا ما عاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضى نَحْبَهُ وَ مِنْهُمْ مَنْ يَنْتَظِرُ وَ ما بَدَّلُوا تَبْدِيلًا

(Surah) Al Ahzaab - ***From the Momineen there are men who ratified what they made a pact with Allah upon. So, from them is one who fulfilled his vow, and from them is one who awaits, and they did not change with any alteration [33:23]***

لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ

So, Allah would Recompense the truthful due to their truthfulness, [33:24]

الزمر الَّذِي جاءَ بِالصِّدْقِ وَ صَدَّقَ بِهِ أُولئِكَ هُمُ الْمُتَّقُونَ

(Surah) Al Zumar - ***And the one who came with the truth, and he ratified it, those, they are the pious [39:33]***

لَهُمْ ما يَشاؤُنَ عِنْدَ رَبِّهِمْ ذلِكَ جَزاءُ الْمُحْسِنِينَ

For them would be whatever they so desire in the Presence of their Lord. That is a Recompense of the good doers [39:34]

لِيُكَفِّرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَ يَجْزِيَهُمْ أَجْرَهُمْ بِأَحْسَنِ الَّذِي كانُوا يَعْمَلُونَ

In order for Allah to Remove from them the evil of that which they had done, and Give them their Recompense of the good deeds which they had done [39:35]

الحشر أُولئِكَ هُمُ الصَّادِقُونَ

(Surah) Al Hashr - ***they are the truthful [59:8]***.

1- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَبْعَثْ نَبِيّاً إِلَّا بِصِدْقِ الْحَدِيثِ وَ أَدَاءِ الْأَمَانَةِ إِلَى الْبَرِّ وَ الْفَاجِرِ.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Ali Bin Al Hakam, from Al-Husayn Bin Abu Al A'ala,

'From Abu Abdullah-asws having said: 'Allah-azwj Mighty and Majestic did not Send any Prophet-as except with truthful narration and fulfilling the entrustments to the righteous and the immoral''.[1]

2- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ وَ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَغْتَرُّوا بِصَلَاتِهِمْ وَ لَا بِصِيَامِهِمْ فَإِنَّ الرَّجُلَ رُبَّمَا لَهِجَ بِالصَّلَاةِ وَ الصَّوْمِ حَتَّى لَوْ تَرَكَهُ اسْتَوْحَشَ وَ لَكِنِ اخْتَبِرُوهُمْ عِنْدَ صِدْقِ الْحَدِيثِ وَ أَدَاءِ الْأَمَانَةِ.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Usman Bin Isa, from Is'haq Bin Ammar and someone else,

'From Abu Abdullah-asws having said: 'Neither be deceived by their Salats nor their fasts, for the man sometimes perseveres with the Salat and the fasts to the extent that if he were to leave it, he would feel estranged, but test them with truthful narration and fulfilling the entrustment''.[2]

3- كا، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ مُثَنًّى الْحَنَّاطِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ صَدَقَ لِسَانُهُ زَكَا عَمَلُهُ.

[1] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 60 H 1
[2] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 60 H 2

(The book) 'Al Kafi' -from the number, from Sahl, from Ibn Abu Nahran, from Musa Al Hannat, from Muhammad Bin Muslim,

'From Abi Abu Abdullah-asws having said: 'One whose tongue is truthful; his deed would be pure''.[3]

4- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ ع فِي أَوَّلِ دَخْلَةٍ دَخَلْتُ عَلَيْهِ تَعَلَّمُوا الصِّدْقَ قَبْلَ الْحَدِيثِ.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Musa Bin Sa'dan, from Abdullah Bin Al Qasim, from Amro Bin Abu Al Miqdam who said,

'Abu Ja'far-asws said to me: 'The first entering you enter upon (indulging in), learn the truthfulness before the Hadeeth''.[4]

بيان: تعلموا الصدق أي قواعده كجواز النقل بالمعنى و نسبة الحديث المأخوذ عن واحد من الأئمة إلى آبائه أو إلى رسول الله ص أو تبعيض الحديث و أمثال ذلك أو يكون تعلمه كناية عن العمل به و التمرن عليه على المشاكلة أو المراد تعلم وجوبه و لزومه و حرمة تركه.

Explanation – *'Learn the truthfulness' – i.e., it's rules, like permission of the transmission with the meaning and attribution of the Hadeeth, the ones taken from one of the Imams-asws to his-asws forefathers-asws, or to Rasool-Allah-saww, or disparity of the Hadeeth and examples of that, or learning it could be a metaphor of working with it and being tutored upon it upon the problematic issues, or the intent with the learning its aspects, and necessitating it and prohibition of neglecting it.*

قبل الحديث أي قبل سماع الحديث منا و روايته و ضبطه و نقله و هذا يناسب أول دخوله فإنه كان مريدا لسماع الحديث منه ع و لم يسمع بعد هذا ما أفهمه

'Before the Hadeeth' – i.e., before hearing the Hadeeth from us-asws, and it's reporting, and it's exactness, and its transmission, and this is appropriate of his firstly entering into it, for he would be intending to listen to the Hadeeth from him-asws, and he would not hear it afterwards. This is what I (Majlisi) understand.

و قيل فيه وجوه مبنية على أن المراد بالحديث التكلم لا الحديث بالمعنى المصطلح.

And it is said, 'There are aspects in it based upon that the intent with the Hadeeth is the talk (discussion/narration), not the Hadeeth in the meaning of the idiom.

الأول أن المراد التفكر في الكلام ليعرف الصدق فيما يتكلم به و مثله قَوْلُ أَمِيرِ الْمُؤْمِنِينَ ع لِسَانُ الْعَاقِلِ وَرَاءَ قَلْبِهِ وَ قَلْبُ الْأَحْمَقِ وَرَاءَ لِسَانِهِ.

The first is that the intent is the pondering regarding the speech in order to know the truthfulness regarding what is being spoken with, and it's example are the words of Amir Al-

[3] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 60 H 3
[4] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 60 H 4

Momineen-asws: 'The tongue of the intellectual is behind his heart, and the heart of the idiot is behind his tongue'.

يعني أن العاقل يعلم الصدق و الكذب أولا و يتفكر فيما يقول ثم يقول ما هو الحق و الصدق و الأحمق يتكلم و يقول من غير تأمل و تفكر فيتكلم بالكذب و الباطل كثيرا.

It means that the intellectual learns the truthfulness and the lies first, and he ponders regarding what he is to say, then he says what is the truth and the right, while the idiot speaks and he says without pondering and thinking, so he speaks with the lies and the falsehood a lot.

الثاني أن لا يكون قبل متعلقا بتعلموا بل يكون بدلا من قوله في أول دخلة.

The second is that 'before' is not related to you before you learn, but it would be instead of his words in the first entering.

الثالث أن يكون قبل متعلقا بقال أي قال ع ابتداء قبل التكلم بكلام آخر تعلموا.

The third is that 'before' is related with 'said', i.e., he-asws said initiating before the talking with another speech, learn.

الرابع أن يكون المعنى تعلموا الصدق قبل تعلم آداب التكلم من القواعد العربية و الفصاحة و البلاغة و أمثالها و لا يخفى بعد الجميع لا سيما الثاني و الثالث و كون ما ذكرنا أظهر و أنسب.

The fourth is that the meaning could be, 'learn the truthfulness before learning the etiquettes of the talking from the rules of Arabic grammar, and the rhetoric, and the eloquence and it's like, and it is not hidden after all, especially the second and third, and the fact that what we have mentioned is clearer and more appropriate.

5- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي كَهْمَشٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع عَبْدُ اللَّهِ بْنُ أَبِي يَعْفُورٍ يُقْرِئُكَ السَّلَامَ

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboub, from Abu Kahmash who said,'

'I said to Abu Abdullah-asws, 'Abdullah Bin Abu Yafour conveys the greetings to you-asws'.

قَالَ عَلَيْكَ وَ عَلَيْهِ السَّلَامُ إِذَا أَتَيْتَ عَبْدَ اللَّهِ فَأَقْرِئْهُ السَّلَامَ وَ قُلْ لَهُ إِنَّ جَعْفَرَ بْنَ مُحَمَّدٍ يَقُولُ لَكَ انْظُرْ مَا بَلَغَ بِهِ عَلِيٌّ ع عِنْدَ رَسُولِ اللَّهِ ص فَالْزَمْهُ فَإِنَّ عَلِيّاً ع إِنَّمَا بَلَغَ مَا بَلَغَ بِهِ عِنْدَ رَسُولِ اللَّهِ ص بِصِدْقِ الْحَدِيثِ وَ أَدَاءِ الْأَمَانَةِ.

He-asws said: 'Upon you and upon him be the greetings. When you go to Abdullah, then convey the greetings to him and say to him that Ja'far-asws Bin Muhammad-asws is saying to you: 'Look at what reached with Ali-asws in the presence of Rasool-Allah-saww, so necessitate it, for Ali-azwj

reached what he-asws reached with in the presence of Rasool-Allah-saww (nearness and status) with truthful narration and fulfilling the entrustment''.[5]

6- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي إِسْمَاعِيلَ الْبَصْرِيِّ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا فُضَيْلُ إِنَّ الصَّادِقَ أَوَّلُ مَنْ يُصَدِّقُهُ اللَّهُ عَزَّ وَ جَلَّ يَعْلَمُ أَنَّهُ صَادِقٌ وَ تُصَدِّقُهُ نَفْسُهُ تَعْلَمُ أَنَّهُ صَادِقٌ.

(The book) 'Al Kafi' – from Ali, from his father, from Ibn Abu Umeyr, from Abu Ismail Al Basry, from Al Fuzeyl Bin Yasaar who said,

'Abu Abdullah-asws said: 'O Fuzeyl! The truthful is the first one whom Allah-azwj Mighty and Majestic Ratified. He knows that he is a truthful, and its ratification is himself knowing that he is a truthful''.[6]

7- كا، الكافي بِالْإِسْنَادِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّمَا سُمِّيَ إِسْمَاعِيلُ صَادِقَ الْوَعْدِ لِأَنَّهُ وَعَدَ رَجُلًا فِي مَكَانٍ فَانْتَظَرَهُ فِي ذَلِكَ الْمَكَانِ سَنَةً فَسَمَّاهُ اللَّهُ عَزَّ وَ جَلَّ صَادِقَ الْوَعْدِ ثُمَّ إِنَّ الرَّجُلَ أَتَاهُ بَعْدَ ذَلِكَ فَقَالَ لَهُ إِسْمَاعِيلُ مَا زِلْتُ مُنْتَظِراً لَكَ.

(The book) 'Al Kafi' – By the chain, from Ibn Abu Umeyr, from Mansour Bin Hazim,

'From Abu Abdullah-asws having said: 'But rather, Ismail-as is named as 'Truthful of the promise', because he-as had promised a man in a place, and he-saww waited for him in that place for a year, so Allah-azwj Mighty and Majestic Named him-as as 'Truthful of the promise'. Then the man came to him-as after that. Ismail-as said to him: 'I-as have not ceased awaiting for you!''[7]

بيان: اختلف المفسرون في إسماعيل المذكور في هذه الآية قال الطبرسي رحمه الله هو إسماعيل بن إبراهيم و إِنَّهُ كانَ صادِقَ الْوَعْدِ إذا وعد بشيء وفى به و لم يخلف و كان مع ذلك رسولا إلى جرهم نبيا رفيع الشأن عالي القدر

Explanation – *There is differing by the interpreters regarding 'Ismail' mentioned in this Verse. Al-Tabarsee, may Allah-azwj have Mercy on him, said, 'He-as is Ismail Bin Ibrahim-as, and **He was truthful of the promise [19:54]**. Whenever he-as promised anything, he-as was loyal with it and did not break, and along with that he-as was a Messenger-as to pull them, being of lofty rank, high worth'.*

و قال ابن عباس إنه واعد رجلا أن ينتظره في مكان و نسي الرجل فانتظره سنة حتى أتاه الرجل و روي ذلك عن أبي عبد الله ع و قيل أقام ينتظره ثلاثة أيام عن مقاتل

Ibn Abbas said, 'He-as had promised a man and waited for him in a place, and the man forgot. So, he-as waited for a year until the man came to him-as. And that is reported from Abu Abdullah-asws. And it is said, 'He stood awaiting him for three days' – from Maqatil.

و قيل إن إسماعيل بن إبراهيم ع مات قبل أبيه إبراهيم و إن هذا هو إسماعيل بن حزقيل بعثه الله إلى قوم فسلخوا جلدة وجهه و فروة رأسه فخيره الله فيما شاء من عذابهم فاستعفاه و رضي بثوابه و فوض أمره إلى الله في عفوه و عقابه

[5] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 60 H 5
[6] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 60 H 6
[7] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 60 H 7

And it is said, 'Ismail Bin Ibrahim-as passed away before his-as father-as Ibrahim-as, and this one, he-as is Ismail Bin Hizqeel-as. Allah-azwj Sent him-as to a people, but they stripped off the skin of his-as face, and scalped his-as head, so Allah-azwj gave him-as the choice of whatever he-as so desired in punishing them. He-as sought His-azwj Pardon and was satisfied with His-azwj Rewards and delegated his-as affairs to Allah-azwj regarding His-azwj Pardon and His-azwj Punishment'.

و رواه أصحابنا عن أبي عبد الله ع ثم قال في آخره أتاه ملك من ربه يقرئه السلام و يقول قد رأيت ما صنع بك و قد أمرني بطاعتك فمرني بما شئت فقال يكون لي بالحسين أسوة.

And it is reported by our companions, from Abu Abdullah-asws. Then he-asws said in it's end: 'An Angel came to him-as from his-as Lord-azwj and he said, 'He-azwj has Seen what has been done with you-as and has Commanded me with obeying you-as, so order me with whatever you so desire to'. He-as said: 'There happens to be an exemplar for me-as with Al-Husayn-asws'.

8- كا، الكافي عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ الْخَزَّازِ عَنْ جَدِّهِ الرَّبِيعِ بْنِ سَعْدٍ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ ع يَا رَبِيعُ إِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكْتُبَهُ اللَّهُ صِدِّيقاً.

(The book) 'Al Kafi' – from Abu Ali Al-Ashary, from Muhammad Bin Salim, from Ahmad Bin Al-Nazar Al-Khazzaz, from his grandfather Al-Rabie Bin Sa'ad who said, 'Abu Ja'far-asws said to me: 'O Rabie! Let the man be truthful until Allah-azwj Writes him as being a truthful''.[8]

7- كا، الكافي عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الْعَبْدَ لَيَصْدُقُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ مِنَ الصَّادِقِينَ وَ يَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ مِنَ الْكَاذِبِينَ فَإِذَا صَدَقَ قَالَ اللَّهُ عَزَّ وَ جَلَّ صَدَقَ وَ بَرَّ وَ إِذَا كَذَبَ قَالَ اللَّهُ عَزَّ وَ جَلَّ كَذَبَ وَ فَجَرَ.

(The book) 'Al Kafi' – from the number, from Ahmad Bin Muhammad, from Al Washa, from Ali Bin Abu Hamza, from Abu Baseer who said,

'The servant speaks the truth until he is Written in the Presence of Allah-azwj as being from the truthful, and he lies until he is Written in the Presence of Allah-azwj as being from the liars. When he speaks the truth, Allah-azwj Mighty and Majestic Says: "He speaks the truth as is righteous!" And when he lies, Allah-azwj Mighty and Majestic Says: "He is lying as is being immoral!"'[9]

8- كا، الكافي عَنِ الْعِدَّةِ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُونُوا دُعَاةً لِلنَّاسِ بِالْخَيْرِ بِغَيْرِ أَلْسِنَتِكُمْ لِيَرَوْا مِنْكُمُ الِاجْتِهَادَ وَ الصِّدْقَ وَ الْوَرَعَ.

(The book) 'Al Kafi' – from the number, from Ibn Mahboub, from Al A'ala Bin Razeyn, from Ibn Abu Yafour,

'From Abu Abdullah-asws having said: 'Be inviting to the people with the goodness without (using) your tongues for them to be seeing from you the struggle, and the truthfulness, and the devoutness''.[10]

[8] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 60 H 8 a
[9] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 60 H 8 b
[10] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 60 H 8 c

9- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ قَالَ قَالَ أَبُو الْوَلِيدِ حَسَنُ بْنُ زِيَادٍ الصَّيْقَلُ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ صَدَقَ لِسَانُهُ زَكَا عَمَلُهُ وَ مَنْ حَسُنَتْ نِيَّتُهُ زِيدَ فِي رِزْقِهِ وَ مَنْ حَسُنَ بِرُّهُ بِأَهْلِ بَيْتِهِ مُدَّ لَهُ فِي عُمُرِهِ.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Ali Bin Al Hakam who said, 'Abu Al Waleed Hasan Bin Ziyad Al Sayqal said,

'Abu Abdullah-asws said: 'One whose tongue is truthful his deeds would be pure, and the one whose intention is good there would be an increase in his sustenance, and the one whose righteousness with his family members is good there will be an extension for him in his lifespan''.[11]

10- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَبِي طَالِبٍ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا تَنْظُرُوا إِلَى طُولِ رُكُوعِ الرَّجُلِ وَ سُجُودِهِ فَإِنَّ ذَلِكَ شَيْءٌ قَدِ اعْتَادَهُ فَلَوْ تَرَكَهُ اسْتَوْحَشَ لِذَلِكَ وَ لَكِنِ انْظُرُوا إِلَى صِدْقِ حَدِيثِهِ وَ أَدَاءِ أَمَانَتِهِ.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Abu Talib raising it, said,

'Abu Abdullah-asws said: 'Do not be looking to the length of the Ruk'u of the man and of his Sajdah, for that is something he has become accustomed to. If he were to leave it, he would be estranged to that, but look at the truthfulness of his narration and fulfilment of his entrustment''.[12]

11- ل، الخصال أَبِي عَنْ سَعْدٍ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَبِي الْحُسَيْنِ بْنِ الْحَضْرَمِيِّ عَنْ مُوسَى بْنِ الْقَاسِمِ الْبَجَلِيِّ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ مُحَمَّدِ بْنِ سَعِيدٍ عَنِ الْمُحَارِبِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ قَالَ النَّبِيُّ ص ثَلَاثٌ يَحْسُنُ فِيهِنَّ الْكَذِبُ الْمَكِيدَةُ فِي الْحَرْبِ وَ عِدَتُكَ زَوْجَتَكَ وَ الْإِصْلَاحُ بَيْنَ النَّاسِ

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ahmad Bin Al-Husayn Bin saeed, from Abu Al-Husayn Bin Al Hazramy, from Musa Bin Al Qasim Al Bajaly from Jameel Bin Darraj, from Muhammad Bin Saeed, from Al Muharby,

'From Ja'far-asws Bin Muhammad-asws, from his-asws father-asws, from his-asws forefathers-asws, from Ali-asws having said: 'The Prophet-saww said: 'Three, there is goodness in these – the lying as plotting during the war, and your promising your wife, and the reconciling between the people'.

وَ قَالَ ثَلَاثٌ يَقْبُحُ فِيهِنَّ الصِّدْقُ النَّمِيمَةُ وَ إِخْبَارُكَ الرَّجُلَ عَنْ أَهْلِهِ بِمَا يَكْرَهُهُ وَ تَكْذِيبُكَ الرَّجُلَ عَنِ الْخَبَرِ

And he-asws said: 'Three, there is ugliness in these – the truthful gossip, and your informing the man about his wife with what he dislikes, and your belying the man from the news'.

وَ قَالَ ثَلَاثَةٌ مُجَالَسَتُهُمْ تُمِيتُ الْقَلْبَ مُجَالَسَةُ الْأَنْذَالِ وَ الْحَدِيثُ مَعَ النِّسَاءِ وَ مُجَالَسَةُ الْأَغْنِيَاءِ.

[11] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 60 H 9
[12] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 60 H 10

And he-asws said: 'Three, sitting with them deadens the heart – sittings of the villains, and discussing with the women, and sittings of the rich ones''.[13]

12- لي، الأمالي للصدوق سُئِلَ أَمِيرُ الْمُؤْمِنِينَ ع أَيُّ النَّاسِ أَكْرَمُ قَالَ مَنْ صَدَقَ فِي الْمَوَاطِنِ.

(The book) 'Al Amaali' of Al Sadouq –

'Amir Al-Momineen-asws was asked, 'Which of the people is the most honourable?' He-asws said: 'One who is truthful in the places''.[14]

وَ قَالَ رَسُولُ اللَّهِ ص زِينَةُ الْحَدِيثِ الصِّدْقُ.

And Rasool-Allah-saww said: 'Adornment of the narration is the truthfulness''.[15]

13- ن، عيون أخبار الرضا عليه السلام لي، الأمالي للصدوق أَبِي عَنْ أَحْمَدَ بْنِ عَلِيٍّ التَّفْلِيسِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْهَمْدَانِيِّ عَنْ أَبِي جَعْفَرٍ الثَّانِي عَنْ آبَائِهِ ع عَنِ النَّبِيِّ ص قَالَ: لَا تَنْظُرُوا إِلَى كَثْرَةِ صَلَاتِهِمْ وَ صَوْمِهِمْ وَ كَثْرَةِ الْحَجِّ وَ الْمَعْرُوفِ وَ طَنْطَنَتِهِمْ بِاللَّيْلِ وَ لَكِنِ انْظُرُوا إِلَى صِدْقِ الْحَدِيثِ وَ أَدَاءِ الْأَمَانَةِ.

(The books) 'Uyoun Akhbar Al-Reza-asws', may the greetings be upon him-asws, (and) 'Al Amaali' of Al Sadouq – My father, from Ahma Bin Ali Al Tafleesi, from Ahmad Bin Muhmmda Al Hamdany,

'From Abu Ja'far-asws the 2nd, from his-asws forefathers-asws, from the Prophet-saww having said: 'Do not be looking that the abundance of their Salats and their fasts, and abundance of Performing the Hajj, and the acts of kindness, and their humming at night, but be looking at the truthfulness of the narration, and fulfilment of the entrustment''.[16]

14- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنِ الْجِعَابِيِّ عَنِ ابْنِ عُقْدَةَ عَنْ يَعْقُوبَ بْنِ زِيَادٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ أَبِيهِ عَنْ جَدِّهِ إِسْحَاقَ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: أَحْسَنُ مِنَ الصِّدْقِ قَائِلُهُ وَ خَيْرٌ مِنَ الْخَيْرِ فَاعِلُهُ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ibn Uqdah, from Yaqoub Bin Ziyad, from Ismail Bin Muhammad Bin Is'haq, from his father, from his grandfather,

'Is'haq son of Ja'far-asws, from his brother-asws Musa-asws, from his-asws father Ja'far-asws Bin Muhammad-asws having said: 'Better than the truthfulness is it's speaker, and best of the best is it's doer''.[17]

15- ل، الخصال الْأَرْبَعُمِائَةِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْزَمُوا الصِّدْقَ فَإِنَّهُ مَنْجَاةٌ.

(The book) 'Al Khisaal' –

[13] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 60 H 11
[14] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 60 H 12 a
[15] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 60 H 12 b
[16] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 60 H 13
[17] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 60 H 14

'(The Hadeeth) 'Al Arbamiya' – Amir Al-Momineen-asws said: 'Necessitate the truthfulness for it is a saviour''.[18]

16- فس، تفسير القمي هَارُونُ عَنِ ابْنِ صَدَقَةَ عَنْ رَجُلٍ مِنْ وُلْدِ عَدِيِّ بْنِ حَاتِمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَدِيِّ بْنِ حَاتِمٍ وَ كَانَ مَعَ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ فِي حُرُوبِهِ أَنَّ عَلِيّاً ع قَالَ لَيْلَةَ الْهَرِيرِ بِصِفِّينَ حِينَ الْتَقَى مَعَ مُعَاوِيَةَ رَافِعاً صَوْتَهُ يُسْمِعُ أَصْحَابَهُ لَأَقْتُلَنَّ مُعَاوِيَةَ وَ أَصْحَابَهُ

Tafseer Al Qummi – Haroun, from Ibn Sadaqa, from a man from the children of Aday Bin Hatim, from his father,

'From his grandfather Aday Bin Hatim, and he was with Ali-asws, may the Salawaat of Allah-azwj be upon him-asws in his-asws advent, 'Ali-asws said: 'On 'Laylat Al-Hareer' at (battle of) Siffeen when he-asws met with Muawiya (in battle), he-asws raised his-asws voice for his-asws companions to hear: 'I-asws shall kill Muawiya and his companions!'

ثُمَّ قَالَ فِي آخِرِ قَوْلِهِ إِنْ شَاءَ اللَّهُ يَخْفِضُ بِهِ صَوْتَهُ وَ كُنْتُ مِنْهُ قَرِيباً فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّكَ حَلَفْتَ عَلَى مَا قُلْتَ ثُمَّ اسْتَثْنَيْتَ فَمَا أَرَدْتَ بِذَلِكَ

Then he-asws said in the end of his-asws words: 'If Allah-azwj so Desires', lowering his-asws voice with it, and I was nearby him-asws. I said, 'O Amir Al-Momineen-asws! You-asws swore upon what you-asws said, then you-asws made an exclusion, so what did you-asws intend with that?'

فَقَالَ ع إِنَّ الْحَرْبَ خُدْعَةٌ وَ أَنَا عِنْدَ أَصْحَابِي صَدُوقٌ فَأَرَدْتُ أَنْ أُطَمِّعَ أَصْحَابِي فِي قَوْلِي كَيْلَا يَفْشَلُوا وَ لَا يَفِرُّوا فَافْهَمْ فَإِنَّكَ تَنْتَفِعُ بِهَا بَعْدُ إِنْ شَاءَ اللَّهُ.

He-asws said: 'The war is a deception, and I-asws am (considered as) truthful in the presence of my-asws companions, so I-asws intended to invite my-asws companions in my-asws words lest they become sluggish, and they would not flee, so understand, for you shall benefit with it afterwards, if Allah-azwj so Desires''.[19]

17- ثو، ثواب الأعمال مَاجِيلَوَيْهِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ الْيَقْطِينِيِّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ عَجْلَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الْعَبْدَ إِذَا صَدَقَ كَانَ أَوَّلَ مَنْ يُصَدِّقُهُ اللَّهُ وَ نَفْسُهُ تَعْلَمُ أَنَّهُ صَادِقٌ وَ إِذَا كَذَبَ كَانَ أَوَّلَ مَنْ يُكَذِّبُهُ اللَّهُ وَ نَفْسُهُ تَعْلَمُ أَنَّهُ كَاذِبٌ.

(The book) 'Sawaab Al Amaal' – Majaylawiya, from Muhammad Al Attar, from Al Ashary, from Al Yaqteeny, from Usman Bin Isa, from Abdullah Bin Ajlan who said,

'I heard Abu Abdullah-asws saying: 'The servant, when he is truthful, the first one to Ratify him would be Allah-azwj, and his soul would know that he is truthful; and when he lies, the first one to Belie him would be Allah-azwj, and his soul would know that he is lying!''[20]

18- مص، مصباح الشريعة قَالَ الصَّادِقُ ع الصِّدْقُ نُورٌ غَيْرُ مُتَشَعْشِعٍ إِلَّا فِي عَالَمِهِ كَالشَّمْسِ يَسْتَضِيءُ بِهَا كُلُّ شَيْءٍ يَغْشَاهُ مِنْ غَيْرِ نُقْصَانٍ يَقَعُ عَلَى مَعْنَاهَا

(The book) 'Misbah Al Sharia' –

[18] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 60 H 15
[19] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 60 H 16
[20] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 60 H 17

'Al-Sadiq-asws said: 'The truthfulness is a Noor without irradiation except in his world, like the sun, all things are illuminated by it, overwhelming it from without any reduction occurring upon its meaning.

وَ الصَّادِقُ حَقّاً هُوَ الَّذِي يُصَدِّقُ كُلَّ كَاذِبٍ بِحَقِيقَةِ صِدْقِ مَا لَدَيْهِ وَ هُوَ الْمَعْنَى الَّذِي لَا يَسْمَعُ مَعَهُ سِوَاهُ أَوْ ضِدُّهُ مِثْلُ آدَمَ ع صَدَّقَ إِبْلِيسَ فِي كَذِبِهِ حِينَ أَقْسَمَ لَهُ كَاذِباً لِعَدَمِ مَاهِيَّةِ الْكَذِبِ فِي آدَمَ ع قَالَ اللَّهُ عَزَّ وَ جَلَ وَ لَمْ نَجِدْ لَهُ عَزْماً

And the true truthful, he is the one who believes every liar due to the reality of the truthfulness of what is with him, and it is the meaning which no one hears anything besides it or opposite to it. For example, Adam-as believed Iblees-la in his-la lies when he-la swore to him-as falsely because of the absence of the essence of the lies in Adam-as. Allah-azwj Mighty and Majestic Said: ***and We did not find for him having determination [20:115]***.

وَ لِأَنَّ إِبْلِيسَ أَبْدَعَ شَيْئاً كَانَ أَوَّلَ مَنْ أَبْدَعَهُ وَ هُوَ غَيْرُ مَعْهُودٍ ظَاهِراً وَ بَاطِناً فَخَسِرَ هُوَ بِكَذِبِهِ عَلَى مَعْنًى لَمْ يَنْتَفِعْ بِهِ مِنْ صِدْقِ آدَمَ ع عَلَى بَقَاءِ الْأَبَدِ

And because Iblees-la innovated something, he-la was the first one to innovate it, and it was not conventional, apparently, and esoterically. Thus, he-la incurred loss due to his-la lies upon the earning that he-la did not benefit with him from the honesty of Adam-as upon remaining forever.

وَ أَفَادَ آدَمُ ع بِتَصْدِيقِهِ كَذِبَهُ بِشَهَادَةِ اللَّهِ عَزَّ وَ جَلَّ بِنَفْيِ عَزْمِهِ عَمَّا يُضَادُّ عَهْدَهُ عَلَى الْحَقِيقَةِ عَلَى مَعْنًى لَمْ يَنْقُصْ مِنِ اصْطِفَائِهِ بِكَذِبِهِ شَيْئاً

And Adam-as declared by his believing his-la lies, by the Testimony of Allah-azwj Mighty and Majestic Negating his-as determination from what contradicts His-azwj Covenant based upon the reality, upon the meaning he-as was not reduced by anything from his-as choosing him-la with his-la lies.

فَالصِّدْقُ صِفَةُ الصَّادِقِينَ وَ حَقِيقَةُ الصِّدْقِ مَا يَقْتَضِي تَزْكِيَةَ اللَّهِ عَزَّ وَ جَلَّ لِعَبْدِهِ كَمَا ذَكَرَ عَنْ صِدْقِ عِيسَى بْنِ مَرْيَمَ فِي الْقِيَامَةِ بِسَبَبِ مَا أَشَارَ إِلَيْهِ مِنْ صِدْقِهِ مِرْآةَ الصَّادِقِينَ مِنْ رِجَالِ أُمَّةِ مُحَمَّدٍ ص فَقَالَ عَزَّ وَ جَلَ هذا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ الْآيَةَ

The truthfulness is a quality of the truthful ones, and the reality of truthfulness is what regarding the Purification by Allah-azwj Mighty and Majestic for His-azwj servant, like what He-azwj Mentioned about the truthfulness of Isa-as Ibn Maryam-as during the Qiyamah, by a cause of what He-azwj Indicated to him-as of his-as truthfulness mirroring the truthful ones from the men from the community of Muhammad-saww, so the Mighty and Majestic Said: '***"This Day the truthful shall benefit from their truthfulness. [5:119]*** – the Verse.

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الصِّدْقُ سَيْفُ اللَّهِ فِي أَرْضِهِ وَ سَمَائِهِ أَيْنَمَا هَوَى بِهِ يَقُدُّ فَإِذَا أَرَدْتَ أَنْ تَعْلَمَ أَ صَادِقٌ أَنْتَ أَمْ كَاذِبٌ فَانْظُرْ فِي قَصْدِ مَعْنَاكَ وَ غَوْرِ دَعْوَاكَ وَ عَيِّرْهَا بِقِسْطَاسٍ مِنَ اللَّهِ عَزَّ وَ جَلَّ فِي الْقِيَامَةِ قَالَ اللَّهُ عَزَّ وَ جَلَ وَ الْوَزْنُ يَوْمَئِذٍ الْحَقُّ

And Amir Al-Momineen-asws said: 'The truthfulness is a sword of Allah-azwj in His-azwj earth and His-azwj sky, wherever it falls with it, leads. So, whenever you want to know whether you are truthful or a liar, then look into the purpose of your meaning and the interior of your claim, and fault it with a balance from Allah-azwj Mighty and Majestic during the Qiyamah. Allah-azwj Mighty and Majestic Says: ***And the weighing on that Day would be the Truth. [7:8]***.

فَإِذَا اعْتَدَلَ مَعْنَاكَ بِدَعْوَاكَ ثَبَتَ لَكَ الصِّدْقُ وَ أَدْنَى حَدِّ الصِّدْقِ أَنْ لَا يُخَالِفَ اللِّسَانُ الْقَلْبَ وَ لَا الْقَلْبُ اللِّسَانَ وَ مَثَلُ الصَّادِقِ الْمَوْصُوفِ بِمَا ذَكَرْنَا كَمَثَلِ النَّازِعِ رُوحُهُ إِنْ لَمْ يَنْزِعْ فَمَا ذَا يَصْنَعُ.

When your meaning equates with your claim, the truthfulness is proven for you, and the lowest limit of the truthfulness is that the tongue does not oppose the heart, nor does the heart (oppose) the tongue, and an example of the truthful one is described with what we-asws have mentioned, like the one whose soul is to come out, and if it does not come out, so what can he do?''[21]

19- ختص، الإختصاص الصَّدُوقُ عَنِ ابْنِ الْوَلِيدِ عَنْ سَعْدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ صَالِحِ بْنِ سَهْلٍ الْهَمْدَانِيِّ قَالَ قَالَ الصَّادِقُ ع أَيُّمَا مُسْلِمٍ سُئِلَ عَنْ مُسْلِمٍ فَصَدَقَ وَ أَدْخَلَ عَلَى ذَلِكَ الْمُسْلِمِ مَضَرَّةً كُتِبَ مِنَ الْكَاذِبِينَ وَ مَنْ سُئِلَ عَنْ مُسْلِمٍ فَكَذَبَ فَأَدْخَلَ عَلَى ذَلِكَ الْمُسْلِمِ مَنْفَعَةً كُتِبَ عِنْدَ اللَّهِ مِنَ الصَّادِقِينَ.

(The book) 'Al Ikhtisaas' of Al Sadouq – from Ibn Al Waleed, from Sa'ad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Salih Bin Salih Bin Sahl Al Hamdany who said,

Al-Sadiq-asws said: 'Whichever Muslim is asked about a Muslim, so he speaks the truth and causes harm to enter upon that Muslims, would be written as being from the liars; and one who is asked about a Muslim, so he lies and enters a benefit upon that Muslim, would be written in the Presence of Allah-azwj as being from the truthful ones!''[22]

20- ج، الإحتجاج بِالْإِسْنَادِ إِلَى أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ ع أَنَّهُ قَالَ: قَالَ بَعْضُ الْمُخَالِفِينَ بِحَضْرَةِ الصَّادِقِ ع لِرَجُلٍ مِنَ الشِّيعَةِ مَا تَقُولُ فِي الْعَشَرَةِ مِنَ الصَّحَابَةِ قَالَ أَقُولُ فِيهِمُ الْخَيْرَ الْجَمِيلَ الَّذِي يَحُطُّ اللَّهُ بِهِ سَيِّئَاتِي وَ يَرْفَعُ لِي دَرَجَاتِي

(The book) 'Al Ihtijaj' –

By the chain to Abu Muhammad Al-Askari-asws having said: 'And one of the adversaries said in the presence of Al-Sadiq-asws to a man from his-asws Shias, 'What are you saying regarding the ten from the companions (of Rasool-Allah-saww)?' He said, 'I am saying regarding them, the good, the beautiful due to which Allah-azwj Deleted my evils deeds and Raises my level'.

قَالَ السَّائِلُ: الْحَمْدُ لِلَّهِ عَلَى مَا أَنْقَذَنِي مِنْ بُغْضِكَ- كُنْتُ أَظُنُّكَ رَافِضِيّاً تُبْغِضُ الصَّحَابَةَ.

The questioner said, 'The Praise is for Allah-azwj upon having Saved me from your hatred. I used to think that the *Rafizis* (rejecters of the first three caliphs) hated the companions'.

فَقَالَ الرَّجُلُ: أَلَا مَنْ أَبْغَضَ وَاحِداً مِنَ الصَّحَابَةِ، فَعَلَيْهِ لَعْنَةُ اللَّهِ. قَالَ: لَعَلَّكَ تَتَأَوَّلُ مَا تَقُولُ (قُلْ: فَمَنْ) أَبْغَضَ الْعَشَرَةَ مِنَ الصَّحَابَةِ.

So, the man said, 'Indeed! The one who hates one from the companions, so upon them is the curse of Allah-azwj'. He said, 'Perhaps you can be misinterpreted what you were saying. Say, 'So the one who hates the ten of the companions' (upon him would be the curse)'.

[21] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 60 H 18
[22] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 60 H 19

فَقَالَ: مَنْ أَبْغَضَ الْعَشَرَةَ فَعَلَيْهِ لَعْنَةُ اللَّهِ- وَ الْمَلائِكَةِ وَ النَّاسِ أَجْمَعِينَ فَوَثَبَ الرَّجُلُ فَقَبَّلَ رَأْسَهُ، وَ قَالَ: اجْعَلْنِي فِي حِلٍّ مِمَّا قَذَفْتُكَ بِهِ- مِنَ الرَّفْضِ قَبْلَ الْيَوْمِ. قَالَ: [الْيَوْمَ] أَنْتَ فِي حِلٍّ وَ أَنْتَ أَخِي. ثُمَّ انْصَرَفَ السَّائِلُ.

He said, 'The one who hates the ten, so upon him is the Curse of Allah-azwj, and the Angels, and the people altogether'. So, the man leapt up and kissed his head and said, 'You made me to be relaxed from what you have been accused with – from the rejection, before today'. He said, 'Today you are in relaxation, and you are my brother'. Then the questioner left.

فَقَالَ لَهُ الصَّادِقُ ع: جَوَّدْتَ لِلَّهِ دَرُّكَ- لَقَدْ عَجِبَتِ الْمَلائِكَةُ فِي السَّمَاوَاتِ مِنْ حُسْنِ تَوْرِيَتِكَ، وَ تَلَطُّفِكَ بِمَا خَلَّصَكَ، وَ لَمْ تَثْلَمْ دِينَكَ، وَ زَادَ اللَّهُ فِي مُخَالِفِينَا غَمّاً إِلَى غَمٍّ، وَ حَجَبَ عَنْهُمْ مُرَادَ مُنْتَحِلِي مَوَدَّتِنَا فِي تَقِيَّتِهِمْ.

Al-Sadiq-asws said to him: 'You perfected the pearls for Allah-azwj. You astounded the Angels in the skies from the excellence of your mode and your choice of words with what you finished, and you did not blunt your Religion, and Allah-azwj Increased among our-asws adversaries, gloom upon gloom, and Veiled from them the intended impersonators of our-asws cordiality in their *Taqiyya* (dissimulation)'.

فَقَالَ بَعْضُ أَصْحَابِ الصَّادِقِ ع: يَا ابْنَ رَسُولِ اللَّهِ مَا عَقَلْنَا مِنْ كَلَامِ هَذَا إِلَّا مُوَافَقَةَ صَاحِبِنَا- لِهَذَا الْمُتَعَنِّتِ النَّاصِبِ فَقَالَ الصَّادِقُ ع: لَئِنْ كُنْتُمْ لَمْ تَفْهَمُوا مَا عَنَى فَقَدْ فَهِمْنَاهُ نَحْنُ، وَ قَدْ شَكَرَ اللَّهُ لَهُ.

One of the companions of Al-Sadiq-asws said: 'O son-asws of Rasool-Allah-saww! We did not understand from the speech of this one except to be in accordance with our companion to this intransigent Nasibi!' So, Al-Sadiq-asws said: 'If you did not understand what he meant, so we-asws have understood it, and Allah-azwj has Thanked him for it.

إِنَّ وَلِيَّنَا الْمُوَالِيَ لِأَوْلِيَائِنَا- الْمُعَادِيَ لِأَعْدَائِنَا إِذَا ابْتَلَاهُ اللَّهُ بِمَنْ يَمْتَحِنُهُ مِنْ مُخَالِفِيهِ وَفَّقَهُ لِجَوَابٍ يَسْلَمُ مَعَهُ دِينُهُ وَ عِرْضُهُ، وَ يُعْظِمُ اللَّهُ بِالتَّقِيَّةِ ثَوَابَهُ

Our-asws friend is the friend of our-asws friends and an enemy of our-asws enemies. Whenever Allah-azwj Involves him with the one who tests him, He-azwj Inclines him to an answer he can secure his Religion and his honour with it, and Allah-azwj (then) Magnifies his Rewards.

إِنَّ صَاحِبَكُمْ هَذَا قَالَ: مَنْ عَابَ وَاحِداً مِنْهُمْ فَعَلَيْهِ لَعْنَةُ اللَّهِ. أَيْ مَنْ عَابَ وَاحِداً مِنْهُمْ- هُوَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

This companion of yours said, 'The one who faults one of them, so upon him is the Curse of Allah-azwj', i.e., the one who faults one of them – he-asws being Amir Al-Momineen Ali-asws Bin Abu Talib-asws.

وَ قَالَ فِي الثَّانِيَةِ: مَنْ عَابَهُمْ أَوْ شَتَمَهُمْ فَعَلَيْهِ لَعْنَةُ اللَّهِ. وَ قَدْ صَدَقَ لِأَنَّ مَنْ عَابَهُمْ فَقَدْ عَابَ عَلِيّاً ع، لِأَنَّهُ أَحَدُهُمْ، فَإِذَا لَمْ يَعِبْ عَلِيّاً ع وَ لَمْ يَذُمَّهُ فَلَمْ يَعِبْهُمْ، وَ إِنَّمَا عَابَ بَعْضَهُمْ.

And he said during the second, 'The one who faults them or insults them, so upon him is the Curse of Allah-azwj', and he had spoken the truth, because the one who faults them (all) so he has (also) faulted Ali-asws, because he-asws is one of them. So, when he did not fault Ali-asws and did not condemn him-asws, so he did not fault them (all) but rather he faulted some of them'.

[وَ لَقَدْ كَانَ لِحِزْقِيلَ الْمُؤْمِنِ مَعَ قَوْمِ فِرْعَوْنَ الَّذِينَ وَشَوْا بِهِ إِلَى فِرْعَوْنَ مِثْلُ هَذِهِ التَّوْرِيَةِ، كَانَ حِزْقِيلُ يَدْعُوهُمْ إِلَى تَوْحِيدِ اللَّهِ وَ نُبُوَّةِ مُوسَى وَ تَفْضِيلِ مُحَمَّدٍ رَسُولِ اللَّهِ ص عَلَى جَمِيعِ رُسُلِ اللَّهِ وَ خَلْقِهِ، وَ تَفْضِيلِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ الْخِيَارِ مِنَ الْأَئِمَّةِ عَلَى سَائِرِ أَوْصِيَاءِ النَّبِيِّينَ- وَ إِلَى الْبَرَاءَةِ مِنْ رُبُوبِيَّةِ فِرْعَوْنَ.

And it was so that Hizkeel, the *Momin* with the people of Pharaoh-la, those who informed of him to Pharaoh-la had the attitude similar to this. Hizkeel was calling them to the *Tawheed* of Allah-azwj and Prophet-hood of Musa-asws, and preferring Muhammad-saww, Rasool-saww of Allah-azwj over the entirety of the Rasools-asws of Allah-azwj and His-azwj creatures, and the preferring of Ali-asws Bin Abu Talib-asws and the Chosen ones from the Imams-asws over the rest of the successors-asws of the Prophets-asws – and to the disavowing from the lordship (claimed by) Pharaoh-la.

فَوَشَى بِهِ الْوَاشُونَ إِلَى فِرْعَوْنَ، وَ قَالُوا: إِنَّ حِزْقِيلَ يَدْعُو إِلَى مُخَالَفَتِكَ، وَ يُعِينُ أَعْدَاءَكَ عَلَى مُضَادَّتِكَ. فَقَالَ لَهُمْ فِرْعَوْنُ: إِنَّهُ ابْنُ عَمِّي- وَ خَلِيفَتِي عَلَى مُلْكِي وَ وَلِيُّ عَهْدِي، إِنْ فَعَلَ مَا قُلْتُمْ، فَقَدِ اسْتَحَقَّ أَشَدَّ الْعَذَابِ عَلَى كُفْرِهِ لِنِعْمَتِي، وَ إِنْ كُنْتُمْ عَلَيْهِ كَاذِبِينَ، فَقَدِ اسْتَحْقَقْتُمْ أَشَدَّ الْعَذَابِ لِإِيثَارِكُمُ الدُّخُولَ فِي مَسَاءَتِهِ

The informants informed with it to Pharaoh-la, and they said, 'Hizkeel is calling to your-la opposition, and is assisting your-la enemies upon countering you-la'. Pharaoh-la said to them, 'He is my-la cousin and my-la successor upon my-la kingdom and my-la heir-apparent. If he has done what you are saying, then he deserves the severe punishment upon his disbelief in my-la bounties; and if you are lying against him, then you would be deserving of the severe punishment, due your interfering in his position'.

فَجَاءَ بِحِزْقِيلَ وَ جَاءَ بِهِمْ، فَكَاشَفُوهُ، وَ قَالُوا: أَنْتَ تَجْحَدُ رُبُوبِيَّةَ فِرْعَوْنَ الْمَلِكِ وَ تَكْفُرُ نَعْمَاءَهُ فَقَالَ حِزْقِيلُ: أَيُّهَا الْمَلِكُ- هَلْ جَرَّبْتَ عَلَيَّ كَذِباً قَطُّ قَالَ: لَا. قَالَ: فَسَلْهُمْ مَنْ رَبُّهُمْ قَالُوا: فِرْعَوْنُ [هَذَا]. قَالَ لَهُمْ: وَ مَنْ خَالِقُكُمْ قَالُوا: فِرْعَوْنُ هَذَا. قَالَ لَهُمْ: وَ مَنْ رَازِقُكُمْ، الْكَافِلُ لِمَعَايِشِكُمْ، وَ الدَّافِعُ عَنْكُمْ مَكَارِهَكُمْ قَالُوا: فِرْعَوْنُ هَذَا.

They came with Hizkeel and they came with them, and they (tried) to expose him, and they said, 'You are rejecting the lordship of Pharaoh-la the king and are being ungrateful to his-la bounties'. Hizkeel said, 'O you king-la! Have you-la ever experienced a lie upon me at all?' He-la said, 'No'. He said, 'Then ask them who their lord is'. They said, 'This Pharaoh-la'. He said to them, 'And who created you all?' They said, 'This Pharaoh-la'. He said to them, 'And who is your sustainer, the guarantor of your livelihoods, and the defender from you of your adversities?' They said, 'This Pharaoh-la'.

قَالَ حِزْقِيلُ: أَيُّهَا الْمَلِكُ فَأُشْهِدُكَ، وَ [كُلَ] مَنْ حَضَرَكَ: أَنَّ رَبَّهُمْ هُوَ رَبِّي وَ خَالِقُهُمْ هُوَ خَالِقِي، وَ رَازِقُهُمْ هُوَ رَازِقِي، وَ مُصْلِحُ مَعَايِشِهِمْ هُوَ مُصْلِحُ مَعَايِشِي، لَا رَبَّ لِي وَ لَا خَالِقَ وَ لَا رَازِقَ غَيْرُ رَبِّهِمْ- وَ خَالِقِهِمْ وَ رَازِقِهِمْ.

Hizkeel said, 'O you king-la! I hereby testify to you-la and everyone in your-la presence that their Lord-azwj, He-azwj is my Lord-azwj, and their Creator, He-azwj is my Creator, and their Sustainer, He-azwj is my Sustainer, and the Reformer of their lives, He-azwj is the Reformer of my life. There is neither a Lord-azwj, or a Creator, nor a Sustainer apart from their Lord-azwj, and their Creator, and their Sustainer.

وَ أُشْهِدُكَ وَ مَنْ حَضَرَكَ أَنَّ كُلَّ رَبٍّ وَ خَالِقٍ وَ رَازِقٍ- سِوَى رَبِّهِمْ وَ خَالِقِهِمْ وَ رَازِقِهِمْ فَأَنَا بَرِيءٌ مِنْهُ وَ مِنْ رُبُوبِيَّتِهِ، وَ كَافِرٌ بِإِلَهِيَّتِهِ.

And I hereby testify to you-la and the ones in your-la presence that every lord, and creator, and sustainer, besides their Lord-azwj, and their Creator, and their Sustainer, I am disavowing from him and from his lordship, and a disbeliever in in God-hood (Divinity)'.

يَقُولُ حِزْقِيلُ هَذَا، وَ هُوَ يَعْنِي أَنَّ رَبَّهُمْ هُوَ اللَّهُ رَبِّي» وَ هُوَ لَمْ يَقُلْ: إِنَّ الَّذِي قَالُوا: هُوَ أَنَّهُ رَبُّهُمْ هُوَ رَبِّي- وَ خَفِيَ هَذَا الْمَعْنَى عَلَى فِرْعَوْنَ وَ مَنْ حَضَرَهُ- وَ تَوَهَّمُوا أَنَّهُ يَقُولُ: فِرْعَوْنُ رَبِّي وَ خَالِقِي وَ رَازِقِي.

Hizkeel was saying this, and he was meaning by, 'Their Lord-azwj, He-azwj is Allah-azwj, my Lord-azwj', and he did not say, 'The one who they are saying that he is their lord, he is my lord' – and this meaning was hidden upon Pharaoh-la and the ones in his-la presence – And they were thinking that he was saying, 'Pharaoh-la is my lord, and my creator, and my sustainer'.

فَقَالَ لَهُمْ: يَا رِجَالَ السَّوْءِ- وَ يَا طُلَّابَ الْفَسَادِ فِي مُلْكِي، وَ مُرِيدِي الْفِتْنَةِ بَيْنِي وَ بَيْنَ ابْنِ عَمِّي، وَ هُوَ عَضُدِي، أَنْتُمُ الْمُسْتَحِقُّونَ لِعَذَابِي لِإِرَادَتِكُمْ فَسَادَ أَمْرِي- وَ هَلَاكَ ابْنِ عَمِّي، وَ الْفَتَ فِي عَضُدِي.

He (Pharaoh-la) said to them: 'O you evil men, and O you seekers of the mischief in my-la kingdom, and intenders of the strife between me-la and my-la cousin! - and he is my-la support. You are the ones deserving of my-la punishment due to your intentions of corrupting my-la matter and destroying my-la cousin and weakening my-la support'.

ثُمَّ أَمَرَ بِالْأَوْتَادِ، فَجُعِلَ فِي سَاقِ كُلِّ وَاحِدٍ مِنْهُمْ وَتِدٌ، وَ فِي صَدْرِهِ وَتِدٌ، وَ أَمَرَ أَصْحَابَ أَمْشَاطِ الْحَدِيدِ، فَشَقُّوا بِهَا لُحُومَهُمْ مِنْ أَبْدَانِهِمْ.

Then he-la ordered with the pegs and made these to be in the leg of each one of them as a wedge, and a wedge in his chest, and ordered with owners of the iron combs, so they pierced their flesh with these from their bodies.

فَذَلِكَ مَا قَالَ اللَّهُ تَعَالَى: فَوَقاهُ اللَّهُ يَعْنِي حِزْقِيلَ سَيِّئاتِ ما مَكَرُوا [بِهِ لِمَا وَشَوْا بِهِ إِلَى فِرْعَوْنَ لِيُهْلِكُوهُ] وَ حاقَ بِآلِ فِرْعَوْنَ [حَلَّ بِهِمْ] سُوءُ الْعَذابِ وَ هُمُ الَّذِينَ وَشَوْا بِحِزْقِيلَ إِلَيْهِ- لَمَّا أَوْتَدَ فِيهِمُ الْأَوْتَادَ- وَ مَشَّطَ عَنْ أَبْدَانِهِمْ لُحُومَهَا بِالْأَمْشَاطِ.

That is what Allah-azwj the Exalted Said: ***So, Allah Saved him [40:45]*** – meaning Hizkeel, ***from the evil of what they planned*** with, due to what they had informed Pharaoh-la with in order to destroy him, ***and the most evil punishment overtook Pharaoh's people*** – released upon them, and they were those who had informed of Hizkeel to him-la – for what he-la wedged into them the pegs – and combed their bodies of its flesh, with the (iron) combs''.[23]

21- ج، الإحتجاج مُعَاوِيَةُ بْنُ وَهْبٍ عَنْ سَعِيدِ بْنِ السَّمَّانِ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذْ دَخَلَ عَلَيْهِ رَجُلَانِ مِنَ الزَّيْدِيَّةِ فَقَالا لَهُ أَ فِيكُمْ إِمَامٌ مُفْتَرَضٌ طَاعَتُهُ

(The book) 'Al Ihtijaj' – Muawiya Bin Wahab, from Saeed Bin Al Samman who said,

'I was in the presence of Abu Abdullah-asws when two from the Atheists entered to see him-asws. They said to him-asws 'Is there an Imam-asws among you all, who is of obligatory obedience?''

[23] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 60 H 20

قَالَ فَقَالَ لَا

He (the narrator) said, 'No!'

فَقَالا لَهُ قَدْ أَخْبَرَنَا عَنْكَ الثِّقَاتُ أَنَّكَ تَقُولُ بِهِ وَ سَمَّوْا قَوْماً وَ قَالُوا هُمْ أَصْحَابُ وَرَعٍ وَ تَشْمِيرٍ وَ هُمْ مِمَّنْ لَا يَكْذِبُ

They said to him-asws, 'The trusted ones have informed us about you-asws saying with it, and a people have heard it'. And they said, 'They are people of devoutness and rolling up (trousers), and they are from the ones not lying'.

فَغَضِبَ أَبُو عَبْدِ اللَّهِ ع وَ قَالَ مَا أَمَرْتُهُمْ بِهَذَا

Abu Abdullah-asws was angered and said: 'I-asws have not ordered them with this!'

فَلَمَّا رَأَيَا الْغَضَبَ بِوَجْهِهِ خَرَجَا الْخَبَرَ.

When they saw the anger in his-asws face, they both left' – the Hadeeth''.[24]

22- ع، علل الشرائع الْمُظَفَّرُ الْعَلَوِيُّ عَنِ ابْنِ الْعَيَّاشِيِّ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ بْنِ عَلِيٍّ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ يُونُسَ عَنِ الْبَطَائِنِيِّ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ لَا خَيْرَ فِيمَنْ لَا تَقِيَّةَ لَهُ وَ لَقَدْ قَالَ يُوسُفُ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسارِقُونَ وَ مَا سَرَقُوا.

(The book) 'Al Ilal Al Sharaie' – Al Muzaffar Al Alawy, from Ibn Al Ayyashi, from his father, from Ibrahim Bin Ali, from Ibrahim Bin Is'haq, from Yunus, from Al Batainy, from Abu Baseer who said,

'I heard Abu Ja'far-asws saying: 'There is no good in the one having no Taqiyya (dissimulation) for him! Yusuf-as said: '***Then a caller called out, 'O caravan! You are stealing!' [12:70]***, and they had not stolen''.[25]

23- ع، علل الشرائع بِالْإِسْنَادِ عَنِ الْعَيَّاشِيِّ عَنْ مُحَمَّدِ بْنِ نُصَيْرٍ عَنِ ابْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع التَّقِيَّةُ مِنْ دِينِ اللَّهِ عَزَّ وَ جَلَّ

(The book) 'Al Ilal Al Sharaie – by the chain from Al Ayyashi, from Muhammad Bin Nuseyr, from Ibn Isa, from Al-Husayn Bin Saeed, from Usman Bin Isa, from Sama'at, from Abu Baseer who said,

'Abu Abdullah-asws said: 'The Taqiyya (dissimulation) is from the religion of Allah-azwj!'

قُلْتُ مِنْ دِينِ اللَّهِ

I said, 'From the religion of Allah-azwj?'

قَالَ فَقَالَ إِي وَ اللَّهِ مِنْ دِينِ اللَّهِ لَقَدْ قَالَ يُوسُفُ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسارِقُونَ وَ اللَّهِ مَا كَانُوا سَرَقُوا شَيْئاً.

[24] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 60 H 21
[25] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 60 H 22

He (the narrator) said, 'He-asws said: 'Yes, by Allah-azwj! From the religion of Allah-azwj. Yusuf-as said: '***Then a caller called out, 'O caravan! You are stealing!' [12:70]***. By Allah-azwj! They had not stolen anything!''[26]

24- ع، علل الشرائع أَبِي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ يُوسُفَ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسارِقُونَ قَالَ مَا سَرَقُوا وَ مَا كَذَبَ.

(The book) 'Ilal Al Sharaie' – My father, from Ali, from his father, from Ibn AbuUmeyr, from Hisham Bin Al Hakam,

'From Abu Abdullah-asws regarding words of Yusuf-as: ***'O caravan! You are stealing!' [12:70]***. He-asws said: 'They had not stolen and he-as had not lied''.[27]

25- ع، علل الشرائع الْمُظَفَّرُ الْعَلَوِيُّ عَنِ ابْنِ الْعَيَّاشِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ النَّهَاوَنْدِيِّ عَنْ صَالِحِ بْنِ سَعِيدٍ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فِي يُوسُفَ أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسارِقُونَ

(The book) 'Ilal Al Sharaie' – Al Muzaffar Al Alawy, from Ibn Al Ayyashi, from his father, from Muhammad Bin Ahmad, from Ibrahim Bin Is'haq Al Nahawandy, from Salih Bin Saeed, from A man from our companions,

'From Abu Abdullah-asws, he (the narrator) said, 'I asked about Words of Mighty and Majestic regarding Yusuf-as: ***'O caravan! You are stealing!' [12:70]***.

قَالَ إِنَّهُمْ سَرَقُوا يُوسُفَ عَنْ أَبِيهِ أَ لَا تَرَى أَنَّهُ قَالَ لَهُمْ حِينَ قَالُوا ما ذا تَفْقِدُونَ قَالُوا نَفْقِدُ صُواعَ الْمَلِكِ وَ لَمْ يَقُولُوا سَرَقْتُمْ صُوَاعَ الْمَلِكِ إِنَّمَا عَنَى أَنَّكُمْ سَرَقْتُمْ يُوسُفَ عَنْ أَبِيهِ.

He-asws said: 'They had stolen Yusuf-as from his-as father. Don't you see he-as had said to them, when they said, ***'What is that which you are missing?' [12:71]***, they said, ***'We miss the king's drinking cup, [12:72]***, and they did not say, 'You have stolen the king's cup', but rather he-as meant, 'You had stolen Yusuf-as from his-as father-as''.[28]

26- ج، الإحتجاج بِالْإِسْنَادِ إِلَى أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ ع قَالَ: قَالَ رَجُلٌ مِنْ خَوَاصِّ الشِّيعَةِ لِمُوسَى بْنِ جَعْفَرٍ ع وَ هُوَ يَرْتَعِدُ بَعْدَ مَا خَلَا بِهِ يَا ابْنَ رَسُولِ اللَّهِ ص مَا أَخْوَفَنِي أَنْ يَكُونَ فُلَانُ بْنُ فُلَانٍ يُنَافِقُكَ فِي إِظْهَارِهِ وَ اعْتِقَادِ وَصِيَّتِكَ وَ إِمَامَتِكَ

(The book) 'Al Ihtijaj' –

By the chain to Abu Muhammad Al-Askari-asws having said: 'A man from the special Shias of Musa-asws Bin Ja'far-asws said, and he was trembling after being alone with him-asws, 'O son-asws of Rasool-Allah-saww! What I am fearing is that so and so would happen to be hypocritical to you-asws in the displaying of his belief and your-asws successorship and your-asws Imamate!'

فَقَالَ مُوسَى ع: وَ كَيْفَ ذَاكَ قَالَ: لِأَنِّي حَضَرْتُ مَعَهُ الْيَوْمَ فِي مَجْلِسِ فُلَانٍ رَجُلٍ مِنْ كِبَارِ أَهْلِ بَغْدَادَ فَقَالَ لَهُ صَاحِبُ الْمَجْلِسِ: أَنْتَ تَزْعُمُ أَنَّ مُوسَى بْنَ جَعْفَرٍ ع إِمَامٌ- دُونَ هَذَا الْخَلِيفَةِ الْقَاعِدِ عَلَى سَرِيرِهِ

[26] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 60 H 23
[27] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 60 H 24
[28] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 60 H 25

Musa-asws said: 'And how is that so?' He said, 'Because I attended with him today in a gathering of so and so man from the great ones of the people of Baghdad. So, the owner of the gathering said to him, 'You are claiming that Musa-asws Bin Ja'far-asws is an Imam-asws – besides this Caliph seated upon his throne?'

فَقَالَ لَهُ صَاحِبُكَ هَذَا: مَا أَقُولُ هَذَا، بَلْ أَزْعُمُ أَنَّ مُوسَى بْنَ جَعْفَرٍ ع غَيْرُ إِمَامٍ وَ إِنْ لَمْ أَكُنْ أَعْتَقِدُ أَنَّهُ غَيْرُ إِمَامٍ، فَعَلَيَّ وَ عَلَى مَنْ لَمْ يَعْتَقِدْ ذَلِكَ لَعْنَةُ اللَّهِ، وَ الْمَلائِكَةِ وَ النَّاسِ أَجْمَعِينَ فَقَالَ لَهُ صَاحِبُ الْمَجْلِسِ: جَزَاكَ اللَّهُ خَيْراً، وَ لَعَنَ [اللَّهُ] مَنْ وَشَى بِكَ.

Your-asws companion said to him, 'I am not saying this. But I claim that Musa-asws Bin Ja'far-asws is other than an imam, and if I don't believe that he-asws is other than an imam, so upon me and upon the ones who do not believer that, are the Curses of Allah-azwj, and the Angels, and the people altogether'. So, the owner of the gathering said to him, 'May Allah-azwj Reward you goodly, and may Allah-azwj Curse the one who informed of you'.

قَالَ لَهُ مُوسَى بْنُ جَعْفَرٍ ع: لَيْسَ كَمَا ظَنَنْتَ، وَ لَكِنَّ صَاحِبَكَ أَفْقَهُ مِنْكَ، إِنَّمَا قَالَ: إِنَّ مُوسَى غَيْرُ إِمَامٍ، أَيْ إِنَّ الَّذِي هُوَ غَيْرُ إِمَامٍ فَمُوسَى غَيْرُهُ، فَهُوَ إِذاً إِمَامٌ فَإِنَّمَا أَثْبَتَ بِقَوْلِهِ هَذَا إِمَامَتِي، وَ نَفَى إِمَامَةَ غَيْرِي.

Musa-asws Bin Ja'far-asws said to him: 'It isn't as you are thinking it to be. But, your companion is more understanding than you are. But rather, he said, 'Musa-asws Bin Ja'far-asws is other than an imam, i.e., the one who is other than an Imam-asws, so Musa-asws is other than him. So, then he-asws is an Imam-asws. So rather, this Imamate of mine-asws is affirmed by his words and negates the imamate of others.

يَا عَبْدَ اللَّهِ مَتَى يَزُولُ عَنْكَ هَذَا الَّذِي ظَنَنْتَهُ بِأَخِيكَ- هَذَا مِنَ النِّفَاقِ تُبْ إِلَى اللَّهِ.

O servant of Allah-azwj! When will it decline from you, this which you are thinking of your brother? This is from the hypocrisy, repent to Allah-azwj!'

فَفَهِمَ الرَّجُلُ مَا قَالَهُ، وَ اغْتَمَّ وَ قَالَ: يَا ابْنَ رَسُولِ اللَّهِ مَا لِي مَالٌ فَأُرْضِيَهُ بِهِ، وَ لَكِنْ قَدْ وَهَبْتُ لَهُ شَطْرَ عَمَلِي كُلِّهِ مِنْ تَعَبُّدِي، وَ مِنْ صَلَاتِي عَلَيْكُمْ أَهْلَ الْبَيْتِ، وَ مِنْ لَعْنَتِي لِأَعْدَائِكُمْ. قَالَ مُوسَى بْنُ جَعْفَرٍ ع: الْآنَ خَرَجْتَ مِنَ النَّارِ.

The man understood what he-asws said, and was dejected, and said, 'O son-asws of Rasool-Allah-saww! There is no wealth for me I can please him with, but I hereby gift to him half of all my deed from my (acts of) worship, and from my Salawaat upon you-asws, People-asws of the Household, and from my cursing to your-asws enemies'. Musa-asws Bin Ja'far-asws said: 'Now, you have exited from the Fire''.[29]

27- ج، الإحتجاج بِهَذَا الْإِسْنَادِ قَالَ: دَخَلَ عَلَى أَبِي الْحَسَنِ الرِّضَا ع رَجُلٌ فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ لَقَدْ رَأَيْتُ الْيَوْمَ شَيْئاً عَجِبْتُ مِنْهُ

(The book) 'Al-Ihtijaj' –

'By this chain, said: 'And he-asws said: 'In the presence of Al-Reza-asws, a man entered and he said, 'O son-asws of Rasool-Allah-saww! Today I saw a strange thing, which I am astounded from'.

[29] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 60 H 26

قَالَ وَ مَا هُوَ

He-asws said: 'And what is it?'

قَالَ رَجُلٌ كَانَ مَعَنَا يُظْهِرُ لَنَا أَنَّهُ مِنَ الْمُوَالِينَ لِآلِ مُحَمَّدٍ الْمُتَبَرِّينَ مِنْ أَعْدَائِهِمْ

He said, 'And there was a man who was with us, displaying to us that he is from the befrienders of the Progeny-asws of Muhammad-saww, the disavowers from their-asws enemies.

وَ رَأَيْتُهُ الْيَوْمَ، وَ عَلَيْهِ ثِيَابٌ قَدْ خُلِعَتْ عَلَيْهِ- وَ هُوَ ذَا يُطَافُ بِهِ بِبَغْدَادَ وَ يُنَادِي الْمُنَادُونَ بَيْنَ يَدَيْهِ: مَعَاشِرَ النَّاسِ اسْمَعُوا تَوْبَةَ هَذَا الرَّافِضِيِّ.

And I saw him today, and upon him were some clothes which had been taken off from him, and he was circling like that in Baghdad and the callers were calling out in front of him, 'Group of people! Hear the repentance of this *Rafizi* (rejecter meaning a Shia)!'

ثُمَّ يَقُولُونَ لَهُ: قُلْ.فَيَقُولُ: خَيْرُ النَّاسِ بَعْدَ رَسُولِ اللَّهِ ص «أَبَا بَكْرٍ» فَإِذَا قَالَ ذَلِكَ ضَجُّوا، وَ قَالُوا: قَدْ تَابَ، وَ فَضَّلَ أَبَا بَكْرٍ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ابْنِ عَمِّ رَسُولِ اللَّهِ.

Then they were saying to him, 'Speak!', so he was saying, 'The best of the people after Rasool-Allah-saww, Abu Bakr!' So when he said that they (people) thronged, and they said, 'He has repented and prefers Abu Bakr over Ali-asws Bin Abu Talib-asws, cousin-asws of Rasool-Allah-saww'.

فَقَالَ الرِّضَا ع: إِذَا خَلَوْتُ فَأَعِدْ عَلَيَّ هَذَا الْحَدِيثَ.

Al-Reza-asws said: 'When we are alone, then repeat this Hadeeth to me'.

فَلَمَّا أَنْ خَلَا أَعَادَ عَلَيْهِ فَقَالَ لَهُ: إِنَّمَا لَمْ أُفَسِّرْ لَكَ مَعْنَى كَلَامِ [هَذَا] الرَّجُلِ- بِحَضْرَةِ هَذَا الْخَلْقِ الْمَنْكُوسِ، كَرَاهَةَ أَنْ يَنْقُلَ إِلَيْهِمْ، فَيَعْرِفُوهُ وَ يُؤْذُوهُ.

So, when they were alone, he repeated it to him-asws, and he-asws said to him: 'But rather, I-asws did not interpret to you the meaning of the speech of this man in the presence of these inverted people, disliking that it would be transmitted to them, so they would recognise him and harm him'.

لَمْ يَقُلِ الرَّجُلُ: خَيْرُ النَّاسِ بَعْدَ رَسُولِ اللَّهِ ص «أَبُو بَكْرٍ» فَيَكُونَ قَدْ فَضَّلَ أَبَا بَكْرٍ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع، وَ لَكِنْ قَالَ: خَيْرُ النَّاسِ بَعْدَ رَسُولِ اللَّهِ «أَبَا بَكْرٍ» فَجَعَلَهُ نِدَاءً لِأَبِي بَكْرٍ، لِيَرْضَى بِهِ مَنْ يَمْشِي بَيْنَ يَدَيْهِ- مِنْ بَعْضِ هَؤُلَاءِ الْجَهَلَةِ لِيَتَوَارَى مِنْ شُرُورِهِمْ، إِنَّ اللَّهَ تَعَالَى جَعَلَ هَذِهِ التَّوْرِيَةَ- مِمَّا رَحِمَ بِهِ شِيعَتَنَا وَ مُحِبِّينَا..

The man did not say, 'The best of the people after Rasool-Allah-saww is Abu Bakr', so he would happen to have preferred Abu Bakr over Ali-asws Bin Abu Talib-asws. But, he said, 'The best of the people after Rasool-Allah-saww, Abu Bakr', thus making it a call to Abu Bakr, in order to please with it the ones walking in front of him – from some of those ignorant ones in order to slip away from their evil. Allah-azwj the Exalted Made this attitude – from what He-azwj Mercied with our-asws Shias and those that love us''.[30]

[30] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 60 H 27

28- ج، الإحتجاج بِهَذَا الْإِسْنَادِ قَالَ الرَّاوِيَانِ حَضَرْنَا عِنْدَ الْحَسَنِ بْنِ عَلِيٍّ أَبِي الْقَائِمِ ع فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ جَاءَنِي رَجُلٌ مِنْ إِخْوَانِنَا الشِّيعَةِ قَدِ امْتُحِنَ بِجُهَّالِ الْعَامَّةِ يَمْتَحِنُونَهُ فِي الْإِمَامَةِ وَ يُحَلِّفُونَهُ فَكَيْفَ يُصْنَعُ حَتَّى يَتَخَلَّصَ مِنْهُمْ فَقُلْتُ كَيْفَ يَقُولُونَ

(The book) 'Al Ihtijaj' – By this chain, the two reporters (see note below) said, 'We were present with Al-Hassan Bin Ali-asws, father-asws of Al Qaim-ajfj. One of his-asws companions said to him-asws, 'A man from our Shia brethren came to me and he had been tested by the ignorant general Muslims who tested him regarding the Imamate, and made him swear an oath and said, 'How do I deal with it until I can finish off from them?' So, I said to him: 'How were they saying?'

قَالَ يَقُولُونَ لِي أَ تَقُولُ إِنَّ فُلَاناً هُوَ الْإِمَامُ بَعْدَ رَسُولِ اللَّهِ فَلَا بُدَّ لِي أَنْ أَقُولَ نَعَمْ وَ إِلَّا أَثْخَنُونِي ضَرْباً فَإِذَا قُلْتُ نَعَمْ قَالُوا لِي قُلْ وَ اللَّهِ

He said, 'They were saying to me, 'Are you saying that so and so, he is the imam after Rasool-Allah-saww?' There was no escape for me from saying, 'Yes', or else they would thrash me with strikes. When I did say, 'Yes', they said to me, 'Say, 'By Allah-azwj!'

قُلْتُ فَإِذَا قُلْتَ لَهُمْ نَعَمْ تُرِيدُ بِهِ نَعَماً مِنَ الْأَنْعَامِ الْإِبِلِ وَ الْبَقَرِ وَ الْغَنَمِ

I said, 'When you have said it (Na'am) to them intending by it animals (Na'am) from the camels, and the cows and the sheep.

وَ قُلْتُ فَإِذَا قَالُوا قُلْ وَ اللَّهِ فَقُلْ وَ اللَّهِ أَيْ وَلِّيِي تُرِيدُ فِي أَمْرٍ كَذَا فَإِنَّهُمْ لَا يُمَيِّزُونَ وَ قَدْ سَلِمْتَ

And I said, 'When they say, 'Say, 'By Allah-azwj!'', then say, 'Walla', i.e., turning back, intending, from such and such a matter, for they would not (be able to) differentiate, and you would be safe'.

فَقَالَ لِي فَإِنْ حَقَّقُوا عَلَيَّ وَ قَالُوا قُلْ وَ اللَّهِ وَ بَيِّنِ الْهَاءَ فَقُلْتَ قُلْ وَ اللَّهُ بِرَفْعِ الْهَاءِ فَإِنَّهُ لَا يَكُونُ يَمِيناً إِذَا لَمْ تَخْفِضْ

He said to me, 'So there would be an achievement for me', and they are saying, 'Say, 'By Allah-azwj!', and manifested the (letter) 'Ha' (grammatical emphasis). I said, 'Say, 'By Allah-azwj' – raising the (letter) 'Ha' – for it would not happen to be an oath when the (letter) 'Ha' is not depressed'.

فَذَهَبَ ثُمَّ رَجَعَ إِلَيَّ فَقَالَ عَرَضُوا عَلَيَّ وَ حَلَّفُونِي فَقُلْتُ كَمَا لَقَّنْتَنِي

So he went, then returned to me and he said, 'They showed up to me and made me swear an oath, and I said just as you-asws had indoctrinated (taught) me'.

فَقَالَ لَهُ الْحَسَنُ ع أَنْتَ كَمَا قَالَ رَسُولُ اللَّهِ الدَّالُّ عَلَى الْخَيْرِ كَفَاعِلِهِ لَقَدْ كَتَبَ اللَّهُ لِصَاحِبِكَ بِتَقِيَّتِهِ بِعَدَدِ كُلِّ مَنِ اسْتَعْمَلَ التَّقِيَّةَ مِنْ شِيعَتِنَا وَ مَوَالِينَا وَ مُحِبِّينَا حَسَنَةً وَ بِعَدَدِ كُلِّ مَنْ تَرَكَ التَّقِيَّةَ مِنْهُمْ حَسَنَةً أَدْنَاهَا حَسَنَةً لَوْ قُوبِلَ بِهَا ذُنُوبُ مِائَةِ سَنَةٍ لَغُفِرَتْ وَ لَكَ بِإِرْشَادِكَ إِيَّاهُ مِثْلُ مَا لَهُ.

Al-Hassan (Al-Askari-asws) said to him: 'You as just as Rasool-Allah-saww said: 'The pointer upon the goodness is like its doer'. Allah-azwj has Written for your companion due to his *Taqiyya* (dissimulation) – with the number of everyone who utilises the *Taqiyya* (dissimulation) – from our-asws Shias, and our-asws friends, and the ones who love us-asws, a good deed, and with a

number of everyone who neglects the *Taqiyya* from them, a good deed, the least of these good deeds being such that if the sins of one hundred years are faced up to it, these would be Forgiven; and for you, by your guidance to him, would be the like of what would be for him''.[31]

هما أبو يعقوب يوسف بن محمّد بن زياد، و أبو الحسن عليّ بن محمّد بن سيار، اللذان يروى عنهما محمّد بن القاسم المفسر تفسير الإمام العسكريّ عليه السلام.

Note – *They are Abu Yaqoub Yusuf Bin Muhammad Bin Ziyad, and Abu Al-Hassan Ali Bin Muhammad Bin Sayyar, those from whom reported Muhammad Bin Al Qasim, the interpreter of the Tafsee Imam Hassan Al-Askari-asws.*

~~29 – سر، السرائر عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي الرَّجُلِ يُسْتَأْذَنُ عَلَيْهِ فَيَقُولُ لِجَارِيَتِهِ قُولِي لَيْسَ هُوَ هَاهُنَا قَالَ لَا بَأْسَ لَيْسَ بِكَذِبٍ.~~

~~(The book) – from Abdullah Bin Bukeyr,~~

~~'From Abu Abdullah-asws regarding the man who had sought permission to see him-asws. He-asws said to the maid: 'Say, he-asws isn't over here!'' (Then) he-asws said: 'There is no problem. It isn't a lie''.[32]~~ (Derogatory and unclear)

30– قب، المناقب لابن شهرآشوب قَالَ كَهْمَسٌ قَالَ لِي جَابِرٌ الْجُعْفِيُّ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع فَقَالَ لِي مِنْ أَيْنَ أَنْتَ فَقُلْتُ مِنْ أَهْلِ الْكُوفَةِ قَالَ مِمَّنْ قُلْتُ مِنْ جُعْفِيٍّ قَالَ مَا أَقْدَمَكَ إِلَى هَاهُنَا قُلْتُ طَلَبُ الْعِلْمِ قَالَ مِمَّنْ قُلْتُ مِنْكَ

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Kahmash said, 'Jabir Al Jufy said to me,

'I entered to see Abu Ja'far-asws. He-asws said to me: 'Where are you from?' I said, 'From people of Al-Kufa'. He-asws said: 'From who?' I said, 'From (clan of) Jufy'. He-asws said: 'What made you come over here?' I said, 'To seek the knowledge'. He-asws said: 'From who?' I said, 'From you-asws!'

قَالَ فَإِذَا سَأَلَكَ أَحَدٌ مِنْ أَيْنَ أَنْتَ فَقُلْ مِنْ أَهْلِ الْمَدِينَةِ قُلْتُ أَ يَحِلُّ لِي أَنْ أَكْذِبَ قَالَ لَيْسَ هَذَا كَذِباً مَنْ كَانَ فِي مَدِينَةٍ فَهُوَ مِنْ أَهْلِهَا حَتَّى يَخْرُجَ.

He-asws said: 'Whenever someone asks you, where you are from, so say, 'From the people of Al-Medina''. I said, 'Is it permissible for me to lie?' He-asws said: 'This isn't a lie. One who was from Medina, so he is from its people until he comes out''.[33]

كش، رجال الكشي جَبْرَئِيلُ بْنُ أَحْمَدَ عَنِ الشُّجَاعِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ مِثْلَهُ.

(The book) 'Rijal' of Al Kashy – Jibraeel Bin Ahmad, from Al Shujaie, from Muhammad Bin Al-Husayn, from Ahmad Bin Al Nazr, from Amro Bin Shimr, from Jabir

'Similar to it''.[34]

[31] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 60 H 28
[32] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 60 H 29
[33] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 60 H 30
[34] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 60 H 31

32- كِتَابُ الْإِمَامَةِ وَ التَّبْصِرَةِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ الرَّزَّازِ عَنْ خَالِهِ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ عَمْرِو بْنِ عُثْمَانَ الْخَزَّازِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص زِينَةُ الْحَدِيثِ الصِّدْقُ.

'Kitab Al Imamat Wa Al Tabseera' – from Muhammad Bin Abdullah, from Muhammad Bin Ja'far Al Razzaz, from his maternal uncle Ali Bin Muhammad, from Amro Bin Usman Al Khazzaz, from Al Nowfaly, from Al Sakuny,

'From Ja'far-asws Bin Muhammad-asws, from his-asws father-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'Adornment of the narration is the truthfulness''.[35]

[35] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 60 H 32

باب 61 الشكر

CHAPTER 61 – THE THANKING

الآيات

The Verses

البقرة يا بَنِي إِسْرائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ في مواضع

(Surah) Al Baqrah - ***O Children of Israel! Recall My Bounties which I Bestowed upon you [2:40]*** – in places.

و قال تعالى لَعَلَّكُمْ تَشْكُرُونَ

And the Exalted Said: ***so that you might be grateful [2:52]***

و قال تعالى وَ اشْكُرُوا لِي وَ لا تَكْفُرُونِ

And the Exalted Said: ***and be thankful to Me, and do not be disbelieving [2:152]***

و قال وَ لَعَلَّكُمْ تَشْكُرُونَ

And Said: ***and perhaps you would be thanking [2:185]***

و قال تعالى وَ لكِنَّ أَكْثَرَ النَّاسِ لا يَشْكُرُونَ

And the Exalted Said: ***but most of the people are not grateful [2:243]***

آل عمران وَ سَيَجْزِي اللَّهُ الشَّاكِرِينَ

(Surah) Aal-e-Imran-as - ***and Allah would be Recompensing the grateful [3:144]***

و قال وَ سَنَجْزِي الشَّاكِرِينَ

And Said: ***and We will be Rewarding the grateful' [3:145]***.

النساء ما يَفْعَلُ اللَّهُ بِعَذابِكُمْ إِنْ شَكَرْتُمْ وَ آمَنْتُمْ وَ كانَ اللَّهُ شاكِراً عَلِيماً

(Surah) Al Nisaa - ***Allah will not Deal out your Punishment if you are grateful and believe; and Allah was always Grateful, Knowing [4:147]***

المائدة وَ لِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

(Surah) Al Maidah - ***and He Wants to Clean you and to Complete His Favour upon you, perhaps you would be grateful [5:6]***

و قال وَ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ

And Said: ***And recall the Favour of Allah on you [5:7]***

و قال تعالى يا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ

And the Exalted Said: ***O you who believe! Recall the Favours of Allah upon you [5:11]***

و قال سبحانه وَ إِذْ قالَ مُوسى لِقَوْمِهِ يا قَوْمِ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ

And the Glorious Said: ***And when Musa said to his people: 'O people! Recall the Favour of Allah upon you [5:20]***

و قال تعالى إِذْ قالَ اللَّهُ يا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَ عَلى والِدَتِكَ

And the Exalted Said: ***And when Allah Said: "O Isa son of Maryam! Did you say to the people: 'Take me and my mother [5:116]***

(Surah) Al Anaam - ***Isn't Allah more Knowing with the grateful ones? [6:53]***

الأنعام أَ لَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ

And the Exalted Said: ***Isn't Allah more Knowing with the grateful ones? [6:53]***

و قال تعالى قُلْ مَنْ يُنَجِّيكُمْ مِنْ ظُلُماتِ الْبَرِّ وَ الْبَحْرِ تَدْعُونَهُ تَضَرُّعاً وَ خُفْيَةً لَئِنْ أَنْجانا مِنْ هذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ

And the Exalted Said: ***Say: 'Who can rescue you from the darkness of the land and the sea? You are supplicating to Him beseeching and in private, 'If He Rescues us from this, we will happen to be from the grateful ones [6:63]***

قُلِ اللَّهُ يُنَجِّيكُمْ مِنْها وَ مِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ

Say: 'Allah Rescues you from these and from every distress, then you are associating' [6:64]

الأعراف وَ لَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَ جَعَلْنا لَكُمْ فِيها مَعايِشَ قَلِيلًا ما تَشْكُرُونَ

(Surah) Al Araaf - ***And We have Enabled you in the earth and We Made livelihood for you therein. very few are thankful [7:10]***

و قال كَذلِكَ نُصَرِّفُ الْآياتِ لِقَوْمٍ يَشْكُرُونَ

And Said: ***like that We Use the Signs for a people who are grateful [7:58]***

و قال فَاذْكُرُوا آلاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ

And Said: ***therefore, remember the Favours of Allah perhaps you would be successful' [7:69]***

و قال فَاذْكُرُوا آلاءَ اللَّهِ وَ لا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ

And Said: ***Therefore, remember the Favour of Allah and do not make mischief in the land as corrupters' [7:74]***

و قال فَخُذْ ما آتَيْتُكَ وَ كُنْ مِنَ الشَّاكِرِينَ

And Said: ***therefore, take what I Give you and be from the grateful ones!" [7:144]***

الأنفال وَ اذْكُرُوا إِذْ أَنْتُمْ قَلِيلٌ مُسْتَضْعَفُونَ فِي الْأَرْضِ إلى قوله تعالى لَعَلَّكُمْ تَشْكُرُونَ

(Surah) Al Anfaal - ***And remember when you were few, weakened in the land,*** - up to His-azwj Words - ***perhaps you would be grateful [8:26]***

يونس إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَ لكِنَّ أَكْثَرَهُمْ لا يَشْكُرُونَ

(Surah) Yunus-as - ***Surely, Allah is with Grace upon the people, but most of them are not grateful [10:60]***

إبراهيم إِنَّ فِي ذلِكَ لَآياتٍ لِكُلِّ صَبَّارٍ شَكُورٍ وَ إِذْ قالَ مُوسى لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إلى قوله تعالى وَ إِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَ لَئِنْ كَفَرْتُمْ إِنَّ عَذابِي لَشَدِيدٌ

(Surah) Ibrahim-as - ***Surely in that are Signs for every patient, grateful one" [14:5] And when Musa said to his people: 'Recall the Favours of Allah upon you [14:6]*** – up to Words of the Exalted - ***And when your Lord Proclaimed: "If you are grateful, I would Increase it for you, and if you are ungrateful, then My Punishment is Severe" [14:7]***

و قال تعالى وَ إِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لا تُحْصُوها

And the Exalted Said: ***and if you were to count the Favours of Allah, you would not (be able to) number these [14:34]***.

و قال وَ ارْزُقْهُمْ مِنَ الثَّمَراتِ لَعَلَّهُمْ يَشْكُرُونَ

And Said: ***and Sustain them from the fruits, perhaps they would be grateful [14:37]***

النحل وَ جَعَلَ لَكُمُ السَّمْعَ وَ الْأَبْصارَ وَ الْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ

(Surah) Al Nahl - ***and Made for you the hearing, and the sight, and the heart, perhaps you would be grateful [16:78]***

و قال تعالى كَذلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ

And the Exalted Said: ***Like that He Completes His Favours upon you, perhaps you would be submitting [16:81]***

و قال وَ اشْكُرُوا نِعْمَتَ اللَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

And Said: ***and be thankful for the Favours of Allah if it Him you were worshipping [16:114]***

و قال تعالى في إبراهيم ع شاكِراً لِأَنْعُمِهِ اجْتَباهُ وَ هَداهُ إِلى صِراطٍ مُسْتَقِيمٍ

And He-azwj Said regarding Ibrahim-as: ***Grateful for His Favours. He Chose him and Guided him to the Straight Path [16:121]***

الإسراء إِنَّهُ كانَ عَبْداً شَكُوراً

(Surah) Al Isra'a - ***Surely, he was a grateful servant [17:3]***

الأنبياء فَهَلْ أَنْتُمْ شاكِرُونَ

(Surah) Al Anbiya-as - ***Will you then be grateful? [21:80]***

الحج كَذلِكَ سَخَّرْناها لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ

(Surah) Al Hajj - ***Like that, We Subject these for you, perhaps you would be thankful [22:36]***

المؤمنون وَ هُوَ الَّذِي أَنْشَأَ لَكُمُ السَّمْعَ وَ الْأَبْصارَ وَ الْأَفْئِدَةَ قَلِيلًا ما تَشْكُرُونَ

(Surah) Al Mominoun - ***And He is the One Who Produced for you the hearing, and the sight, and the emotions. Little it is what you are thanking for [23:78]***

النمل فَلَمَّا رَآهُ مُسْتَقِرًّا عِنْدَهُ قالَ هذا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَ أَشْكُرُ أَمْ أَكْفُرُ وَ مَنْ شَكَرَ فَإِنَّما يَشْكُرُ لِنَفْسِهِ وَ مَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ

(The book) Al Naml - ***So when he saw it settled in his presence, he said: 'This is from the Grace of my Lord to Try me whether I am grateful or ungrateful. And one who is grateful, so rather he is grateful for himself, and one who is ungrateful, so my Lord is Needless, Benevolent [27:40]***

و قال تعالى وَ لَكِنَّ أَكْثَرَهُمْ لا يَشْكُرُونَ

But most of them are not thankful [27:73]

القصص وَ لَعَلَّكُمْ تَشْكُرُونَ

(Surah) Al Qasas - ***and perhaps you would be thankful [28:73]***

الروم وَ لَعَلَّكُمْ تَشْكُرُونَ

(Surah) Al Roum - ***and perhaps you would be thankful [30:46]***

لقمان وَ لَقَدْ آتَيْنا لُقْمانَ الْحِكْمَةَ أَنِ اشْكُرْ لِلَّهِ وَ مَنْ يَشْكُرْ فَإِنَّما يَشْكُرُ لِنَفْسِهِ وَ مَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

(Surah) Luqman-as - ***And We had Given the Wisdom to Luqman: "Be thankful to Allah!" And one who is grateful, so rather he is grateful for his own self, and one who is ungrateful, then Allah is Needless, Praised [31:12]***

إلى قوله تعالى أَنِ اشْكُرْ لِي وَ لِوالِدَيْكَ إِلَيَّ الْمَصِيرُ

Up to Words of the Exalted: ***"Be thankful to Me and to your parents! To Me is the destination" [31:14]***.

و قال تعالى أَ لَمْ تَرَوْا أَنَّ اللَّهَ سَخَّرَ لَكُمْ ما فِي السَّماواتِ وَ ما فِي الْأَرْضِ وَ أَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظاهِرَةً وَ باطِنَةً

And the Exalted Said: ***Do you not see that Allah has Subdued to you whatever is in the skies and whatever is in the earth, and Bestowed upon you His Bounties, apparent and hidden? [31:20]***

و قال تعالى إِنَّ فِي ذلِكَ لَآياتٍ لِكُلِّ صَبَّارٍ شَكُورٍ

And the Exalted Said: ***Surely, there are Signs in that for every patient, grateful one [31:31]***

التنزيل قَلِيلًا ما تَشْكُرُونَ

(Surah) Al Tanzeel - ***. Little is what you are thanking [32:9]***

سبأ اعْمَلُوا آلَ داوُدَ شُكْراً وَ قَلِيلٌ مِنْ عِبادِيَ الشَّكُورُ

(Surah) Saba - ***Work gratefully, family of Dawood, and a few from My servants are grateful [34:13]***

و قال تعالى كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَ اشْكُرُوا لَهُ بَلْدَةٌ طَيِّبَةٌ وَ رَبٌّ غَفُورٌ

And the Exalted Said: ***"Eat from the sustenance of your Lord and be thankful to Him!" A good city and a Forgiving Lord [34:15]***

إلى قوله تعالى إِنَّ فِي ذلِكَ لَآياتٍ لِكُلِّ صَبَّارٍ شَكُورٍ

Up to Words of the Exalted: ***Surely, there are Signs in that for every patient, grateful one [34:19]***

فاطر يا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ

(Surah) Fatir - ***O you people! Recall the Favour of Allah upon you. [35:3]***

و قال تعالى وَ لَعَلَّكُمْ تَشْكُرُونَ

And the Exalted Said: ***and perhaps you would be thankful [35:12]***

يس أَ فَلا يَشْكُرُونَ

(Surah) Yaseen - ***So will they not be thankful? [36:35]***

الزمر وَ إِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ

(Surah) Al Zumar - ***and if you are grateful, He would be Pleased for you. [39:7]***

و قال تعالى بَلِ اللَّهَ فَاعْبُدْ وَ كُنْ مِنَ الشَّاكِرِينَ

And the Exalted Said: ***But you (people) should worship Allah and be from the grateful ones' [39:66]***

المؤمن إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَ لكِنَّ أَكْثَرَ النَّاسِ لا يَشْكُرُونَ

(Surah) Al Momin - ***Allah is with Grace upon the people, but most of the people are not grateful [40:61]***

حمعسق إِنَّ فِي ذلِكَ لَآياتٍ لِكُلِّ صَبَّارٍ شَكُورٍ

(Surah) Al Shura - ***Surely, there are Signs in that for every patient, grateful one [42:33]***

الجاثية وَ لَعَلَّكُمْ تَشْكُرُونَ

(Surah) Al Jasiyah - ***and perhaps you would be grateful [45:12]***

القمر كَذلِكَ نَجْزِي مَنْ شَكَرَ.

(Surah) Al Qamar - ***Like that do We Recompense one who is thankful [54:35]***

1- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الطَّاعِمُ الشَّاكِرُ لَهُ مِنَ الْأَجْرِ كَأَجْرِ الصَّائِمِ الْمُحْتَسِبِ وَ الْمُعَافَى الشَّاكِرُ لَهُ مِنَ الْأَجْرِ كَأَجْرِ الْمُبْتَلَى الصَّابِرِ وَ الْمُعْطَى الشَّاكِرُ لَهُ مِنَ الْأَجْرِ كَأَجْرِ الْمَحْرُومِ الْقَانِعِ.

(The book) 'Al Kafi' – from Ali, from his father, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah-asws having said 'Rasool-Allah-saww said: 'The feeder of a thankful, for him would be from the Recompense like a Recompense of the fasting one, the anticipator, and the excuser of the thankful, for him from the Recompense like Recompense of the patient

one being afflicted, and the giver to the thankful, for him from the Recompense would be like a Recompense of the depriving one, the content''.[36]

تبيين وَ كَذَا الْعِبَادَةُ كَمَا قَالَ سَيِّدُ الْعَابِدِينَ وَ الْعَارِفِينَ وَ الشَّاكِرِينَ ص لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ.

Clarification – *And like that is the worship just as Chief of the worshippers and the Gnostics and the thankful (Ali Bin Al-Husayn-asws) said: 'The Praise upon You-azwj cannot be counted. You-azwj are just as You-azwj have Praised Yourself-azwj'.*

وَ قَالَ ص مَا عَبَدْنَاكَ حَقَّ عِبَادَتِكَ وَ مَا عَرَفْنَاكَ حَقَّ مَعْرِفَتِكَ.

And he-saww said: 'I-saww have not worshipped You-azwj and is the right of worshipping You-azwj, and I-saww have not recognised You-azwj as is the right of recognising You-azwj'.

2- كا، الكافي بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنْهُ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا فَتَحَ اللَّهُ عَلَى عَبْدٍ بَابَ شُكْرٍ فَحَزَنَ عَنْهُ بَابَ الزِّيَادَةِ.

(The book) 'Al Kafi' – By the previous chain,

'From him-asws having said: 'Rasool-Allah-saww said: 'Allah-azwj does not Open a door of thanks upon a servant and Keeps the door of increase away from him''.[37]

3- كا، الكافي عَنْ حُمَيْدِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ وُهَيْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص عِنْدَ عَائِشَةَ لَيْلَتَهَا فَقَالَتْ يَا رَسُولَ اللَّهِ ص لِمَ تُتْعِبُ نَفْسَكَ وَ قَدْ غَفَرَ اللَّهُ لَكَ ما تَقَدَّمَ مِنْ ذَنْبِكَ وَ ما تَأَخَّرَ

(The book) 'Al Kafi' – from Humeyd Bin Ziyad, from Al-Hassan Bin muhammad Bin Sama'at, from Wuheyb Bin Hafs, from Abu Baseer,

'From Abu Ja'far-asws having said: 'Rasool-Allah-saww was with Ayesha during her night. She said, 'O Rasool-Allah-saww! Why are you-saww tiring yourself-saww and Allah-azwj has already Forgiven you-saww ***what has preceded from your sins and what is delayed, [48:2]***?'

فَقَالَ يَا عَائِشَةُ أَ لَا أَكُونُ عَبْداً شَكُوراً

He-saww said: 'O Ayesha! Should I-saww not be a thankful servant?'

قَالَ وَ كَانَ رَسُولُ اللَّهِ ص يَقُومُ عَلَى أَطْرَافِ أَصَابِعِ رِجْلَيْهِ فَأَنْزَلَ اللَّهُ سُبْحَانَهُ طه ما أَنْزَلْنا عَلَيْكَ الْقُرْآنَ لِتَشْقى.

He-asws said: 'And Rasool-Allah-saww used to stand upon toes of his-saww legs, so Allah-azwj the Glorious Revealed: ***Ta Ha [20:1] We have not Revealed the Quran unto you for you to be distressed [20:2]***''.[38]

[36] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 1
[37] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 2
[38] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 3 a

إيضاح وَ يُؤَيِّدُهُ مَا رَوَاهُ الْمُفَضَّلُ بْنُ عُمَرَ عَنِ الصَّادِقِ ع قَالَ: سَأَلَهُ رَجُلٌ عَنْ هَذِهِ الْآيَةِ فَقَالَ وَ اللَّهِ مَا كَانَ لَهُ ذَنْبٌ وَ لَكِنَّ اللَّهَ سُبْحَانَهُ ضَمِنَ لَهُ أَنْ يَغْفِرَ ذُنُوبَ شِيعَةِ عَلِيٍّ ع مَا تَقَدَّمَ مِنْ ذَنْبِهِمْ وَ مَا تَأَخَّرَ.

Clarification - *And what supports is what is reported by Al Mufazzal Bin Umar, from Al-Sadiq-asws, he (the narrator) said, 'A man asked him-asws about this Verse, so he-asws said: 'By Allah-azwj! There was no sin for him-saww, but Allah-azwj the Glorious Guaranteed to him-saww that He-azwj will Forgive for him-saww sins of the Shias of Ali-asws, whatever had preceded from their sins and whatever have been delayed''.*

وَ رَوَى عُمَرُ بْنُ يَزِيدَ عَنْهُ ع قَالَ: مَا كَانَ لَهُ ذَنْبٌ وَ لَا هَمٌّ بِذَنْبٍ وَ لَكِنَّ اللَّهَ حَمَّلَهُ ذُنُوبَ شِيعَتِهِ ثُمَّ غَفَرَهَا لَهُ.

And it is reported by Umar Bin Yazeed, from him-asws: 'There was no sin for him-saww, nor had he-saww thought of sinning, but Allah-azwj Loaded upon him-saww sins of his-saww Shias, then Forgave these for him-saww'.

أقول وَ قَدْ رَوَى الصَّدُوقُ فِي الْعُيُونِ بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ الْجَهْمِ قَالَ: حَضَرْتُ مَجْلِسَ الْمَأْمُونِ وَ عِنْدَهُ الرِّضَا ع فَقَالَ لَهُ الْمَأْمُونُ يَا ابْنَ رَسُولِ اللَّهِ ص أَ لَيْسَ مِنْ قَوْلِكَ أَنَّ الْأَنْبِيَاءَ مَعْصُومُونَ قَالَ بَلَى

I (Majlisi) am saying, 'And Al Sadouq has reported in 'Al Uyoun', by his chain, from Ali Bin Muhammad Bin Al Jahm who said,

'I attended a gathering of Al Mamoun, and Al-Reza-asws was in his-asws presence. Al Mamoun said to him-asws, 'O son-asws of Rasool-Allah-saww! Isn't it from your-asws words that the Prophets-as are infallible?' He-asws said: 'Yes'.

قَالَ فَمَا مَعْنَى قَوْلِ اللَّهِ لِيَغْفِرَ لَكَ اللَّهُ ما تَقَدَّمَ مِنْ ذَنْبِكَ وَ ما تَأَخَّرَ

He said, 'So what is the meaning of Words of Allah-azwj: ***what has preceded from your sins and what is delayed, [48:2]****?'*

قَالَ الرِّضَا ع لَمْ يَكُنْ أَحَدٌ عِنْدَ مُشْرِكِي مَكَّةَ أَعْظَمَ ذَنْباً مِنْ رَسُولِ اللَّهِ ص لِأَنَّهُمْ كَانُوا يَعْبُدُونَ مِنْ دُونِ اللَّهِ ثَلَاثَمِائَةٍ وَ سِتِّينَ صَنَماً فَلَمَّا جَاءَهُمْ ص بِالدَّعْوَةِ إِلَى كَلِمَةِ الْإِخْلَاصِ كَبُرَ ذَلِكَ عَلَيْهِمْ وَ عَظُمَ قَالُوا أَ جَعَلَ الْآلِهَةَ إِلهاً واحِداً إِنَّ هذا لَشَيْءٌ عُجابٌ إِلَى قَوْلِهِ إِنْ هذا إِلَّا اخْتِلاقٌ

Al-Reza-asws said: 'There did not happen to be anyone in the view of Polytheists of Makkah of mightier sin (offence) than Rasool-Allah-saww (Nouzo Billah), because they were worshipping three hundred and sixty idols, from besides Allah-azwj. When he-saww came to them to Makkah with the call to the sincere word, that was grievous upon them and mighty. They said, ***Is he making the gods to be One God? Surely this is a strange thing!' [38:5]*** *– up to His-azwj Words:* ***Surely this is only a fabrication' [38:7]****.*

فَلَمَّا فَتَحَ اللَّهُ تَعَالَى عَلَى نَبِيِّهِ مَكَّةَ قَالَ لَهُ يَا مُحَمَّدُ إِنَّا فَتَحْنا لَكَ فَتْحاً مُبِيناً لِيَغْفِرَ لَكَ اللَّهُ ما تَقَدَّمَ مِنْ ذَنْبِكَ وَ ما تَأَخَّرَ عِنْدَ مُشْرِكِي أَهْلِ مَكَّةَ بِدُعَائِكَ إِلَى تَوْحِيدِ اللَّهِ فِيمَا تَقَدَّمَ وَ مَا تَأَخَّرَ

When Allah-azwj the Exalted Opened (Conquered) Makkah for His-azwj Prophet-saww, Said to him-saww: 'O Muhammad-saww! ***Surely, We Opened for you a clear victory [48:1] For Allah to Forgive you what has preceded from your sins and what is delayed, [48:2]*** *in the view of*

Polytheists of people of Makkah, by your-saww calling to the Tawheed of Allah-azwj, regarding what has proceeded and what is delayed.

لِأَنَّ مُشْرِكِي مَكَّةَ أَسْلَمَ بَعْضُهُمْ وَ خَرَجَ بَعْضُهُمْ عَنْ مَكَّةَ وَ مَنْ بَقِيَ مِنْهُمْ لَمْ يَقْدِرْ عَلَى إِنْكَارِ التَّوْحِيدِ عَلَيْهِ إِذَا دَعَا النَّاسَ إِلَيْهِ فَصَارَ ذَنْبُهُ عِنْدَهُمْ فِي ذَلِكَ مَغْفُوراً بِظُهُورِهِ عَلَيْهِمْ

(This is) because Polytheists of Makkah, some of them became Muslims and some of them went out from Makkah, and the ones from them who remain were not able upon denying the Tawheed to him-saww when he-saww called the people to it. Thus, his-saww sins (offences) with them regarding that became forgiven due to his-saww prevailing upon them'.

فَقَالَ الْمَأْمُونُ لِلَّهِ دَرُّكَ يَا أَبَا الْحَسَنِ.

Al-Mamoun said, 'For Allah-azwj is to Make you know, O Abu Al-Hassan-asws!''

وَ رَوَى عَلِيُّ بْنُ إِبْرَاهِيمَ فِي تَفْسِيرِهِ بِإِسْنَادِهِ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع قَالا كَانَ رَسُولُ اللَّهِ ص إِذَا صَلَّى قَامَ عَلَى أَصَابِعِ رِجْلَيْهِ حَتَّى تَوَرَّمَ فَأَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى طه بِلُغَةِ طَيِّئٍ يَا مُحَمَّدُ ما أَنْزَلْنا الْآيَةَ.

And it is reported by Ali Bin Ibrahim in his Tafseer, by his chian,

'From Abu Ja'far-asws and Abu Abdullah-asws both having said: 'It was so that whenever Rasool-Allah-saww prayed Salat, stood upon the toes of his-saww legs until they were swollen. So Allah-azwj Blessed and Exalted Revealed: ***Ta Ha [20:1]****, in the language of Tayyi (a tribe of Al-Yemen), 'O Muhammad-saww!****We have not Revealed [20:2]*** *– the Verse''.*

وَ رَوَى الصَّدُوقُ رَحِمَهُ اللَّهُ فِي مَعَانِي الْأَخْبَارِ بِإِسْنَادِهِ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنِ الصَّادِقِ ع فِي حَدِيثٍ طَوِيلٍ قَالَ فِيهِ فَأَمَّا طه فَاسِمٌ مِنْ أَسْمَاءِ النَّبِيِّ ص وَ مَعْنَاهُ يَا طَالِبَ الْحَقِّ الْهَادِيَ إِلَيْهِ ما أَنْزَلْنا عَلَيْكَ الْقُرْآنَ لِتَشْقى بَلْ لِتَسْعَدَ.

And it is reported by Al Sadouq, may Allah-azwj have Mercy on him, in 'Ma'any Al Akhbar', by his chian from Sufyan Al Sowry,

'From Al-Sadiq-asws in a lengthy Hadeeth having said in it: 'As for ***Ta Ha [20:1]****, it is a name from the names of the Prophet-saww, and it's meaning is, 'O seeker of the truth, the guide to Him-azwj' -* ***We have not Revealed the Quran unto you for you to be distressed [20:2]****, but to be happy by it''.*

وَ رَوَى الطَّبْرِسِيُّ فِي الِاحْتِجَاجِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ لَقَدْ قَامَ رَسُولُ اللَّهِ ص عَشْرَ سِنِينَ عَلَى أَطْرَافِ أَصَابِعِهِ حَتَّى تَوَرَّمَتْ قَدَمَاهُ وَ اصْفَرَّ وَجْهُهُ يَقُومُ اللَّيْلَ أَجْمَعَ حَتَّى عُوتِبَ فِي ذَلِكَ فَقَالَ اللَّهُ عَزَّ وَ جَلَ طه ما أَنْزَلْنا عَلَيْكَ الْقُرْآنَ لِتَشْقى بَلْ لِتَسْعَدَ بِهِ الْخَبَرَ.

And it is reported by Al Tabarsee in 'Al Ihtijaj' –

'From Musa-asws Bin Ja'far-asws, from his-asws forefathers-asws having said: 'Amir Al-Momineen-asws said: 'And Rasool-Allah-saww had been standing upon the edges of his-saww toes for twenty years until his-saww feet were swollen and his-saww face paled, standing the entirety night being fatigued in that. Allah-azwj Mighty and Majestic Said: ***Ta Ha [20:1] We have not***

***Revealed the Quran unto you for you to be distressed [20:2]**, but to be happy with it' – the Hadeeth''.*

4- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْبَغْدَادِيِّ عَنْ عَبْدِ اللَّهِ بْنِ إِسْحَاقَ الْجَعْفَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَكْتُوبٌ فِي التَّوْرَاةِ اشْكُرْ مَنْ أَنْعَمَ عَلَيْكَ وَ أَنْعِمْ عَلَى مَنْ شَكَرَكَ فَإِنَّهُ لَا زَوَالَ لِلنَّعْمَاءِ إِذَا شُكِرَتْ وَ لَا بَقَاءَ لَهَا إِذَا كُفِرَتْ وَ الشُّكْرُ زِيَادَةٌ فِي النِّعَمِ وَ أَمَانٌ مِنَ الْغِيَرِ.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ja'far Bin Muhammad Al Baghdady, from Abdullah Bin Is'haq Al Ja'fari,

'From Abu Abdullah-asws having said: 'It is written in the Torah: 'Thank the one who confers upon you, and confer upon the one thanks you, for there is no decline to the bounties when it is thanked for, nor is there any lasting for it when they are denied; and the thanking increases in the bounties and is a safety from the changing''.[39]

5- كا، الكافي عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ يَعْقُوبَ بْنِ سَالِمٍ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ ع أَوْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْمُعَافَى الشَّاكِرُ لَهُ مِنَ الْأَجْرِ مَا لِلْمُبْتَلَى الصَّابِرِ وَ الْمُعْطَى الشَّاكِرُ لَهُ مِنَ الْأَجْرِ كَالْمَحْرُومِ الْقَانِعِ.

(The book) 'Al Kafi' – from the number, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Ali Bin Asbat, from Yaqoub Bin Salim, from a man,

'From Abu Ja'far-asws or Abu Abdullah-asws having said: 'The excuser of the thankful one, there would be for him from the Recompense what is for the afflicted patient one, and the giver to the thankful, there would be for him from the Recompense like the (self) depriving one, the content''.[40]

6- كا، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنِ الْبَزَنْطِيِّ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ فَضْلٍ الْبَقْبَاقِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَ وَ أَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ قَالَ الَّذِي أَنْعَمَ عَلَيْكَ بِمَا فَضَّلَكَ وَ أَعْطَاكَ وَ أَحْسَنَ إِلَيْكَ

(The book) 'Al Kafi' – from the number, from Al Barqy, from Al Bazanty, from Dawood Bin Al-Husayn, from Fazl Al Baqbaq who said,

'I asked Abu Abdullah-asws about Words of Allah-azwj Mighty and Majestic: ***And as for the Favour of your Lord, so do announce (it) [93:11]***. He-asws said: 'Which has been Conferred upon you-saww with what He-azwj has Merited you-saww, and Given you-saww, and Favoured to you-saww'.

ثُمَّ قَالَ فَحَدِّثْ بِدِينِهِ وَ مَا أَعْطَاهُ اللَّهُ وَ مَا أَنْعَمَ بِهِ عَلَيْهِ.

Then he-asws said: 'He-saww should announce his-saww religion and what Allah-azwj had Given him-saww and what He-azwj had Conferred with upon him-saww''.[41]

[39] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 4
[40] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 5
[41] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 6

بيان وَ قَالَ الصَّادِقُ ع مَعْنَاهُ فَحَدِّثْ بِمَا أَعْطَاكَ اللَّهُ وَ فَضَّلَكَ وَ رَزَقَكَ وَ أَحْسَنَ إِلَيْكَ وَ هَدَاكَ.

Explanation – *And Al-Sadiq-asws said: 'It's meaning is, 'Announce what Allah-azwj has Given you-saww, and Merited you-saww, and Graced you-saww, and Favoured to you-saww, and Guided you-saww'*.

7- كا، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع هَلْ لِلشُّكْرِ حَدٌّ إِذَا فَعَلَهُ الْعَبْدُ كَانَ شَاكِراً قَالَ نَعَمْ قُلْتُ مَا هُوَ

(The book) 'Al Kafi' – from the numer, from Al Barqy, from Ismail Bin Mihran, from Sayf Bin Ameyra, from Abu Baseer who said,

'I said to Abu Abdullah-asws, 'Is there a limit for the thanking when the servant does it, he would have been thankful?' He-asws said: 'Yes'. I said, 'What is it?'

قَالَ يَحْمَدُ اللَّهَ عَلَى كُلِّ نِعْمَةٍ عَلَيْهِ فِي أَهْلٍ وَ مَالٍ وَ إِنْ كَانَ فِيمَا أَنْعَمَ عَلَيْهِ فِي مَالِهِ حَقٌّ أَدَّاهُ

He-asws said: 'He should praise Allah-azwj upon every bounty upon him, in family and wealth, and even if there were to be in his wealth a right, he has to pay it regarding what he has been Favoured upon.

وَ مِنْهُ قَوْلُ اللَّهِ عَزَّ وَ جَلَ سُبْحانَ الَّذِي سَخَّرَ لَنا هذا وَ ما كُنَّا لَهُ مُقْرِنِينَ وَ مِنْهُ قَوْلُهُ تَعَالَى رَبِّ إِنِّي لِما أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ وَ مِنْهُ قَوْلُهُ تَعَالَى رَبِّ أَنْزِلْنِي مُنْزَلًا مُبارَكاً وَ أَنْتَ خَيْرُ الْمُنْزِلِينَ وَ قَوْلُهُ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَ أَخْرِجْنِي مُخْرَجَ صِدْقٍ وَ اجْعَلْ لِي مِنْ لَدُنْكَ سُلْطاناً نَصِيراً.

And from it are Words of Allah-azwj Mighty and Majestic: ***'Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13]***; and from it are Words of the Exalted: ***'Lord! I stand in need of whatever good You may Send down upon me' [28:24]***; and from it are Words of the Exalted: ***And say: 'Lord! Disembark me in a Blessed landing, and you are the best of the Landers' [23:29]***; and His-azwj Words: ***And say: 'Lord! Cause me to enter a correct entrance, and Cause me to go exit a correct exit, and Make for me from Yourself a (Divine) Authority, a persistent helper [17:80]***''.[42]

إيضاح وَ رَوَى الْعَيَّاشِيُّ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ذِكْرُ النِّعْمَةِ أَنْ تَقُولَ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِلْإِسْلَامِ وَ عَلَّمَنَا الْقُرْآنَ وَ مَنَّ عَلَيْنَا بِمُحَمَّدٍ ص وَ تَقُولُ بَعْدَهُ سُبْحانَ الَّذِي سَخَّرَ لَنا هذا إِلَى قَوْلِهِ وَ إِنَّا إِلى رَبِّنا لَمُنْقَلِبُونَ.

Clarification – *And it is reported by Al-Ayyashi, by his chain, from Abu Abdullah-asws having said: 'Mentioning the bounty is that you should be saying, 'The Praise is for Allah-azwj Who has Guided us to Al-Islam, and Taught us the Quran, and Conferred upon us with Muhammad-saww', and you should be saying after it, ''**Glory be to the One Who Subjugated this one for us, [43:13]** – up to His-azwj Words: **And we would be returning to our Lord' [43:14]**''.*

وَ رُوِيَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: وَ اللَّهِ مَا سَأَلَهُ إِلَّا خُبْزاً يَأْكُلُهُ لِأَنَّهُ كَانَ يَأْكُلُ بَقْلَةَ الْأَرْضِ وَ لَقَدْ كَانَتْ خُضْرَةُ الْبَقْلِ تُرَى مِنْ شَفِيفِ صِفَاقِ بَطْنِهِ لِهُزَالِهِ وَ تَشَذُّبِ لَحْمِهِ.

[42] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 7

And it is reported from Amir Al-Momineen-asws having said: 'By Allah-azwj! He-as had not asked Him-azwj except for bread to eat, because he-as was eating vegetables of the earth, and it was so that the greenery of the vegetables, it could be seen from the skin of his-as belly due to its flesh having shrunk''.

8- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُعَمَّرِ بْنِ خَلَّادٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ صَلَوَاتُ اللَّهِ عَلَيْهِ يَقُولُ مَنْ حَمِدَ اللَّهَ عَلَى النِّعْمَةِ فَقَدْ شَكَرَهُ وَ كَانَ الْحَمْدُ أَفْضَلَ مِنْ تِلْكَ النِّعْمَةِ.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muammar Bin Khallad who said,

'I heard Abu Al-Hassan-asws, may the Salawaat of Allah-azwj be upon him-asws saying: 'One who praises Allah-azwj upon the bounty, so he has thanked Him-azwj, and the praise is superior to that bounty''.[43]

9- كا، الكافي عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي مَا أَنْعَمَ اللَّهُ عَلَى عَبْدٍ بِنِعْمَةٍ صَغُرَتْ أَوْ كَبُرَتْ فَقَالَ الْحَمْدُ لِلَّهِ إِلَّا أَدَّى شُكْرَهَا.

(The book) 'Al Kafi' – from Muhammad Bin Ahmad, from Ali Bin Al Hakam, from Safwan Al Jammal,

'From Abu Abdullah-asws, he (the narrator) said, 'He-asws said to me: 'Allah-azwj has not Conferred a bounty upon a servant, small or large, so he said, 'The Praise is for Allah-azwj', except he would have fulfilled its thanks''.[44]

10- كا، الكافي عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ عِيسَى بْنِ أَيُّوبَ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي الْحَسَنِ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَنْعَمَ اللَّهُ عَلَيْهِ بِنِعْمَةٍ فَعَرَفَهَا بِقَلْبِهِ فَقَدْ أَدَّى شُكْرَهَا.

(The book) 'Al Kafi' – from Abu Ali Al Ashari, from Isa Bin Ayoub, from Ali Bin Mahziyar, from Al Qasim Bin Muhammad, from Ismail Bin Abu Al-Hassan, from a man,

'From Abu Abdullah-asws having said: 'One Allah-azwj Confers upon with a bounty, so he recognises it by his heart, so he has fulfilled its thanks''.[45]

11- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الرَّجُلَ مِنْكُمْ لَيَشْرَبُ الشَّرْبَةَ مِنَ الْمَاءِ فَيُوجِبُ اللَّهُ لَهُ بِهَا الْجَنَّةَ

(The book) 'Al Kafi' – from Ali, from his father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Baseer who said,

'Abu Abdullah-asws said: 'The man from you would be drinking the drink of water, so Allah-azwj will Obligate the Paradise for him due to it!'

[43] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 8
[44] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 9
[45] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 10

ثُمَّ قَالَ إِنَّهُ لَيَأْخُذُ الْإِنَاءَ فَيَضَعُهُ عَلَى فِيهِ فَيُسَمِّي ثُمَّ يَشْرَبُ فَيُنَحِّيهِ وَ هُوَ يَشْتَهِيهِ فَيَحْمَدُ ثُمَّ يَعُودُ فَيَشْرَبُ ثُمَّ يُنَحِّيهِ فَيَحْمَدُ اللَّهَ ثُمَّ يَعُودُ فَيَشْرَبُ ثُمَّ يُنَحِّيهِ فَيَحْمَدُ اللَّهَ فَيُوجِبُ اللَّهُ عَزَّ وَ جَلَّ لَهُ بِهَا الْجَنَّةَ.

Then he-asws said: 'Let him take the container and place it upon his mouth. He should name (Bismillah), then drink. Then he should remove it while he is still desiring it, so he praises Allah-azwj (Alhamdulillah), then repeat, so he drinks, then remove it, so he praises Allah-azwj, then repeat, so he drinks then removes it, so he praises Allah-azwj. Allah-azwj Mighty and Majestic will Obligate the Paradise for him due to it''.[46]

12- كا، الكافي بِالْإِسْنَادِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ عَطِيَّةَ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنِّي سَأَلْتُ اللَّهَ عَزَّ وَ جَلَّ أَنْ يَرْزُقَنِي مَالًا فَرَزَقَنِي وَ إِنِّي سَأَلْتُ اللَّهَ أَنْ يَرْزُقَنِي وَلَداً فَرَزَقَنِي وَ سَأَلْتُهُ أَنْ يَرْزُقَنِي دَاراً فَرَزَقَنِي وَ قَدْ خِفْتُ أَنْ يَكُونَ ذَلِكَ اسْتِدْرَاجاً

(The book) 'Al Kafi' – by the chain, from Ibn Abu Umeyr, from Al-Hassan Bin Atiyya, from Umar Bin Yazeed who said,

'I said to Abu Abdullah-asws, 'I asked Allah-azwj Mighty and Majestic to Grace me wealth, so He-azwj Graced me, and I asked Him-azwj to Grace me a boy, so He-azwj Graced me, and I asked Him-azwj to Grace me a house, so He-azwj Graced me, and I am fearing that it might be gradual entrapment'.

فَقَالَ أَمَا وَ اللَّهِ مَعَ الْحَمْدِ فَلَا.

He-asws said: 'By Allah-azwj! As for it being with the praising (Alhamdulillah), so no!''[47]

13- كا، الكافي عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ الْوَشَّاءِ عَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ: خَرَجَ أَبُو عَبْدِ اللَّهِ ع مِنَ الْمَسْجِدِ وَ قَدْ ضَاعَتْ دَابَّتُهُ فَقَالَ لَئِنْ رَدَّهَا اللَّهُ عَلَيَّ لَأَشْكُرَنَّ اللَّهَ حَقَّ شُكْرِهِ

(The book) 'Al Kafi' – from Al-Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Hammad Bin Usman who said,

'Abu Abdullah-asws emerged from the Masjid and his-asws animal was lost. He-asws said: 'If Allah-azwj were to Return it to me-asws, I-asws shall thank Allah-azwj as is the right of thanking Him-azwj''.

قَالَ فَمَا لَبِثَ أَنْ أُتِيَ بِهَا فَقَالَ الْحَمْدُ لِلَّهِ

He (the narrator) said, 'It was not long before he-asws was brought it. He-asws said: 'The Praise is for Allah-azwj!'

فَقَالَ قَائِلٌ لَهُ جُعِلْتُ فِدَاكَ قُلْتَ لَأَشْكُرَنَّ اللَّهَ حَقَّ شُكْرِهِ

A speaker said to him-asws, 'May I be sacrificed for you-asws! You-asws had said: 'I-asws will thank Allah-azwj as is the right of thanking Him-azwj'!'

[46] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 11
[47] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 12

فَقَالَ أَبُو عَبْدِ اللَّهِ أَ لَمْ تَسْمَعْنِي قُلْتُ الْحَمْدُ لِلَّهِ.

Abu Abdullah-asws said: 'Did you not listen to me-asws saying: 'The Praise is for Allah-azwj'?''[48]

14- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عِيسَى عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ عَنِ الْمُثَنَّى الْحَنَّاطِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا وَرَدَ عَلَيْهِ أَمْرٌ يَسُرُّهُ قَالَ الْحَمْدُ لِلَّهِ عَلَى هَذِهِ النِّعْمَةِ وَ إِذَا وَرَدَ عَلَيْهِ أَمْرٌ يَغْتَمُّ بِهِ قَالَ الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Al Musanna Al Hannat,

'From Abu Abdullah-asws having said: 'Rasool-Allah-saww was such that whenever a matter arrived to him-saww (which) cheered him-saww, he-saww said: 'The Praise is for Allah-azwj upon this bounty!' And whenever a matter arrived to him-asws he-saww gloomy due to it, said: 'The Praise is for Allah-azwj upon every situation!''[49]

توضيح قَدْ نُقِلَ أَنَّ عِيسَى ع مَرَّ عَلَى رَجُلٍ أَعْمَى مَجْذُومٍ مَبْرُوصٍ مَفْلُوجٍ فَسَمِعَ مِنْهُ يَشْكُرُ و يَقُولُ الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِنْ بَلَاءٍ ابْتُلِيَ بِهِ أَكْثَرُ الْخَلْقِ

Clarification – *It has been transmitted that Isa-as passed by a man who was blind, leper, with vitiligo, with (facial) paralysis. He-as heard from him thanking and saying, 'The Praise is for Allah-azwj Who Granted me well-being from the afflictions many people have been afflicted with!'*

فَقَالَ ع مَا بَقِيَ مِنْ بَلَاءٍ لَمْ يُصِبْكَ قَالَ عَافَانِي مِنْ بَلَاءٍ هُوَ أَعْظَمُ الْبَلَايَا وَ هُوَ الْكُفْرُ

He-asws said: 'There has not remained from any affliction which has not afflicted you!' He said, 'He-azwj has Granted me wellbeing from the mightiest of afflictions, and it is the Kufr'.

فَمَسَّهُ ع فَشَفَاهُ اللَّهُ مِنْ تِلْكَ الْأَمْرَاضِ وَ حَسُنَ وَجْهُهُ فَصَاحَبَهُ وَ هُوَ يَعْبُدُ مَعَهُ.

He-as wiped (his-as hand on) him, and Allah-azwj Healed him from those diseases and Beautified his face. He accompanied him-as and he was worshipping with him-as''.

15- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: تَقُولُ ثَلَاثَ مَرَّاتٍ إِذَا نَظَرْتَ إِلَى الْمُبْتَلَى مِنْ غَيْرِ أَنْ تُسْمِعَهُ الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَاكَ بِهِ وَ لَوْ شَاءَ فَعَلَ

(The book) 'Al Kafi' – from Ali, from his father, from Ibn Abu Umeyr, from Abu Ayoub Al Khazzaz, from Abu Baseer,

'From Abu Ja'far-asws having said: 'Whenever you look at the afflicted one, you should be saying three times from without him hearing it, 'The Praise is for Allah-azwj Who Granted me well being from what He-azwj has Afflicted you and had He-azwj so Desired to would have Done so!''

[48] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 13
[49] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 14

قَالَ مَنْ قَالَ ذَلِكَ لَمْ يُصِبْهُ ذَلِكَ الْبَلَاءُ أَبَداً.

He-asws said: 'The one who says that, that affliction will not afflict him, ever!''[50]

16- كا، الكافي عَنْ حُمَيْدِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ حَفْصٍ الْكُنَاسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مِنْ عَبْدٍ رَأَى مُبْتَلًى فَيَقُولُ الْحَمْدُ لِلَّهِ الَّذِي عَدَلَ عَنِّي مَا ابْتَلَاكَ بِهِ وَ فَضَّلَنِي عَلَيْكَ بِالْعَافِيَةِ اللَّهُمَّ عَافِنِي مِمَّا ابْتَلَيْتَهُ بِهِ إِلَّا لَمْ يُبْتَلَ بِذَلِكَ الْبَلَاءِ أَبَداً.

(The book) 'Al Kafi' – from Humeyd Bin Ziyad, from Al-Hassan Bin Muhammad Bin Sama'at, from someone else, from Aban Bin Usman, from Hafs Al Kunasy,

'From Abu Abdullah-asws having said: 'There is none from a servant who sees an afflicted one, so he says, 'The Praise is for Allah-azwj Who Turned away from me what He-azwj has Afflicted you with and has Preferred me over you with the well-being! O Allah-azwj! Grant me well-being from what he has been afflicted with', except he will not be afflicted with that, ever!''[51]

17- كا، الكافي عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ خَالِدِ بْنِ نَجِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا رَأَيْتَ الرَّجُلَ قَدِ ابْتُلِيَ وَ أَنْعَمَ اللَّهُ عَلَيْكَ فَقُلِ اللَّهُمَّ إِنِّي لَا أَسْخَرُ وَ لَا أَفْخَرُ وَ لَكِنْ أَحْمَدُكَ عَلَى عَظِيمِ نَعْمَائِكَ عَلَيَّ.

(The book) 'Al Kafi' – from the number ,from Ahmad Bin Abu Abdullah, from Usman Bin Isa, from Khalid Bin Najeeh,

'From Abu Abdullah-asws having said: 'Whenever you see a man to have been afflicted and Allah-azwj has Conferred upon you, then say, 'O Allah-azwj! I am neither mocking nor am I priding, but I am praising You-azwj upon Your-azwj mighty bounty upon me!''[52]

18- كا، الكافي عَنِ الْعِدَّةِ عَنْ أَحْمَدَ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ حَفْصِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا رَأَيْتُمْ أَهْلَ الْبَلَاءِ فَاحْمَدُوا اللَّهَ وَ لَا تُسْمِعُوهُمْ فَإِنَّ ذَلِكَ يَحْزُنُهُمْ.

(The book) 'Al Kafi' – from the number, from Ahmad, from his father, from Haroun Bin Al Jahm, from Hafs Bin Umar,

'From Abu Abdullah-asws having said: 'Rasool-Allah-saww said: 'Whenever you see afflicted people, then be praising Allah-azwj and do not let them be hearing it, for that would grieve them''.[53]

19- كا، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص كَانَ فِي سَفَرٍ يَسِيرُ عَلَى نَاقَةٍ لَهُ إِذْ نَزَلَ فَسَجَدَ خَمْسَ سَجَدَاتٍ فَلَمَّا رَكِبَ قَالُوا يَا رَسُولَ اللَّهِ إِنَّا رَأَيْنَاكَ صَنَعْتَ شَيْئاً لَمْ تَصْنَعْهُ

(The book) 'Al Kafi' – from the number, from Al Barqy, from Usman Bin Isa, from Abdullah Bin Muskan,

'Abu Abdullah-asws having said: 'Rasool-Allah-saww was in a journey travelling upon a she-camel of his-saww when he-saww (spontaneously) descended and performed five Sajdahs. When he-saww

[50] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 15
[51] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 16
[52] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 17
[53] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 18

rode (again), they said, 'O Rasool-Allah-saww! We saw you-saww doing something we had not seen you doing it (before)!'

فَقَالَ نَعَمْ اسْتَقْبَلَنِي جَبْرَئِيلُ فَبَشَّرَنِي بِبِشَارَاتٍ مِنَ اللَّهِ عَزَّ وَ جَلَّ فَسَجَدْتُ لِلَّهِ شُكْراً لِكُلِّ بُشْرَى سَجْدَةً.

He-saww said: 'Yes. Jibraeel-as came to be with glad tidings from Allah-azwj Mighty and Majestic, so I performed Sajdah to Allah-azwj of thanks, one Sajdah for every glad tiding''.[54]

20- كا، الكافي بِالْإِسْنَادِ عَنِ الْبَرْقِيِّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا ذَكَرَ أَحَدُكُمْ نِعْمَةَ اللَّهِ جَلَّ وَ عَزَّ فَلْيَضَعْ خَدَّهُ عَلَى التُّرَابِ شُكْراً لِلَّهِ فَإِنْ كَانَ رَاكِباً فَلْيَنْزِلْ فَلْيَضَعْ خَدَّهُ عَلَى التُّرَابِ وَ إِنْ لَمْ يَكُنْ يَقْدِرُ عَلَى النُّزُولِ لِلشُّهْرَةِ فَلْيَضَعْ خَدَّهُ عَلَى قَرَبُوسِهِ فَإِنْ لَمْ يَكُنْ يَقْدِرُ فَلْيَضَعْ خَدَّهُ عَلَى كَفِّهِ ثُمَّ لْيَحْمَدِ اللَّهَ عَلَى مَا أَنْعَمَ عَلَيْهِ.

(The book) 'Al Kafi' – By the chain from Al Barqy, from Usman Bin Isa, from Yunus Bin Ammar,

'From Abu Abdullah-asws having said: 'Whenever one of you remembers a bounty of Allah-azwj Mighty and Majestic, let him place his cheek upon the soil thanking Allah-azwj. If he was riding, then let him descend and place his cheek upon the soil, and if he is not able upon the descending due to the publicity, let him place his cheek upon his saddle bow, and if he is not able to, let him place his cheek upon his palm, then let him praise Allah-azwj upon what He-azwj has Favoured him with''.[55]

21- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ عَطِيَّةَ عَنْ هِشَامِ بْنِ أَحْمَرَ قَالَ: كُنْتُ أَسِيرُ مَعَ أَبِي الْحَسَنِ ع فِي بَعْضِ أَطْرَافِ الْمَدِينَةِ إِذْ ثَنَى رِجْلَهُ عَنْ دَابَّتِهِ فَخَرَّ سَاجِداً فَأَطَالَ وَ أَطَالَ ثُمَّ رَفَعَ رَأْسَهُ وَ رَكِبَ دَابَّتَهُ

(The book) 'Al Kafi' – from Ali, from his father, from Ibn Abu Umeyr, from Ali Bin Atiyya, from Hisham Bin Ahmar who said,

'I was travelling with Abu Al-Hassan-asws in one of the outskirts of Allah-azwj when he-asws folded his-asws legs from his-asws animal and fell down in Sajdah. He-asws prolonged and prolonged, then he-asws raised his-asws head and rode his-asws animal.

فَقُلْتُ جُعِلْتُ فِدَاكَ قَدْ أَطَلْتَ السُّجُودَ

I said, 'May I be sacrificed for you-asws! You-asws prolonged the Sajdah!'

فَقَالَ إِنَّنِي ذَكَرْتُ نِعْمَةً أَنْعَمَ اللَّهُ بِهَا عَلَيَّ فَأَحْبَبْتُ أَنْ أَشْكُرَ رَبِّي.

He-asws said: 'I-asws had remembered a bounty Allah-azwj had Conferred with upon me-asws, so I-asws loved to thank my-asws Lord-azwj''.[56]

22- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ صَاحِبِ السَّابِرِيِّ فِيمَا أَعْلَمُ أَوْ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى مُوسَى ع يَا مُوسَى اشْكُرْنِي حَقَّ شُكْرِي

[54] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 19
[55] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 20
[56] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 21

(The book) 'Al Kafi' – from Ali, from his father, from Ibn Abu Umeyr, from Abu Abdullah companion of Al Sayyari in what I know, or someone else,

'From Abu Abdullah-asws having said: 'Allah-azwj Mighty and Majestic Revealed to Musa-as: "O Musa-as! Thank Me-azwj as is the right of thanking Me-azwj!"

فَقَالَ يَا رَبِّ فَكَيْفَ أَشْكُرُكَ حَقَّ شُكْرِكَ وَ لَيْسَ مِنْ شُكْرٍ أَشْكُرُكَ بِهِ إِلَّا وَ أَنْتَ أَنْعَمْتَ بِهِ عَلَيَّ

He-as said: 'How can I-as thank You-azwj as is the right of thanking You-azwj, and there isn't any thanks I-as can thank with except and You-azwj have Conferred with it upon me-as?'

قَالَ يَا مُوسَى الْآنَ شَكَرْتَنِي حِينَ عَلِمْتَ أَنَّ ذَلِكَ مِنِّي.

He-azwj Said: "O Musa-as! Now you-as have thanked me-azwj when you-as knew that is from Me-azwj!"'[57]

بيان: وَ قَدْ رُوِيَ هَذَا عَنْ دَاوُدَ ع أَيْضاً حَيْثُ قَالَ: يَا رَبِّ كَيْفَ أَشْكُرُكَ وَ أَنَا لَا أَسْتَطِيعُ أَنْ أَشْكُرَكَ إِلَّا بِنِعْمَةٍ ثَانِيَةٍ مِنْ نِعَمِكَ

Explanatation – *And this has been reported about Dawood-as as well whereby he-as said: 'O Lord-azwj! How can I-as thank You-azwj and I-as am not able upon thanking You-azwj except by a second Favour from Your-azwj Favours?'*

فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ إِذَا عَرَفْتَ هَذَا فَقَدْ شَكَرْتَنِي.

Allah (a..t.) the Exalted Revealed to him-as: "When you-as have recognised this, so you-as have thanked Me-azwj!"

23- كا، الكافي بِالْإِسْنَادِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ رِئَابٍ عَنْ إِسْمَاعِيلَ بْنِ الْفَضْلِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا أَصْبَحْتَ وَ أَمْسَيْتَ فَقُلْ عَشْرَ مَرَّاتٍ اللَّهُمَّ مَا أَصْبَحَتْ بِي مِنْ نِعْمَةٍ أَوْ عَافِيَةٍ فِي دِينٍ أَوْ دُنْيَا فَمِنْكَ وَحْدَكَ لَا شَرِيكَ لَكَ لَكَ الْحَمْدُ وَ لَكَ الشُّكْرُ بِهَا عَلَيَّ يَا رَبِّ حَتَّى تَرْضَى وَ بَعْدَ الرِّضَا

(The book) 'Al Kafi' – By the chain from Ibn Abu Umeyr, from Ibn Riak, from Ismail Bin Al Fazl who said,

'Abu Abdullah-asws said: 'Whenever you come to the morning and evening, say ten times, 'O Allah-azwj! Whatever has happened with me, whether from a bounty or well-being in religion or world, it is from You-azwj Alone. There is no associate for You-azwj. For You-azwj is the praise and for You-azwj is the thanking of it upon me, O Lord-azwj, until You-azwj are Pleased, and after the Pleasure'.

فَإِنَّكَ إِذَا قُلْتَ ذَلِكَ كُنْتَ قَدْ أَدَّيْتَ شُكْرَ مَا أَنْعَمَ اللَّهُ عَلَيْكَ فِي ذَلِكَ الْيَوْمِ وَ فِي تِلْكَ اللَّيْلَةِ.

So, if you were to say that you would have fulfilled the thanking for what Allah-azwj has Favoured upon you during that day and during that night''.[58]

[57] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 22
[58] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 23

24- كا، الكافي بِالْإِسْنَادِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ نُوحٌ ع يَقُولُ ذَلِكَ إِذَا أَصْبَحَ فَسُمِّيَ بِذَلِكَ عَبْداً شَكُوراً.

(The book) 'Al Kafi' – by the chain, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtari,

'From Abu Abdullah-asws having said: 'Noah-as was saying that when it was morning, so he-as was named with that as 'a grateful servant''.[59]

قَالَ وَ قَالَ رَسُولُ اللَّهِ ص مَنْ صَدَقَ اللَّهَ نَجَا.

He-asws said: 'And Rasool-Allah-saww said: 'One who is sincere to Allah-azwj would attain salvation''.[60]

25- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمِنْقَرِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ عَمَّارٍ الدُّهْنِيِّ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ ع يَقُولُ إِنَّ اللَّهَ يُحِبُّ كُلَّ قَلْبٍ حَزِينٍ وَ يُحِبُّ كُلَّ عَبْدٍ شَكُورٍ يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى لِعَبْدٍ مِنْ عَبِيدِهِ يَوْمَ الْقِيَامَةِ أَ شَكَرْتَ فُلَاناً فَيَقُولُ بَلْ شَكَرْتُكَ يَا رَبِّ فَيَقُولُ لَمْ تَشْكُرْنِي إِذْ لَمْ تَشْكُرْهُ

(The book) 'Al Kafi' – from Ali, from his father, from Al Qasim Bin Muhammad, from Al Minqary, from Sufyan Bin Uyayna, from Ammar Al Duhny who said,

'I heard Ali Bin Al-Husayn-asws saying: 'Allah-azwj Loves every grieving heart and Loves every thankful servant. Allah-azwj Blessed and Exalted will be Saying to a servant from His-azwj servants on the Day of Qiyamah: "Did you thank so and so!" He would say, 'But, I thanked You-azwj, O Lord-azwj!' He-azwj would Say: "You-azwj have not thanked Me-azwj when you did not thank him'.

ثُمَّ قَالَ أَشْكَرُكُمْ لِلَّهِ أَشْكَرُكُمْ لِلنَّاسِ.

Then he said, 'Your thanking to Allah-azwj is your thanking to the people!''[61]

بيان: وَ قَدْ رُوِيَ عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ لَا يَحْمَدُ حَامِدٌ إِلَّا رَبَّهُ.

<u>Explanation –</u> *And it has been reported from Amir Al-Momineen-asws, may the Salawaat of Allah-azwj be upon him-asws: 'And no praising one praises except his Lord-azwj''.*

26- كا، الكافي عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ حَسَنِ بْنِ جَهْمٍ عَنْ أَبِي الْيَقْظَانِ عَنْ عُبَيْدِ اللَّهِ بْنِ الْوَلِيدِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ ثَلَاثٌ لَا يَضُرُّ مَعَهُنَّ شَيْءٌ الدُّعَاءُ عِنْدَ الْكَرْبِ وَ الِاسْتِغْفَارُ عَنِ الذَّنْبِ وَ الشُّكْرُ عِنْدَ النِّعْمَةِ.

(The book) 'Al Kafi' – from the number, from Ahmad Bin Muhammad, from Ibn Fazzal, from Hassan Bin Jaham, from Abu Al Yaqzan, from Ubeydullah Bin Al Waleed who said,

[59] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 24 a
[60] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 24 b
[61] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 25

'I heard Abu Abdullah-asws saying: 'Three, nothing harms with these – the supplication during the distress, and seeking the Forgiveness from the sins, and the thanking during the bounty''.[62]

27- كا، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنِ ابْنِ جَبَلَةَ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أُعْطِيَ الشُّكْرَ أُعْطِيَ الزِّيَادَةَ يَقُولُ اللَّهُ عَزَّ وَ جَلَ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ.

(The book) 'Al Kafi' – from the number, from Sahl, from Yahya Bin Al Mubarik, from Ibn Jabalah, from Muawiya Bin Wahab,

'From Abu Abdullah-asws having said: 'One who gives the thanks would be given the increase. Allah-azwj Mighty and Majestic Says: ***And when your Lord Proclaimed: "If you are grateful, I would Increase it for you, [14:7]***''.[63]

28- كا، الكافي عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ رَجُلَيْنِ مِنْ أَصْحَابِنَا سَمِعَاهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا أَنْعَمَ اللَّهُ عَلَى عَبْدٍ مِنْ نِعْمَةٍ فَعَرَفَهَا بِقَلْبِهِ وَ حَمِدَ اللَّهَ ظَاهِراً بِلِسَانِهِ فَتَمَّ كَلَامُهُ حَتَّى يُؤْمَرَ لَهُ بِالْمَزِيدِ.

(The book) 'Al Kafi' – from Abu Ali Al Ashari, from Muhammad Bin Abdul Jabbar, from Safwan, from Is'haq Bin Ammar, from two men from our companions who heard,

'From Abu Abdullah-asws said: 'Whatever bounty Allah-azwj Confers upon a servant, so he recognises it with his heard, and praises Allah-azwj apparently with his tongue, so his speech completes, until He-azwj Commands with the increase being for him''.[64]

29- كا، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ هِشَامٍ عَنْ مُيَسِّرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: شُكْرُ النِّعْمَةِ اجْتِنَابُ الْمَحَارِمِ وَ تَمَامُ الشُّكْرِ قَوْلُ الرَّجُلِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

(The book) 'Al Kafi' – from the number, from Al Barqy, from one of our companions, from Muhammad Bin Hisham, from Muyassir'

'From Abu Abdullah-asws having said: 'Thanking for the bounties is shunning the Prohibitions, and the complete thanking are the words of the man, 'The Praise is for Allah-azwj, Lord-azwj of the worlds''.[65]

30- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ شُكْرُ كُلِّ نِعْمَةٍ وَ إِنْ عَظُمَتْ أَنْ تَحْمَدَ اللَّهَ عَزَّ وَ جَلَّ عَلَيْهَا.

(The book) 'Al Kafi' – from Ali, from his father, from Ibn Abu Umeyr, from Ali Bin Uqbah, from Umar Bin Yazeed who said,

[62] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 26
[63] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 27
[64] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 28
[65] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 29

'I heard Abu Abdullah-asws saying: 'Thanking for every bounty and even if it was mighty, is that you praise Allah-azwj Mighty and Majestic upon it''.[66]

31- لي، الأمالي للصدوق مَاجِيلَوَيْهِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَنْعَمَ عَلَى قَوْمٍ بِالْمَوَاهِبِ فَلَمْ يَشْكُرُوا فَصَارَتْ عَلَيْهِمْ وَبَالًا وَ ابْتَلَى قَوْماً بِالْمَصَائِبِ فَصَبَرُوا فَصَارَتْ عَلَيْهِمْ نِعْمَةً.

(The book) 'Al Amaali' of Al Sadouq – Majaylawiya, from Muhammad Al Attar, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Sama'at

'From Abu Abdullah Al-Sadiq-asws having said: 'Allah-azwj Mighty and Majestic Bestowed the gifts upon a people, but they did not thank, so these became of evil consequence upon them, and He-azwj Tried a people with the difficulties, and they were patient, so it became a bounty upon them''.[67]

32- لي، الأمالي للصدوق قَالَ النَّبِيُّ ص مَنْ يَشْكُرِ اللَّهَ يَزِدْهُ اللَّهُ.

(The book) 'Al Amaali' of Al Sadouq –

'The Prophet-saww said: 'One who thanks Allah-azwj, Allah-azwj will Increase for him''.[68]

33- لي، الأمالي للصدوق ابْنُ الْمُتَوَكِّلِ عَنِ السَّعْدَآبَادِيِّ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع قَالَ: بَيْنَا رَسُولُ اللَّهِ ص يَسِيرُ مَعَ بَعْضِ أَصْحَابِهِ فِي بَعْضِ طُرُقِ الْمَدِينَةِ إِذْ ثَنَى رِجْلَهُ عَنْ دَابَّتِهِ ثُمَّ خَرَّ سَاجِداً فَأَطَالَ فِي سُجُودِهِ ثُمَّ رَفَعَ رَأْسَهُ فَعَادَ ثُمَّ رَكِبَ

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkil, from Al Asadabady, from Al Barqy, from his father, from Muhammad Bin Ali Bin Abu Umeyr, from Mansour Bin Yunus, from Abu Baseer,

'From Abu Abdullah Al-Sadiq-asws having said: 'While Rasool-Allah-saww was travelling with some of his-saww companion in the road of Al-Medina when he-saww folded his-as legs from his-saww animal, then fell down in Sajdah. He-saww prolonged in his-saww Sajdah, then raised his-saww head and returned, then rode.

فَقَالَ لَهُ أَصْحَابُهُ يَا رَسُولَ اللَّهِ رَأَيْنَاكَ ثَنَيْتَ رِجْلَكَ عَنْ دَابَّتِكَ ثُمَّ سَجَدْتَ فَأَطَلْتَ السُّجُودَ

His-saww companions said to him, 'O Rasool-Allah-saww! We saw you-saww folding your-saww legs from your-saww animal, then you-saww performed Sajdah, and prolonged the Sajdah!'

فَقَالَ إِنَّ جَبْرَئِيلَ ع أَتَانِي فَأَقْرَأَنِي السَّلَامَ مِنْ رَبِّي وَ بَشَّرَنِي أَنَّهُ لَنْ يُخْزِيَنِي فِي أُمَّتِي فَلَمْ يَكُنْ لِي مَالٌ فَأَتَصَدَّقَ بِهِ وَ لَا مَمْلُوكٌ فَأُعْتِقَهُ فَأَحْبَبْتُ أَنْ أَشْكُرَ رَبِّي عَزَّ وَ جَلَ.

He-saww said: 'Jibraeel-as came to me-saww. He-as conveyed the Greetings from my-saww Lord-azwj and gave me-saww glad tidings that He-azwj will never let me-saww be disgraced in my-saww community. There neither happens to be any wealth for me-saww so I-saww can give in charity

[66] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 30
[67] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 31
[68] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 32

with it, nor any slaves I-saww can liberate, so I-saww loved to thank my-saww Lord-azwj Mighty and Majestic''.[69]

34- ب، قرب الإسناد هَارُونُ عَنِ ابْنِ صَدَقَةَ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ: الطَّاعِمُ الشَّاكِرُ لَهُ مِنَ الْأَجْرِ مِثْلُ أَجْرِ الصَّائِمِ الْمُحْتَسِبِ وَ الْمُعَافَى الشَّاكِرُ لَهُ مِنَ الْأَجْرِ كَأَجْرِ الْمُبْتَلَى الصَّابِرِ وَ الْغَنِيُّ الشَّاكِرُ لَهُ مِنَ الْأَجْرِ كَأَجْرِ الْمَحْرُومِ الْقَانِعِ.

(The book) 'Qurb Al Asnaad' – Haroun, from Ibn Sadaqa,

'From Al-Sadiq-asws, from his-asws forefathers-asws having said: 'The feeder of the thankful one, for him would be from the Recompense like a Recompense of the fasting, anticipating one, and the excuser of the thankful, from him would be from the Recompense like a Recompense of the afflicted patient one, and enricher of the thankful one, for him would be from the Recompense like a Recompense of the (self) depriving one, the content''.[70]

كِتَابُ الْإِمَامَةِ وَ التَّبْصِرَةِ، عَنِ الْقَاسِمِ بْنِ عَلِيٍّ الْعَلَوِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مِثْلَهُ إِلَّا أَنَّ فِيهِ مَكَانَ الْغَنِيِّ الْمُعْطِي.

'Kitab Al Imama Wa Al Tabsira' – from Al Qasim Bi Ali Al Alawy, from Muhammad Bin Abu Abdullah, from Sahl Bin Ziyad, from Al Nowfaly, from Al Sakuni,

'From Ja'far-asws Bin Muhammad-asws, from his-asws father-asws, from his-asws forefathes-asws having said: 'Rasool-Allah-saww said' – similar to it except that in it in place of the 'enricher', is 'giver''.[71]

35- ب، قرب الإسناد ابْنُ أَبِي الْخَطَّابِ عَنِ الْبَزَنْطِيِّ عَنْ أَبِي جَمِيلَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ لَمْ يُنْكِرِ الْجَفْوَةَ لَمْ يَشْكُرِ النِّعْمَةَ.

(The book) 'Qurb Al Asnaad' – Ibn Abu Al Khattab, from Al Bazanty, from Abu Jameela who said,

'Abu Abdullah-asws said: 'One who does not dislike the aversion, does not thank for the bounty''.[72]

36- فس، تفسير القمي قَالَ أَبُو عَبْدِ اللَّهِ ع أَيُّمَا عَبْدٍ أَنْعَمَ اللَّهُ عَلَيْهِ بِنِعْمَةٍ فَعَرَفَهَا بِقَلْبِهِ وَ حَمِدَ اللَّهَ عَلَيْهَا بِلِسَانِهِ لَمْ تَنْفَدْ حَتَّى يَأْمُرَ اللَّهُ لَهُ بِالزِّيَادَةِ وَ هُوَ قَوْلُهُ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ.

Tafseer Al Qummi –

'Abu Abdullah-asws said: 'Whichever servant Allah-azwj Confers upon with a bounty, so he recognises it by his heart and praises Allah-azwj upon it by his tongue, it will not deplete until Allah-azwj Commands with the increase being for him, and it is His-azwj Word: ***"If you are grateful, I would Increase it for you, [14:7]***''.[73]

[69] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 33
[70] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 34 a
[71] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 34 b
[72] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 35
[73] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 36

37- ل، الخصال مَاجِيلَوَيْهِ عَنْ عَمِّهِ عَنِ الْبَرْقِيِّ عَنْ عَلِيِّ بْنِ حَسَّانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنِ احْتَمَلَ الْجَفَاءَ لَمْ يَشْكُرِ النِّعْمَةَ.

(The book) 'Al Khisaal' – Majaylawiya, from his uncle, from Al Barqy, from Ali Bin Hassan, from the one who mentioned it,

'From Abu Abdullah-asws having said: 'Whoever carries the aversion (dislike) has not thanked for the bounty''.[74]

38- ل، الخصال الْعَطَّارُ عَنْ أَبِيهِ عَنِ الْأَشْعَرِيِّ عَنِ السَّيَّارِيِّ عَنِ ابْنِ أَسْبَاطٍ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ لَمْ تُغْضِبْهُ الْجَفْوَةُ لَمْ يَشْكُرِ النِّعْمَةَ.

(The book) 'Al Khisaal' – Al Attar, from his father, from Al Ashary, from Al Sayyari, from Ibn Asbat, raising it to,

'Abu Abdullah-asws said: 'One whom aversion does not annoy, had not thanked for the bounty''.[75]

39- ل، الخصال عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: شُكْرُ كُلِّ نِعْمَةٍ الْوَرَعُ عَمَّا حَرَّمَ اللَّهُ.

(The book) 'Al Khisaal' –

'From Amir Al-Momineen-asws having said: 'Thanking for every bounty is the devoutness from what Allah-azwj has Prohibited''.[76]

40- ل، الخصال أَبِي عَنْ سَعْدٍ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ عَطِيَّةَ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ شُكْرُ كُلِّ نِعْمَةٍ وَ إِنْ عَظُمَتْ أَنْ تَحْمَدَ اللَّهَ عَزَّ وَ جَلَّ.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Ibn Atiya, from Umar BinYazeed,

'From Abu Abdullah-asws, he (the narrator) said, 'Thanking for every bounty, and even if mighty, is that you praise Allah-azwj Mighty and Majestic''.[77]

41- ل، الخصال أَبِي عَنْ سَعْدٍ عَنِ الْبَرْقِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ عُمَرَ بْنِ مُصْعَبٍ عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الْعَبْدُ بَيْنَ ثَلَاثَةٍ بَلَاءٍ وَ قَضَاءٍ وَ نِعْمَةٍ فَعَلَيْهِ فِي الْبَلَاءِ مِنَ اللَّهِ الصَّبْرُ فَرِيضَةً وَ عَلَيْهِ فِي الْقَضَاءِ مِنَ اللَّهِ التَّسْلِيمُ فَرِيضَةً وَ عَلَيْهِ فِي النِّعْمَةِ مِنَ اللَّهِ عَزَّ وَ جَلَّ الشُّكْرُ فَرِيضَةً.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Al Barqy, from Abdul Rahman Bin Hammad, from Umar Bin Mus'ab, from Al Sumali,

'From Abu Ja'far-asws having said: 'The servant is between three – affliction, and Decree, and bounty. So, it is upon him to be patient during the affliction from Allah-azwj as an obligation, and upon him to be with the submission during the Decree from Allah-azwj as an obligation,

[74] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 37
[75] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 38
[76] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 39
[77] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 40

and upon him is the thanking regarding the bounty from Allah-azwj Mighty and Majestic, as an obligation''.[78]

42- يد، التوحيد ل، الخصال الْفَامِيُّ وَ ابْنُ مَسْرُورٍ عَنِ ابْنِ بُطَّةَ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ رَجُلٌ لِأَمِيرِ الْمُؤْمِنِينَ ع بِمَا ذَا شَكَرْتَ نَعْمَاءَ رَبِّكَ

(The books) 'Al Tawheed', (and) Al Khisaal' – Al Famy and Ibn Masrour, from Ibn Buttah, from al Barqy, from his father, from Ibn Abu Umeyr, from Hisham Bin Sali,

'From Abu Abdullah-asws having said: 'A man said to Amir Al-Momineen-asws, 'With what do you-asws thank your-asws Lord-azwj?'

قَالَ نَظَرْتُ إِلَى بَلَاءٍ قَدْ صَرَفَهُ عَنِّي وَ أَبْلَى بِهِ غَيْرِي فَعَلِمْتُ أَنَّهُ قَدْ أَنْعَمَ عَلَيَّ فَشَكَرْتُهُ الْخَبَرَ.

He-asws said: 'I-asws looked at an affliction to have turned away from me and others have been afflicted with it, so I-asws knew that He-azwj has Favoured upon me-asws, so I-asws thank Him-azwj' – the Hadeeth''.[79]

43- ل، الخصال أَبِي عَنْ سَعْدٍ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: يَا مُعَاوِيَةُ مَنْ أُعْطِيَ ثَلَاثَةً لَمْ يُحْرَمْ ثَلَاثَةً مَنْ أُعْطِيَ الدُّعَاءَ أُعْطِيَ الْإِجَابَةَ وَ مَنْ أُعْطِيَ الشُّكْرَ أُعْطِيَ الزِّيَادَةَ وَ مَنْ أُعْطِيَ التَّوَكُّلَ أُعْطِيَ الْكِفَايَةَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فِي كِتَابِهِ وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ وَ يَقُولُ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَ يَقُولُ ادْعُونِي أَسْتَجِبْ لَكُمْ.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Al Barqy, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

'From Abu Abdullah-asws having said: 'O Muawiya! One gives three will not be Deprived of three – One who gives the supplication would be Given the Answer, and one who Gives the thanks would be Given the increase, and one who gives the reliance would be Given the sufficiency, for Allah-azwj Mighty and Majestic Says in His-azwj Book: ***And one who relies upon Allah, so He would Suffice him. [65:3]***; and Said: ***"If you are grateful, I would Increase it for you, [14:7]***; ***"Supplicate to Me, I will Answer you. [40:60]***''.[80]

44- مع، معاني الأخبار ل، الخصال الْحَسَنُ بْنُ عَبْدِ اللَّهِ الْعَسْكَرِيُّ عَنْ بَدْرِ بْنِ الْهَيْثَمِ عَنْ عَلِيِّ بْنِ مُنْذِرٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الصَّبَّاحِ قَالَ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ ع مَنْ أُعْطِيَ أَرْبَعاً لَمْ يُحْرَمْ أَرْبَعاً مَنْ أُعْطِيَ الدُّعَاءَ لَمْ يُحْرَمِ الْإِجَابَةَ وَ مَنْ أُعْطِيَ الِاسْتِغْفَارَ لَمْ يُحْرَمِ التَّوْبَةَ وَ مَنْ أُعْطِيَ الشُّكْرَ لَمْ يُحْرَمِ الزِّيَادَةَ وَ مَنْ أُعْطِيَ الصَّبْرَ لَمْ يُحْرَمِ الْأَجْرَ.

(The books) 'Ma'any Al Akhbar', (and) 'Al Khisaal' – Al-Hassan Bin Abdullah Al Askary, from Badr Bin Al Haysam, from Ali Bin Munzir, from Muhammad Bin Al Fuzeyl, from Abu Al Sabbah who said,

'One who gives four will not be deprived of four – one who gives the supplication will not be deprives of the Answer; and one who gives seeking of the Forgiveness will not be deprived of

[78] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 41
[79] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 42
[80] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 43

the repentance; and one who gives the thanks will not be deprived of the increase; and one who gives the patience will not be deprived the Recompense''.[81]

45- ل، الخصال مَاجِيلَوَيْهِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ السَّيَّارِيِّ رَفَعَهُ إِلَى الثُّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: مَنْ قَالَ الْحَمْدُ لِلَّهِ فَقَدْ أَدَّى شُكْرَ كُلِّ نِعْمَةٍ لِلَّهِ عَزَّ وَ جَلَّ عَلَيْهِ الْخَبَرَ.

(The book) 'Al Khisaal' – Majaylawiya, from Muhammad Al Attar, from Al Ashary, from Al Sayyari, raising it to Al Sumali,

'From Ali-asws Bin Ali Husayn-asws having said: 'One who says, 'The Praise is for Allah-azwj', so he has fulfilled the thanks for every bounty of Allah-azwj Mighty and Majestic upon him' – the Hadeeth''.[82]

46- ل، الخصال عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: شُكْرُ الْمُنْعِمِ يَزِيدُ فِي الرِّزْقِ.

(The book) 'Al Khisaal' –

'From Amir Al-Momineen-asws having said: 'Thanking for the bounties increases in the sustenance''.[83]

47- ن، عيون أخبار الرضا عليه السلام الدَّقَّاقُ وَ السِّنَانِيُّ وَ الْمُكَتِّبُ جَمِيعاً عَنِ الْأَسَدِيِّ عَنْ سَهْلٍ عَنْ عَبْدِ الْعَظِيمِ الْحَسَنِيِّ عَنْ مَحْمُودِ بْنِ أَبِي الْبِلَادِ عَنِ الرِّضَا ع قَالَ: مَنْ لَمْ يَشْكُرِ الْمُنْعِمَ مِنَ الْمَخْلُوقِينَ لَمْ يَشْكُرِ اللَّهَ عَزَّ وَ جَلَّ.

(The book) 'Uyoun Akhbar Al-Reza-asws', may the greetings be upon him-asws – Al Daqaq and Al Sinany and Al Mutakkib, altogether from Al Asady, from Sahl, from Abdul Azeem Al Hasany, from Mahmoud, from Abu Al Bilad,

'From Al-Reza-asws said: 'One who does not thank for the bounties from the people, has not thanked Allah-azwj Mighty and Majestic''.[84]

48- ن، عيون أخبار الرضا عليه السلام بِالْأَسَانِيدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: أَخَذَ النَّاسُ ثَلَاثَةً مِنْ ثَلَاثَةٍ أَخَذُوا الصَّبْرَ عَنْ أَيُّوبَ وَ الشُّكْرَ عَنْ نُوحٍ وَ الْحَسَدَ عَنْ بَنِي يَعْقُوبَ.

(The book) 'Uyoun Akhbar Al-Reza-asws', may the greetings be upon him-asws – by the three chains from Al-Reza-asws, from his-asws forefathers-asws, from Ali-asws Bin Al-Husayn-asws having said: 'The people have taken three from three – they have taken the patience from Ayoub-as, and the thanks from Noah-as, and the envy from the sons of Yaqoub-as''.[85]

49- ن، عيون أخبار الرضا عليه السلام بِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَنْعَمَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ نِعْمَةً فَلْيَحْمَدِ اللَّهَ وَ مَنِ اسْتَبْطَأَ الرِّزْقَ فَلْيَسْتَغْفِرِ اللَّهَ وَ مَنْ حَزَبَهُ أَمْرٌ فَلْيَقُلْ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

[81] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 44
[82] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 45
[83] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 46
[84] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 47
[85] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 48

(The book) 'Uyoun Akhbar Al-Reza-asws', may the greetings be upon him-asws, by this chain said: 'Rasool-Allah-saww said: 'One Allah-azwj Mighty and Majestic Confers a bounty upon him, let him praise Allah-azwj, and the one for whom the sustenance is delayed, let him seek the Forgiveness of Allah-azwj, and the one whom a matter grieves him, let him say, 'There is neither any might nor strength except with Allah-azwj''.[86]

50- ن، عيون أخبار الرضا عليه السلام بِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى يَا ابْنَ آدَمَ لَا يَغُرَّنَّكَ ذَنْبُ النَّاسِ عَنْ نَفْسِكَ وَ لَا نِعْمَةُ النَّاسِ عَنْ نِعْمَةِ اللَّهِ عَلَيْكَ وَ لَا تُقَنِّطِ النَّاسَ مِنْ رَحْمَةِ اللَّهِ وَ أَنْتَ تَرْجُوهَا لِنَفْسِكَ.

(The book) 'Uyoun Akhbar Al-Reza-asws, may the greetings be upon him-asws, by this chain, said, 'Rasool-Allah-saww said: 'Allah-azwj Blessed and Exalted Said: "O son of Adam-as! Do not let sins of the people deceive you from yourself, nor bounties of the people from the bounties of Allah-azwj upon you, nor the despair of the people from the Mercy of Allah-azwj while you are hoping it for yourself!"'[87]

51- ن، عيون أخبار الرضا عليه السلام الدَّقَّاقُ عَنِ الصُّوفِيِّ عَنِ الرُّوبَايِيِّ عَنْ عَبْدِ الْعَظِيمِ الْحَسَنِيِّ عَنْ أَبِي جَعْفَرٍ الثَّانِي عَنْ آبَائِهِ ع قَالَ: دَعَا سَلْمَانُ أَبَا ذَرٍّ رَحْمَةُ اللَّهِ عَلَيْهِمَا إِلَى مَنْزِلِهِ فَقَدَّمَ إِلَيْهِ رَغِيفَيْنِ فَأَخَذَ أَبُو ذَرٍّ الرَّغِيفَيْنِ فَقَلَبَهُمَا

(The book) 'Uyoun Akhbar Al-Reza-asws, may the greetings be upon him-asws – from Al Sowfy, from Al Rubaie, from Abdul Azeem Al Hasany,

'From Abu Ja'far-asws the 2nd, from his-asws forefathers-asws having said: 'Salman-ra invited Abu Zarr-ra, may Allah-azwj have Mercy on both of them-ra, to his-ra house. He-ra forwarded two loaves to him-ra, so Abu Zarr-ra took the two loaves and kissed them.

فَقَالَ سَلْمَانُ يَا أَبَا ذَرٍّ لِأَيِّ شَيْءٍ تَقْلِبُ هَذَيْنِ الرَّغِيفَيْنِ

Salman-ra said, 'O Abu Zarr-ra! For which thing (reason) are you-ra kissing these two loaves?'

قَالَ خِفْتُ أَلَّا يَكُونَا نَضِيجَيْنِ

He-ra said, 'I-ra feared they might not be well-cooked'.

فَغَضِبَ سَلْمَانُ مِنْ ذَلِكَ غَضَباً شَدِيداً ثُمَّ قَالَ مَا أَجْرَأَكَ حَيْثُ تَقْلِبُ الرَّغِيفَيْنِ فَوَ اللَّهِ لَقَدْ عَمِلَ فِي هَذَا الْخُبْزِ الْمَاءُ الَّذِي تَحْتَ الْعَرْشِ وَ عَمِلَتْ فِيهِ الْمَلَائِكَةُ حَتَّى أَلْقَوْهُ إِلَى الرِّيحِ وَ عَمِلَتْ فِيهِ الرِّيحُ حَتَّى أَلْقَاهُ إِلَى السَّحَابِ وَ عَمِلَ فِيهِ السَّحَابُ حَتَّى أَمْطَرَهُ إِلَى الْأَرْضِ وَ عَمِلَ فِيهِ الرَّعْدُ وَ الْمَلَائِكَةُ حَتَّى وَضَعُوهُ مَوَاضِعَهُ وَ عَمِلَتْ فِيهِ الْأَرْضُ وَ الْخَشَبُ وَ الْحَدِيدُ وَ الْبَهَائِمُ وَ النَّارُ وَ الْحَطَبُ وَ الْمِلْحُ وَ مَا لَا أُحْصِيهِ أَكْثَرُ فَكَيْفَ لَكَ أَنْ تَقُومَ بِهَذَا الشُّكْرِ

Salman-ra was angered from that with severe anger, then said, 'How audacious you-ra are whereby you-ra turned the two loaves! By Allah-azwj There has worked in this bread, the water which is under the Throne, and the Angels have worked in it until they cast it to the wind, and the wind worked in it until it cast it to the clouds, and the clouds worked in it until they rained it to the ground, and the thunder and the Angels worked in it until they placed it in places, and the ground worked in it, and the wood, and the iron, and the beasts, and the fire, and the

[86] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 49
[87] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 50

firewood, and the salt, and many what I-ra cannot count! So how can is be for you-ra to establish the thanks for this?'

فَقَالَ أَبُو ذَرٍّ إِلَى اللَّهِ أَتُوبُ وَ أَسْتَغْفِرُ اللَّهَ مِمَّا أَحْدَثْتُ وَ إِلَيْكَ أَعْتَذِرُ مِمَّا كَرِهْتَ

Abu Zarr-ra said, 'I-ra hereby repent to Allah-azwj and seek Forgiveness of Allah-azwj from what I-ra have done, and I-ra apologise to you-ra from what you-ra have disliked'.

قَالَ وَ دَعَا سَلْمَانُ أَبَا ذَرٍّ رَحْمَةُ اللَّهِ عَلَيْهِمَا ذَاتَ يَوْمٍ إِلَى ضِيَافَةٍ فَقَدَّمَ إِلَيْهِ مِنْ جِرَابِهِ كِسَراً يَابِسَةً وَ بَلَّهَا مِنْ رَكْوَتِهِ

He-asws said: 'And Salman-ra invited Abu Zarr-ra, may Allah-azwj have Mercy on them-asws both, one night to a meal. He-ra forwarded to him dried bread from a basket and moistened it from a small cup.

فَقَالَ أَبُو ذَرٍّ مَا أَطْيَبَ هَذَا الْخُبْزَ لَوْ كَانَ مَعَهُ مِلْحٌ

Abu Zarr-ra said, 'How good is this bread, if only there had been salt with it!'

فَقَامَ سَلْمَانُ وَ خَرَجَ فَرَهَنَ رَكْوَتَهُ بِمِلْحٍ وَ حَمَلَهُ إِلَيْهِ فَجَعَلَ أَبُو ذَرٍّ يَأْكُلُ ذَلِكَ الْخُبْزَ وَ يَذُرُّ عَلَيْهِ ذَلِكَ الْمِلْحَ وَ يَقُولُ الْحَمْدُ لِلَّهِ الَّذِي رَزَقَنَا هَذِهِ الْقَنَاعَةَ

Salman-ra stood up and went out. He-ra pawned his cup for some salt and carried it to him-ra. Abu Zarr-ra went on to eat that bread and sprinkle that salt upon it and saying, 'The Praise is for Allah-azwj Who has Graced us this contentment'.

فَقَالَ سَلْمَانُ لَوْ كَانَتْ قَنَاعَةٌ لَمْ تَكُنْ رَكْوَتِي مَرْهُونَةً.

Salman-ra said: 'Had there been contentment, my-ra cup would not have been pawned''.[88]

52- ن، عيون أخبار الرضا عليه السلام الْبَيْهَقِيُّ عَنِ الصَّوْلِيِّ عَنْ أَبِي ذَكْوَانَ عَنْ إِبْرَاهِيمَ بْنِ الْعَبَّاسِ قَالَ: كَانَ الرِّضَا ع يُنْشِدُ كَثِيراً إِذَا كُنْتَ فِي خَيْرٍ فَلَا تَغْتَرِرْ بِهِ وَ لَكِنْ قُلِ اللَّهُمَّ سَلِّمْ وَ تَمِّمْ.

(The book) 'Uyoun Akhbar Al-Reza-ra', may the greetings be upon him-asws, - Al Bayhaqi, from Al Sowly, from Abu Zakwan, from Ibrahim Bin Al Abbas who said,

'Al-Reza-asws used to frequently prose (poems): 'When you are in good (state), so do not be deceived by it, but say, 'O Allah-azwj! Safety and completeness''.[89]

53- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنِ الْحُسَيْنِ بْنِ حَمْزَةَ الْعَلَوِيِّ عَنِ ابْنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ الْحُسَيْنِ بْنِ فَضَّالٍ عَنِ الْحُسَيْنِ بْنِ الْجَهْمِ عَنْ أَبِي الْيَقْظَانِ عَنْ عُبَيْدِ اللَّهِ بْنِ الْوَلِيدِ الرَّصَّافِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ جَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولُ ثَلَاثٌ لَا يَضُرُّ مَعَهُنَّ شَيْءٌ الدُّعَاءُ عِنْدَ الْكُرُبَاتِ وَ الِاسْتِغْفَارُ عِنْدَ الذَّنْبِ وَ الشُّكْرُ عِنْدَ النِّعْمَةِ.

[88] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 51
[89] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 52

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al-Hassan Bin Hamza Al Alawy, from Ibn Al Barqy, from his father, from his grandfather, from Al-Hassan Bin Fazzal, from Al-Hassan Bin Al Jahm, from Abu Al Yaqzan, from Ubeydullah Bin Al Waleed Al Rassafy who said,

'I heard Abu Abdullah Ja'far-asws Bin Muhammad-asws saying: 'Three, nothing harms with these – the supplication during the distress and seeking the Forgiveness at (for) the sin, and the thanking at the bounty''.[90]

54- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنْ أَحْمَدَ بْنِ الْوَلِيدِ عَنْ أَبِيهِ عَنِ الصَّفَّارِ عَنِ ابْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: طُوبَى لِمَنْ لَمْ يُبَدِّلْ نِعْمَةَ اللَّهِ كُفْراً طُوبَى لِلْمُتَحَابِّينَ فِي اللَّهِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Muhammad Bin Marwan, from Muhammad Bin Ajlan,

'From Abu Abdullah-asws having said: 'Beatitude is for the one who does not replace a bounty of Allah-azwj with Kufr! Beatitude is for the ones who are loving each other for the Sake of Allah-azwj!''[91]

55- ما، الأمالي للشيخ الطوسي بِهَذَا الْإِسْنَادِ عَنِ الصَّفَّارِ عَنِ الْقَاشَانِيِّ عَنِ الْأَصْبَهَانِيِّ عَنِ الْمِنْقَرِيِّ عَنِ ابْنِ عُيَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مِنْ عَبْدٍ إِلَّا وَ لِلَّهِ عَلَيْهِ حُجَّةٌ إِمَّا فِي ذَنْبٍ اقْتَرَفَهُ وَ إِمَّا فِي نِعْمَةٍ قَصَّرَ عَنْ شُكْرِهَا.

(The book) 'Al Amaali' of the sheykh Al Tusi – by this chain, from Al Saffar, from Al Qashany, from Al Asbahany, from Al Minwary, from Ibn Uyayna,

'From Abu Abdullah-asws having said: 'There is none from a servant except and there is an argument against him for Allah-azwj, either regarding a sin he has committed, or regarding a bounty he has been deficient in thanking for it'.[92]

56- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنْ عُمَرَ بْنِ مُحَمَّدٍ الصَّيْرَفِيِّ عَنْ عَلِيِّ بْنِ مَهْرَوَيْهِ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا أَتَاهُ أَمْرٌ يَسُرُّهُ قَالَ الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ وَ إِذَا أَتَاهُ أَمْرٌ يَكْرَهُهُ قَالَ الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Umar Bin Muhammad Al Sayrafi, from Ali Bin Mahrawiya, from Dawood Bin Suleyman,

'From Al-Reza-asws, from his-asws forefathers-asws, from Amir Al-Momineen-asws, may the Salawaat of Allah-azwj be upon them-asws, having said: 'Rasool-Allah-saww was such that whenever a matter came to him-saww which cheered him-asws, said: 'The Praise is for Allah-azwj Who Completes the righteousness with His-azwj bounties!' And whenever a matter came to him-saww which abhorred him-saww said: 'The Praise is for Allah-azwj upon every situation''.[93]

[90] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 53
[91] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 54
[92] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 55
[93] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 56

57- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنِ ابْنِ قُولَوَيْهِ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ حُمَيْدِ بْنِ زِيَادٍ عَنْ إِبْرَاهِيمَ بْنِ عُبَيْدِ اللَّهِ عَنِ الرَّبِيعِ بْنِ سُلَيْمَانَ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ رَدَّ عَنْ عِرْضِ أَخِيهِ الْمُسْلِمِ كُتِبَ لَهُ الْجَنَّةُ الْبَتَّةَ وَ مَنْ أُتِيَ إِلَيْهِ مَعْرُوفٌ فَلْيُكَافِئْ فَإِنْ عَجَزَ فَلْيُثْنِ بِهِ فَإِنْ لَمْ يَفْعَلْ فَقَدْ كَفَرَ النِّعْمَةَ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlawiya, from Muhammad Bin Hammam, from Humeyd Bin Ziyad, from Ibrahim Bin Ubeydullah, from Al Rabie Bin Suleyman, from Al Sakuny,

'From Abu Abdullah-asws having said: 'Rasool-Allah-saww said: 'One who defends an honour of his Muslim brother, the Paradise is written for him definitely, and one who receives an act of kindness, so let him suffice. If he is unable, then let him (at least) praise him for it. If he does not do so, so he has committed Kufr of the bounty''.[94]

58- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنْ أَحْمَدَ بْنِ الْوَلِيدِ عَنْ أَبِيهِ عَنِ الصَّفَّارِ عَنِ ابْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ زَيْدٍ الشَّحَّامِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَحْسِنُوا جِوَارَ النِّعَمِ وَ احْذَرُوا أَنْ يَنْتَقِلَ عَنْكُمْ إِلَى غَيْرِكُمْ أَمَا إِنَّهَا لَمْ يَنْتَقِلْ عَنْ أَحَدٍ قَطُّ فَكَادَتْ أَنْ تَرْجِعَ إِلَيْهِ

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Ibn Mahboub, from Zayd Al Shaham,

'From Abu Abdullah-asws having said: 'Be a good neighbour of the bounty and be cautious it doesn't get transferred away from you to others. But it does not transfer away from anyone at all except it almost never returns to him'.

قَالَ وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ قَلَّ مَا أَدْبَرَ شَيْءٌ فَأَقْبَلَ.

He-asws said: 'And Amir Al-Momineen-asws had said: 'Whatever thing turns around hardly ever comes back''.[95]

59- ما، الأمالي للشيخ الطوسي الْفَحَّامُ عَنِ الْمَنْصُورِيِّ عَنْ عَمِّ أَبِيهِ عَنْ أَبِي الْحَسَنِ الثَّالِثِ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ: خَمْسٌ تَذْهَبُ ضَيَاعاً سِرَاجٌ تُعِدُّهُ فِي شَمْسٍ الدُّهْنُ يَذْهَبُ وَ الضَّوْءُ لَا يُنْتَفَعُ بِهِ وَ مَطَرٌ جَوْدٌ عَلَى أَرْضٍ سَبِخَةٍ الْمَطَرُ يَضِيعُ وَ الْأَرْضُ لَا يُنْتَفَعُ بِهَا

(The book) 'Al Amaali' of the sheyk Al Tusi – Al Fahham, from Al Mansoury, from an uncle of his father,

'From Abu Al-Hassan-asws the 3rd, from his-asws forefathers-asws, from Amir Al-Momineen-asws, may the Salawaat of Allah-azwj be upon them-asws, he-asws said: 'Five go to waste – a lamp kept in the sunshine, the oil goes away (used up) and the illumination cannot be befitted with; and heavy rain upon a swampy land, the rain gets wasted and the ground does not benefit with it.

وَ طَعَامٌ يُحْكِمُهُ طَابِخُهُ يُقَدَّمُ إِلَى شَبْعَانَ فَلَا يَنْتَفِعُ بِهِ وَ امْرَأَةٌ حَسْنَاءُ تُزَفُّ إِلَى عِنِّينٍ فَلَا يَنْتَفِعُ بِهَا وَ مَعْرُوفٌ تَصْطَنِعُهُ إِلَى مَنْ لَا يَشْكُرُهُ.

[94] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 57
[95] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 58

And food well prepared by its cook, he forwards it to the satiated, so he cannot benefit by it; and a beautiful woman married to the impotent, so he cannot benefit with her, and an act of kindness to the one who does not thank for it''.[96]

60- ما، الأمالي للشيخ الطوسي بِالْإِسْنَادِ إِلَى أَبِي قَتَادَةَ عَنْ دَاوُدَ بْنِ سِرْحَانَ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذْ دَخَلَ عَلَيْهِ سَدِيرٌ الصَّيْرَفِيُّ فَسَلَّمَ وَ جَلَسَ فَقَالَ لَهُ يَا سَدِيرُ مَا كَثُرَ مَالُ رَجُلٍ قَطُّ إِلَّا عَظُمَتِ الْحُجَّةُ لِلَّهِ عَلَيْهِ فَإِنْ قَدَرْتُمْ تَدْفَعُونَهَا عَلَى أَنْفُسِكُمْ فَافْعَلُوا

(The book) 'Al Amaali' of the sheykh Al Tusi – By the chain up to Abu Qatadah, from Dawood Bin Sirhan who said,

'We were in the presence of Abu Abdullah-asws when Sadeyr Al-Sayrafi entered. He greeted and sat down. He-asws said to him: 'O Sadeyr! Wealth of a man will not be a lot at all except the Argument for Allah-azwj against him would be mightier! So, if you are able to pay it to yourselves, then do so!'

فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ بِمَا ذَا

He said to him-asws, 'O son-asws of Rasool-Allah-saww! With what?'

قَالَ بِقَضَاءِ حَوَائِجِ إِخْوَانِكُمْ مِنْ أَمْوَالِكُمْ

He-asws said: 'By fulfilling the needs of your brethren from your wealth'.

ثُمَّ قَالَ تَلَقَّوُا النِّعَمَ يَا سَدِيرُ بِحُسْنِ مُجَاوَرَتِهَا وَ اشْكُرُوا مَنْ أَنْعَمَ عَلَيْكُمْ وَ أَنْعِمُوا عَلَى مَنْ شَكَرَكُمْ فَإِنَّكُمْ إِذَا كُنْتُمْ كَذَلِكَ اسْتَوْجَبْتُمْ مِنَ اللَّهِ الزِّيَادَةَ وَ مِنْ إِخْوَانِكُمُ الْمُنَاصَحَةَ ثُمَّ تَلَا لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ.

Then he-asws said: 'Receive bounties, O Sadeyr, by being a good neighbour to it, and thank the one who confers a favour upon you, and confer upon the one who thanks you, for when you were to be like that, you will be obligated the increase from Allah-azwj and the goodly advice from your brethren'. Then he-asws recited: ***"If you are grateful, I would Increase it for you, [14:7]***''.[97]

61- ما، الأمالي للشيخ الطوسي بِالْإِسْنَادِ إِلَى أَبِي قَتَادَةَ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ: دَخَلَ مُعَلَّى بْنُ خُنَيْسٍ عَلَى أَبِي عَبْدِ اللَّهِ ع لِيُوَدِّعَهُ وَ قَدْ أَرَادَ سَفَراً فَلَمَّا وَدَّعَهُ قَالَ يَا مُعَلَّى اعْتَزِزْ بِاللَّهِ يُعْزِزْكَ

(The book) 'Al Amaali' of the sheykh Al Tusi – By the chain to Abu Qatadah, from Safwan Al Jammal who said,

'Moalla Bin Khuneys entered to see Abu Abdullah-asws in order to bid him-asws farewell, and he had intended a journey. When he had bade him-asws farewell, he-asws said: 'O Moalla! Seek strength will Allah-azwj, He-azwj will Strengthen you!'

قَالَ بِمَا ذَا يَا ابْنَ رَسُولِ اللَّهِ

[96] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 59
[97] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 60

He said, 'With what, O son-asws of Rasool-Allah-saww?'

قَالَ يَا مُعَلَّى خَفِ اللَّهَ يَخَفْ مِنْكَ كُلُّ شَيْءٍ

He-asws said: 'O Moalla! Fear Allah-azwj, He-azwj will Cause all things to fear from you.

يَا مُعَلَّى تَحَبَّبْ إِلَى إِخْوَانِكَ بِصِلَتِهِمْ فَإِنَّ اللَّهَ جَعَلَ الْعَطَاءَ مَحَبَّةً وَ الْمَنْعَ مَبْغَضَةً فَأَنْتُمْ وَ اللَّهِ إِنْ تَسْأَلُونِي أُعْطِكُمْ أَحَبُّ إِلَيَّ مِنْ أَنْ لَا تَسْأَلُونِي فَلَا أُعْطِيَكُمْ فَتُبْغِضُونِي

O Moalla! Become beloved to your brethren by connecting (helping) with them, for Allah-azwj has Made the giving as love, and the preventing as hatred. By Allah-azwj! If you were to ask me-asws so I-asws give you, it would be more beloved to me-asws than if you were to ask me-asws and I-asws do not give you, so you will hate me-asws.

وَ مَهْمَا أَجْرَى اللَّهُ عَزَّ وَ جَلَّ لَكُمْ مِنْ شَيْءٍ عَلَى يَدِي فَالْمَحْمُودُ اللَّهُ تَعَالَى وَ لَا تَبْعُدُونَ مِنْ شُكْرِ مَا أَجْرَى اللَّهُ لَكُمْ عَلَى يَدِي.

And whatever thing Allah-azwj Mighty and Majestic Flows for you all upon my-asws hands, so the Praise-worthy is Allah-azwj the Exalted, and do not distance yourselves from thanking for what Allah-azwj has Caused to flow for you all upon my-asws hands!''[98]

62- ما، الأمالي للشيخ الطوسي ابْنُ حَمَّوَيْهِ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ بَكْرٍ عَنِ الْفَضْلِ بْنِ حُبَابٍ عَنْ سَلَّامٍ عَنْ أَبِي هِلَالٍ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ قَالَ: إِنَّ عُمَرَ بْنَ الْخَطَّابِ دَخَلَ عَلَى النَّبِيِّ ص وَ هُوَ مَوْقُودٌ أَوْ قَالَ مَحْمُومٌ فَقَالَ لَهُ عُمَرُ يَا رَسُولَ اللَّهِ مَا أَشَدَّ وَعَكَكَ أَوْ حُمَّاكَ

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Hamawiya, from Muhammad Bin Muhammad Bin Bakr, from Al Fazl Bin Hubab, from Sallam, fromAbu HIlal, from Bakr Bin Abdullah who said,

'Umar Bin Al-Khattab entered to see the Prophet-saww, and he-saww was warm', or said, 'feverish'. Umar said to him-saww, 'O Rasool-Allah-saww! How severe is your-saww malaise!' Or (said), 'Your-saww fever!'

فَقَالَ مَا مَنَعَنِي ذَلِكَ أَنْ قَرَأْتُ اللَّيْلَةَ ثَلَاثِينَ سُورَةً فِيهِنَّ السَّبْعُ الطُّوَلُ

He-saww said: 'That does not prevent me-saww from reciting thirty Chapters (of Quran) at night, among these being seven long ones!'

فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ غَفَرَ اللَّهُ لَكَ ما تَقَدَّمَ مِنْ ذَنْبِكَ وَ ما تَأَخَّرَ وَ أَنْتَ تَجْتَهِدُ هَذَا الِاجْتِهَادَ

Umar said, 'O Rasool-Allah-saww! Allah-azwj has Forgiven for you-saww ***what has preceded from your sins and what is delayed, [48:2]***, and you-saww are struggling with this struggle?'

فَقَالَ يَا عُمَرُ أَ فَلَا أَكُونُ عَبْداً شَكُوراً.

[98] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 61

He-saww said: 'O Umar! Shall I-saww not be a grateful servant?''[99]

63- ما، الأمالي للشيخ الطوسي جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ هِشَامٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ عُلَيَّةَ عَنْ وَهْبِ بْنِ حَرِيزٍ عَنْ أَبِيهِ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَ: مَنْ أُعْطِيَ الدُّعَاءَ لَمْ يُحْرَمِ الْإِجَابَةَ وَ مَنْ أُعْطِيَ الشُّكْرَ لَمْ يُمْنَعِ الزِّيَادَةَ وَ تَلَا أَبُو جَعْفَرٍ ع وَ إِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ.

(The book) 'Al Amaali' of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Muhammad Bin Ja'far Bin Hisham, from Muhammad Bin Ismail Bin Ulayya, from Wahab Bin Hareyz, from his father, from Al Fuzeyl Bin Yasaar,

'From Abu Ja'far Muhammad-asws Bin Ali-asws having said: 'One who gives the supplication will not be deprived of the Answer, and one who gives the thank will not be prevented the increase'. And Abu Ja'far-asws recited: ***And when your Lord Proclaimed: "If you are grateful, I would Increase it for you, [14:7]***''.[100]

64- ما، الأمالي للشيخ الطوسي جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ بْنِ يُونُسَ عَنْ إِبْرَاهِيمَ بْنِ جَابِرٍ عَنْ عَبْدِ الرَّحِيمِ الْكَرْخِيِّ عَنْ هِشَامِ بْنِ حَسَّانَ عَنْ هَمَّامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ ص مَنْ لَمْ يَعْلَمْ فَضْلَ نِعَمِ اللَّهِ عَزَّ وَ جَلَّ عَلَيْهِ إِلَّا فِي مَطْعَمِهِ وَ مَشْرَبِهِ فَقَدْ قَصُرَ عِلْمُهُ وَ دَنَا عَذَابُهُ.

(The book) 'Al Amaali' of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Ali Bin Ismail Bin Yunus, from Ibrahim Bin Jabir, from Abdul Raheem Al Karkhy, from Hisham Bin Hassan, from Hammam Bin Urwah, from his father, from Ayesha who said,

'One who does not know merit of a bounty of Allah-azwj Mighty and Majestic upon him except in his food and his drink, so his knowledge is deficient, and his Punishment has drawn near''.[101]

65- ما، الأمالي للشيخ الطوسي جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي دَاوُدَ عَنْ إِبْرَاهِيمَ بْنِ الْحَسَنِ عَنِ ابْنِ زَادَانَ عَنْ عُمَرَ بْنِ صَبِيحٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: أَرْبَعٌ لِلْمَرْءِ لَا عَلَيْهِ الْإِيمَانُ وَ الشُّكْرُ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ ما يَفْعَلُ اللَّهُ بِعَذابِكُمْ إِنْ شَكَرْتُمْ وَ آمَنْتُمْ وَ الِاسْتِغْفَارُ فَإِنَّهُ قَالَ وَ ما كانَ اللَّهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ وَ ما كانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَغْفِرُونَ وَ الدُّعَاءُ فَإِنَّهُ قَالَ تَعَالَى قُلْ ما يَعْبَؤُا بِكُمْ رَبِّي لَوْ لا دُعاؤُكُمْ.

(The book) 'Al Amaali' of the sheykh Al Tusi – a group, fromAbu Al Mufazzal, from Abdullah Bin Abu Dawood, from Ibrahim Bin Al-Hassan, from Ibn Zadan, from Umar Bin Sabeeh,

'From Ja'far-asws Bin Muhammad-asws, from his-asws forefathers-asws, from Amir Al-Momineen-asws having said: 'Four are for the person, not against him – the Eman, and the thanks, for Allah-azwj the Exalted Says: ***Allah will not Deal out your Punishment if you are grateful and believe; [4:147]***; and seeking the Forgiveness, for Allah-azwj Said: ***And Allah was not going to Punish them while you were among them, nor would Allah Punish them while they are seeking Forgiveness [8:33]***; and the supplication, for Allah-azwj the Exalted Says: ***Say: 'My Lord would not care for you were it not for your supplications, [25:77]***''.[102]

[99] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 62
[100] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 63
[101] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 64
[102] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 65

66- ما، الأمالي للشيخ الطوسي جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنْ أَبِي بِشْرٍ حَنَانِ بْنِ بَشِيرٍ عَنْ خَالِ أَبِيهِ عِكْرِمَةَ بْنِ عَامِرٍ عَنْ مُحَمَّدِ بْنِ الْمُفَضَّلِ عَنْ أَبِيهِ الْمُفَضَّلِ بْنِ مُحَمَّدٍ عَنْ مَالِكِ بْنِ أَعْيَنَ الْجُهَنِيِّ قَالَ: أَوْصَى عَلِيُّ بْنُ الْحُسَيْنِ ع بَعْضَ وُلْدِهِ فَقَالَ يَا بُنَيَّ اشْكُرِ اللَّهَ لِمَنْ أَنْعَمَ عَلَيْكَ وَ أَنْعِمْ عَلَى مَنْ شَكَرَكَ فَإِنَّهُ لَا زَوَالَ لِلنِّعْمَةِ إِذَا شَكَرْتَ وَ لَا بَقَاءَ لَهَا إِذَا كَفَرْتَ وَ الشَّاكِرُ بِشُكْرِهِ أَسْعَدُ مِنْهُ بِالنِّعْمَةِ الَّتِي وَجَبَ عَلَيْهِ الشُّكْرُ بِهَا

(The book) 'Al Amaali' of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Abu Bishr Hanan Bin Bashir, from an uncle of his father Ikrimah Bin Aamir, from Muhammad Bin Al Mufazzal, from his father Al Mufazzal Bin Muhammad, from Malik Bin Aya Al Juhanny who said,

'Ali-asws Bin Al-Husayn-asws bequeathed to one of his-asws son: 'O my-asws son! Thank Allah-azwj for the one who confers upon you, and confer upon the one who thanks you, for there is no decline for the bounty when it is thanked for, nor is there any lasting for it when it is denied, and the thanking one with his thanks is more fortunate than him with the bounty which the thanks had been obligated upon due to it'.

وَ تَلَا يَعْنِي عَلِيَّ بْنَ الْحُسَيْنِ ع قَوْلَ اللَّهِ تَعَالَى وَ إِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ إِلَى آخِرِ الْآيَةِ.

And he-asws, meaning Ali-asws Bin Al-Husayn-asws, recited Words of Allah-azwj the Exalted: ***And when your Lord Proclaimed: "If you are grateful, I would Increase it for you, [14:7]*** – up to end of the Verse''.[103]

67- ما، الأمالي للشيخ الطوسي جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنْ أَبِي شَيْبَةَ عَنْ إِبْرَاهِيمَ بْنِ سُلَيْمَانَ عَنْ أَبِي حَفْصٍ الْأَعْشَى عَنْ زِيَادِ بْنِ الْمُنْذِرِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ ع عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ عَلِيٌّ ع حَقٌّ عَلَى مَنْ أُنْعِمَ عَلَيْهِ أَنْ يُحْسِنَ مُكَافَاةَ الْمُنْعِمِ فَإِنْ قَصُرَ عَنْ ذَلِكَ وُسْعُهُ فَعَلَيْهِ أَنْ يُحْسِنَ الثَّنَاءَ فَإِنْ كَلَّ عَنْ ذَلِكَ لِسَانُهُ فَعَلَيْهِ مَعْرِفَةُ النِّعْمَةِ وَ مَحَبَّةُ الْمُنْعِمِ بِهَا فَإِنْ قَصُرَ عَنْ ذَلِكَ فَلَيْسَ لِلنِّعْمَةِ بِأَهْلٍ.

(The book) 'Al Amaali' of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Abu Shayba, from Ibrahim Bin Suleyman, from Abu Hafs Al A'ash, from Ziyad Bin Al Munzir,

'From Muhammad-asws Bin Ali-asws, from his-asws father-asws, from his-asws grandfather-asws having said: 'Ali-asws said: 'There is a right upon the one who is conferred upon that he does goodly sufficing to the conferrer. If he is deficient from that in extending it, so upon him is that he should praise goodly. If his tongue is fatigued from that, so upon him is to recognise the bounty and love the conferrer due to it. If he is deficient from that, then he isn't rightful with the bounty''.[104]

68- ع، علل الشرائع أَبِي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص ضَغْطَةُ الْقَبْرِ لِلْمُؤْمِنِ كَفَّارَةٌ لِمَا كَانَ مِنْهُ مِنْ تَضْيِيعِ النِّعَمِ.

(The book) 'Ilal Al Sharaie' – My father, from Ali, from his father, from Al Nowfaly, from Al Sakuny,

'From Al-Sadiq-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'Compression of the grave of the Momin is an expiation of what had happened from him, from having wasted the bounties''.[105]

[103] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 66
[104] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 67
[105] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 68

69- مع، معاني الأخبار أَبِي عَنْ سَعْدٍ عَنِ الْيَقْطِينِيِّ عَنِ الدِّهْقَانِ عَنْ دُرُسْتَ عَنِ ابْنِ أُذَيْنَةَ عَنْ زُرَارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ مَنْ صَنَعَ مِثْلَ مَا صُنِعَ إِلَيْهِ فَإِنَّمَا كَافَى وَ مَنْ أَضْعَفَ كَانَ شَاكِراً وَ مَنْ شَكَرَ كَانَ كَرِيماً وَ مَنْ عَلِمَ أَنَّ مَا صَنَعَ إِلَيْهِ إِنَّمَا يَصْنَعُ إِلَى نَفْسِهِ لَمْ يَسْتَبْطِئِ النَّاسَ فِي شُكْرِهِمْ وَ لَمْ يَسْتَزِدْهُمْ فِي مَوَدَّتِهِمْ وَ اعْلَمْ أَنَّ الطَّالِبَ إِلَيْكَ الْحَاجَةَ لَمْ يُكْرِمْ وَجْهَهُ عَنْ وَجْهِكَ فَأَكْرِمْ وَجْهَكَ عَنْ رَدِّهِ.

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Al Yaqteeny, from Al Dihqan, from Dorost, from Ibn Uzina, from Zurara who said,

'One who does similar to what has been done to him, so rather he has sufficed, and one who adds (extra) would be thankful, and one who thanks would be honourable, and one who knows that what has been done to him rather should do it to himself, he should not deal to the people in thanking them, and it would not increase them in their cordiality; and know that the seeker of the need to you, his face is not honourable from your face, therefore honour your own face by not rejecting him''.[106]

70- مع، معاني الأخبار أَبِي عَنِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ السَّيَّارِيِّ عَنِ ابْنِ بَقَّاحٍ عَنْ عَبْدِ السَّلَامِ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: كُفْرٌ بِالنِّعَمِ أَنْ يَقُولَ الرَّجُلُ أَكَلْتُ كَذَا وَ كَذَا فَضَرَّنِي.

(The book) 'Ma'any Al Akhbar' – My father, from Al Attar, from Al Ashari, from Al Sayyari, from Ibn Baqqah, from Abdul Salat, raising it to,

'Abu Abdullah-asws said: 'Kufr of the bounty is that the man says, 'I ate such and such and it harmed me''.[107]

71- ع، علل الشرائع أَبِي عَنْ سَعْدٍ عَنِ الْيَقْطِينِيِّ عَنِ الْقَاسِمِ عَنْ جَدِّهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَحْسِنُوا صُحْبَةَ النِّعَمِ قَبْلَ فِرَاقِهَا فَإِنَّهَا تَزُولُ وَ تَشْهَدُ عَلَى صَاحِبِهَا بِمَا عَمِلَ فِيهَا.

(The book) 'Ilal Al Sharaie' – My father, from Sa'ad, from Al Yaqteeny, from Al Qasim, from his grandfather, from Abu Baseer,

'From Abu Abdullah-asws, from his-asws forefathers-asws having said: 'Amir Al-Momineen-asws said: 'Be a good companion to the bounty before it's separation for it declines and testifies upon its companion with what he had done regarding it''.[108]

72- ثو، ثواب الأعمال أَبِي عَنْ سَعْدٍ عَنِ الْفَضْلِ بْنِ عَامِرٍ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا أَنْعَمَ اللَّهُ عَلَى عَبْدٍ بِنِعْمَةٍ بَالِغَةً مَا بَلَغَتْ فَحَمِدَ اللَّهَ عَلَيْهَا إِلَّا كَانَ حَمْدُ اللَّهِ أَفْضَلَ مِنْ تِلْكَ النِّعْمَةِ وَ أَعْظَمَ وَ أَوْزَنَ.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Al Fazl Bin Aamir, from Musa Bin Al Qasim, from Safwan Bin Yahya, from Al Haysam Bin Waqid who said,

'I heard Abu Abdullah-asws saying: 'Allah-azwj does not Confer any bounty upon a servant, reaching as much as it reaches, so he praised Allah-azwj upon it, except his praising Allah-azwj would be superior to that bounty, and more magnificent, and weightier''.[109]

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[106] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 69
[107] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 70
[108] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 71
[109] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 72

73- ثو، ثواب الأعمال ابْنُ الْمُتَوَكِّلِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ ابْنِ مَعْرُوفٍ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الطَّاعِمُ الشَّاكِرُ لَهُ أَجْرُ الصَّائِمِ الْمُحْتَسِبِ وَ الْمُعَافَى الشَّاكِرُ لَهُ مِثْلُ أَجْرِ الْمُبْتَلَى الصَّابِرِ.

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Muhammad Al Attar, from Al Ashari, from Ibn Marouf, from Musa Bin Al Qasim, from Ibn Abu Umeyr, from one of his companions,

'From Abu Abdullah-asws having said: 'Feeder of the thankful, for him would be Recompense of the fasting one, the anticipator, and the excuser of a thankful one, for him would be similar Recompense to the afflicted one, the patient''.[110]

74- ثو، ثواب الأعمال ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا إِسْحَاقُ مَا أَنْعَمَ اللَّهُ عَلَى عَبْدٍ نِعْمَةً فَعَرَفَهَا بِقَلْبِهِ وَ جَهَرَ بِحَمْدِ اللَّهِ عَلَيْهَا فَفَرَغَ مِنْهَا حَتَّى يُؤْمَرَ لَهُ بِالْمَزِيدِ.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Ahmad Bin Is'haq, from Bakr Bin Muhammad Bin Is'haq Bin Ammar who said,

'Abu Abdullah-asws said: 'O Is'haq! Whatever bounty Allah-azwj Confers upon a servant, so he recognises it with his heart, and loudly praises Allah-azwj upon it, so he is (not) free from (enjoying) from it except Allah-azwj Commands with the increase for him''.[111]

75- ص، قصص الأنبياء عليهم السلام بِالْإِسْنَادِ إِلَى الصَّدُوقِ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ صَاحِبِ السَّابِرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَوْحَى اللَّهُ تَعَالَى إِلَى مُوسَى يَا مُوسَى اشْكُرْنِي حَقَّ شُكْرِي

(The book) 'Qasas Al Anbiya-as', may the greetings be upon them-as – by the chain to Al Sadouq, from his father, from Ibn Abu Umeyr, from Abu Baseer, from Abu Abdullah a companion of Al Sabiry,

'From Abu Abdullah-asws having said: 'Allah-azwj the Exalted Revealed to Musa-as: "O Musa-as! Thank Me-azwj as is the right of thanking Me-azwj!"

فَقَالَ يَا رَبِّ كَيْفَ أَشْكُرُكَ حَقَّ شُكْرِكَ لَيْسَ مِنْ شُكْرٍ أَشْكُرُكَ بِهِ إِلَّا وَ أَنْتَ أَنْعَمْتَ بِهِ عَلَيَّ

He-as said: 'O Lord-azwj! How can I-as thank You-azwj as is the right of thanking You-azwj for it, except and You-azwj had Conferred with it (gratefulness) upon me-as?'

فَقَالَ يَا مُوسَى شَكَرْتَنِي حَقَّ شُكْرِي حِينَ عَلِمْتَ أَنَّ ذَلِكَ مِنِّي.

He-azwj Said: "O Musa-as! You-as have thanked Me-azwj as is the right of thanking Me-azwj when you-as knew that it (gratefulness) is from Me-azwj!"'[112]

76- ف، تحف العقول رُوِيَ أَنَّ جَمَّالًا حَمَلَ أَبَا جَعْفَرٍ الثَّانِيَ ع مِنَ الْمَدِينَةِ إِلَى الْكُوفَةِ فَكَلَّمَهُ فِي صِلَتِهِ وَ قَدْ كَانَ ع وَصَلَهُ بِأَرْبَعِمِائَةِ دِينَارٍ فَقَالَ أَبُو جَعْفَرٍ سُبْحَانَ اللَّهِ أَ مَا عَلِمْتَ أَنَّهُ لَا يَنْقَطِعُ الْمَزِيدُ مِنَ اللَّهِ حَتَّى يَنْقَطِعَ الشُّكْرُ مِنَ الْعِبَادِ.

[110] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 73
[111] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 74
[112] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 75

(The book) 'Tuhaf Al Uqool' –

'It is reported that a cameleer carried (transported) Abu Ja'far-asws the 2nd from Al-Medina to Al-Kufa. He-asws spoke (argued) to him regarding his fare, and he-asws had paid him the fare as four hundred Dinars. Abu Ja'far-asws said: 'Glory be to Allah-azwj! Don't you know that the increase from Allah-azwj is not cut off until the thanking is cut off from the servants!''[113]

77- مص، مصباح الشريعة قَالَ الصَّادِقُ ع فِي كُلِّ نَفَسٍ مِنْ أَنْفَاسِكَ شُكْرٌ لَازِمٌ لَكَ بَلْ أَلْفٌ وَ أَكْثَرُ وَ أَدْنَى الشُّكْرِ رُؤْيَةُ النِّعْمَةِ مِنَ اللَّهِ مِنْ غَيْرِ عِلَّةٍ يَتَعَلَّقُ الْقَلْبُ بِهَا دُونَ اللَّهِ وَ الرِّضَا بِمَا أَعْطَاهُ وَ أَنْ لَا تَعْصِيَهُ بِنِعْمَتِهِ وَ تُخَالِفَهُ بِشَيْءٍ مِنْ أَمْرِهِ وَ نَهْيِهِ بِسَبَبِ نِعْمَتِهِ

(The book) 'Misbah Al Sharia' –

'Al-Sadiq-asws said: 'Regarding every breath of your breathing it necessitates you to thank (for it), but a thousand (times) and more, and the least thanks of seeing the bounty from Allah-azwj from without there being a reason is to attach the heart with it, besides Allah-azwj, and the satisfaction with what He-azwj has Given, and that you should not disobey Him-azwj with His-azwj (Given) bounty, and opposing Him-azwj with something from His-azwj Command and His-azwj Prohibition by a cause of His-azwj bounty.

وَ كُنْ لِلَّهِ عَبْداً شَاكِراً عَلَى كُلِّ حَالٍ تَجِدِ اللَّهَ رَبّاً كَرِيماً عَلَى كُلِّ حَالٍ وَ لَوْ كَانَ عِنْدَ اللَّهِ عِبَادَةٌ تَعَبَّدَ بِهَا عِبَادَهُ الْمُخْلَصِينَ أَفْضَلَ مِنَ الشُّكْرِ عَلَى كُلِّ حَالٍ لَأَطْلَقَ لَفْظَهُ فِيهِمْ مِنْ جَمِيعِ الْخَلْقِ بِهَا

And be a thankful servant to Allah-azwj upon every situation, you will find Allah-azwj as a Benevolent Lord-azwj upon every situation, and had there been in the Presence of Allah-azwj any worship His-azwj sincere servants could worship with, superior to the thanking upon every situation, He-azwj would have Linked His-azwj Wording regarding them with it, from entirety of the people.

فَلَمَّا لَمْ يَكُنْ أَفْضَلَ مِنْهَا خَصَّهَا مِنْ بَيْنِ الْعِبَادَاتِ وَ خَصَّ أَرْبَابَهَا فَقَالَ وَ قَلِيلٌ مِنْ عِبادِيَ الشَّكُورُ

When there did not happen to be anything superior to it, He-azwj Specified it from between the (other acts of) worship and Specified its performers. He-azwj Said: '***and a few from My servants are grateful [34:13]***.

وَ تَمَامُ الشُّكْرِ اعْتِرَافُ لِسَانِ السِّرِّ خَاضِعاً لِلَّهِ تَعَالَى بِالْعَجْزِ عَنْ بُلُوغِ أَدْنَى شُكْرِهِ لِأَنَّ التَّوْفِيقَ لِلشُّكْرِ نِعْمَةٌ حَادِثَةٌ يَجِبُ الشُّكْرُ عَلَيْهَا وَ هِيَ أَعْظَمُ قَدْراً وَ أَعَزُّ وُجُوداً مِنَ النِّعْمَةِ الَّتِي مِنْ أَجْلِهَا وُفِّقْتَ لَهُ

And the complete thanks is acknowledging secretly by the long humbling to Allah-azwj the Exalted with the frustration from reaching the least of thanking Him-azwj, because the inclination for the thanking is an occurring bounty obligating the thanks upon it, and it is of mighty worth and the dearest feeling of the bounty which, from its reason, he had been Harmonised to it.

[113] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 76

فَيَلْزَمُكَ عَلَى كُلِّ شُكْرٍ شُكْرٌ أَعْظَمُ مِنْهُ إِلَى مَا لَا نِهَايَةَ لَهُ مُسْتَغْرِقاً فِي نِعْمَتِهِ قَاصِراً عَاجِزاً عَنْ دَرْكِ غَايَةِ شُكْرِهِ وَ أَنَّى يَلْحَقُ الْعَبْدُ شُكْرَ نِعْمَةِ اللَّهِ وَ مَتَى يَلْحَقُ صَنِيعُهُ بِصَنِيعِهِ وَ الْعَبْدُ ضَعِيفٌ لَا قُوَّةَ لَهُ أَبَداً إِلَّا بِاللَّهِ

Thus, it necessitates you upon every thanking, to thank mightier than it up to there is no end for it, having been immersed in His-azwj bounties, deficient, unable from reaching the peak of thanking Him-azwj, and how the servant can catch up to thank for the bounties of Allah-azwj? And when can his dealing catch up with His-azwj Dealing, and the servant is weak, there being no strength for it, ever, except by Allah-azwj?

وَ اللَّهُ غَنِيٌّ عَنْ طَاعَةِ الْعَبْدِ قَوِيٌّ عَلَى مَزِيدِ النِّعَمِ عَلَى الْأَبَدِ فَكُنْ لِلَّهِ عَبْداً شَاكِراً عَلَى هَذَا الْأَصْلِ تُرَى الْعَجَبَ.

And Allah-azwj is needless from the obedience of the servant, Strong upon Increasing the bounties upon the servant. So be a thankful servant to Allah-azwj upon this principle, you will see the wonders''.[114]

78- شي، تفسير العياشي عَنْ أَبِي عَمْرٍو الزُّبَيْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْكُفْرُ فِي كِتَابِ اللَّهِ عَلَى خَمْسَةِ أَوْجُهٍ فَمِنْهَا كُفْرُ النِّعَمِ وَ ذَلِكَ قَوْلُ اللَّهِ يَحْكِي قَوْلَ سُلَيْمَانَ هذا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَ أَشْكُرُ أَمْ أَكْفُرُ الْآيَةَ وَ قَالَ اللَّهُ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَ قَالَ فَاذْكُرُونِي أَذْكُرْكُمْ وَ اشْكُرُوا لِي وَ لا تَكْفُرُونِ.

Tafseer Al Ayyashi – from Abu Amro Al Zubeyri,

'From Abu Abdullah-asws having said: 'The Kufr in the Book of Allah-azwj is based upon five aspects. From these is Kufr of the bounty, and that is the Word of Allah-azwj Narrating the words of Suleyman-as: ***'This is from the Grace of my Lord to Try me whether I am grateful or ungrateful. [27:40]*** – the Verse; and Said: ' ***"If you are grateful, I would Increase it for you, [14:7]***; and Said: ***Therefore remember Me, I will remember you, and be thankful to Me, and do not be disbelieving [2:152]***''.[115]

79- شي، تفسير العياشي عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ وَ ذَكِّرْهُمْ بِأَيَّامِ اللَّهِ قَالَ بِآلَاءِ اللَّهِ يَعْنِي نِعَمَهُ.

Tafseer Al Ayyashi – from Ibrahim Bin Umar, from the one who mentioned it,

'From Abu Abdullah-asws having said regarding Words of Allah-azwj: ***and remind them of the Days of Allah. [14:5]***. He-asws said: 'By 'the Days of Allah-azwj' is meant His-azwj bounties''.[116]

80- شي، تفسير العياشي عَنْ أَبِي عُمَرَ الْمَدِينِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ أَيُّمَا عَبْدٍ أَنْعَمَ اللَّهُ عَلَيْهِ فَعَرَفَهَا بِقَلْبِهِ وَ فِي رِوَايَةٍ أُخْرَى فَأَقَرَّ بِهَا بِقَلْبِهِ وَ حَمِدَ اللَّهَ عَلَيْهَا بِلِسَانِهِ لَمْ يَنْفَدْ كَلَامُهُ حَتَّى يَأْمُرَ اللَّهُ لَهُ بِالزِّيَادَةِ

Tafseer Al Ayyashi – from Abu Umar Al Madainy who said,

'I heard Abu Abdullah-asws saying: 'Whichever servant Allah-azwj has Conferred upon him, so he recognises it with his heart' – and in another report: 'So he acknowledges with it by his heart'

[114] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 77
[115] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 78
[116] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 79

– 'and he praises Allah-azwj upon it by his tongue, his speech will not come to an end until Allah-azwj will Command with the increase being for him'.

وَ فِي رِوَايَةِ أَبِي إِسْحَاقَ الْمَدَائِنِيِّ حَتَّى يَأْذَنَ اللَّهُ لَهُ بِالزِّيَادَةِ وَ هُوَ قَوْلُهُ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ.

And in a report of Abu Is'haq Al-Madainy: 'Until Allah-azwj will Permit with the increase for him, and it is His-azwj Word: ***"If you are grateful, I would Increase it for you, [14:7]***''.[117]

81- شي، تفسير العياشي عَنْ أَبِي وَلَّادٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَ رَأَيْتَ هَذِهِ النِّعْمَةَ الظَّاهِرَةَ عَلَيْنَا مِنَ اللَّهِ أَ لَيْسَ إِنْ شَكَرْنَاهُ عَلَيْهَا وَ حَمِدْنَاهُ زَادَنَا كَمَا قَالَ اللَّهُ فِي كِتَابِهِ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ

Tafseer Al Ayyashi – from Abu Wallad who said,

'I said to Abu Abdullah-asws, 'What is your-asws view of these apparent bounties upon us from Allah-azwj? Isn't it so that if we were to thank Him-azwj upon it, and praise Him-azwj, He-azwj will Increase us like what Allah-azwj has Said in His-azwj Book: ***"If you are grateful, I would Increase it for you, [14:7]***?'

فَقَالَ نَعَمْ مَنْ حَمِدَ اللَّهَ عَلَى نِعَمِهِ وَ شَكَرَهُ وَ عَلِمَ أَنَّ ذَلِكَ مِنْهُ لَا مِنْ غَيْرِهِ.

He-asws said: 'Yes. One who praises Allah-azwj upon His-azwj bounties and thanks Him-azwj, and knows that, that (gratefulness) is from Him-azwj not from someone else''.[118]

82- محص، التمحيص عَنْ أَبِي عَبْدِ اللَّهِ ع قِيلَ لَهُ مَنْ أَكْرَمُ الْخَلْقِ عَلَى اللَّهِ قَالَ مَنْ إِذَا أُعْطِيَ شَكَرَ وَ إِذَا ابْتُلِيَ صَبَرَ.

(The book) 'Al-Tamhees' –

'From Abu Abdullah-asws, it was said to him-asws, 'Who is most honourable of the people to Allah-azwj?' He-asws said: 'One, when he is Given, thanks, and when he is Afflicted, is patient''.[119]

83- ما، الأمالي للشيخ الطوسي جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عُبَيْدِ بْنِ يَاسِينَ عَنْ أَبِي الْحَسَنِ الثَّالِثِ عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا أَنْعَمَ اللَّهُ عَلَى عَبْدٍ نِعْمَةً فَشَكَرَهَا بِقَلْبِهِ إِلَّا اسْتَوْجَبَ الْمَزِيدَ فِيهَا قَبْلَ أَنْ يُظْهِرَ شُكْرَهَا عَلَى لِسَانِهِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Abdullah Bin Muhammad Bin Ubeyd Bin Yaseen,

'From Abu Al-Hassan-asws the 3rd, from his-asws forefathers-asws having said: 'Amir Al-Momineen-asws said: 'Whatever bounty Allah-azwj Confers upon a servant, so he thanks for it with his heart, except it obligates the increase in it before he manifests it's thanking upon his tongue''.[120]

84- الدُّرَّةُ الْبَاهِرَةُ، قَالَ الْجَوَادُ ع نِعْمَةٌ لَا تُشْكَرُ كَسَيِّئَةٍ لَا تُغْفَرُ.

[117] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 80
[118] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 81
[119] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 82
[120] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 83

(The book) 'Al Durr Al Baahira' –

'Al-Jawad-asws said: 'A bounty not thanked for is like an evil deed not Forgiven for''.[121]

85- نهج، نهج البلاغة قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا وَصَلَتْ إِلَيْكُمْ أَطْرَافُ النِّعَمِ فَلَا تُنَفِّرُوا أَقْصَاهَا بِقِلَّةِ الشُّكْرِ.

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen-asws said: 'When the fringes (small) of the bounties arrive to you, so do not make its small ones feel with lack of thanks''.[122]

- وَ قَالَ ع إِنَّ لِلَّهِ تَبَارَكَ وَ تَعَالَى فِي كُلِّ نِعْمَةٍ حَقّاً فَمَنْ أَدَّاهُ زَادَهُ مِنْهَا وَ مَنْ قَصَّرَ عَنْهُ خَاطَرَ بِزَوَالِ نِعْمَتِهِ.

And he-as said: 'For Allah-azwj Blessed and Exalted there is a right in every bounty. The one who fulfills it, will get an increase from it, and one who is deficient from it is in danger of the decline of his bounties''.[123]

وَ قَالَ ع احْذَرُوا نِفَارَ النِّعَمِ فَمَا كُلُّ شَارِدٍ بِمَرْدُودٍ.

And he-asws said: 'Be careful of the bounties fleeing away for not everything running away returns''.[124]

- وَ قَالَ ع مَا كَانَ اللَّهُ لِيَفْتَحَ عَلَى عَبْدٍ بَابَ الشُّكْرِ وَ يُغْلِقَ عَنْهُ بَابَ الزِّيَادَةِ وَ لَا لِيَفْتَحَ عَلَى عَبْدٍ بَابَ الدُّعَاءِ وَ يُغْلِقَ عَنْهُ بَابَ الْإِجَابَةِ وَ لَا لِيَفْتَحَ عَلَى عَبْدٍ بَابَ التَّوْبَةِ وَ يُغْلِقَ عَنْهُ بَابَ الْمَغْفِرَةِ.

And he-asws said: 'It will never be for Allah-azwj to Open the door of thanks to a servant and Close the door of increase, nor for Him-azwj to Open the door of supplication to a servant and Close the door of the Answering from him, nor for Him-azwj to Open the door of repentance to a servant and Close the door of Forgiveness from him''.[125]

86- مِشْكَاةُ الْأَنْوَارِ، عَنْ عَلَاءِ بْنِ الْكَامِلِ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ ع أَتَانِيَ اللَّهُ بِأُمُورٍ لَا أَحْتَسِبُهَا لَا أَدْرِي كَيْفَ وُجُوهُهَا قَالَ أَ وَ لَا تَعْلَمُ أَنَّ هَذَا مِنَ الشُّكْرِ.

(The book) 'Miskhat Al Anwaar' – from A'la Bin Al Kamil who said,

'I said to Abu Al-Hassan-asws, 'Allah-saww has Come to me with the matters I had not anticipated. I don't know how to face them!' He-asws said: 'And don't you know that this (attitude) is from the thanking?''[126]

- وَ فِي رِوَايَةٍ قَالَ لِي لَا تَسْتَصْغِرِ الْحَمْدَ.

[121] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 84
[122] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 85 a
[123] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 85 b
[124] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 85 c
[125] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 85 d
[126] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 86 a

And in a report, he-asws said to me: 'Do not belittle the praise (of Allah-azwj)''.[127]

– وَ عَنْ سَعْدَانَ بْنِ يَزِيدَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنِّي أَرَى مَنْ هُوَ شَدِيدُ الْحَالِ مُضَيَّقاً عَلَيْهِ الْعَيْشُ وَ أَرَى نَفْسِي فِي سَعَةٍ مِنْ هَذِهِ الدُّنْيَا لَا أَمُدُّ يَدِي إِلَى شَيْءٍ إِلَّا رَأَيْتُ فِيهِ مَا أُحِبُّ وَ قَدْ أَرَى مَنْ هُوَ أَفْضَلُ مِنِّي قَدْ صُرِفَ ذَلِكَ عَنْهُ فَقَدْ خَشِيتُ أَنْ يَكُونَ ذَلِكَ اسْتِدْرَاجاً مِنَ اللَّهِ لِي بِخَطِيئَتِي

And from Sa'adan Bin Yazeed who said,

'I said to Abu Abdullah-asws, 'I see the one who is of severe state, the life is narrow upon him, and I see myself in capaciousness from this world. I do not extend my hand to anything except I see in it what I love; and I have seen one who is superior to me, that has been turned away from him. So, I am fearing that it might be gradual entrapment from Allah-azwj to me due to my sins'.

فَقَالَ أَمَّا مَعَ الْحَمْدِ فَلَا وَ اللَّهِ.

He-asws said: 'By Allah-azwj! As for with the praise (of Allah-azwj), so no!'[128]

– وَ عَنِ الْبَاقِرِ ع قَالَ: لَا يَنْقَطِعُ الْمَزِيدُ مِنَ اللَّهِ حَتَّى يَنْقَطِعَ الشُّكْرُ مِنَ الْعِبَادِ.

And from Al-Baqir-asws having said: 'The increase from Allah-azwj does not get cut off until the thanks from the servant is cut off''.[129]

– وَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَحْسِنُوا جِوَارَ النِّعَمِ قِيلَ وَ مَا جِوَارُ النِّعَمِ قَالَ الشُّكْرُ لِمَنْ أَنْعَمَ بِهَا وَ أَدَاءُ حُقُوقِهَا.

And from Abu Abdullah-asws having said: 'Be a goodly neighbour of the bounty!' It was said, 'And what is 'neighbour of the bounty'?' He-asws said: 'The thanks to the one who had conferred with it and fulfilling its rights''.[130]

– وَ عَنْهُ ع قَالَ: أَحْسِنُوا جِوَارَ نِعَمِ اللَّهِ وَ احْذَرُوا أَنْ تَنْتَقِلَ عَنْكُمْ إِلَى غَيْرِكُمْ أَمَا إِنَّهَا لَمْ تَنْتَقِلْ عَنْ أَحَدٍ قَطُّ وَ كَادَتْ أَنْ تَرْجِعَ إِلَيْهِ وَ كَانَ عَلِيٌّ ع قَالَ قَلَّ مَا أَدْبَرَ شَيْءٌ فَأَقْبَلَ.

And from him-asws having said: 'Be a good neighbour of a bounty of Allah-azwj and be careful from it transferring away from you all to others. But it does not transfer away from anyone at all and it almost does not return to him; and Ali-asws had said: 'Scarcely what has turned around, returns''.[131]

– وَ عَنْ مُعَمَّرِ بْنِ خَلَّادٍ قَالَ الرِّضَا ع اتَّقُوا اللَّهَ وَ عَلَيْكُمْ بِالتَّوَاضُعِ وَ الشُّكْرِ وَ الْحَمْدِ إِنَّهُ كَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ فَأَتَاهُ فِي مَنَامِهِ مَنْ قَالَ لَهُ إِنَّ لَكَ نِصْفَ عُمُرِكَ سَعَةً فَاخْتَرْ أَيَّ النِّصْفَيْنِ شِئْتَ فَقَالَ إِنَّ لِي شَرِيكاً

And from Moammar Bin Khallad,

[127] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 86 b
[128] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 86 c
[129] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 86 d
[130] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 86 e
[131] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 86 f

'Al-Reza-asws said: 'Fear Allah-azwj, and upon you all is with the humbleness, and the thanks, and the praise. There was a man among the children of Israel. Someone came in his dream and said to him, 'For you is affluence in half your age, so choose whichever of the two halves you so desire it to be so'. He said, 'There is a partner for me'.

فَلَمَّا أَصْبَحَ الرَّجُلُ قَالَ لِزَوْجَتِهِ قَدْ أَتَانِي فِي هَذِهِ اللَّيْلَةِ رَجُلٌ فَأَخْبَرَنِي أَنَّ نِصْفَ عُمُرِي لِي سَعَةً فَاخْتَرْ أَيَّ النِّصْفَيْنِ شِئْتَ فَقَالَتْ لَهُ زَوْجَتُهُ اخْتَرِ النِّصْفَ الْأَوَّلَ فَقَالَ لَكَ ذَاكَ.

When the man came to the morning, he said to his wife, 'A man came to me in this night and informed that half my age would be affluent for me so I should choose whichever of the two halves I so desire to'. His wife said to him, 'Choose the first half'. So, he said that.

فَأَقْبَلَتْ عَلَيْهِ الدُّنْيَا فَكَانَ كُلَّمَا كَانَتْ نِعْمَةٌ قَالَتْ زَوْجَتُهُ جَارُكَ فُلَانٌ مُحْتَاجٌ فَصِلْهُ وَ تَقُولُ قَرَابَتُكَ فُلَانٌ فَتُعْطِيهِ وَ كَانُوا كَذَلِكَ كُلَّمَا جَاءَتْهُمْ نِعْمَةٌ أَعْطَوْا وَ تَصَدَّقُوا وَ شَكَرُوا

The world turned towards him. It so happened that every time there was a bounty, his wife said, 'Your so and so neighbour is needy, so help him', and he would say, 'Your so and so relative, so give him'; and they were like that every time a bounty came to them, they would give (to others), and give charity, and were thankful.

فَلَمَّا كَانَ لَيْلَةٌ مِنَ اللَّيَالِي أَتَاهُ الرَّجُلُ فَقَالَ يَا هَذَا إِنَّ النِّصْفَ قَدِ انْقَضَى فَمَا رَأْيُكَ قَالَ لِي شَرِيكٌ

When it was a night from the nights, the man came to him (in the dream). He said, 'O you! The half (of affluence) has expired, so what is your view?' He said, 'There is a partner for me'.

فَلَمَّا أَصْبَحَ قَالَ لِزَوْجَتِهِ أَتَانِي الرَّجُلُ فَأَعْلَمَنِي أَنَّ النِّصْفَ قَدِ انْقَضَى فَقَالَتْ لَهُ زَوْجَتُهُ قَدْ أَنْعَمَ اللَّهُ عَلَيْنَا فَشَكَرْنَا وَ اللَّهُ أَوْلَى بِالْوَفَاءِ

When it was morning, he said to his wife, 'The man came to me and let me know that the (affluent) half has expired'. His wife said to him, 'Allah-azwj has Conferred upon us, so we should thank, and Allah-azwj is foremost with the loyalty'.

قَالَ فَإِنَّ لَكَ تَمَامَ عُمُرِكَ.

He (the man in the dream) said, 'So (the affluence) is for you your whole life''.[132]

– عَنْهُ رَحِمَهُ اللَّهُ قَالَ أَبُو عَبْدِ اللَّهِ ع ثَلَاثَةٌ لَا يَضُرُّ مَعَهُنَّ شَيْءٌ الدُّعَاءُ عِنْدَ الْكَرْبِ وَ الِاسْتِغْفَارُ عِنْدَ الذَّنْبِ وَ الشُّكْرُ عِنْدَ النِّعْمَةِ.

And from him, may Allah-azwj have Mercy on him, from Abu Abdullah-asws: 'Three, nothing harms with these – the supplication during the distress, and seeking the Forgiveness during the sinning, and the thanks during the bounty''.[133]

[132] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 86 g
[133] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 86 h

– وَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَكْتُوبٌ فِي التَّوْرَاةِ اشْكُرْ مَنْ أَنْعَمَ عَلَيْكَ وَ أَنْعِمْ عَلَى مَنْ شَكَرَكَ فَإِنَّهُ لَا زَوَالَ لِلنَّعْمَاءِ إِذَا شَكَرْتَ وَ لَا بَقَاءَ لَهَا إِذَا كَفَرْتَ وَ الشُّكْرُ زِيَادَةٌ فِي النِّعَمِ وَ أَمَانٌ مِنَ الْغِيَرِ.

And from Abu Abdullah-asws having said: 'It is written in the Torah: 'Thank the one who confers upon you, and confer upon the one who thanks you, for there is no decline for the bounty when it is thanked for, nor any lasting for it when it is denied; and the thanking increases in the bounties and is a security from the changes (decline)''.[134]

– وَ عَنْهُ ع قَالَ: مَنْ شَكَرَ اللَّهَ عَلَى مَا أُفِيدَ فَقَدِ اسْتَوْجَبَ عَلَى اللَّهِ الْمَزِيدَ وَ مَنْ أَضَاعَ الشُّكْرَ فَقَدْ خَاطَرَ بِالنِّعَمِ وَ لَمْ يَأْمَنِ التَّغَيُّرَ وَ النِّقَمَ.

And from him-asws having said: 'One who thanks Allah-azwj upon what he has benefitted, so he has obligated the increase upon Allah-azwj, and the one who wasted the thanks, so he is in danger with the bounty and is not safe from the changes (decline) and the scourge''.[135]

وَ عَنْهُ ع قَالَ: إِنِّي سَأَلْتُ اللَّهَ عَزَّ وَ جَلَّ أَنْ يَرْزُقَنِي مَالًا فَرَزَقَنِي وَ قَدْ خِفْتُ أَنْ يَكُونَ ذَلِكَ مِنِ اسْتِدْرَاجٍ

And from him-asws, said: 'I-asws asked Allah-azwj Mighty and Majestic to Grace me wealth, so He-azwj Graced me, and I am fearing that it might be from the gradual entrapment'.

فَقَالَ أَمَا بِاللَّهِ مَعَ الْحَمْدِ فَلَا.

He-asws said: 'By Allah-azwj! As for it being with the praise (of Allah-azwj), so no!''[136]

– وَ عَنِ الْبَاقِرِ ع قَالَ: قَالَ اللَّهُ عَزَّ وَ جَلَّ لِمُوسَى بْنِ عِمْرَانَ يَا مُوسَى اشْكُرْنِي حَقَّ شُكْرِي

And from Al-Baqir-asws having said: 'Allah-azwj Mighty and Majestic Said to Musa-as Bin Imran-as: 'O Musa-as! Thank Me-azwj as is the right of thanking Me-azwj!"

قَالَ يَا رَبِّ كَيْفَ أَشْكُرُكَ حَقَّ شُكْرِكَ وَ النِّعْمَةُ مِنْكَ وَ الشُّكْرُ عَلَيْهَا نِعْمَةٌ مِنْكَ

He-as said: 'O Lord-azwj! How can I-as thank You-azwj as is the right of thanking You-azwj and the bounty is from You-azwj, and the thanking upon it is a bounty from You-azwj!'

فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى إِذَا عَرَفْتَ أَنَّ ذَلِكَ مِنِّي فَقَدْ شَكَرْتَنِي حَقَّ شُكْرِي.

Allah-azwj Blessed and Exalted Said: "When you-as have recognised that it is from Me-azwj, so you-as have thanked Me-azwj as is the right of thanking Me-azwj!"'[137]

– وَ عَنِ الْبَاقِرِ ع قَالَ: لَا يَنْقَطِعُ الْمَزِيدُ مِنَ اللَّهِ حَتَّى يَنْقَطِعَ الشُّكْرُ مِنَ الْعِبَادِ.

[134] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 86 i
[135] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 86 j
[136] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 86 k
[137] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 86 l

And from Al-Baqir-asws having said: 'The increase from Allah-azwj does not terminate until the thanking from the servant terminates''.[138]

– وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: شُكْرُ كُلِّ نِعْمَةٍ الْوَرَعُ عَنْ مَحَارِمِ اللَّهِ.

And from Amir Al-Momineen-asws having said: 'Thank for every bounty is the devoutness from Prohibitions of Allah-azwj''.[139]

87- كِتَابُ الْإِمَامَةِ وَ التَّبْصِرَةِ، عَنْ هَارُونَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ ابْنِ فَضَّالٍ عَنِ الصَّادِقِ ع عَنْ أَبِيهِ عَنْ آبَائِهِ ع عَنِ النَّبِيِّ ص قَالَ: الشَّاكِرُ لَهُ مِنَ الْأَجْرِ كَأَجْرِ الْمُبْتَلَى الصَّابِرِ وَ الْمُعْطَى الشَّاكِرُ لَهُ مِنَ الْأَجْرِ كَأَجْرِ الْمُحْتَرِفِ الْقَانِعِ.

Kitab Al Imamah Wa Al Tabsira – from Haroun Bin Musa, from Muhammad Bin Ali, from Muhammad Bin Al-Husayn, from Ali Bin Asbaat, from Ibn Fazzal,

'From Al-Sadiq-asws, from his-asws father-asws, from his-asws forefathers-asws, from the Prophet-saww having said: '(The feeder of) the thankful one, for him would be from the Recompense like a Recompense of the afflicted patient one, and the give to the thankful, for him from the Recompense like a Recompense of the (self) depriving one, the content''.[140]

[138] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 86 m
[139] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 86 n
[140] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 61 H 86 o

باب 62 الصبر و اليسر بعد العسر

CHAPTER 62 – THE PATIENCE AND THE EASE AFTER THE DIFFICULTY

الآيات

The Verses –

البقرة وَ اسْتَعِينُوا بِالصَّبْرِ وَ الصَّلاةِ

(Surah) Al Baqarah - ***And seek Assistance through the patience and the Salat [2:45]***

و قال تعالى يا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَ الصَّلاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

And the Exalted Said: ***O you those who are believing! And seek assistance with the patience and the Salat; surely Allah is with the patient ones [2:153]***

و قال تعالى وَ لَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَ الْجُوعِ وَ نَقْصٍ مِنَ الْأَمْوالِ وَ الْأَنْفُسِ وَ الثَّمَراتِ وَ بَشِّرِ الصَّابِرِينَ

And Exalted Said: ***And We will be Testing you with something from the fear and the hunger and scarcity of the wealth and the lives and the fruits; and give glad tidings to the patient ones [2:155]***

الَّذِينَ إِذا أَصابَتْهُمْ مُصِيبَةٌ قالُوا إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ راجِعُونَ

Who, when a difficulty befalls them, are saying: We are for Allah and we are returning to Him [2:156]

أُولئِكَ عَلَيْهِمْ صَلَواتٌ مِنْ رَبِّهِمْ وَ رَحْمَةٌ وَ أُولئِكَ هُمُ الْمُهْتَدُونَ

Those, upon them is the Salawat from their Lord and Mercy; those, they are the Guided ones [2:157]

و قال تعالى وَ الصَّابِرِينَ فِي الْبَأْساءِ وَ الضَّرَّاءِ وَ حِينَ الْبَأْسِ

and the patient ones during the adversity and the desperation and when distressed; [2:177]

آل عمران وَ اللَّهُ يُحِبُّ الصَّابِرِينَ

(Surah) Aal-e-Imran - ***and Allah Loves the patient [3:146]***.

و قال يا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَ صابِرُوا وَ رابِطُوا

And Said: ***O you who believe! Be patient, and excel in patience, and remain steadfast, [3:200]***

الأعراف وَ تَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنى عَلى بَنِي إِسْرائِيلَ بِما صَبَرُوا

(Surah) Al Araaf - ***and the excellent Word of your Lord was fulfilled upon the Children of Israel due to their having been patient [7:137]***

الأنفال وَ اصْبِرُوا إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

(Surah) Al Anfaal - ***and be patient, surely Allah is with the patient ones [8:46]***

يونس وَ اصْبِرْ حَتَّى يَحْكُمَ اللَّهُ وَ هُوَ خَيْرُ الْحاكِمِينَ

(Surah) Yunus-as - ***And follow what is Revealed unto you and be patient until Allah Decides, and He is the best of the deciders [10:109]***

هود فَاصْبِرْ إِنَّ الْعاقِبَةَ لِلْمُتَّقِينَ

(Surah) Hud-as - ***Therefore be patient, surely the end result is for the pious" [11:49]***

و قال تعالى وَ اصْبِرْ فَإِنَّ اللَّهَ لا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

And the Exalted Said: ***And be patient, for surely Allah does not Waste the Recompense of the good doers [11:115]***

يوسف فَصَبْرٌ جَمِيلٌ وَ اللَّهُ الْمُسْتَعانُ عَلى ما تَصِفُونَ

(Surah) Yusuf-as - ***but patience is beautiful, and Allah is the Helper upon what you are describing [12:18]***

و قال فَصَبْرٌ جَمِيلٌ عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعاً

And Said: ***so patience is beautiful. Perhaps Allah will Bring them all to me; [12:83]***

و قال إِنَّهُ مَنْ يَتَّقِ وَ يَصْبِرْ فَإِنَّ اللَّهَ لا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

Surely one who fears and is patient, then Allah does not Waste a Recompense of the good doers' [12:90]

الرعد وَ الَّذِينَ صَبَرُوا ابْتِغاءَ وَجْهِ رَبِّهِمْ إلى قوله تعالى سَلامٌ عَلَيْكُمْ بِما صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ

(Surah) Al Kahf - ***And those who are being patient seeking the Face of their Lord, [13:22]*** – up to Words of the Exalted - ***Greetings be upon you due to your having been patient, so excellent is the end-result of the (goodly) abode [13:24]***

إبراهيم إِنَّ فِي ذلِكَ لَآياتٍ لِكُلِّ صَبَّارٍ شَكُورٍ

(Surah) Ibrahim-as - ***Surely in that are Signs for every patient, grateful one" [14:5]***

و قال وَ لَنَصْبِرَنَّ عَلى ما آذَيْتُمُونا

And Said: ***and we should be patient upon what you are hurting us, [14:12]***

النحل الَّذِينَ صَبَرُوا وَ عَلى رَبِّهِمْ يَتَوَكَّلُونَ

(Surah) Al Nahl - ***Those who are patient and are relying upon their Lord upon their Lord [16:42]***

و قال تعالى وَ لَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ ما كانُوا يَعْمَلُونَ

And the Exalted Said: ***and We will Recompense those who were patient, being their Recompense due to the best of what they had been doing [16:96]***

و قال تعالى وَ إِنْ عاقَبْتُمْ فَعاقِبُوا بِمِثْلِ ما عُوقِبْتُمْ بِهِ وَ لَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ

And the Exalted Said: ***And if you punish, then retaliate with the like of that which you were punished with; and if you are patient, it will be best for those who are patient [16:126]***

وَ اصْبِرْ وَ ما صَبْرُكَ إِلَّا بِاللَّهِ وَ لا تَحْزَنْ عَلَيْهِمْ وَ لا تَكُ فِي ضَيْقٍ مِمَّا يَمْكُرُونَ

And be patient and your patience is not but by Allah; and do not grieve upon them nor constrict yourself from what they are plotting [16:127]

الكهف سَتَجِدُنِي إِنْ شاءَ اللَّهُ صابِراً

(Surah) Al Kahf - ***you will find me patient if Allah so desires it, [18:69]***

طه فَاصْبِرْ عَلى ما يَقُولُونَ

(Surah) Ta ha - ***Therefore, be patient upon what they are saying, [20:130]***

الأنبياء وَ إِسْماعِيلَ وَ إِدْرِيسَ وَ ذَا الْكِفْلِ كُلٌّ مِنَ الصَّابِرِينَ

(Surah) Al Anbiya - ***And Ismail, and Idrees and Zalkifl; all were from the patient ones [21:85]***

الحج وَ الصَّابِرِينَ عَلى ما أَصابَهُمْ

(Surah) Al Hajj - ***and the ones patient upon what afflicts them; [22:35]***

المؤمنون إِنِّي جَزَيْتُهُمُ الْيَوْمَ بِما صَبَرُوا أَنَّهُمْ هُمُ الْفائِزُونَ

(Surah) Al Mominoun - ***Surely, I shall Recompense them today because they were patient, and they are the achievers [23:111]***

الفرقان أَ تَصْبِرُونَ وَ كانَ رَبُّكَ بَصِيراً

(Surah) Al Furqan - ***Will you be patient? And your Lord was Ever Seeing [25:20]***

و قال تعالى أُوْلئِكَ يُجْزَوْنَ الْغُرْفَةَ بِما صَبَرُوا وَ يُلَقَّوْنَ فِيها تَحِيَّةً وَ سَلاماً

And the Exalted Said: ***Those would be Recompensed with chambers for what they had been patient upon, and they would be met therein with greetings and salutations [25:75]***

القصص أُولئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِما صَبَرُوا

(Surah) Al Qasas - ***These would be Given their Reward twice due to their having been patient [28:54]***

و قال تعالى وَ لا يُلَقَّاها إِلَّا الصَّابِرُونَ

And the Exalted: ***and it would not be received except by the patient ones!' [28:80]***

العنكبوت نِعْمَ أَجْرُ الْعامِلِينَ الَّذِينَ صَبَرُوا وَ عَلى رَبِّهِمْ يَتَوَكَّلُونَ

(Surah) Ankabout - ***Splendid is the Recompense of the workers [29:58] Those who were patient and were relying upon their Lord [29:59]***

الروم فَاصْبِرْ إِنَّ وَعْدَ اللهِ حَقٌّ وَ لا يَسْتَخِفَّنَّكَ الَّذِينَ لا يُوقِنُونَ

(Surah) Al Roum - ***So be patient, surely the Promise of Allah is True, and do not let them hold you in light estimate, those who are not convinced [30:60]***

لقمان وَ اصْبِرْ عَلى ما أَصابَكَ إِنَّ ذلِكَ مِنْ عَزْمِ الْأُمُورِ

(Surah) Luqman-as - ***and be patient upon what befalls you, surely that is from the matters requiring determination [31:17]***

و قال تعالى إِنَّ فِي ذلِكَ لَآياتٍ لِكُلِّ صَبَّارٍ شَكُورٍ

And the Exalted Said: ***Surely, there are Signs in that for every patient, grateful one [31:31]***

التنزيل وَ جَعَلْنا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنا لَمَّا صَبَرُوا وَ كانُوا بِآياتِنا يُوقِنُونَ

(Surah) Al Tanzeel - ***And We Made Imams from them, guiding by Our Command, due to their being patient, and they were certain of Our Signs [32:24]***

سبأ إِنَّ فِي ذلِكَ لَآياتٍ لِكُلِّ صَبَّارٍ شَكُورٍ

(Surah) Saba - ***Surely, there are Signs in that for every patient, grateful one [34:19]***

يس فَلا يَحْزُنْكَ قَوْلُهُمْ إِنَّا نَعْلَمُ ما يُسِرُّونَ وَ ما يُعْلِنُونَ

(Surah) Yaseen - ***So do not let their speech grieve you. We Know what they are keeping a secret and what they are announcing [36:76]***

الصافات سَتَجِدُنِي إِنْ شاءَ اللَّهُ مِنَ الصَّابِرِينَ

(Surah) Al Safaat - ***you will find me, if Allah so Desires, as being from the patients ones [37:102]***

ص اصْبِرْ عَلى ما يَقُولُونَ

(Surah) Saad - ***Be patient upon what they are saying, [38:17]***

و قال تعالى إِنَّا وَجَدْناهُ صابِراً نِعْمَ الْعَبْدُ إِنَّهُ أَوَّابٌ

And the Exalted Said: ***We Found him to be patient, the excellent servant. He was penitent [38:44]***

الزمر إِنَّما يُوَفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسابٍ

(Surah) Al Zumar - ***But rather, the patient ones would be fulfilled their Recompense without Reckoning' [39:10]***

المؤمن فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ

(Surah) Al Momin - ***So be patient, surely the Promise of Allah is True. [40:77]***

الطلاق سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْراً

(Surah) Al Talaq - ***Allah will Make ease to be after difficulty [65:7]***

المعارج فَاصْبِرْ صَبْراً جَمِيلًا

(Surah) Al Ma'arij - ***Therefore be patient with a beautiful patience [70:5]***

و قال تعالى إِنَّ الْإِنْسانَ خُلِقَ هَلُوعاً

And the Exalted Said: ***Surely, the human being is Created of a hasty temperament [70:19]***

إِذا مَسَّهُ الشَّرُّ جَزُوعاً

When the evil touches him, he panics [70:20]

وَ إِذا مَسَّهُ الْخَيْرُ مَنُوعاً

And when the good touches him, he is niggardly [70:21]

المدثر وَ لِرَبِّكَ فَاصْبِرْ

(Surah) Al Muddasir - ***And for your Lord, be patient [74:7]***

الدهر وَ جَزاهُمْ بِما صَبَرُوا جَنَّةً وَ حَرِيراً

(Surah) Al Dahr - ***And Recompense them due to their being patient, a Garden and silk [76:12]***

و قال فَاصْبِرْ لِحُكْمِ رَبِّكَ

And Said: ***Therefore, be patient for the Decision of your Lord, and neither heed from them a sinner nor a Kafir [76:24]***

البلد وَ تَواصَوْا بِالصَّبْرِ وَ تَواصَوْا بِالْمَرْحَمَةِ

(Surah) Al Balad - ***Then he would be from those who believe, and enjoin the patience and enjoin the compassion [90:17]***

أ لم نشرح فَإِنَّ مَعَ الْعُسْرِ يُسْراً إِنَّ مَعَ الْعُسْرِ يُسْراً

(Surah) Al Inshirah - ***Then, surely with the difficulty, there is ease [94:5] Surely, with the difficulty there is ease [94:6]***

العصر وَ تَواصَوْا بِالصَّبْرِ.

(Surah) Al Asr - ***and enjoin each other with the patience [103:3]***

1- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ وَ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ جَمِيعاً عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْأَصْبَهَانِيِّ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا حَفْصُ إِنَّ مَنْ صَبَرَ صَبَرَ قَلِيلًا وَ إِنَّ مَنْ جَزِعَ جَزِعَ قَلِيلًا

(The book) 'Al Kafi' – from Ali, from his father, and Ali Bin Muhammad Al Qasany, altogether from Al Qasim Bin Muhammad Al Asbahany, from Suleyman Bin Dawood Al Minqary, from Hafs Bin Giyas who said,

'Abu Abdullah-asws said: 'O Hafs! The one who is patient, is patient a little (while), and the one who panics, panics a little (while)'.

ثُمَّ قَالَ عَلَيْكَ بِالصَّبْرِ فِي جَمِيعِ أُمُورِكَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ بَعَثَ مُحَمَّداً ص فَأَمَرَهُ بِالصَّبْرِ وَ الرِّفْقِ فَقَالَ وَ اصْبِرْ عَلى ما يَقُولُونَ وَ اهْجُرْهُمْ هَجْراً جَمِيلًا وَ ذَرْنِي وَ الْمُكَذِّبِينَ أُولِي النَّعْمَةِ

Then he-asws said: 'Upon you is to be with the patience in entirety of your affairs, for Allah-azwj Mighty and Majestic Sent Muhammad-saww and Commanded him-saww with the patience and kindness. He-saww Said: ***And be patient upon what they are saying and avoid them with a***

beautiful avoidance [73:10] And leave Me and the beliers, possessors of the bounties, [73:11].

وَ قَالَ تَبَارَكَ وَ تَعَالَى ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ [السَّيِّئَةَ] فَإِذَا الَّذِي بَيْنَكَ وَ بَيْنَهُ عَداوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

And the Blessed and Exalted Said: ***And the good and the evil are not equal. Repel (evil) by that which is best, So if there is enmity between you and him, he would be like your intimate friend [41:34]***

وَ ما يُلَقَّاها إِلَّا الَّذِينَ صَبَرُوا وَ ما يُلَقَّاها إِلَّا ذُو حَظٍّ عَظِيمٍ

And none would receive it except those who are patient, and none would receive it except one with a mighty share [41:35]

فَصَبَرَ ص حَتَّى نَالُوهُ بِالْعَظَائِمِ وَ رَمَوْهُ بِهَا فَضَاقَ صَدْرُهُ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ وَ لَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِما يَقُولُونَ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَ كُنْ مِنَ السَّاجِدِينَ

So, he-saww was patient until they took the large things and pelted him-saww with these. His-saww chest was constricted, so Allah-azwj Mighty and Majestic Revealed unto him-saww: ***And We have Known that you tend to constrict your chest due to what they are saying [15:97] Therefore Glorify with the Praise of your Lord and become from the prostrating ones [15:98]***.

ثُمَّ كَذَّبُوهُ وَ رَمَوْهُ فَحَزِنَ لِذَلِكَ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَ قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لا يُكَذِّبُونَكَ وَ لكِنَّ الظَّالِمِينَ بِآياتِ اللَّهِ يَجْحَدُونَ وَ لَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلى ما كُذِّبُوا وَ أُوذُوا حَتَّى أَتاهُمْ نَصْرُنا

Then they belied him-saww and pelted him-saww, and he-saww was grieved at that, so Allah-azwj Mighty and Majestic Revealed: ***We do Know it has grieved you, that which they are saying. They are not belying you, but the unjust ones are rejecting the Signs of Allah [6:33] And the Rasools from before you have been belied, but they were patient upon what they (people) had been belying until Our Help came to them; [6:34]***.

فَأَلْزَمَ النَّبِيُّ ص نَفْسَهُ الصَّبْرَ فَتَعَدَّوْا فَذَكَرُوا اللَّهَ تَبَارَكَ وَ تَعَالَى وَ كَذَّبُوهُ فَقَالَ قَدْ صَبَرْتُ فِي نَفْسِي وَ أَهْلِي وَ عِرْضِي وَ لا صَبْرَ لِي عَلَى ذِكْرِ إِلَهِي فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَ وَ لَقَدْ خَلَقْنَا السَّماواتِ وَ الْأَرْضَ وَ ما بَيْنَهُما فِي سِتَّةِ أَيَّامٍ وَ ما مَسَّنا مِنْ لُغُوبٍ فَاصْبِرْ عَلى ما يَقُولُونَ

So, the Prophet-saww necessitated the patience for himself-saww. They exceeded and mentioned Allah-azwj Blessed and Exalted and Belied Him-azwj. He-saww said: 'I-saww have been patient regarding myself-saww, and my-saww family-saww, and my-saww honour, but there is no patience for me-saww upon the mention of My-azwj God-azwj!' So Allah-azwj Revealed: ***And We have Created the skies and the earth and what is between the two in six days and there did not touch Us not any fatigue [50:38] Therefore be patient upon what they are saying [50:39]***.

فَصَبَرَ فِي جَمِيعِ أَحْوَالِهِ ثُمَّ بُشِّرَ فِي عِتْرَتِهِ بِالْأَئِمَّةِ وَ وُصِفُوا بِالصَّبْرِ فَقَالَ جَلَّ ثَنَاؤُهُ وَ جَعَلْنا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنا لَمَّا صَبَرُوا وَ كانُوا بِآياتِنا يُوقِنُونَ

So, he-saww was patient in entirety of his-saww situation. Then he-saww was Given glad tidings regarding his-saww family with the Imams-asws and they-asws were described with the patience.

Allah-azwj, Majestic is His-azwj Praise, Said: ***And We Made from them Imams guiding by Our Command when they were patient, and they were certain of Our Signs [32:24]***.

فَعِنْدَ ذَلِكَ قَالَ ص الصَّبْرُ مِنَ الْإِيمَانِ كَالرَّأْسِ مِنَ الْجَسَدِ فَشَكَرَ اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ لَهُ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَ وَ تَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنى عَلى بَنِي إِسْرائِيلَ بِما صَبَرُوا وَ دَمَّرْنا ما كانَ يَصْنَعُ فِرْعَوْنُ وَ قَوْمُهُ وَ ما كانُوا يَعْرِشُونَ فَقَالَ ص إِنَّهُ بُشْرَى وَ انْتِقَامٌ

During that, he-saww said: 'The patience is from the Eman like the head is from the body. He-saww thanked Allah-azwj Mighty and Majestic of that being for him-saww, so Allah-azwj Mighty and Majestic Revealed: ***and the Good Word of your Lord was Completed in the Children of Israel due to their being patient, and We Destroyed what Pharaoh and his people were doing and what they were constructing [7:137]***. He-saww said: 'It is a glad tiding and revenge!'

فَأَبَاحَ اللَّهُ عَزَّ وَ جَلَّ لَهُ قِتَالَ الْمُشْرِكِينَ فَأَنْزَلَ اللَّهُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَ خُذُوهُمْ وَ احْصُرُوهُمْ وَ اقْعُدُوا لَهُمْ كُلَّ مَرْصَدٍ وَ اقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ

Allah-azwj Mighty and Majestic Legalised the battling for him-saww. Allah-azwj Revealed: ***then kill the Polytheists wherever you find them and take them as captives and sit waiting for them in every ambush. [9:5] And kill them wherever you find them; [2:191]***.

فَقَتَلَهُمُ اللَّهُ عَلَى أَيْدِي رَسُولِ اللَّهِ ص وَ أَحِبَّائِهِ وَ جَعَلَ لَهُ ثَوَابَ صَبْرِهِ مَعَ مَا ادَّخَرَ لَهُ فِي الْآخِرَةِ

Allah-azwj Killed them upon the hands of Rasool-Allah-saww and his-saww loved ones and Made for him-saww the Reward of his-saww being patient to be with what He-azwj has Treasured for him-saww in the Hereafter.

فَمَنْ صَبَرَ وَ احْتَسَبَ لَمْ يَخْرُجْ مِنَ الدُّنْيَا حَتَّى يُقِرَّ اللَّهُ عَيْنَهُ فِي أَعْدَائِهِ مَعَ مَا يَدَّخِرُ لَهُ فِي الْآخِرَةِ.

Thus, the one who is patient and anticipates, will not exit from the world until Allah-azwj Delights his eyes regarding his enemies, along with whatever He-azwj has Treasured for him in the Hereafter''.[141]

2 - كا، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الصَّبْرُ رَأْسُ الْإِيمَانِ.

(The book) 'Al Kafi' – from the number, from Sahl, from Ibn Mahboub, from Ibn Riab, from Ibn Abu Yafour,

'From Abu Abdullah-asws having said: 'The patience is head of the Eman''.[142]

3- كا، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الْحُرَّ حُرٌّ عَلَى جَمِيعِ أَحْوَالِهِ إِنْ نَابَتْهُ نَائِبَةٌ صَبَرَ لَهَا وَ إِنْ تَدَاكَّتْ عَلَيْهِ الْمَصَائِبُ لَمْ تَكْسِرْهُ وَ إِنْ أُسِرَ وَ قُهِرَ

(The book) 'Al Kafi' – from the number, from Al Barqy, from his father, from Ali Bin Al Numan, from Abdullah Bin Muskan, from Abu Baseer who said,

[141] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 1
[142] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 2

'I heard Abu Abdullah-asws saying: 'The free is free upon entirety of his situations. If a calamity befalls, he is patient at it, and if the difficulties batter him, it will not break him, and even if he is imprisoned and coerced.

وَ اسْتُبْدِلَ بِالْيُسْرِ عُسْراً كَمَا كَانَ يُوسُفُ الصِّدِّيقُ الْأَمِينُ لَمْ يَضُرَّ حُرِّيَّتُهُ أَنِ اسْتُعْبِدَ وَ قُهِرَ وَ أُسِرَ وَ لَمْ يَضُرَّهُ ظُلْمَةُ الْجُبِّ وَ وَحْشَتُهُ وَ مَا نَالَهُ أَنْ مَنَّ اللَّهُ عَلَيْهِ فَجَعَلَ الْجَبَّارَ الْعَاتِيَ لَهُ عَبْداً بَعْدَ إِذْ كَانَ مَالِكاً فَأَرْسَلَهُ وَ رَحِمَ بِهِ أُمَّهُ

And the difficulty is replaced by ease just as it happened with Yusuf-as, the truthful, the trusted. His-as freedom did not harm him-as. He-as was enslaved, and coerced, and imprisoned, and the darkness of the pit did not harm him-as, and his-as loneliness, and whatever had afflicted him-as was a Conferment of Allah-azwj upon him-as. He-azwj Made the tyrant to come to him-as after when he-as was a king. So He-azwj Sent him-as and Mercied his-as community by him-as.

وَ كَذَلِكَ الصَّبْرُ يُعْقِبُ خَيْراً فَاصْبِرُوا وَ وَطِّنُوا أَنْفُسَكُمْ عَلَى الصَّبْرِ تُؤْجَرُوا.

And like that, the consequence of patience is good. Therefore, be patient and accustom yourselves upon the patience, you will be Recompensed''.[143]

4- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ ابْنِ بُكَيْرٍ عَنْ حَمْزَةَ بْنِ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الْجَنَّةُ مَحْفُوفَةٌ بِالْمَكَارِهِ وَ الصَّبْرِ فَمَنْ صَبَرَ عَلَى الْمَكَارِهِ فِي الدُّنْيَا دَخَلَ الْجَنَّةَ وَ جَهَنَّمُ مَحْفُوفَةٌ بِاللَّذَّاتِ وَ الشَّهَوَاتِ فَمَنْ أَعْطَى نَفْسَهُ لَذَّتَهَا وَ شَهَوَاتِهَا دَخَلَ النَّارَ.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Ali Bin Al Hakam, from Ibn Bukeyr, from Hamza Bin Humran,

'From Abu Ja'far-asws having said: 'The Paradise is surrounded by the abhorrences and the patience, so the one who is patient upon the abhorrences in the world would enter the Paradise, while Hell is surrounded by the pleasures and the lustful desires, so the one who give himself its pleasures and its lusts would enter the Fire''.[144]

بيان: فَقَدْ رَوَى مُسْلِمٌ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص حُفَّتِ الْجَنَّةُ بِالْمَكَارِهِ وَ حُفَّتِ النَّارُ بِالشَّهَوَاتِ.

<u>Explanations -</u> *Muslim has reported from Anas (a well-known fabricator) having said, 'Rasool-Allah-saww said: 'The Paradise is surrounded with the abhorrences and the Fire is surrounded by the lustful desires''.*

وَ رُوِيَ أَنَّ اللَّهَ تَعَالَى لَمَّا خَلَقَ الْجَنَّةَ قَالَ لِجَبْرَئِيلَ ع انْظُرْ إِلَيْهَا فَلَمَّا نَظَرَ إِلَيْهَا قَالَ يَا رَبِّ لَا يَتْرُكُهَا أَحَدٌ إِلَّا دَخَلَهَا

And it is reported that when Allah-azwj the Exalted Created the Paradise, Said to Jibraeel-as: "Look at it!" When he-as looked at it, he-as said: 'O Lord-azwj! No one will leave it except he will enter it!'

فَلَمَّا حَفَّهَا بِالْمَكَارِهِ قَالَ انْظُرْ إِلَيْهَا فَلَمَّا نَظَرَ إِلَيْهَا قَالَ يَا رَبِّ أَخْشَى أَنْ لَا يَدْخُلَهَا أَحَدٌ

[143] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 3
[144] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 4

When He-azwj Surrounded it with the abhorrences, He-azwj Said: "Look at it!" When he look at it, he-as said: 'O Lord-azwj! I-as fear no one will enter it!'

وَ لَمَّا خَلَقَ النَّارَ قَالَ لَهُ انْظُرْ إِلَيْهَا فَلَمَّا نَظَرَ إِلَيْهَا قَالَ يَا رَبِّ لَا يَدْخُلُهَا أَحَدٌ

And when He-azwj Created the Fire, He-azwj Said to him-as: "Look at it!" He-as said: 'O Lord-azwj! No one will enter it!'

فَلَمَّا حَفَّهَا بِالشَّهَوَاتِ قَالَ انْظُرْ إِلَيْهَا فَلَمَّا نَظَرَ إِلَيْهَا قَالَ يَا رَبِّ أَخْشَى أَنْ يَدْخُلَهَا كُلُّ أَحَدٍ.

When He-azwj Surrounded it with the lustful desires, He-azwj Said: "Look at it!" When he-as looked at it, he-as said: 'O Lord-azwj! I-as fear that everyone will enter it!''[145]

5- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ مَرْحُومٍ عَنْ أَبِي سَيَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا دَخَلَ الْمُؤْمِنُ قَبْرَهُ كَانَتِ الصَّلَاةُ عَنْ يَمِينِهِ وَ الزَّكَاةُ عَنْ يَسَارِهِ وَ الْبِرُّ مُطِلٌّ عَلَيْهِ وَ يَتَنَحَّى الصَّبْرُ نَاحِيَةً فَإِذَا دَخَلَ عَلَيْهِ الْمَلَكَانِ اللَّذَانِ يَلِيَانِ مُسَاءَلَتَهُ قَالَ الصَّبْرُ لِلصَّلَاةِ وَ الزَّكَاةِ وَ الْبِرِّ دُونَكُمْ صَاحِبَكُمْ فَإِنْ عَجَزْتُمْ عَنْهُ فَأَنَا دُونَهُ.

(The book) 'Al Kafi' – from Ali, from his father, from Ibn Mahboub, from Abdullah Bin Marhoum, from Abu Sayyar,

'Abu Abdullah-asws said: 'When the Momin enters his grave, the Salat would be on his right, and the Zakat on his left, and the righteousness floating upon him, and the patience will be aside in a corner. When the two Angels enter to see him, those who are in charge of the questioning, the patience will say to the Salat, and the Zakat, and the righteousness, 'Deal with your companion. If you are unable, then I am for him!''[146]

6- كا، الكافي عَلِيٌّ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: دَخَلَ أَمِيرُ الْمُؤْمِنِينَ ع الْمَسْجِدَ فَإِذَا هُوَ بِرَجُلٍ عَلَى بَابِ الْمَسْجِدِ كَئِيبٍ حَزِينٍ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ مَا لَكَ

(The book) 'Al Kafi' – Ali, from his father, from Ja'far Bin Muhammad Al Ashari, from Abdullah Bin Maymoun,

'From Abu Abdullah-asws having said: 'Amir Al-Momineen-asws entered the Masjid, and there was a mat at the door of the Masjid, gloomy, grieving. Amir Al-Momineen-asws, may the Salawaat of Allah-azwj be upon him-asws, said to him: 'What is the matter with you?'

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أُصِبْتُ بِأَبِي وَ أَخِي وَ أَخْشَى أَنْ أَكُونَ قَدْ وَجِلْتُ

He said, 'O Amir Al-Momineen-asws! I have been afflicted with (death of) my father and my brother, and I fear that I might have become frightened'.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْكَ بِتَقْوَى اللَّهِ وَ الصَّبْرِ تَقْدَمُ عَلَيْهِ غَداً وَ الصَّبْرُ فِي الْأُمُورِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ فَإِذَا فَارَقَ الرَّأْسُ الْجَسَدَ فَسَدَ الْجَسَدُ وَ إِذَا فَارَقَ الصَّبْرُ الْأُمُورَ فَسَدَتِ الْأُمُورُ.

[145] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 4
[146] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 5

Amir Al-Momineen-asws said to him: 'Upon you is with fearing Allah-azwj and the patience. You will proceed to Him-azwj tomorrow, and the patience in the affairs is at the status of the head from the body. When the head separates from the body, the body is spoilt, and when the patience separates from the affairs, the affairs are spoilt''.[147]

7- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي الْحَسَنِ ع قَالَ: قَالَ لِي مَا حَبَسَكَ عَنِ الْحَجِّ

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Ali Bin Al Hakam, from Sama'at Bin Mihran,

'From Abu Al Hassan-asws, he (the narrator) said, 'He-asws said to me: 'What has withheld you from the Hajj?'

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَقَعَ عَلَيَّ دَيْنٌ كَثِيرٌ وَ ذَهَبَ مَالِي وَ دَيْنِيَ الَّذِي قَدْ لَزِمَنِي هُوَ أَعْظَمُ مِنْ ذَهَابِ مَالِي فَلَوْ لَا أَنَّ رَجُلًا مِنْ أَصْحَابِنَا أَخْرَجَنِي مَا قَدَرْتُ أَنْ أَخْرُجَ

He (the narrator) said, 'I said, 'May I be sacrificed for you-asws! A lot of debts have occurred upon me, and my wealth is gone, and the debt which necessitates me (to pay), it is greater than the loss of my wealth. If a man from our companions had not extracted me, I would not have been able to come out'.

فَقَالَ لِي إِنْ تَصْبِرْ تُغْتَبَطْ وَ إِنْ لَا تَصْبِرْ يُنْفِذِ اللَّهُ مَقَادِيرَهُ رَاضِياً كُنْتَ أَمْ كَارِهاً.

He-asws said to me: 'If you are patient, you will be joyful, and if you are not patient, Allah-azwj will Implement His-azwj Decrees, whether you are pleased or abhorred''.[148]

بيان: وَ قَدْ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَضْيَقُ مَا يَكُونُ الْحَرَجُ أَقْرَبُ مَا يَكُونُ الْفَرَجُ مَعَ أَنَّ الْكَارِهَ تَزْدَادُ مُصِيبَتُهُ فَإِنَّ فَوَاتَ الْأَجْرِ مُصِيبَةٌ أُخْرَى وَ الْكَرَاهَةُ الْمُوجِبَةُ لِحُزْنِ الْقَلْبِ مُصِيبَةٌ عَظِيمَةٌ

Explanation – *And Amir Al-Momineen-asws had said: 'The narrowest of what the trouble would be, the closer is what the relief would be, along with that the abhorrence increases the difficulty, for in the loss of the Recompense is another difficulty, and the abhorrence obliging grief of the heart is a mighty difficulty*.

وَ مِنْ ثَمَّ قِيلَ الْمُصِيبَةُ لِلصَّابِرِ وَاحِدَةٌ وَ لِلْجَازِعِ اثْنَتَانِ بَلْ لَهُ أَرْبَعُ مُصِيبَاتٍ الثَّلَاثَةُ الْمَذْكُورَةُ وَ شَمَاتَةُ الْأَعْدَاءِ

And accordingly it is said, 'The calamity for the patient one is one, and for the panicking one, two, but for him there are four calamities, the mentioned three, and gloating of the enemies'.

وَ مِنْ ثَمَّ قِيلَ الصَّبْرُ عِنْدَ الْمُصِيبَةِ مُصِيبَةٌ عَلَى الشَّامِتِ.

And accordingly it is said, 'The patience during the calamity is a calamity upon the gloater''.

[147] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 6
[148] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 7

8- كا، الكافي عَنْ مُحَمَّدٍ عَنْ أَحْمَدَ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنِ الْأَصْبَغِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ الصَّبْرُ صَبْرَانِ صَبْرٌ عِنْدَ الْمُصِيبَةِ حَسَنٌ جَمِيلٌ وَ أَحْسَنُ مِنْ ذَلِكَ الصَّبْرُ عِنْدَ مَا حَرَّمَ اللَّهُ عَلَيْكَ

(The book) 'Al Kafi' – from Muhammad, from Ahmad, from Ibn Sinan, from Abu Al Jaroud, from Al Asbagh who said,

'Amir Al-Momineen-asws, may the Salawaat of Allah-azwj be upon him-asws: 'The patience is two (types of) patience – patience during the calamity is excellent, beautiful, and better than that is the patience at what Allah-azwj has Prohibited upon you.

وَ الذِّكْرُ ذِكْرَانِ ذِكْرُ اللَّهِ عَزَّ وَ جَلَّ عِنْدَ الْمُصِيبَةِ وَ أَفْضَلُ مِنْ ذَلِكَ ذِكْرُ اللَّهِ عِنْدَ مَا حَرَّمَ عَلَيْكَ فَيَكُونُ حَاجِزاً.

And the Zikr are two (types) of Zikr – Zikr of Allah-azwj Mighty and Majestic during the calamity, and superior to that is Zikr of Allah-azwj at what He-azwj has Prohibited upon you, so it would be a barrier''.[149]

9- كا، الكافي عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنِ الْعَرْزَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص سَيَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يُنَالُ الْمُلْكُ فِيهِ إِلَّا بِالْقَتْلِ وَ التَّجَبُّرِ وَ لَا الْغِنَى إِلَّا بِالْغَصْبِ وَ الْبُخْلِ وَ لَا الْمَحَبَّةُ إِلَّا بِاسْتِخْرَاجِ الدِّينِ وَ اتِّبَاعِ الْهَوَى

(The book) 'Al Kafi' – from my father, from Abu Ali Al Ashary, from Al Hassan Bin Ali Al Kufy, from Al Abbas Bin Aamir, from Al Azramy,

'From Abu Abdullah-asws having said: 'Rasool-Allah-saww said: 'There will be coming a time upon the people, the kingdom will not be attained during it except by the killing and the tyranny, nor the riches (attained) except with the usurpation and the stinginess, nor the love (attained) except by expelling the religion and pursuing the whims.

فَمَنْ أَدْرَكَ ذَلِكَ الزَّمَانَ فَصَبَرَ عَلَى الْفَقْرِ وَ هُوَ يَقْدِرُ عَلَى الْغِنَى وَ الصَّبْرِ عَلَى الْبِغْضَةِ وَ هُوَ يَقْدِرُ عَلَى الْمَحَبَّةِ وَ صَبَرَ عَلَى الذُّلِّ وَ هُوَ يَقْدِرُ عَلَى الْعِزِّ آتَاهُ اللَّهُ ثَوَابَ خَمْسِينَ صِدِّيقاً مِمَّنْ صَدَّقَ بِي.

The one who comes across that time, he will come upon the poverty although he is able upon the richness, and the patience upon the hatred although he is able upon the love, and patience upon the humiliation although he is able upon the honour. Allah-azwj will Give him Rewards of fifty truthful ones who had believed in me-saww''.[150]

تبيين وَ فِي جَامِعِ الْأَخْبَارِ الرِّوَايَةُ هَكَذَا وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّهُ سَيَكُونُ زَمَانٌ لَا يَسْتَقِيمُ لَهُمُ الْمُلْكُ إِلَّا بِالْقَتْلِ وَ الْجَوْرِ وَ لَا يَسْتَقِيمُ لَهُمُ الْغِنَى إِلَّا بِالْبُخْلِ وَ لَا يَسْتَقِيمُ لَهُمُ الصُّحْبَةُ فِي النَّاسِ إِلَّا بِاتِّبَاعِ أَهْوَائِهِمْ وَ الِاسْتِخْرَاجِ مِنَ الدِّينِ

Clarification – *And in 'Jamie Al Akhbar', the report is like this, 'And Amir Al-Momineen-asws said: 'There will be coming a time, the kingdom will not be straight for them except by the killing and the tyranny, not with the richness be straight for them except with the stinginess, nor will the accompaniment among the people ne straight for them except by pursuing their whims and the exiting from the religion*.

[149] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 8
[150] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 9

فَمَنْ أَدْرَكَ ذَلِكَ الزَّمَانَ فَصَبَرَ عَلَى الْفَقْرِ وَ هُوَ يَقْدِرُ عَلَى الْغِنَى وَ صَبَرَ عَلَى الذُّلِّ وَ هُوَ يَقْدِرُ عَلَى الْعِزِّ وَ صَبَرَ عَلَى بِغْضَةِ النَّاسِ وَ هُوَ يَقْدِرُ عَلَى الْمَحَبَّةِ أَعْطَاهُ اللَّهُ ثَوَابَ خَمْسِينَ صِدِّيقاً.

The one who comes across that time, so he would come upon the poverty although he is able upon the riches, and patience upon humiliation although he is able upon the honour, and patience upon hatred of the people although he is able upon the love. Allah-azwj will Give him Rewards of fifty truthful ones''.

10- كا، الكافي عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ دُرُسْتَ بْنِ أَبِي مَنْصُورٍ عَنْ عِيسَى بْنِ بَشِيرٍ عَنْ أَبِي حَمْزَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ع لَمَّا حَضَرَتْ أَبِي عَلِيَّ بْنَ الْحُسَيْنِ ع الْوَفَاةُ ضَمَّنِي إِلَى صَدْرِهِ وَ قَالَ يَا بُنَيَّ أُوصِيكَ بِمَا أَوْصَانِي بِهِ أَبِي حِينَ حَضَرَتْهُ الْوَفَاةُ وَ بِمَا ذَكَرَ أَنَّ أَبَاهُ أَوْصَاهُ يَا بُنَيَّ اصْبِرْ عَلَى الْحَقِّ وَ إِنْ كَانَ مُرّاً.

(The book) 'Al Kafi' – from the number, from Ahmad Bin Abu Abdullah, from Ismail Bi Mihran, from Dorost Bin Abu Mansour ,from Isa Bin Bashir, from Abu Hamza who said,

'Abu Ja'far-asws said: 'When the expiry presented to my-asws father-asws Ali Bin Al-Husayn-asws, he-asws hugged me-asws to his-asws chest and said: 'O my-asws son-asws! I bequeath you-asws with what my-asws father-asws had bequeathed me-asws when the expiry had presented him-asws, and with what he-asws mentioned that his-asws father-asws had bequeathed him-asws: 'O my-asws son-asws! Be patient upon the truth and even if it was bitter''.[151]

11- كا، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ رَفَعَهُ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الصَّبْرُ صَبْرَانِ صَبْرٌ عَلَى الْبَلَاءِ حَسَنٌ جَمِيلٌ وَ أَفْضَلُ الصَّبْرَيْنِ الْوَرَعُ عَنِ الْمَحَارِمِ.

(The book) 'Al Kafi' – from the number, from Al Barqy, from his father raising it,

'From Abu Ja'far-asws having said: 'The patience is (two types of) patience(s) – patience upon the affliction is excellent, beautiful, and superior is the devoutness (abstaining) from the Prohibitions''.[152]

12- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى قَالَ أَخْبَرَنِي يَحْيَى بْنُ سُلَيْمٍ الطَّائِفِيُّ قَالَ أَخْبَرَنِي عَمْرُو بْنُ شِمْرٍ الْيَمَانِيُّ يَرْفَعُ الْحَدِيثَ إِلَى عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الصَّبْرُ ثَلَاثَةٌ صَبْرٌ عَلَى الْمُصِيبَةِ وَ صَبْرٌ عَلَى الطَّاعَةِ وَ صَبْرٌ عَلَى الْمَعْصِيَةِ

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa who said, 'Yahya Bin Suleym Al Taify informed me, he said, 'Amro Bin Shimr Al Yamany informed me,

'Raising the Hadeeth to Ali-asws having said: 'Rasool-Allah-saww said: 'The patience are three (types) – patience upon the difficulty, and patience upon the obedience, and patience upon the disobedience.

فَمَنْ صَبَرَ عَلَى الْمُصِيبَةِ حَتَّى يَرُدَّهَا بِحُسْنِ عَزَائِهَا كَتَبَ اللَّهُ لَهُ ثَلَاثَمِائَةِ دَرَجَةٍ مَا بَيْنَ الدَّرَجَةِ إِلَى الدَّرَجَةِ كَمَا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ

[151] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 10
[152] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 11

The one who is patience upon the difficulty until he returns it with goodly consolation, Allah-azwj will Write three hundred ranks for him, what is between the rank to a rank like what is between the sky to the earth.

وَ مَنْ صَبَرَ عَلَى الطَّاعَةِ كَتَبَ اللَّهُ لَهُ سِتَّمِائَةِ دَرَجَةٍ مَا بَيْنَ الدَّرَجَةِ إِلَى الدَّرَجَةِ كَمَا بَيْنَ تُخُومِ الْأَرْضِ إِلَى الْعَرْشِ

And the one who is patient upon the obedience, Allah-azwj will Write six hundred ranks to be for him, what is between the rank to the rank like what is between the bottom of the earth to the Throne.

وَ مَنْ صَبَرَ عَلَى الْمَعْصِيَةِ كَتَبَ اللَّهُ لَهُ تِسْعَمِائَةِ دَرَجَةٍ مَا بَيْنَ الدَّرَجَةِ إِلَى الدَّرَجَةِ كَمَا بَيْنَ تُخُومِ الْأَرْضِ إِلَى مُنْتَهَى الْعَرْشِ.

And the one who is patient upon the difficulty, Allah-azwj will Write nine hundred ranks for him, what is between the rank to the rank is like what is between bottom of the earth to the endpoint of the Throne''.[153]

13- كا، الكافي عَنْ مُحَمَّدٍ عَنْ أَحْمَدَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ: أَمَرَنِي أَبُو عَبْدِ اللَّهِ ع أَنْ آتِيَ الْمُفَضَّلَ وَ أُعَزِّيَهُ بِإِسْمَاعِيلَ وَ قَالَ أَقْرِئِ الْمُفَضَّلَ السَّلَامَ وَ قُلْ لَهُ إِنَّا قَدْ أُصِبْنَا بِإِسْمَاعِيلَ فَصَبَرْنَا فَاصْبِرْ كَمَا صَبَرْنَا إِنَّا أَرَدْنَا أَمْراً وَ أَرَادَ اللَّهُ أَمْراً فَسَلَّمْنَا لِأَمْرِ اللَّهِ عَزَّ وَ جَلَ.

(The book) 'Al Kafi' – from Muhammad, from Ahmad, from Ali Bin Al Hakam, from Yunus Bin Yaqoub who said,

'Abu Abdullah-asws instructed me to go to Al Mufazzal and console him with (death of) Ismail and said: 'Convey the greetings to Al Mufazzal and say to him, 'We-asws have been afflicted with (death of) Ismail, so we-asws are patient. Be patient just as we-asws are being patient. Weasws wanted a matter and Allah-azwj Wanted a matter, so we-asws submitted to the Command of Allah-azwj Mighty and Majestic''.[154]

14- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنِ ابْتُلِيَ مِنَ الْمُؤْمِنِينَ بِبَلَاءٍ فَصَبَرَ عَلَيْهِ كَانَ لَهُ مِثْلُ أَجْرِ أَلْفِ شَهِيدٍ.

(The book) 'Al Kafi' – from Ali, from his father, from Ibn Abu Umeyr, from Sayf Bin Ameyra, from Abu Hamza Al Sumali who said,

'One from the Momineen who is Tried with an affliction so he is patient upon it, there would be a Recompense for him of a thousand martyrs''.[155]

15- كا، الكافي عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ وَ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنِّي جَعَلْتُ الدُّنْيَا بَيْنَ عِبَادِي قَرْضاً فَمَنْ أَقْرَضَنِي مِنْهَا قَرْضاً أَعْطَيْتُهُ بِكُلِّ وَاحِدَةٍ عَشْراً إِلَى سَبْعِمِائَةِ ضِعْفٍ وَ مَا شِئْتُ مِنْ ذَلِكَ

(The book) 'Al Kafi' – from Abu Ali Al Ashari, from Muhammad Bin Abdul Jabbar, from Safwan, from Is'haq Bin Ammar, and Abdullah Bin Sinan,

[153] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 12
[154] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 13
[155] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 14

'From Abu Abdullah-asws having said: 'Rasool-Allah-saww said: 'Allah-azwj Mighty and Majestic Said: "I-azwj have Made the world between My-azwj servants as a loan. Then one who loans Me-azwj from it, I-azwj shall Given him ten for each one up to a multiple of seven hundred, and whatever I-azwj so Desire from that.

وَ مَنْ لَمْ يُقْرِضْنِي مِنْهَا قَرْضاً فَأَخَذْتُ مِنْهُ شَيْئاً قَسْراً أَعْطَيْتُهُ ثَلَاثَ خِصَالٍ لَوْ أَعْطَيْتُ وَاحِدَةً مِنْهُنَّ مَلَائِكَتِي لَرَضُوا بِهَا مِنِّي

And the one who does not lend Me-azwj a loan from it, I-azwj shall Take something from him by Force. I-azwj shall Give him three characteristics, if I-azwj were to Give My-azwj Angels one of these, they would be pleased with Me-azwj!"

قَالَ ثُمَّ تَلَا أَبُو عَبْدِ اللَّهِ ع قَوْلُ اللَّهِ تَعَالَى الَّذِينَ إِذا أَصابَتْهُمْ مُصِيبَةٌ قالُوا إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ راجِعُونَ أُولئِكَ عَلَيْهِمْ صَلَواتٌ مِنْ رَبِّهِمْ فَهَذِهِ وَاحِدَةٌ مِنْ ثَلَاثِ خِصَالٍ وَ رَحْمَةٌ اثْنَتَانِ وَ أُولئِكَ هُمُ الْمُهْتَدُونَ ثَلَاثٌ

He (the narrator) said, 'Then Abu Abdullah-asws recited Words of Allah-azwj the Exalted: ***Who, when a difficulty befalls them, are saying: We are for Allah and we are returning to Him [2:156] Those, upon them is the Salawat from their Lord*** - so this is one of the three characteristics - ***and Mercy;*** - two - ***those, they are the Guided ones [2:157]*** – three'.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع هَذَا لِمَنْ أَخَذَ اللَّهُ مِنْهُ شَيْئاً قَسْراً.

Then Abu Abdullah-asws said: 'This is for one who Allah-azwj Takes something from him Forcefully''.[156]

بيان: وَ لِهَذَا قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ قَوْلَنَا إِنَّا لِلَّهِ إِقْرَارٌ عَلَى أَنْفُسِنَا بِالْمُلْكِ وَ قَوْلَنَا وَ إِنَّا إِلَيْهِ راجِعُونَ إِقْرَارٌ عَلَى أَنْفُسِنَا بِالْهُلْكِ.

<u>Explanation</u> – *And for this, Amir Al-Momineen-asws said: 'Our words,* ***We are for Allah*** *– is an acknowledgment upon ourselves with he King-azwj, and our words,* ***and we are returning to Him [2:156]*** *– is an acknowledgement upon ourselves with the destruction''.*

16- كا، الكافي عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّا صُبَّرٌ وَ شِيعَتُنَا أَصْبَرُ مِنَّا

(The book) 'Al Kafi' – from Abu Ali Al Ashari, from Moalla Bin Muhammad, from Al Washa, from one of his companions,

'From Abu Abdullah-asws having said: 'We-asws are patient, and our-asws Shias are more patient than we-asws are!'

قُلْتُ جُعِلْتُ فِدَاكَ كَيْفَ صَارَ شِيعَتُكُمْ أَصْبَرَ مِنْكُمْ

I said, 'May I be sacrificed for you-asws! How did your-asws Shias become more patient than you (Imams-asws)?'

قَالَ لِأَنَّا نَصْبِرُ عَلَى مَا نَعْلَمُ وَ شِيعَتَنَا يَصْبِرُونَ عَلَى مَا لَا يَعْلَمُونَ.

[156] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 15

He-asws said: 'We-asws are being patient upon what we-asws know, and our-asws Shias are being patient upon what they don't know''.[157]

تبيين أصبر منا أي الصبر عليهم أشق و أشد لأنا نصبر على ما نعلم

Explanation – *'More patient than we-asws are' – i.e. the patience is harsher and severer upon them-asws, 'Because we-asws are patient upon what we-asws know'.*

أقول يحتمل وجوها. الأول و هو الأظهر أن المعنى أنا نصبر على ما نعلم نزوله قبل وقوعه و هذا مما يهين المصيبة و يسهلها و شيعتنا تنزل عليهم المصائب فجاءة مع عدم علمهم بها قبل وقوعها فهي عليهم أشد

I (Majlisi) am saying, 'It has potential aspects. The first, and it is the most apparent is that the meaning of 'We-asws are patient upon what we-asws know' of its befalling before its occurrence; and this is from what weakens the difficulty and eases it, and our Shias are such, the difficulties descend upon them suddenly along with their not knowing anything about it before its occurrence, so it is severer upon them.

و يؤيده ما مر في مجلد الإمامة أن قوله تعالى ما أَصابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَ لا فِي أَنْفُسِكُمْ إِلَّا فِي كِتابٍ مِنْ قَبْلِ أَنْ نَبْرَأَها إِنَّ ذلِكَ عَلَى اللَّهِ يَسِيرٌ لِكَيْلا تَأْسَوْا عَلى ما فاتَكُمْ وَ لا تَفْرَحُوا بِما آتاكُمْ نزل فيهم ع فتدبر.

And it is supported by what has passed in the volumes of the Imamate Words of the Exalted: ***Neither does a difficulty afflicts in the earth nor regarding yourselves, except it is in a Book from before We Bring it into existence. Surely that is easy upon Allah [57:22] So that you may not despair over what has escaped you, nor be happy with what has been Given to you, [57:23]*** *– was Revealed regarding them-asws, so ponder.*

الثاني أن المعنى أنا نصبر على ما نعلم كنه ثوابه و الحكمة في وقوعه و رفعة الدرجات بسببه و شيعتنا ليس علمهم بجميع ذلك كعلمنا و هذه كلها مما يسكن النفس عند المصيبة و يعزيها.

The second is that the meaning of, 'We-asws are patient upon what we-asws know, the core of its Reward and the Wisdom regarding its occurrence, and raising of the ranks by its cause, while our-asws Shias, their knowledge of entirety of that isn't like our-asws knowledge'. And this, all of it is from what calms the soul during the difficulty and consoles it.

الثالث أنا نصبر على ما نعلم عواقبه و كيفية زواله و تبدل الأحوال بعده كعلم يوسف ع في الجب بعاقبة أمره و احتياج الإخوة إليه

The third, 'We-asws are patient upon what we-asws know of its consequences and mode of its descent, and the changed situation after it, like the knowledge of Yusuf-as in the well with the consequences of his-as affair, and the argumentation of the brothers to him-as'.

و كذا علم الأئمة ع برجوع الدولة إليهم و الانتقام من أعدائهم و ابتلاء أعدائهم بأنواع العقوبات في الدنيا و الآخرة و هذا قريب من الوجه الثاني.

[157] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 16

And like that is knowledge of the Imams-asws with the return of the government to them-asws, and the revenge from their-asws enemies, and afflictions of their-asws enemies with a variety in the world and the Hereafter – and this is close to the second aspect.

17- كا، الكافي عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنِ ابْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْعَلَاءِ بْنِ الْفُضَيْلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الصَّبْرُ مِنَ الْإِيمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ فَإِذَا ذَهَبَ الرَّأْسُ ذَهَبَ الْجَسَدُ كَذَلِكَ إِذَا ذَهَبَ الصَّبْرُ ذَهَبَ الْإِيمَانُ.

(The book) 'Al Kafi' – from Abu Ali Al Ashary, from Ibn Isa, from Muhammad Bin Sinan, from A'la Bin Al Fuzeyl,

'From Abu Abdullah-asws having said: 'The patience from the Eman is at the status of the head from the body. When the head is gone, the body is gone. Like that, when the patience is gone, the Eman is gone''.[158]

كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي مُحَمَّدٍ عَبْدِ اللَّهِ السَّرَّاجِ رَفَعَهُ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: الصَّبْرُ مِنَ الْإِيمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ وَ لَا إِيمَانَ لِمَنْ لَا صَبْرَ لَهُ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Ali Bin Al Hakam, from Abu Muhammad Abdullah Al Sarraj,

'Raising it to Ali Bin Al-Husayn-asws having said: 'The patience from the Mean is at the status of the head from the body, and there is no Eman for the one having no patience for him''.[159]

18- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عِيسَى عَنِ ابْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَنْعَمَ عَلَى قَوْمٍ فَلَمْ يَشْكُرُوا فَصَارَتْ عَلَيْهِمْ وَبَالًا وَ ابْتَلَى قَوْماً بِالْمَصَائِبِ فَصَبَرُوا فَصَارَتْ عَلَيْهِمْ نِعْمَةً.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Ibn Sinan, from Ammar Bin Marwan, from Sama'at,

'From Abu Abdullah-asws having said: 'Allah-azwj Mighty and Majestic Conferred upon a people, but they did not thank Him-azwj, so it became a scourge upon them, and He-azwj Tried a people with the difficulties, and they were patient, so it became a bounty upon them''.[160]

19- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبَانِ بْنِ أَبِي مُسَافِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَ يا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَ صابِرُوا قَالَ اصْبِرُوا عَلَى الْمَصَائِبِ.

(The book) 'Al Kafi' – from Ali, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazan, altogether from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Aban Bin Abu Musafir,

'From Abu Abdullah-asws regarding Words of Allah-azwj Mighty and Majestic: ***O you who believe! Be patient, and excel in patience, [3:200]***. He-asws said: 'Be patient upon the difficulties''.[161]

[158] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 17
[159] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 17 b
[160] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 18
[161] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 19 a

وَ فِي رِوَايَةِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: صَابِرُوا عَلَى الْمَصَائِبِ.

And in a report of Ibn Abu Yafour –

'From Abu Abdullah-asws having said: 'They had excelled in patience upon the difficulties''.[162]

20- كا، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ أَبِي جَمِيلَةَ عَنْ جَدِّهِ أَبِي جَمِيلَةَ عَنْ بَعْضِ أَصْحَابِهِ قَالَ: لَوْ لَا أَنَّ الصَّبْرَ خُلِقَ قَبْلَ الْبَلَاءِ لَتَفَطَّرَ الْمُؤْمِنُ كَمَا تَتَفَطَّرُ الْبَيْضَةُ عَلَى الصَّفَا.

(The book) 'Al Kafi' – from the number, from Al Barqy, from Muhammad Bin Isa, from Ali Bin Muhammad Bin Abu Jameela, from his grandfather Abu Jameela, from one of his companions who said,

'Had the patience not been Created before the afflictions, the Momin would have cracked just as the egg cracks upon the rock''.[163]

21- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ وَ الْقَاسَانِيِّ عَنِ الْأَصْبَهَانِيِّ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ يَحْيَى بْنِ آدَمَ عَنْ شَرِيكٍ عَنْ جَابِرٍ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مُرُوَّةُ الصَّبْرِ فِي حَالِ الْحَاجَةِ وَ الْفَاقَةِ وَ التَّعَفُّفِ وَ الْغَنَاءِ أَكْثَرُ مِنْ مُرُوَّةِ الْإِعْطَاءِ.

(The book) 'Al Kafi' – from Ali, from his father and Al Qasany, from Al Asbahany, from Suleyman Bin Dawood, from Yahya Bin Adam, from Shareek, from Jabir Al Jufy,

'From Abu Ja'far-asws having said: 'The manliness of the patience in a state of need, and the destitution, and the chastity, and the riches is more than the manliness of the giving''.[164]

22- كا، الكافي عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع يَرْحَمُكَ اللَّهُ مَا الصَّبْرُ الْجَمِيلُ

(The book) 'Al Kafi' – from Abu Ali Al Ashary, from Muhammad Bin Abdul Al Jabbar, from Ahmad Bin Al Nazr, from Amro Bin Shimr, from Jabir who said,

'I said to Abu Ja'far-asws, 'May Allah-azwj have Mercy on you-asws! What is the beautiful patience?'

قَالَ ذَلِكَ صَبْرٌ لَيْسَ فِيهِ شَكْوَى إِلَى النَّاسِ.

He-asws said: 'That is patience, there isn't in it complaining to the people''.[165]

بيان: إلى الناس ظاهره عموم الناس و ربما يخص بغير المؤمن. لِقَوْلِ أَمِيرِ الْمُؤْمِنِينَ ع مَنْ شَكَا الْحَاجَةَ إِلَى مُؤْمِنٍ فَكَأَنَّمَا شَكَاهَا إِلَى اللَّهِ وَ مَنْ شَكَاهَا إِلَى كَافِرٍ فَكَأَنَّمَا شَكَا اللَّهَ.

Explanation – *It is apparent to the general people, and it may be specific to a non-Momin due to the words of Amir Al-Momineen-asws: 'One who complains of the need to a Momin, so rather*

[162] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 19 b
[163] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 20
[164] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 21
[165] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 22

it is as if he has complained to Allah-azwj, and one who complains of it to a Kafir, so rather it is as if he has doubted Allah-azwj'.

23- كا، الكافي عَنْ حُمَيْدِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبَانٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ عَنْ أَبِي النُّعْمَانِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَوْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ لَا يُعِدُّ الصَّبْرَ لِنَوَائِبِ الدَّهْرِ يَعْجِزُ.

(The book) 'Al Kafi' – from Humeyd Bin Ziyad, from Al Hassan Bin Muhammad Bin Sama'at, from one of his companions, from Aban, from Abdul Rahman Bin Sayaba, from Abu Al Numan,

'From Abu Abdullah-asws or Abu Ja'far-asws having said: 'One who does not prepare to be patient as the calamities of the times, would be frustrated (powerless)''.[166]

24- لي، الأمالي للصدوق قَالَ النَّبِيُّ ص مَنْ يَعْرِفِ الْبَلَاءَ يَصْبِرْ عَلَيْهِ وَ مَنْ لَا يَعْرِفْهُ يُنْكِرْهُ.

(The book) 'Al Amaali' of Al Sadouq –

'The Prophet-saww said: 'One who recognises the affliction would be patient upon it, and the one who does not recognise it, would deny it''.[167]

25- فس، تفسير القمي أَبِي عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اصْبِرُوا عَلَى الْمَصَائِبِ

Tafseer Al Qummi – My father, from Ibn Abu Umeyr, from Ibn Muskan,

'From Abu Abdullah-asws having said: 'Be patient upon the difficulties'.

وَ قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ أَيْنَ الصَّابِرُونَ فَيَقُومُ فِئَامٌ مِنَ النَّاسِ ثُمَّ يُنَادِي أَيْنَ الْمُتَصَبِّرُونَ فَيَقُومُ فِئَامٌ مِنَ النَّاسِ

And he-asws said: 'When it will be the Day of Qiyamah, a caller will call out: 'Where are the 'Sabiroun'?'. A horde from the people will stand up. Then he will call out: 'Where are the 'Mutasabbiroun'?' A horde of people will stand up'.

قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا الصَّابِرُونَ وَ مَا الْمُتَصَبِّرُونَ

I said, 'May I be sacrificed for you-asws! And what are the 'Sabiroun', and what are the 'Mutasabbiroun'?'

قَالَ الصَّابِرُونَ عَلَى أَدَاءِ الْفَرَائِضِ وَ الْمُتَصَبِّرُونَ عَلَى اجْتِنَابِ الْمَحَارِمِ.

He-asws said: 'The 'Sabiroun' are (patient) upon fulfilling the obligations, and the 'Mutasabbiroun' are (patient) upon shunning the Prohibitions''.[168]

[166] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 23
[167] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 24
[168] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 25

26- فس، تفسير القمي جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَ مَنْ صَلَحَ مِنْ آبائِهِمْ وَ أَزْواجِهِمْ وَ ذُرِّيَّاتِهِمْ وَ الْمَلائِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بابٍ سَلامٌ عَلَيْكُمْ بِما صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ قَالَ نَزَلَتْ فِي الْأَئِمَّةِ ع وَ شِيعَتِهِمُ الَّذِينَ صَبَرُوا.

Tafseer Al Qummi –

'***Gardens of Eden. They would be entering these (along with) ones from their forefathers and their wives and their offspring. And the Angels would be entering from every door to (meet) them [13:23] Greetings be upon you due to your having been patient, so excellent is the end-result of the (goodly) abode [13:24]*** – He said, 'It was Revealed regarding the Imams-asws and their-asws Shias, those who are patient''.[169] (an opinion)

وَ حَدَّثَنِي أَبِي عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: نَحْنُ صُبَّرٌ وَ شِيعَتُنَا أَصْبَرُ مِنَّا لِأَنَّا صَبَرْنَا بِعِلْمٍ وَ صَبَرُوا بِمَا لَا يَعْلَمُونَ.

And it is narrated to me by my father, from Ibn Abu Umeyr, from Jameel,

'From Abu Abdullah-asws having said: 'We-asws are patient and our-asws Shias are more patient than we-asws are, because we-asws are patient with knowledge, and they are being patient with what they are not knowing''.[170]

27- فس، تفسير القمي أُولئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِما صَبَرُوا قَالَ الْأَئِمَّةُ ع.

Tafseer Al Qummi –

'***These would be Given their Reward twice due to what they were patient upon [28:54]***. He said, 'The Imams-asws''.[171] (an opinion)

وَ قَالَ الصَّادِقُ ع نَحْنُ صُبَّرٌ وَ شِيعَتُنَا أَصْبَرُ مِنَّا وَ ذَلِكَ أَنَّا صَبَرْنَا عَلَى مَا نَعْلَمُ وَ صَبَرُوا هُمْ عَلَى مَا لَا يَعْلَمُونَ.

And Al-Sadiq-asws said: 'We-asws are patient and our-asws Shias are more patient than we-asws are, and that is because we-asws are patient upon what we-asws know, and they are patient upon what they are not knowing''.[172]

28- ب، قرب الإسناد ابْنُ سَعْدٍ عَنِ الْأَزْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ أَلَا إِنَّ الْأَمْرَ يَنْزِلُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ كُلَّ يَوْمٍ كَقَطْرِ الْمَطَرِ إِلَى كُلِّ نَفْسٍ بِمَا قَدَّرَ اللَّهُ لَهَا مِنْ زِيَادَةٍ أَوْ نُقْصَانٍ فِي أَهْلٍ أَوْ مَالٍ أَوْ نَفْسٍ

(The book) 'Qurb Al Asnaad' – Ibn Sa'ad, from Al Azdy,

'From Abu Abdullah-asws, he (the narrator) said, 'I heard him-asws Saying: 'Indeed! The Command descends from the sky to the earth every day like the drops of rain, to every soul with what Allah-azwj has pre-Determined for it, from either an increase or decrease, regarding family, or wealth, or self.

[169] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 26 a
[170] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 26 b
[171] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 27 a
[172] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 27 b

فَإِذَا أَصَابَ أَحَدَكُمْ مُصِيبَةٌ فِي أَهْلٍ أَوْ مَالٍ أَوْ نَفْسٍ أَوْ رَأَى عِنْدَ آخَرَ غَفِيرَةً فَلَا تَكُونُ لَهُ فِتْنَةً فَإِنَّ الْمَرْءَ الْمُسْلِمَ مَا لَمْ يَغْشَ دَنَاءَةً تَظْهَرُ تَخَشُّعاً لَهَا إِذْ ذُكِرَتْ وَ يُغْرَى بِهَا لِئَامُ النَّاسِ كَانَ كَالْيَاسِرِ الْفَالِجِ الَّذِي يَنْتَظِرُ أَوَّلَ فَوْزَةٍ مِنْ قِدَاحِهِ تُوجِبُ لَهُ الْمَغْنَمَ وَ تَدْفَعُ عَنْهُ الْمَغْرَمَ

Whenever a difficulty afflicts one of you regarding family, or wealth, or self, or he sees abundance with another one, so it should not become a Fitna for him, for the Muslim person, for as long as he is not overwhelmed by the lowliness, would manifest humbleness to it when it is mentioned, and lowly people are emboldened by him, would be like the gambler, one who is awaiting the first win from his arrow (move), obliging for him the riches and push the creditors away from him'.

فَذَلِكَ الْمَرْءُ الْمُسْلِمُ الْبَرِيءُ مِنَ الْخِيَانَةِ وَ الْكَذِبِ يَنْتَظِرُ إِحْدَى الْحُسْنَيَيْنِ إِمَّا دَاعِيَ اللَّهِ فَمَا عِنْدَ اللَّهِ خَيْرٌ لَهُ وَ إِمَّا رِزْقَ اللَّهِ فَإِذَا هُوَ ذُو أَهْلٍ وَ مَالٍ وَ مَعَهُ دِينُهُ وَ حَسَبُهُ الْمَالُ وَ الْبَنُونَ حَرْثُ الدُّنْيَا وَ الْعَمَلُ الصَّالِحُ حَرْثُ الْآخِرَةِ وَ قَدْ يَجْمَعُهُمَا اللَّهُ عَزَّ وَ جَلَّ لِأَقْوَامٍ.

So that is the Muslim person, disavowed from the betrayal and the lies, awaiting one of the two good things – either being called to Allah-azwj, so whatever is in the Presence of Allah-azwj is better for him, or sustenance of Allah-azwj, and then he would be with family, and wealth, and with him would be his religion, and the wealth and the sons would suffice him as harvest of the world while the righteous deeds are a harvest of the Hereafter, and Allah-azwj Mighty and Majestic has Gathered both for (some) people''.[173]

29- ب، قرب الإسناد ابْنُ طَرِيفٍ عَنِ ابْنِ عُلْوَانَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ ع قَالَ: لَا يَذُوقُ الْمَرْءُ مِنْ حَقِيقَةِ الْإِيمَانِ حَتَّى يَكُونَ فِيهِ ثَلَاثُ خِصَالٍ الْفِقْهُ فِي الدِّينِ وَ الصَّبْرُ عَلَى الْمَصَائِبِ وَ حُسْنُ التَّقْدِيرِ فِي الْمَعَاشِ.

(The book) 'Qurb Al Asnaad' – Ibn Tareyf, from Ibn Ulwan,

'From Ja'far-asws, from his-asws father-asws, from Ali-asws having said: 'The person will not taste from the realities of Eman until there happen to be three characteristics in him – the understanding in the religion, and the patience upon the calamities, and goodly management in the livelihood''.[174]

30- ل، الخصال أَبِي عَنْ سَعْدٍ عَنِ الْبَرْقِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ عُمَرَ بْنِ مُصْعَبٍ عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الْعَبْدُ بَيْنَ ثَلَاثَةِ بَلَاءٍ وَ قَضَاءٍ وَ نِعْمَةٍ فَعَلَيْهِ فِي الْبَلَاءِ مِنَ اللَّهِ الصَّبْرُ فَرِيضَةً وَ عَلَيْهِ فِي الْقَضَاءِ مِنَ اللَّهِ التَّسْلِيمُ فَرِيضَةً وَ عَلَيْهِ فِي النِّعْمَةِ مِنَ اللَّهِ عَزَّ وَ جَلَّ الشُّكْرُ فَرِيضَةً.

(The book) 'Al-Khisaal' – My father, from Sa'ad, from Al Barqy, from Abdul Rahman Bin Hammad, from Umar Bin Mus'ab, from Al Sumali,

'From Abu Ja'far-asws having said: 'The servant is between three – afflictions, and Decree, and bounty. During the affliction from Allah-azwj it is upon him to be with the patience, and upon him is the submission during the Decreed from Allah-azwj, and upon him is the thanking during the bounty from Allah-azwj Mighty and Majestic, as an obligation''.[175]

[173] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 28
[174] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 29
[175] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 30

31- ل، الخصال أَبِي عَنْ سَعْدٍ عَنِ الْبَرْقِيِّ عَنِ الْمُعَلَّى عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ أَبِي بَحْرٍ عَنْ شُرَيْحٍ الْهَمْدَانِيِّ عَنْ أَبِي إِسْحَاقَ السَّبِيعِيِّ عَنِ الْحَارِثِ بْنِ الْأَعْوَرِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع ثَلَاثٌ بِهِنَّ يَكْمُلُ الْمُسْلِمُ التَّفَقُّهُ فِي الدِّينِ وَ التَّقْدِيرُ فِي الْمَعِيشَةِ وَ الصَّبْرُ عَلَى النَّوَائِبِ.

(The book) 'Al Khisaal' – My father, from Sa'ad Bin Al Barqy, from Al Moalla, from Muhammad Bin Jamhour, from Ja'far Bin Bashir, from Abu Bahr, from Shureyh Al Hamdany, from Abu Is'haq Al Sabie, from Al Haris Bin Al Awr who said,

'Amir Al-Momineen-asws said: 'Three, with these the Muslim is perfect – the understanding in the religion, and the management regarding the livelihood, and the patience upon the misfortunes''.[176]

32- ل، الخصال أَبِي عَنْ سَعْدٍ عَنِ الْبَرْقِيِّ عَنِ ابْنِ مَحْبُوبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ جَلَّ جَلَالُهُ إِنِّي أَعْطَيْتُ الدُّنْيَا بَيْنَ عِبَادِي فَيْضاً فَمَنْ أَقْرَضَنِي مِنْهَا قَرْضاً أَعْطَيْتُهُ بِكُلِّ وَاحِدَةٍ مِنْهُنَّ عَشْراً إِلَى سَبْعِمِائَةِ ضِعْفٍ وَ مَا شِئْتُ

(The book) 'Al Khisaal' – My father, from Sa'ad, from Al Barqy, from Ibn Mahboub, from Is'haq Bin Ammar, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah-asws saying: 'Rasool-Allah-saww said: 'Allah-azwj, Majestic is His-azwj Majesty, Said: "I-azwj have Given the world abundantly between My-azwj servants. The one who lends Me-azwj a loan from it, I-azwj shall Give him for each one from these, tenfold, up to a seven hundred multiple, and whatever I-azwj so Desire.

وَ مَنْ لَمْ يُقْرِضْنِي مِنْهَا قَرْضاً فَأَخَذْتُ مِنْهُ قَسْراً أَعْطَيْتُهُ ثَلَاثَ خِصَالٍ لَوْ أَعْطَيْتُ وَاحِدَةً مِنْهُنَّ مَلَائِكَتِي لَرَضُوا مِنِّي الصَّلَاةَ وَ الْهِدَايَةَ وَ الرَّحْمَةَ

And one who does not lend me a loan from it, I-azwj shall Take Forcefully from him. I-azwj shall Give him three characteristics, if I-azwj were to Give one of these to My-azwj Angels, they would be Pleased with Me-azwj – the Salat, and the Guidance, and the Mercy!"

إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ الَّذِينَ إِذا أَصابَتْهُمْ مُصِيبَةٌ قالُوا إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ راجِعُونَ أُولئِكَ عَلَيْهِمْ صَلَواتٌ مِنْ رَبِّهِمْ وَاحِدَةً مِنَ الثَّلَاثِ وَ رَحْمَةٌ اثْنَتَيْنِ وَ أُولئِكَ هُمُ الْمُهْتَدُونَ ثَلَاثَةً

Allah-azwj Mighty and Majestic Says: ***Who, when a difficulty befalls them, are saying: We are for Allah and we are returning to Him [2:156] Those, upon them is the Salawat from their Lord*** - so this is one of the three - ***and Mercy;*** - two - ***those, they are the Guided ones [2:157]*** – three'.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع هَذَا لِمَنْ أَخَذَ مِنْهُ شَيْئاً قَسْراً.

Then Abu Abdullah-asws said: 'This is for one He-azwj Takes something Forcefully from him''.[177]

33- ل، الخصال أَبِي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي وَصِيَّتِهِ لِابْنِهِ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ إِيَّاكَ وَ الْعُجْبَ وَ سُوءَ الْخُلُقِ وَ قِلَّةَ الصَّبْرِ فَإِنَّهُ لَا يَسْتَقِيمُ لَكَ عَلَى هَذِهِ الْخِصَالِ الثَّلَاثَةِ صَاحِبٌ وَ لَا يَزَالُ لَكَ عَلَيْهَا مِنَ النَّاسِ مُجَانِبٌ الْخَبَرَ.

[176] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 31
[177] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 32

(The book) 'Al Khisaal' – My father, from Ali, from his father, from Hammad Bin Isa, from the one who mentioned it,

'From Abu Abdullah-asws having said: 'Amir Al-Momineen-asws said in his-asws bequest to his-asws son Muhammad Bin Al-Hanafiya: 'Beware of self-conceit, and evil manners, and scarcity of patience, for upon these three characteristics no companion will be straight for you, nor will love from the people descend for you (if you are) upon these' – the Hadeeth''.[178]

34- ن، عيون أخبار الرضا عليه السلام بِالْأَسَانِيدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع أَخَذُوا النَّاسُ ثَلَاثَةً مِنْ ثَلَاثَةٍ أَخَذُوا الصَّبْرَ عَنْ أَيُّوبَ ع وَ الشُّكْرَ عَنْ نُوحٍ ع وَ الْحَسَدَ عَنْ بَنِي يَعْقُوبَ ع.

(The book) 'Uyoun Akhbar Al-Reza-asws, may the greetings be upon him-asws, by the three chains from Al-Reza-asws, from his-asws forefathers-asws having said: 'Ali-asws Bin Al-Husayn-asws said: 'The people have taken three from three. They have taken the patience from Ayoub-as, and the thanks from Noah-as, and the envy from the sons of Yaqoub-as''.[179]

35- ع، علل الشرائع أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى الْعَلَوِيُّ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ أَسْبَاطٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عِيسَى بْنِ جَعْفَرٍ الْعَلَوِيِّ عَنْ آبَائِهِ عَنْ عُمَرَ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنَّ النَّبِيَّ ص قَالَ: عَلَامَةُ الصَّابِرِ فِي ثَلَاثٍ أَوَّلُهَا أَنْ لَا يَكْسَلَ وَ الثَّانِيَةُ أَنْ لَا يَضْجَرَ وَ الثَّالِثَةُ أَنْ لَا يَشْكُوَ مِنْ رَبِّهِ عَزَّ وَ جَلَّ لِأَنَّهُ إِذَا كَسِلَ فَقَدْ ضَيَّعَ الْحَقَّ وَ إِذَا ضَجِرَ لَمْ يُؤَدِّ الشُّكْرَ وَ إِذَا شَكَا مِنْ رَبِّهِ عَزَّ وَ جَلَّ فَقَدْ عَصَاهُ.

(The book) 'Ilal Al Sharaie' – Ahmad Bin Muhammad Bin Isa Al Alawy, from Muhammad Bin Ibrahim Bin Asbat, from Ahmad Bin Muhammad Bin Ziyad, from Ahmad Bin Muhammad Bin Abdullah, from Isa Bin Ja'far Al Alawy, from his forefathers,

'From Umar son of Ali-asws, from his father-asws Ali Bin Abu Talib-asws: 'The Prophet-saww said: 'Signs of the patient are in three. The first of these is that he is not lazy, and the second is that he doesn't get annoyed (fed up), and the third is that he has no complaints from his Lord-azwj Mighty and Majestic, because when he is lazy, he would waste the truth, and when he is fed-up he will not give the thanks, and when he has a complaint of his Lord-azwj Mighty and Majestic, he would disobey Him-azwj''.[180]

36- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنْ أَحْمَدَ بْنِ الْوَلِيدِ عَنْ أَبِيهِ عَنِ الصَّفَّارِ عَنِ ابْنِ عِيسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ صَبَّاحٍ الْحَذَّاءِ عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ جَمَعَ اللَّهُ عَزَّ وَ جَلَّ الْخَلَائِقَ فِي صَعِيدٍ وَاحِدٍ وَ نَادَى مُنَادٍ مِنْ عِنْدِ اللَّهِ يَسْمَعُ آخِرُهُمْ كَمَا يَسْمَعُ أَوَّلُهُمْ يَقُولُ أَيْنَ أَهْلُ الصَّبْرِ

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Ibn Abu Umeyr, from Sabbah Al Haza'a, from Al Sumali,

'From Abu Ja'far-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'When it will be the Day of Qiyamah, Allah-azwj Mighty and Majestic will Gather the people in one plain, and a caller will call out from the Presence of Allah-azwj, the last of them will hear it just as the first ones will. He will say: 'Where are the people of patience?''

[178] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 33
[179] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 34
[180] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 35

قَالَ فَيَقُومُ عُنُقٌ مِنَ النَّاسِ فَتَسْتَقْبِلُهُمْ زُمْرَةٌ مِنَ الْمَلَائِكَةِ فَيَقُولُونَ لَهُمْ مَا كَانَ صَبْرُكُمْ هَذَا الَّذِي صَبَرْتُمْ

He-asws said: 'Necks from the people will stand up. A group of the Angels will receive them and say to them, 'What this patience of yours which you were patient?'

فَيَقُولُونَ صَبَّرْنَا أَنْفُسَنَا عَلَى طَاعَةِ اللَّهِ وَ صَبَّرْنَاهَا عَنْ مَعْصِيَتِهِ

They will say, 'We were patient upon obedience of Allah-azwj and we were patient upon (not) disobeying Him-azwj''.

قَالَ فَيُنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ صَدَقَ عِبَادِي خَلُّوا سَبِيلَهُمْ لِيَدْخُلُوا الْجَنَّةَ بِغَيْرِ حِسَابٍ الْخَبَرَ.

He-asws said: 'A caller will call out from the Presence of Allah-azwj: "My servants speak the truth, free their way for them to be entering the Paradise without any Reckoning!" – the Hadeeth''.[181]

37- ما، الأمالي للشيخ الطوسي الْفَحَّامُ عَنِ الْمَنْصُورِيِّ عَنْ عَمِّ أَبِيهِ عَنْ أَبِي الْحَسَنِ الثَّالِثِ عَنْ آبَائِهِ ع قَالَ قَالَ الصَّادِقُ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فِي قَوْلِ يَعْقُوبَ فَصَبْرٌ جَمِيلٌ قَالَ بِلَا شَكْوَى.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Fahham, from Al Mansoury, from an uncle of his father,

'From Abu Al Hassan-asws the 3rd having said: 'Al-Sadiq-asws said regarding Words of Allah-azwj Mighty and Majestic regarding words of Yusuf-as: ***so, patience is beautiful. Perhaps Allah will Bring them all to me; [12:83]***''.[182]

38- مع، معاني الأخبار أَبِي عَنْ سَعْدٍ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ رَفَعَهُ قَالَ: سَأَلَ النَّبِيُّ ص جَبْرَئِيلَ ع مَا تَفْسِيرُ الصَّبْرِ

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Al Barqy, from his father raising it, said,

'The Prophet-saww asked Jibraeel-as: 'What is the interpretation of the patience?'

قَالَ تَصْبِرُ فِي الضَّرَّاءِ كَمَا تَصْبِرُ فِي السَّرَّاءِ وَ فِي الْفَاقَةِ كَمَا تَصْبِرُ فِي الْغِنَى وَ فِي الْبَلَاءِ كَمَا تَصْبِرُ فِي الْعَافِيَةِ فَلَا يَشْكُو حَالَهُ عِنْدَ الْمَخْلُوقِ بِمَا يُصِيبُهُ مِنَ الْبَلَاءِ.

He-as said: 'Being patient upon the harm just as being patient during the prosperity, and during the destitution just as during the riches, and during the affliction just as being patient during the well-being, so he will not complain of his state in the presence of people with what has afflicted him from the afflictions''.[183]

39- فس، تفسير القمي أَبِي عَنِ الْأَصْبَهَانِيِّ عَنِ الْمِنْقَرِيِّ عَنْ حَفْصٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا حَفْصُ إِنَّ مَنْ صَبَرَ صَبَرَ قَلِيلًا وَ إِنَّ مَنْ جَزِعَ جَزِعَ قَلِيلًا

Tafseer Al Qummi – My father, from Al Asbahany, from Al Minqary, from Hafs who said,

[181] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 36
[182] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 37
[183] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 38

'Abu Abdullah-asws said: 'O Hafs! The one who is patient, its patient a little (while), and one who panics, panics a little (while)'.

ثُمَّ قَالَ عَلَيْكَ بِالصَّبْرِ فِي جَمِيعِ أُمُورِكَ فَإِنَّ اللَّهَ بَعَثَ مُحَمَّداً ص وَ أَمَرَهُ بِالصَّبْرِ وَ الرِّفْقِ فَقَالَ وَ اصْبِرْ عَلى ما يَقُولُونَ وَ اهْجُرْهُمْ هَجْراً جَمِيلًا

Then he-asws said: 'Upon you is to be with the patience in entirety of your affairs, for Allah-azwj Mighty and Majestic Sent Muhammad-saww and Commanded him-saww with the patience and kindness. He-saww Said: ***And be patient upon what they are saying and avoid them with a beautiful avoidance [73:10]***.

وَ قَالَ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةَ فَإِذَا الَّذِي بَيْنَكَ وَ بَيْنَهُ عَداوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ فَصَبَرَ رَسُولُ اللَّهِ حَتَّى قَابَلُوهُ بِالْعِظَامِ وَ رَمَوْهُ بِهَا فَضَاقَ صَدْرُهُ فَأَنْزَلَ اللَّهُ تَعَالَى وَ لَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرُكَ بِما يَقُولُونَ

And Said: ***Repel (evil) by that which is best,*** - the evil deed - ***So if there is enmity between you and him, he would be like your intimate friend [41:34]***. Rasool-Allah-saww was patient until they faced him-asws with the large items and pelted him-saww with these. His-saww chest was constricted, so Allah-azwj Revealed: ***And We have Known that you tend to constrict your chest due to what they are saying [15:97]***.

ثُمَّ كَذَّبُوهُ وَ رَمَوْهُ فَحَزِنَ لِذَلِكَ فَأَنْزَلَ اللَّهُ قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لا يُكَذِّبُونَكَ وَ لكِنَّ الظَّالِمِينَ بِآياتِ اللَّهِ يَجْحَدُونَ وَ لَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلى ما كُذِّبُوا وَ أُوذُوا حَتَّى أَتاهُمْ نَصْرُنا

Then they belied him-saww and pelted him-saww, and he-saww was grieved at that, so Allah-azwj Revealed: ***We do Know it has grieved you, that which they are saying. They are not belying you, but the unjust ones are rejecting the Signs of Allah [6:33] And the Rasools from before you have been belied, but they were patient upon what they (people) had been belying until Our Help came to them; [6:34]***.

فَأَلْزَمَ نَفْسَهُ الصَّبْرَ ص فَتَعَدَّوْا وَ ذَكَرُوا اللَّهَ تَبَارَكَ وَ تَعَالَى وَ كَذَّبُوهُ فَقَالَ رَسُولُ اللَّهِ ص لَقَدْ صَبَرْتُ فِي نَفْسِي وَ أَهْلِي وَ عِرْضِي وَ لَا صَبْرَ لِي عَلَى ذِكْرِهِمْ إِلهِي فَأَنْزَلَ اللَّهُ وَ لَقَدْ خَلَقْنَا السَّماواتِ وَ الْأَرْضَ وَ ما بَيْنَهُما فِي سِتَّةِ أَيَّامٍ وَ ما مَسَّنا مِنْ لُغُوبٍ فَاصْبِرْ عَلى ما يَقُولُونَ

So, he-saww necessitated the patience for himself-saww. They exceeded and mentioned Allah-azwj Blessed and Exalted and Belied Him-azwj. Rasool-Allah-saww said: 'I-saww have been patient regarding myself-saww, and my-saww family-saww, and my-saww honour, but there is no patience for me-saww upon the mention of My-azwj God-azwj!' So, Allah-azwj Revealed: ***And We have Created the skies and the earth and what is between the two in six days and there did not touch Us not any fatigue [50:38] Therefore be patient upon what they are saying [50:39]***.

فَصَبَرَ ص فِي جَمِيعِ أَحْوَالِهِ ثُمَّ بُشِّرَ فِي الْأَئِمَّةِ ع مِنْ عِتْرَتِهِ وَ وُصِفُوا بِالصَّبْرِ فَقَالَ وَ جَعَلْنا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنا لَمَّا صَبَرُوا وَ كانُوا بِآياتِنا يُوقِنُونَ

So, he-saww was patient in entirety of his-saww situation. Then he-saww was Given glad tidings regarding his-saww family with the Imams-asws and they-asws were described with the patience. Allah-azwj, Majestic is His-azwj Praise, Said: ***And We Made from them Imams guiding by Our Command when they were patient, and they were certain of Our Signs [32:24]***.

فَعِنْدَ ذَلِكَ قَالَ ص الصَّبْرُ مِنَ الْإِيمَانِ كَالرَّأْسِ مِنَ الْبَدَنِ فَشَكَرَ اللَّهُ لَهُ ذَلِكَ فَأَنْزَلَ اللَّهُ عَلَيْهِ وَ تَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنى عَلى بَنِي إِسْرائِيلَ بِما صَبَرُوا وَ دَمَّرْنا ما كانَ يَصْنَعُ فِرْعَوْنُ وَ قَوْمُهُ وَ ما كانُوا يَعْرِشُونَ فَقَالَ ص آيَةُ بُشْرَى وَ انْتِقَامٍ

During that, he-saww said: 'The patience is from the Eman like the head is from the body. He-saww thanked Allah-azwj Mighty and Majestic of that being for him-saww, so Allah-azwj Mighty and Majestic Revealed unto him-saww: ***and the Good Word of your Lord was Completed in the Children of Israel due to their being patient, and We Destroyed what Pharaoh and his people were doing and what they were constructing [7:137]***. He-saww said: 'It is a glad tiding and revenge!'

فَأَبَاحَ اللَّهُ قَتْلَ الْمُشْرِكِينَ حَيْثُ وُجِدُوا فَقَتَلَهُمْ عَلَى يَدَيْ رَسُولِ اللَّهِ ص وَ أَحِبَّائِهِ وَ عَجَّلَ لَهُ ثَوَابَ صَبْرِهِ مَعَ مَا ادَّخَرَ لَهُ فِي الْآخِرَةِ.

Allah-azwj Legalised killing the Polytheists wherever they could be found, upon the hands of Rasool-Allah-saww and his-saww loved ones and Hastened the Rewards for him-saww of his-saww patience along with what He-azwj had Treasured for him-saww in the Hereafter''.[184]

40- ثو، ثواب الأعمال أَبِي عَنْ سَعْدٍ عَنِ ابْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ مَرْحُومٍ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا دَخَلَ الْمُؤْمِنُ قَبْرَهُ كَانَتِ الصَّلَاةُ عَنْ يَمِينِهِ وَ الزَّكَاةُ عَنْ يَسَارِهِ وَ الْبِرُّ مُطِلٌّ عَلَيْهِ وَ يَتَنَحَّى الصَّبْرُ نَاحِيَةً

(The book) 'Sawaab Al Amaal – My father, from Sa'ad, from Ibn Isa, from Ibn Mahboub, from Abdullah Bin Marhoum, from Ibn Sinan,

'From Abu Abdullah-asws having said: 'When the Momin enters his grave, the Salat would be on his right, and the Zakat on his left, and the righteousness floating above him, and the patience would keep aside in a corner'.

قَالَ فَإِذَا دَخَلَ الْمَلَكَانِ اللَّذَانِ يَلِيَانِ مُسَاءَلَتَهُ قَالَ الصَّبْرُ لِلصَّلَاةِ وَ الزَّكَاةِ وَ الْبِرِّ دُونَكُمْ صَاحِبَكُمْ فَإِنْ عَجَزْتُمْ عَنْهُ فَأَنَا دُونَهُ.

He-asws said: 'When the two Angels entered, the ones who are in charge of questioning him, the patience will say to the Salat, and the Zakat, and the righteousness: 'Deal with your companion. If you are unable, then I am for him!''[185]

41- سن، المحاسن أَبِي عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع ثَلَاثٌ مِنْ أَبْوَابِ الْبِرِّ سَخَاءُ النَّفْسِ وَ طِيبُ الْكَلَامِ وَ الصَّبْرُ عَلَى الْأَذَى.

(The book) 'Al Mahasin' – My father, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah-asws having said: 'Amir Al-Momineen-asws said: 'Three are from the doors of righteousness – a generous self, and good speech, and the patience upon the harm''.[186]

[184] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 39
[185] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 40
[186] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 41

42- ص، قصص الأنبياء عليهم السلام بِالْإِسْنَادِ إِلَى الصَّدُوقِ عَنْ أَبِيهِ عَنْ سَعْدٍ عَنِ ابْنِ عِيسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَوْحَى اللَّهُ تَعَالَى إِلَى دَاوُدَ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّ خَلَادَةَ بِنْتَ أَوْسٍ بَشِّرْهَا بِالْجَنَّةِ وَ أَعْلِمْهَا أَنَّهَا قَرِينَتُكَ فِي الْجَنَّةِ

(The book) 'Qasas Al-Anbiya-as', may the greetings be upon them-as – by the chain to Al Sadouq, from his father, from Sa'ad, from Ibn Isa, from Ibn Abu Umeyr, from Aban in Usman, from Al Halby,

'From Abu Abdullah-asws having said: 'Allah-azwj the Exalted Revealed to Dawood-as, may the Salawaat of Allah-azwj be upon him-as: "Give glad tidings of the Paradise to Khaladah Bint Aws and let her know that she will your-as pair in the Paradise!"

فَانْطَلَقَ إِلَيْهَا فَقَرَعَ الْبَابَ عَلَيْهَا فَخَرَجَتْ وَ قَالَتْ هَلْ نَزَلَ فِيَّ شَيْءٌ قَالَ نَعَمْ قَالَتْ مَا هُوَ

He-as went to her and knocked the door to her. She came out and said, 'Has something been Revealed regarding me?' He-as said: 'Yes'. She said, 'What is it?'

قَالَ إِنَّ اللَّهَ تَعَالَى أَوْحَى إِلَيَّ وَ أَخْبَرَنِي أَنَّكِ قَرِينِي فِي الْجَنَّةِ وَ أَنْ أُبَشِّرَكِ بِالْجَنَّةِ قَالَتْ أَ وَ يَكُونُ اسْمٌ وَافَقَ اسْمِي قَالَ إِنَّكِ لَأَنْتِ هِيَ

He-as said: 'Allah-azwj the Exalted Revealed to me-as and Informed me that you-asws will be my-as pair in the Paradise'. She said, 'Or (maybe) a name similar to my name?' He-as said: 'You are it!'

قَالَتْ يَا نَبِيَّ اللَّهِ مَا أُكَذِّبُكَ وَ لَا وَ اللَّهِ مَا أَعْرِفُ مِنْ نَفْسِي مَا وَصَفْتَنِي بِهِ قَالَ دَاوُدُ ع أَخْبِرِينِي عَنْ ضَمِيرِكِ وَ سَرِيرَتِكِ مَا هُوَ

She said, 'O Prophet-as of Allah-azwj! By Allah-azwj! I am neither lying to you nor do I known from myself what you-as have described me with!' Dawood-as said: 'Inform me-as of your conscience and your secret, what is it?'

قَالَتْ أَمَّا هَذَا فَسَأُخْبِرُكَ بِهِ أُخْبِرُكَ أَنَّهُ لَمْ يُصِبْنِي وَجَعٌ قَطُّ نَزَلَ بِي كَائِناً مَا كَانَ وَ لَا نَزَلَ ضُرٌّ بِي وَ حَاجَةٌ وَ جُوعٌ كَائِناً مَا كَانَ إِلَّا صَبَرْتُ عَلَيْهِ وَ لَمْ أَسْأَلِ اللَّهَ كَشْفَهُ عَنِّي حَتَّى يُحَوِّلَهُ اللَّهُ عَنِّي إِلَى الْعَافِيَةِ وَ السَّعَةِ وَ لَمْ أَطْلُبْ بِهَا بَدَلًا وَ شَكَرْتُ اللَّهَ عَلَيْهَا وَ حَمِدْتُهُ

She said, 'As for this, I shall inform you with it. I inform you that no pain has inflicted me at all, befalling with me, whatever it may be, nor any harm befallen me, and need, and hunger, whatever it may be, except I have been patient upon it and did not ask Allah-azwj to Remove it from me until Allah-azwj Transferred it away from me to the well-being and affluence, and I did not seek a replacement with it, and I thanked Allah-azwj upon it and praised Him-azwj'.

فَقَالَ دَاوُدُ صَلَوَاتُ اللَّهِ عَلَيْهِ فَبِهَذَا بَلَغْتِ مَا بَلَغْتِ

Dawood-as, may the Salawaat of Allah-azwj be upon him-as, said: 'By this you have reached what you have reached to''.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع وَ هَذَا دِينُ اللَّهِ الَّذِي ارْتَضَاهُ لِلصَّالِحِينَ.

Then Abu Abdullah-asws said: 'And this is the religion of Allah-azwj Which He-azwj has Chosen it for the righteous ones!''[187]

43- ضا، فقه الرضا عليه السلام أَرْوِي أَنَّ الصَّبْرَ عَلَى الْبَلَاءِ حَسَنٌ جَمِيلٌ وَ أَفْضَلُ مِنْهُ الصَّبْرُ عَنِ الْمَحَارِمِ.

(The book) 'Fiqh Al-Reza-asws', may the greeting be upon him-asws – It is reported that the patience upon the affliction is excellent, beautiful, and superior to it is the patience upon (shunning) the Prohibitions''.[188]

- وَ رُوِيَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ أَيْنَ الصَّابِرُونَ فَيَقُومُ عُنُقٌ مِنَ النَّاسِ فَيُقَالُ لَهُمُ اذْهَبُوا إِلَى الْجَنَّةِ بِغَيْرِ حِسَابٍ

And it is reported, 'When it will the Day of Qiyamah, a caller will call out: 'Where are the patient ones?' Necks from the people will stand. It will be said to them: 'Go to the Paradise without Reckoning!''

قَالَ فَتَلَقَّاهُمُ الْمَلَائِكَةُ فَيَقُولُونَ لَهُمْ أَيَّ شَيْءٍ كَانَتْ أَعْمَالُكُمْ فَيَقُولُونَ كُنَّا نَصْبِرُ عَلَى طَاعَةِ اللَّهِ وَ نَصْبِرُ عَنْ مَعْصِيَةِ اللَّهِ فَيَقُولُونَ نِعْمَ أَجْرُ الْعَامِلِينَ.

He said, 'The Angels will receive them and will be saying to them: 'Which thing were your deeds?' They will say, 'We were patient upon obedience of Allah-azwj and we were patient from disobeying Allah-azwj'. They will say: 'Best is the Recompense of the workers''.[189]

- وَ نَرْوِي أَنَّ فِي وَصَايَا الْأَنْبِيَاءِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ اصْبِرُوا عَلَى الْحَقِّ وَ إِنْ كَانَ مُرّاً.

And we are reporting that in a bequest of the Prophets-as, may the Salawaat of Allah-azwj be upon them: 'Be patient upon the truth, and even if it was bitter''.[190]

- وَ أَرْوِي أَنَّ الْيَقِينَ فَوْقَ الْإِيمَانِ بِدَرَجَةٍ وَاحِدَةٍ وَ الصَّبْرَ فَوْقَ الْيَقِينِ.

And it is reported: 'The certainty is above the Eman by one rank, and the patience is above the certainty''.[191]

- وَ نَرْوِي أَنَّهُ مَنْ صَبَرَ لِلْحَقِّ عَوَّضَهُ اللَّهُ خَيْراً مِمَّا صَبَرَ عَلَيْهِ.

And we are reporting: 'One who is patient for the truth, Allah-azwj will Compensate him with better than what he had been patient upon''.[192]

- وَ نَرْوِي أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَوْحَى إِلَى رَسُولِ اللَّهِ ص أَنِّي آخُذُكَ بِمُدَارَاةِ النَّاسِ كَمَا آخُذُكَ بِالْفَرَائِضِ.

[187] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 42
[188] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 43 a
[189] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 43 b
[190] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 43 c
[191] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 43 d
[192] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 43 e

And we are reporting that Allah-azwj Blessed and Exalted Revealed to Rasool-Allah-saww: "I-azwj will Seize you with (your-as) dealing with the people just as I-azwj will Seize you for the obligations!"'[193]

– وَ نَرْوِي أَنَّ الْمُؤْمِنَ أَخَذَ مِنَ اللَّهِ جَلَّ وَ عَزَّ الْكِتْمَانَ وَ عَنْ نَبِيِّهِ ع مُدَارَاةَ النَّاسِ وَ عَنِ الْعَالِمِ ع الصَّبْرَ فِي الْبَأْسَاءِ وَ الضَّرَّاءِ.

And it is reported: 'The Momin takes the concealment from Allah-azwj Majestic and Mighty, and dealings with the people from His-azwj Prophet-saww, and from the scholar-asws, the patience during the adversities and the harms''.[194]

– وَ رُوِيَ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَ اصْبِرُوا وَ صابِرُوا وَ رابِطُوا وَ اتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ قَالَ اصْبِرُوا عَلَى طَاعَةِ اللَّهِ وَ امْتِحَانِهِ

And it is reported regarding Words of Allah-azwj Mighty and Majestic: ***O you who believe! Be patient, and excel in patience, and remain steadfast, and fear Allah in order to be successful [3:200]***, he-asws said: '***Be patient,*** - upon obedience of Allah-azwj and His-azwj Test'.

وَ صابِرُوا قَالَ الْزَمُوا طَاعَةَ الرَّسُولِ وَ مَنْ يَقُومُ مَقَامَهُ

And excel in patience, - he-asws said: 'Necessitate obedience of the Rasool-saww, and the one-asws standing in his-saww place'.

وَ رابِطُوا قَالَ لَا تُفَارِقُوا ذَلِكَ يَعْنِي الْأَمْرَيْنِ وَ لَعَلَّ فِي كِتَابِ اللَّهِ مُوجِبَةٌ وَ مَعْنَاهَا أَنَّكُمْ تُفْلِحُونَ.

And remain steadfast, - he-asws said: 'Do not separate from that, meaning the two matters, and perhaps in the Book of Allah-azwj is an obligation, and it's meaning it, you will be successful''.[195]

– وَ أَرْوِي عَنِ الْعَالِمِ ع الصَّبْرُ عَلَى الْعَافِيَةِ أَعْظَمُ مِنَ الصَّبْرِ عَلَى الْبَلَاءِ يُرِيدُ بِذَلِكَ أَنْ يَصْبِرَ عَلَى مَحَارِمِ اللَّهِ مَعَ بَسْطِ اللَّهِ عَلَيْهِ فِي الرِّزْقِ وَ تَحْوِيلِهِ النِّعَمَ وَ أَنْ يَعْمَلَ بِمَا أَمَرَهُ بِهِ فِيهَا.

And it is reported from the scholar-asws: 'The patience upon the well-being is mightier than the patience upon the affliction', intending by it that one should be patient upon Prohibitions of Allah-azwj along with Extension of Allah-azwj upon him in the sustenance, and His-azwj Transforming the bounties, and one should work with whatever he has been Commanded with, regarding it''.[196]

– وَ نَرْوِي لَا يَصْلُحُ الْمُؤْمِنُ إِلَّا بِثَلَاثِ خِصَالٍ الْفِقْهِ فِي الدِّينِ وَ التَّقْدِيرِ فِي الْمَعِيشَةِ وَ الصَّبْرِ عَلَى النَّائِبَةِ.

[193] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 43 f
[194] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 43 g
[195] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 43 h
[196] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 43 i

And we are reporting: 'The Momin is not correct except being with three characteristics – the understanding in the religion, and the management regarding the livelihood, and the patience upon the misfortunes''.[197]

44- مص، مصباح الشريعة قَالَ الصَّادِقُ ع الصَّبْرُ يُظْهِرُ مَا فِي بَوَاطِنِ الْعِبَادِ مِنَ النُّورِ وَ الصَّفَاءِ وَ الْجَزَعُ يُظْهِرُ مَا فِي بَوَاطِنِهِمْ مِنَ الظُّلْمَةِ وَ الْوَحْشَةِ

(The book) 'Misbah Al Sharia' –

'Al-Sadiq-asws said: 'The patience manifests what is in the interior of the servants, from the Noor and the clearness, while the panic manifests what is in their interiors, from the darkness and the loneliness.

وَ الصَّبْرُ يَدَّعِيهِ كُلُّ أَحَدٍ وَ لَا يَثْبُتُ عِنْدَهُ إِلَّا الْمُخْبِتُونَ وَ الْجَزَعُ يُنْكِرُهُ كُلُّ أَحَدٍ وَ هُوَ أَبْيَنُ عَلَى الْمُنَافِقِينَ لِأَنَّ نُزُولَ الْمِحْنَةِ وَ الْمُصِيبَةِ يُخْبِرُ عَنِ الصَّادِقِ وَ الْكَاذِبِ

And the patience, every one claims it and it is not affirmed with him except with the submissive ones, while the panic, every one denies it and it is clear upon the hypocrites, because descent of the trial and the difficulty informs about the truthful and the liar.

وَ تَفْسِيرُ الصَّبْرِ مَاءٌ يُسْتَمَرُّ مَذَاقُهُ وَ مَا كَانَ عَنِ اضْطِرَابٍ لَا يُسَمَّى صَبْراً وَ تَفْسِيرُ الْجَزَعِ اضْطِرَابُ الْقَلْبِ وَ تَحَزُّنُ الشَّخْصِ وَ تَغَيُّرُ السُّكُونِ وَ تَغَيُّرُ الْحَالِ

And interpretation of the patience is water, whose taste is continuous, and whatever would be from the restlessness cannot be names as patience, while the interpretation of the panic is restlessness of the heart and the person grieving, and changing of the tranquillity, and changing of the state.

وَ كُلُّ نَازِلَةٍ خَلَتْ أَوَائِلُهَا مِنَ الْإِخْبَاتِ وَ الْإِنَابَةِ وَ التَّضَرُّعِ إِلَى اللَّهِ تَعَالَى فَصَاحِبُهَا جَزُوعٌ غَيْرُ صَابِرٍ

And every calamity to befall, its beginning is vacant from the submissiveness and the penitence and beseeching to Allah-azwj the Exalted, so its companion is panicky, not patient ones.

وَ الصَّبْرُ مَاءٌ أَوَّلُهُ مُرٌّ وَ آخِرُهُ حُلْوٌ مَنْ دَخَلَهُ مِنْ أَوَاخِرِهِ فَقَدْ دَخَلَ وَ مَنْ دَخَلَهُ مِنْ أَوَائِلِهِ فَقَدْ خَرَجَ

And the patience is water, its beginning is bitter, and its end is sweet. One who enters it from its end, so he has entered, and the one who enter it from its beginning, so he has exited.

وَ مَنْ عَرَفَ قَدْرَ الصَّبْرِ لَا يَصْبِرُ عَمَّا مِنْهُ الصَّبْرُ قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي قِصَّةِ مُوسَى وَ خَضِرٍ وَ كَيْفَ تَصْبِرُ عَلى ما لَمْ تُحِطْ بِهِ خُبْراً

And one who recognises the worth of Patience, will not be impatient from what he had been patient from. Allah-azwj Mighty and Majestic Said in the story of Musa-as and Khizr-as: ***And how can you have patience upon what news you have not been narrated with?' [18:68]***.

[197] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 43 j

فَمَنْ صَبَرَ كُرْهاً وَ لَمْ يَشْكُ إِلَى الْخَلْقِ وَ لَمْ يَجْزَعْ بِهَتْكِ سِتْرِهِ فَهُوَ مِنَ الْعَامِّ وَ نَصِيبُهُ مَا قَالَ اللَّهُ عَزَّ وَ جَلَ وَ بَشِّرِ الصَّابِرِينَ أَيْ بِالْجَنَّةِ وَ الْمَغْفِرَةِ

The one who is patient abhorrently and does not complain to the people and does not panic with the violation of his veil, so he is from the generality, and his share is what Allah-azwj Mighty and Majestic has Said: '***and give glad tidings to the patient ones [2:155]*** – i.e., with the Paradise, and the Forgiveness.

وَ مَنِ اسْتَقْبَلَ الْبَلَاءَ بِالرُّحْبِ وَ صَبَرَ عَلَى سَكِينَةٍ وَ وَقَارٍ فَهُوَ مِنَ الْخَاصِّ وَ نَصِيبُهُ مَا قَالَ اللَّهُ عَزَّ وَ جَلَ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ.

Ad one who faces the affliction with the graciousness and is patience upon tranquillity and dignity, so he is from the special ones and his share is what Allah-azwj Mighty and Majestic Said: ***surely Allah is with the patient ones [8:46]***''.[198]

45- جا، المجالس للمفيد مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ طَاهِرٍ عَنِ ابْنِ عُقْدَةَ عَنْ أَحْمَدَ بْنِ يُوسُفَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آدَمَ بْنِ عُيَيْنَةَ بْنِ أَبِي عِمْرَانَ الْهِلَالِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ كَمْ مِنْ صَبْرِ سَاعَةٍ قَدْ أَوْرَثَتْ فَرَحاً طَوِيلًا وَ كَمْ مِنْ لَذَّةِ سَاعَةٍ قَدْ أَوْرَثَتْ حُزْناً طَوِيلًا.

(The book) 'Al Majaalis' – of Al Mufeed – Muhammad Bin Muhammad Bin Tahir, from Ibn Uqdah, from Ahmad Bin Yusuf, from Al-Husayn Bin Muhammad, from his father, from Adam Bin Uyayna Bin Abu Imran Al Hillali who said,

'I heard Abu Abdullah-asws Saying: 'How many times patience for a while has inherited prolonged happiness, and how many times pleasure for a while has inherited prolonged grief''.[199]

46- جع، جامع الأخبار عَلِيُّ بْنُ مُوسَى الرِّضَا ع بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ قَالَ: خَمْسَةٌ لَوْ رَحَلْتُمْ فِيهِنَّ لَأَصَبْتُمُوهُنَّ لَا يَخَافُ عَبْدٌ إِلَّا ذَنْبَهُ وَ لَا يَرْجُو إِلَّا رَبَّهُ وَ لَا يَسْتَحِي الْجَاهِلُ إِذَا سُئِلَ عَمَّا لَا يَعْلَمُ أَنْ يَقُولَ لَا أَعْلَمُ

(The book) 'Jamie Al Akhbar' –

'Ali Bin Musa Al Reza-asws, by his-asws chain from Ali Bin Al-Husayn-asws having said: 'Five, if you were to travel among these, these will make one such that a servant will not fear except his sin, nor hope except to his Lord-azwj, nor be embarrassed from the ignorant one when he asks about what he doesn't know, from saying, 'I don't know'.

وَ الصَّبْرُ مِنَ الْإِيمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ وَ لَا إِيمَانَ لِمَنْ لَا صَبْرَ لَهُ.

And the patience from the Eman is at the status of the head from the body, and there is no Eman for the one having no patience for him''.[200]

- قَالَ عَلِيٌّ ع عَنِ النَّبِيِّ ص قَالَ: الصَّبْرُ ثَلَاثَةٌ صَبْرٌ عَلَى الْمُصِيبَةِ وَ صَبْرٌ عَلَى الطَّاعَةِ وَ صَبْرٌ عَنِ الْمَعْصِيَةِ

[198] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 44
[199] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 45
[200] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 46 a

Ali-asws said, from the Prophet-saww having said: 'The patience is three (types) – patience upon the difficulty, and patience upon the obedience, and patience from the disobedience.

فَمَنْ صَبَرَ عَلَى الْمُصِيبَةِ أَعْطَاهُ اللَّهُ تَعَالَى ثَلَاثَمِائَةِ دَرَجَةٍ مَا بَيْنَ الدَّرَجَةِ إِلَى الدَّرَجَةِ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ مَنْ صَبَرَ عَلَى الطَّاعَةِ كَانَ لَهُ سِتُّمِائَةِ دَرَجَةٍ مَا بَيْنَ الدَّرَجَةِ إِلَى الدَّرَجَةِ مَا بَيْنَ الثَّرَى إِلَى الْعَرْشِ وَ مَنْ صَبَرَ عَنِ الْمَعْصِيَةِ أَعْطَاهُ اللَّهُ سَبْعَمِائَةِ دَرَجَةٍ مَا بَيْنَ الدَّرَجَةِ إِلَى الدَّرَجَةِ مَا بَيْنَ مُنْتَهَى الْعَرْشِ إِلَى الثَّرَى مَرَّتَيْنِ.

The one who is patience upon the difficulty, Allah-azwj will Give him three hundred ranks, what is between the rank to the rank, what is between the sky and the earth, and the one who is patience upon the obedience, there would be six hundred ranks for him, what is between the rank to the rank, what is between the soil to the Throne, and the one patient from the disobedience, Allah-azwj will Give him seven hundred ranks, what is between the rank to the rank, what is between the end-point of the Throne to the soils, twice''.[201]

– وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَيُّهَا النَّاسُ عَلَيْكُمْ بِالصَّبْرِ فَإِنَّهُ لَا دِينَ لِمَنْ لَا صَبْرَ لَهُ.

And Amir Al-Momineen-asws said: 'O you people! Upon you all is to be with the patience, for there is no religion for the one having no patience for him''.[202]

– وَ قَالَ ع إِنَّكَ إِنْ صَبَرْتَ جَرَتْ عَلَيْكَ الْمَقَادِيرُ وَ أَنْتَ مَأْجُورٌ وَ إِنَّكَ إِنْ جَزِعْتَ جَرَتْ عَلَيْكَ الْمَقَادِيرُ وَ أَنْتَ مَأْزُورٌ.

And he-asws said: 'You, if you were to be patient, the pre-Determinations will flow upon you (anyway) and you will be Recompensed, and you, if you were to panic, the pre-Determinations will flow upon you (anyway), and you will be burdened (with sins)''.[203]

– عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الصَّبْرُ رَأْسُ الْإِيمَانِ.

And from Abu Abdullah-asws having said: 'The patience is the head of Eman''.[204]

– عَنْهُ قَالَ ع الصَّبْرُ مِنَ الْإِيمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ فَإِذَا ذَهَبَ الرَّأْسُ ذَهَبَ الْجَسَدُ كَذَلِكَ إِذَا ذَهَبَ الصَّبْرُ ذَهَبَ الْإِيمَانُ.

From him-asws having said: 'The patience from the Eman is at the status of the head from the body. When the head is gone, the body goes. Like that, when the patience is gone, the Eman goes''.[205]

– قَالَ رَسُولُ اللَّهِ ص حَاكِياً عَنِ اللَّهِ تَعَالَى إِذَا وَجَّهْتُ إِلَى عَبْدٍ مِنْ عَبِيدِي مُصِيبَةً فِي بَدَنِهِ أَوْ مَالِهِ وَ وُلْدِهِ ثُمَّ اسْتَقْبَلَ ذَلِكَ بِصَبْرٍ جَمِيلٍ اسْتَحْيَيْتُ مِنْهُ أَنْ أَنْصِبَ لَهُ مِيزَاناً أَوْ أَنْشُرَ لَهُ دِيوَاناً

Rasool-Allah-saww said narrating on behalf of Allah-azwj Exalted: "Whenever a difficulty heads to a servant from My-azwj servants, either in his body, or his wealth and his children, then he

[201] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 46 b
[202] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 46 c
[203] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 46 d
[204] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 46 e
[205] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 46 f

faces that with beautiful patience, I-azwj become too Embarrassed from him to Set up the Scale for him or Publicise a register (of deeds) of his!"

سُئِلَ مُحَمَّدُ بْنُ عَلِيٍّ ع عَنِ الصَّبْرِ الْجَمِيلِ فَقَالَ شَيْءٌ لَا شَكْوَى فِيهِ

Muhammad-asws Bin Ali-asws was asked about the beautiful patience, so he-asws said: 'Some having no complaint in it'.

ثُمَّ قَالَ وَ مَا فِي الشَّكْوَى مِنَ الْفَرَجِ فَإِنَّمَا هُوَ يَحْزُنُ صَدِيقَكَ وَ يُفَرِّحُ عَدُوَّكَ.

Then he-asws said: 'And there is no relief in the complaint, for rather it grieves your friends and rejoices your enemies''.

- وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ الصَّبْرَ وَ حُسْنَ الْخُلُقِ وَ الْبِرَّ وَ الْحِلْمَ مِنْ أَخْلَاقِ الْأَنْبِيَاءِ.

And Amir Al-Momineen-asws said: 'The patience, and good manners, and the righteousness, and the forbearance is from the morals of the Prophets-as''.

- وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّهُ سَيَكُونُ زَمَانٌ لَا يَسْتَقِيمُ لَهُمُ الْمُلْكُ إِلَّا بِالْقَتْلِ وَ الْجَوْرِ وَ لَا يَسْتَقِيمُ لَهُمُ الْغِنَى إِلَّا بِالْبُخْلِ وَ لَا يَسْتَقِيمُ لَهُمُ الصُّحْبَةُ فِي النَّاسِ إِلَّا بِاتِّبَاعِ أَهْوَائِهِمْ وَ الِاسْتِخْرَاجِ مِنَ الدِّينِ

And Amir Al-Momineen-asws said: 'A time will transpire, the kingdom will not be straight for them except with the killing and the tyranny, nor with the riches be straight for them except with the stinginess, nor with the accompaniment be straight for them among the people except by pursuance of their whims and expulsion from the religion.

فَمَنْ أَدْرَكَ ذَلِكَ الزَّمَانَ فَصَبَرَ عَلَى الْفَقْرِ وَ هُوَ يَقْدِرُ عَلَى الْغِنَى وَ صَبَرَ عَلَى الذُّلِّ وَ هُوَ يَقْدِرُ عَلَى الْعِزِّ وَ صَبَرَ عَلَى بِغْضَةِ النَّاسِ وَ هُوَ يَقْدِرُ عَلَى الْمَحَبَّةِ أَعْطَاهُ اللَّهُ ثَوَابَ خَمْسِينَ صِدِّيقاً.

The one who comes across that time, he should be patient upon the poverty even though he is able upon the riches and be patient upon the humiliation although he is able upon the honour, and be patient upon the hatred of the people although he is able upon the love, Allah-azwj will Give him Rewards of fifty truthful ones!''[206]

- قَالَ النَّبِيُّ ص مَنِ ابْتُلِيَ مِنَ الْمُؤْمِنِينَ بِبَلَاءٍ فَصَبَرَ عَلَيْهِ كَانَ لَهُ مِثْلُ أَجْرِ أَلْفِ شَهِيدٍ.

The Prophet-saww said: 'One from the Momineen who is afflicted with an affliction, so he is patient upon it, there would be for him Recompense similar to (that of) a thousand martyrs''.[207]

- وَ قَالَ ع الْجَزَعُ عِنْدَ الْبَلَاءِ تَمَامُ الْمِحْنَةِ.

[206] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 46 g
[207] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 46 h

And he-asws said: 'The panic during the affliction completes the Test''.[208]

- وَ قَالَ ع كُلُّ نَعِيمٍ دُونَ الْجَنَّةِ حَقِيرٌ وَ كُلُّ بَلَاءٍ دُونَ النَّارِ يَسِيرٌ.

And he-asws said: 'Every bounty besides the Paradise, is insignificant, and every affliction besides the Fire, is easy''.[209]

47- أَقُولُ رَوَى السَّيِّدُ بْنُ طَاوُسٍ فِي كِتَابِ سَعْدِ السُّعُودِ مِنْ تَفْسِيرِ أَبِي الْعَبَّاسِ بْنِ عُقْدَةَ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ الْفَضْلِ عَنْ جَابِرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَا الصَّبْرُ الْجَمِيلُ

I (Majlisi) am saying, 'It is reported by the seyyid Al Tawoos in the book of 'Sa'ad Al Saoud', from Tafseer of Abu Al Abbas Bin Uqdah, from usman Bin Isa, from Al Fazl, from Jabir who said,

'I said to Abu Abdullah-asws, 'What is the beautiful patience?'

قَالَ ذَاكَ صَبْرٌ لَيْسَ فِيهِ شَكْوَى إِلَى النَّاسِ إِنَّ إِبْرَاهِيمَ بَعَثَ يَعْقُوبَ إِلَى رَاهِبٍ مِنَ الرُّهْبَانِ [إِلَى عَابِدٍ مِنَ الْعُبَّادِ] فِي حَاجَةٍ فَلَمَّا رَآهُ الرَّاهِبُ حَسِبَهُ إِبْرَاهِيمَ فَوَثَبَ إِلَيْهِ فَاعْتَنَقَهُ وَ قَالَ مَرْحَباً بِكَ يَا خَلِيلَ الرَّحْمَنِ

He-asws said: 'That is patience, there isn't any complaining to the people in it. Ibrahim-as had sent Yaqoub-as to a Monk from the Monks (to a worshipper from the worshippers) regarding a need. When the Monk saw him-as, he reckoned it was Ibrahim-as. So, he leapt to him-as and hugged him-as and said, 'Welcome to you-as, O friend of the Beneficent!'

فَقَالَ يَعْقُوبُ لَسْتُ بِإِبْرَاهِيمَ وَ لَكِنِّي يَعْقُوبُ بْنُ إِسْحَاقَ بْنِ إِبْرَاهِيمَ

Yaqoub-as said: 'I-as not Ibrahim-as, but Yaqoub Bin Is'haq Bin Ibrahim-as'.

فَقَالَ لَهُ الرَّاهِبُ فَمَا بَلَغَ بِكَ مَا أَرَى مِنَ الْكِبَرِ قَالَ الْهَمُّ وَ الْحَزَنُ وَ السُّقْمُ

The Monk said to him-as, 'So what has reached with you-as what I see, from the old age?' He-as said: 'The worries, and the grief, and the illness'.

فَمَا جَاوَزَ صَغِيرَ الْبَابِ حَتَّى أَوْحَى اللَّهُ إِلَيْهِ يَا يَعْقُوبُ شَكَوْتَنِي إِلَى الْعِبَادِ

He-as had not surpassed the small door until Allah-azwj Revealed to him-as: "O Yaqub-as! You-as complained of Me-azwj to the servant?'

فَخَرَّ سَاجِداً عَلَى عَتَبَةِ الْبَابِ يَقُولُ رَبِّ لَا أَعُودُ

He-as fell down in Sajdah at the threshold of the door saying: 'Lord-azwj! I-as will not repeat!'

فَأَوْحَى اللَّهُ إِلَيْهِ أَنِّي قَدْ غَفَرْتُهَا لَكَ فَلَا تَعُودَنَّ لِمِثْلِهَا

[208] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 46 i
[209] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 46 j

Allah-azwj Revealed to him-as: "I-azwj have Forgiven (it) for you-as, so do not repeat to its like!"

فَمَا شَكَا مِمَّا أَصَابَ مِنْ نَوَائِبِ الدُّنْيَا إِلَّا أَنَّهُ قَالَ إِنَّمَا أَشْكُوا بَثِّي وَ حُزْنِي إِلَى اللَّهِ وَ أَعْلَمُ مِنَ اللَّهِ ما لا تَعْلَمُونَ.

So, he-as did not complain from whatever afflicted him-as from the calamities of the world, except he-as said: ***He said: 'But rather, I only complain of my sorrow and grief to Allah, and I know from Allah what you do not know' [12:86]***''.[210]

48- ختص، الإختصاص قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الصَّبْرُ صَبْرَانِ فَالصَّبْرُ عِنْدَ الْمُصِيبَةِ حَسَنٌ جَمِيلٌ وَ أَحْسَنُ مِنْ ذَلِكَ الصَّبْرُ عِنْدَ مَا حَرَّمَ اللَّهُ عَلَيْكَ

(The book) 'Al Ikhtisaas' –

'Amir Al-Momineen-asws said: 'The patience is (two types of) patience. The patience at the difficulty is excellent, beautiful, and better than that is the patience at what Allah-azwj has Prohibited upon you!

وَ الذِّكْرُ ذِكْرَانِ ذِكْرُ اللَّهِ عَزَّ وَ جَلَّ عِنْدَ الْمُصِيبَةِ وَ أَكْبَرُ مِنْ ذَلِكَ ذِكْرُ اللَّهِ عِنْدَ مَا حَرَّمَ اللَّهُ فَيَكُونُ ذَلِكَ حَاجِزاً.

And the Zikr is (two types of) Zikr – Zikr of Allah-azwj Mighty and Majestic at the difficulty, and greater than that is Zikr of Allah-azwj at what Allah-azwj has Prohibited, so that would be a barrier (to sinning)''.[211]

49- محص، التمحيص عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَوْحَى اللَّهُ تَعَالَى إِلَى مُوسَى بْنِ عِمْرَانَ مَا خَلَقْتُ خَلْقاً هُوَ أَحَبُّ إِلَيَّ مِنْ عَبْدِيَ الْمُؤْمِنِ إِنِّي إِنَّمَا أَبْتَلِيهِ لِمَا هُوَ خَيْرٌ لَهُ وَ أَزْوِي عَنْهُ لِمَا هُوَ خَيْرٌ لَهُ وَ أُعْطِيهِ لِمَا هُوَ خَيْرٌ لَهُ وَ أَنَا أَعْلَمُ بِمَا يَصْلُحُ عَلَيْهِ حَالُ عَبْدِيَ الْمُؤْمِنِ

(The book) 'Al Tamhees' – from Dawood Bin Farqad,

'From Abu Abdullah-asws having said: 'Allah-azwj the Exalted to Musa Bin Imran-as: "I-as have not Created any creature who is more beloved to Me-azwj than My-azwj Momin servant. But rather I-azwj tend to Try him for what is better for him and Compensate from it for what is better for him, and Give him what is better for him, and I-azwj Know the betterment upon him of the state of My-azwj Momin servant.

فَلْيَرْضَ بِقَضَائِي وَ لْيَشْكُرْ نَعْمَائِي وَ لْيَصْبِرْ عَلَى بَلَائِي أَكْتُبْهُ فِي الصِّدِّيقِينَ إِذَا عَمِلَ بِرِضَايَ وَ أَطَاعَ لِأَمْرِي.

So let him be pleased with My-azwj Decree, and let him thank for My-azwj bounties, and let him be patient upon My-azwj afflictions, I-azwj shall Write for him to be among the truthful ones when he works with My-azwj Pleasure and obeys My-azwj Commands!"'[212]

50- محص، التمحيص عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْعَبْدَ لَيَكُونُ لَهُ عِنْدَ اللَّهِ الدَّرَجَةُ لَا يَبْلُغُهَا بِعَمَلِهِ فَيَبْتَلِيهِ اللَّهُ فِي جَسَدِهِ أَوْ يُصَابُ بِمَالِهِ أَوْ يُصَابُ فِي وُلْدِهِ فَإِنْ هُوَ صَبَرَ بَلَّغَهُ اللَّهُ إِيَّاهَا.

[210] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 47
[211] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 48
[212] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 49

(The book) 'Al Tamhees' –

'From Abu Abdullah-asws having said: 'The servant, there happens to be a rank for him in the Presence of Allah-azwj (which) cannot be reached by his work (deeds). So, Allah-azwj Afflicts him in his body, or Afflicts his wealth, or Afflicts in his children. If he is patient, Allah-azwj Makes him reach it''.[213]

51- محص، التمحيص عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مِنْ مُؤْمِنٍ إِلَّا وَ هُوَ مُبْتَلًى بِبَلَاءٍ مُنْتَظِرٍ بِهِ مَا هُوَ أَشَدُّ مِنْهُ فَإِنْ صَبَرَ عَلَى الْبَلِيَّةِ الَّتِي هُوَ فِيهَا عَافَاهُ اللَّهُ مِنَ الْبَلَاءِ الَّذِي يَنْتَظِرُ بِهِ وَ إِنْ لَمْ يَصْبِرْ وَ جَزِعَ نَزَلَ بِهِ مِنَ الْبَلَاءِ الْمُنْتَظَرِ أَبَداً حَتَّى يَحْسُنَ صَبْرُهُ وَ عَزَاؤُهُ.

(The book) 'Al Tamhees' – from Abu Baseer,

'From Abu Abdullah-asws having said: 'There is none from a Momin except and he is Afflicted, (and there would be) an affliction waiting for him which is severer than it. If he is patient upon the affliction which he is already in, Allah-azwj would Excuse him from the affliction which is waiting for him, and if he is not patient and panics, the awaiting affliction will befall with him for ever until he improves his patience and his consolation''.[214]

52- محص، التمحيص عَنِ الثُّمَالِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنِ ابْتُلِيَ مِنْ شِيعَتِنَا فَصَبَرَ عَلَيْهِ كَانَ لَهُ أَجْرُ أَلْفِ شَهِيدٍ.

(The book) 'Al Tamjees' – from Al Sumali,

'From Abu Abdullah-asws having said: 'One from our-asws Shias who is afflicted, so he is patient upon it, there would be for him a Recompense of a thousand martyrs''.[215]

53- محص، التمحيص عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَا إِسْحَاقُ لَا تَعُدَّنَّ مُصِيبَةً أُعْطِيتَ عَلَيْهَا الصَّبْرَ وَ اسْتَوْجَبْتَ عَلَيْهَا مِنَ اللَّهِ ثَوَاباً بِمُصِيبَةٍ إِنَّمَا الْمُصِيبَةُ الَّتِي يُحْرَمُ صَاحِبُهَا أَجْرَهَا وَ ثَوَابَهَا إِذَا لَمْ يَصْبِرْ عِنْدَ نُزُولِهَا.

(The book) 'Al-Tamhees' – from Is'haq Bin Ammar,

'From Abu Abdullah-asws having said: 'O Is'haq! Do not count a calamity you have given patience upon, and Rewards from Allah-azwj are obligated upon it, as a calamity. But rather, the calamity is which deprives is owner of its Recompense and its Rewards when he is not patient during its descent (befalling)''.[216]

54- محص، التمحيص رَوَى أَحْمَدُ بْنُ مُحَمَّدٍ الْبَرْقِيُّ فِي كِتَابِهِ الْكَبِيرِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَدْ عَجَزَ مَنْ لَمْ يُعِدَّ لِكُلِّ بَلَاءٍ صَبْراً وَ لِكُلِّ نِعْمَةٍ شُكْراً وَ لِكُلِّ عُسْرٍ يُسْراً أَصْبِرْ نَفْسَكَ عِنْدَ كُلِّ بَلِيَّةٍ وَ رَزِيَّةٍ فِي وَلَدٍ أَوْ فِي مَالٍ فَإِنَّ اللَّهَ إِنَّمَا يَقْبِضُ عَارِيَّتَهُ وَ هِبَتَهُ لِيَبْلُوَ شُكْرَكَ وَ صَبْرَكَ.

(The book) 'Al Tamhees' – it is reported by Ahmad Bin Muhammad Al Barqy in his book 'Al Kabeer',

'From Abu Abdullah-asws having said: 'He is frustrated, the one who does not fulfill patience for every affliction and thanking for every bounty; and for ever difficulty there is ease. Be patient yourself during every affliction and calamity, regarding a child, or regarding wealth,

[213] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 50
[214] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 51
[215] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 52
[216] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 53

for Allah-azwj rather He-azwj Lends it and Gifts it in order to Test your thanks and your patience''.[217]

55- محص، التمحيص عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ أَنْعَمَ عَلَى قَوْمٍ فَلَمْ يَشْكُرُوا فَصَارَتْ عَلَيْهِمْ وَبَالًا وَ ابْتَلَى قَوْماً بِالْمَصَائِبِ فَصَبَرُوا فَصَارَتْ عَلَيْهِمْ نِعْمَةً.

(The book) 'Al Tamhees' – from Abu Baseer,

'From Abu Abdullah-asws having said: 'Allah-azwj Conferred upon a people but they did not thank, so it became a scourge upon them, and He-azwj Afflicted a people with the difficulties and they were patient, so it became a bounty upon them''.[218]

- وَ عَنْهُ ع أَنَّهُ قَالَ: لَمْ يُسْتَزَدْ فِي مَحْبُوبٍ بِمِثْلِ الشُّكْرِ وَ لَمْ يُسْتَنْقَصْ مِنْ مَكْرُوهٍ بِمِثْلِ الصَّبْرِ.

And from him-asws having said: 'Nothing increases in the beloved like the thanking, and nothing decreases from his abhorrence like the patience does''.[219]

56- محص، التمحيص عَنْ رِبْعِيٍّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الصَّبْرَ وَ الْبَلَاءَ يَسْتَبِقَانِ إِلَى الْمُؤْمِنِ فَيَأْتِيهِ الْبَلَاءُ وَ هُوَ صَبُورٌ وَ إِنَّ الْجَزَعَ وَ الْبَلَاءَ يَسْتَبِقَانِ إِلَى الْكَافِرِ فَيَأْتِيهِ الْبَلَاءُ وَ هُوَ جَزُوعٌ.

(The book) 'Al Tamhees' – from Rabie,

'From Abu Abdullah-asws having said: 'The patience and the affliction race (against each other) to the Momin. The affliction comes to him, and he is being patient, while the panic and the affliction race (against each other) to the Kafir, so the afflictions come to him and he is panicking''.[220]

57- محص، التمحيص قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ لِلنَّكَبَاتِ غَايَاتٍ لَا بُدَّ أَنْ يَنْتَهِيَ إِلَيْهَا فَإِذَا حُكِمَ عَلَى أَحَدِكُمْ بِهَا فَلْيَتَطَأْطَأْ لَهَا وَ يَصْبِرْ حَتَّى يَجُوزَ فَإِنَّ إِعْمَالَ الْحِيلَةِ فِيهَا عِنْدَ إِقْبَالِهَا زَائِدٌ فِي مَكْرُوهِهَا.

(The book) 'Al Tamhees' –

'Amir Al-Momineen-asws said: 'For the calamities there are peaks, there is no escape from ending to it. When it is Judged with upon one of you, let him bow his head to it and be patient until it passes by, for working the trickery regarding it during its coming would increase in its abhorrences''.[221]

- وَ كَانَ يَقُولُ الصَّبْرُ مِنَ الْإِيمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ فَمَنْ لَا صَبْرَ لَهُ لَا إِيمَانَ لَهُ.

[217] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 54
[218] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 55 a
[219] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 55 b
[220] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 56
[221] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 57 a

And he-asws said: 'The patience is from the Eman at the status of the head from the body, so the one having not patience for him, there is no Eman for him''.[222]

– وَ كَانَ يَقُولُ الصَّبْرُ ثَلَاثَةٌ الصَّبْرُ عَلَى الْمُصِيبَةِ وَ الصَّبْرُ عَلَى الطَّاعَةِ وَ الصَّبْرُ عَنِ الْمَعْصِيَةِ.

And he-asws had said: 'The patience is three (types) – the patience upon the calamity, and the patience upon the obedience, and the patience from the disobedience''.[223]

– وَ قَالَ أَبُو عَبْدِ اللَّهِ ع الصَّبْرُ صَبْرَانِ الصَّبْرُ عَلَى الْبَلَاءِ حَسَنٌ جَمِيلٌ وَ أَفْضَلُ مِنْهُ الصَّبْرُ عَلَى الْمَحَارِمِ.

Abu Abdullah-asws said: 'The patience is of two (types) – the patience upon the affliction is excellent, beautiful, and better than it is the patience from the Prohibitions''.[224]

58- محص، التمحيص عَنِ ابْنِ عَمِيرَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع اتَّقُوا اللَّهَ وَ اصْبِرُوا فَإِنَّهُ مَنْ لَمْ يَصْبِرْ أَهْلَكَهُ الْجَزَعُ وَ إِنَّمَا هَلَاكُهُ فِي الْجَزَعِ أَنَّهُ إِذَا جَزِعَ لَمْ يُؤْجَرْ.

(The book) 'Al Tamhees' – from Ibn Ameyra who said,

'Abu Abdullah-asws said: 'Fear Allah-azwj and be patient, for the one who is not patient, the panic will destroy him, and rather his destruction would be in the panic. Surely, when he panic, he will not be Recompensed''[225]

59- محص، التمحيص جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ: مِنْ كُنُوزِ الْجَنَّةِ الْبِرُّ وَ إِخْفَاءُ الْعَمَلِ وَ الصَّبْرُ عَلَى الرَّزَايَا وَ كِتْمَانُ الْمَصَائِبِ.

(The book) 'Al Tamhees' – Jabir Bin Abdullah,

'Amir Al-Momineen-asws said: 'From treasures of the Paradise is the righteousness, and hiding the deed, and the patience upon the calamity, and concealing the difficulties''.[226]

60- دَعَوَاتُ الرَّاوَنْدِيِّ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع صَبْرُكَ عَلَى مَحَارِمِ اللَّهِ أَيْسَرُ مِنْ صَبْرِكَ عَلَى عَذَابِ الْقَبْرِ مَنْ صَبَرَ عَلَى اللَّهِ وَصَلَ إِلَيْهِ.

(The book) 'Dawaat' of Al Rawandy –

'Amir Al-Momineen-asws said: 'Your being patient upon the Prohibitions of Allah-azwj is easier than your being patient upon Punishment of the grave. One who is patient for the Sake of Allah-azwj, He-azwj will Connect (Help) to him''.[227]

نهج، نهج البلاغة قَالَ ع الصَّبْرُ صَبْرَانِ صَبْرٌ عَلَى مَا تَكْرَهُ وَ صَبْرٌ مِمَّا تُحِبُّ.

[222] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 57 b
[223] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 57 c
[224] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 57 d
[225] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 58
[226] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 59
[227] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 60 a

(The book) 'Nahj Al-Balagah' – He-asws said: 'The patience is of two (types) – patience upon what you dislike, and patience upon what you love''.[228]

– وَ قَالَ ع لَا يَعْدَمُ الصَّبُورُ الظَّفَرَ وَ إِنْ طَالَ بِهِ الزَّمَانُ.

And he-asws said: 'The patient ones will not lack the victory, and even if the times prolong with it''.[229]

وَ قَالَ ع مَنْ لَمْ يُنْجِهِ الصَّبْرُ أَهْلَكَهُ الْجَزَعُ.

And he-asws said: 'One whom the patience does not give salvation to, the panic would destroy him''.[230]

– وَ قَالَ ع عِنْدَ تَنَاهِي الشِّدَّةِ تَكُونُ الْفُرْجَةُ وَ عِنْدَ تَضَايُقِ حَلَقِ الْبَلَاءِ يَكُونُ الرَّخَاءُ.

And he-asws said: 'At the peak of the adversities the relief takes place, and at the tightening of the chain of afflictions, the prosperity takes place''.[231]

61- كَنْزُ الْكَرَاجُكِيِّ، قَالَ رَسُولُ اللَّهِ ص بِالصَّبْرِ يُتَوَقَّعُ الْفَرَجُ وَ مَنْ يُدْمِنْ قَرْعَ الْبَابِ يَلِجْ.

(The book) 'Kanz Al Karajaky' –

Rasool-Allah-saww said: 'With the patience, anticipate the relief, and one who habitually knocks the door, will (be allowed to) enter''.[232]

– وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الصَّبْرُ مَطِيَّةٌ لَا تَكْبُو وَ الْقَنَاعَةُ سَيْفٌ لَا يَنْبُو.

And Amir Al-Momineen-asws said: 'The patience is a mount (ride) than does not stumble, and the contentment is a sword that does not bounce off (not cut)''.[233]

– وَ قَالَ ع أَفْضَلُ الْعِبَادَةِ الصَّبْرُ وَ الصَّمْتُ وَ انْتِظَارُ الْفَرَجِ.

And he-asws said: 'The superior worship is the patience, and the silence, and awaiting the relief (Al-Qaim-ajfj)''.[234]

– وَ قَالَ ع الصَّبْرُ جُنَّةٌ مِنَ الْفَاقَةِ.

And he-asws said: 'The patience is a shield from the destitution''.[235]

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[228] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 60 b
[229] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 60 c
[230] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 60 d
[231] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 60 e
[232] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 61 a
[233] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 61 b
[234] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 61 c
[235] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 61 b

- وَ قَالَ ع مَنْ رَكِبَ مَرْكَبَ الصَّبْرِ اهْتَدَى إِلَى مَيْدَانِ النَّصْرِ.

And he-asws said: 'One who rides a mount (horse) of patience would be guided to the plains of victory''.[236]

62- مِشْكَاةُ الْأَنْوَارِ، قَالَ الصَّادِقُ ع إِنَّ الْحُرَّ حُرٌّ عَلَى جَمِيعِ أَحْوَالِهِ إِنْ نَابَتْهُ نَائِبَةٌ صَبَرَ لَهَا وَ إِنْ تَدَاكَّتْ عَلَيْهِ الْمَصَائِبُ لَمْ تَكْسِرْهُ وَ إِنْ أُسِرَ وَ قُهِرَ

(The book) 'Mishkat Al Anwaar' –

'Al-Sadiq-asws said: 'The free one is free upon entirety of his situations. If a calamity befalls, he is patient at it, and if the difficulties batter him, it will not break him, and even if he is imprisoned and coerced.

وَ اسْتَبْدَلَ بِالْعُسْرِ يُسْراً كَمَا كَانَ يُوسُفُ الصِّدِّيقُ الْأَمِينُ ع لَمْ يَضُرَّهُ حُزْنُهُ أَنِ اسْتُعْبِدَ وَ قُهِرَ وَ أُسِرَ وَ لَمْ تَضُرَّهُ ظُلْمَةُ الْجُبِّ وَ وَحْشَتُهُ وَ مَا نَالَهُ أَنْ مَنَّ اللَّهُ عَلَيْهِ فَجَعَلَ الْجَبَّارَ الْعَاتِيَ لَهُ عَبْداً بَعْدَ أَنْ كَانَ مَالِكاً لَهُ فَأَرْسَلَهُ فَرَحِمَ بِهِ أُمَّةً

And the difficulty will be replaced with the ease just as it happened with Yusuf-as, the truthful, the trustworthy. His-as grief did not harm him-as. He-as was enslaved, and coerced, and imprisons, and the darkness of the well and his-as loneliness did not harm him-as and whatever had afflicted him-as was a Conferment of Allah-azwj upon him-as. He-azwj Made the tyrant to come to him-as after when he-as was a king to him-as. So, He-azwj Sent him-as and Mercied (his-as) community by him-as.

وَ كَذَلِكَ الصَّبْرُ يُعْقِبُ خَيْراً فَاصْبِرُوا تَظْفَرُوا وَ وَاظِبُوا عَلَى الصَّبْرِ تُؤْجَرُوا.

And like that, the consequence of patience is good. Therefore, be patient and accustom yourselves upon the patience, you will be Recompensed''.[237]

63- وَ مِنْهُ، عَنِ الْبَاقِرِ ع قَالَ: مَنْ صَبَرَ وَ اسْتَرْجَعَ وَ حَمِدَ اللَّهَ عِنْدَ الْمُصِيبَةِ فَقَدْ رَضِيَ بِمَا صَنَعَ اللَّهُ وَ وَقَعَ أَجْرُهُ عَلَى اللَّهِ وَ مَنْ لَمْ يَفْعَلْ ذَلِكَ جَرَى عَلَيْهِ الْقَضَاءُ وَ هُوَ ذَمِيمٌ وَ أَحْبَطَ اللَّهُ أَجْرَهُ.

And from him,

'From Al-Baqir-asws having said: 'One who is patience and says, 'We are for Allah-azwj and are returning to Him-azwj', and praises Allah-azwj at the calamity, so he is satisfied with what Allah-azwj had Done, and his Recompense falls upon Allah-azwj; and the one who does not do that, the Decree will flow upon him (anyway), and he would be denounced and Allah-azwj will Confiscate his Recompense''.[238]

- وَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْمُؤْمِنُ يُطْبَعُ عَلَى الصَّبْرِ عَلَى النَّوَائِبِ.

[236] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 61 c
[237] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 62
[238] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 63 a

And from Abu Abdullah-asws having said: 'The Momin is normalised to be patient upon the calamities''.[239]

64- وَ مِنْهُ، عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى دَاوُدَ ع أَنَّ قَرِينَكَ فِي الْجَنَّةِ خَلَادَةُ بِنْتُ أَوْسٍ فَأْتِهَا وَ أَخْبِرْهَا وَ بَشِّرْهَا بِالْجَنَّةِ وَ أَعْلِمْهَا أَنَّهَا قَرِينُكَ فِي الْآخِرَةِ

And from him, from Al Halby,

'From Abu Abdullah-asws having said: 'Allah-azwj Mighty and Majestic Revealed to Dawood-as: "Your-as pair in the Paradise is Khaladah Bin Aws, so go to her and inform her, and give her glad tidings of the Paradise, and let her know that she is (to be) you-as pair in the Hereafter!"

فَانْطَلَقَ دَاوُدُ ع إِلَيْهَا فَقَرَعَ الْبَابَ عَلَيْهَا فَخَرَجَتْ إِلَيْهِ فَقَالَ أَنْتَ خَلَادَةُ بِنْتُ أَوْسٍ قَالَتْ يَا نَبِيَّ اللَّهِ لَسْتُ بِصَاحِبَتِكَ الَّتِي تَطْلُبُ

Dawood-as went to her. He-as knocked the door unto her. She came out to him-as. He-as said: 'Are you Khaladah Bint Aws?' She said, 'I am not your-as companions which you-as are seeking!'

قَالَ لَهَا دَاوُدُ أَ لَسْتِ خَلَادَةَ بِنْتَ أَوْسٍ مِنْ سِبْطِ كَذَا وَ كَذَا قَالَتْ بَلَى قَالَ فَأَنْتِ هِيَ إِذاً فَقَالَتْ يَا نَبِيَّ اللَّهِ لَعَلَّ اسْماً وَافَقَ اسْماً

Dawood-as said to her: 'Aren't you Khaladah Bint Aws, from such and such tribe?' She said, 'Yes'. He-as said: 'So you are her then!' She said, 'O Prophet-as of Allah-saww! Perhaps a name is same as a (another) name'.

فَقَالَ لَهَا دَاوُدُ مَا كُذِبْتُ وَ لَا كَذَبْتُ وَ إِنَّكِ لَأَنْتِ هِيَ فَقَالَتْ يَا نَبِيَّ اللَّهِ مَا أُكَذِّبُكَ وَ لَا وَ اللَّهِ مَا أَعْرِفُ مِنْ نَفْسِي مَا وَصَفْتَنِي بِهِ

Dawood-as said to her: 'Neither am I-as lying to you, nor have I-as been Lied to, and surely you are her!' She said, 'O Prophet-as of Allah-azwj! I am not lying to you-as, nor by Allah-azwj, have I recognised from myself what you-as are describing me with'.

قَالَ لَهَا دَاوُدُ خَبِّرِينِي عَنْ سَرِيرَتِكِ مَا هِيَ

Dawood-as said to her: 'Inform me-as about your secret, what is it?'

قَالَتْ أَمَّا هَذَا فَسَأُخْبِرُكَ بِهِ إِنَّهُ لَمْ يُصِبْنِي وَجَعٌ قَطُّ نَزَلَ بِي مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَى كَائِناً مَا كَانَ وَ لَا نَزَلَ بِي مَرَضٌ أَوْ جُوعٌ إِلَّا صَبَرْتُ عَلَيْهِ وَ لَمْ أَسْأَلِ اللَّهَ كَشْفَهُ حَتَّى هُوَ يَكُونُ الَّذِي يُحَوِّلُهُ عَنِّي إِلَى الْعَافِيَةِ وَ السَّعَةِ لَمْ أَطْلُبْ بِهَا بَدَلًا وَ شَكَرْتُ اللَّهَ عَلَيْهَا وَ حَمِدْتُهُ

She said, 'As for this, I shall inform you with it. No pain has hit me at all, befalling with me from Allah-azwj Blessed and Exalted, whatever it may be, nor has any illness befallen with me, or hunger, except I have been patient upon it, and I did not ask Allah-azwj to Remove it until He-azwj happened to be the One-azwj Whom Transferred it away from me to the well-being and the affluence. I have not sought any replacement for it, and I thanked Allah-azwj upon it and praised Him-azwj!'

[239] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 63 b

قَالَ لَهَا دَاوُدُ ع فَبِهَذَا النَّعْتِ بَلَغْتِ مَا بَلَغْتِ

Dawood-as said to her: 'So it is due to this attribute you have reached what you have reached!''

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع هَذَا وَ اللَّهِ دِينُ اللَّهِ الَّذِي ارْتَضَاهُ لِلصَّالِحِينَ.

Then Abu Abdullah-asws said: 'By Allah-azwj! This is the religion of Allah-azwj which He-azwj has Chosen it for the righteous ones!''[240]

65- الْمُؤْمِنُ، بِإِسْنَادِهِ عَنْ أَحَدِهِمَا ع قَالَ: مَا مِنْ عَبْدٍ مُسْلِمٍ ابْتَلَاهُ اللَّهُ بِمَكْرُوهٍ وَ صَبَرَ إِلَّا كُتِبَ لَهُ أَجْرُ أَلْفِ شَهِيدٍ.

(The book) 'Al Momin' –

'By his chain from one of the two (5th or 6th Imam-asws) having said: 'There is none from a Muslim servant Allah-azwj Tries with abhorrence and he is patient, except He-azwj Writes for him a recompense of a thousand martyrs''.[241]

- وَ عَنْ أَبِي الْحَسَنِ ع قَالَ: مَا مِنْ أَحَدٍ يُبْلِيهِ اللَّهُ عَزَّ وَ جَلَّ بِبَلِيَّةٍ فَصَبَرَ عَلَيْهَا إِلَّا كَانَ لَهُ أَجْرُ أَلْفِ شَهِيدٍ.

And from Abu Al-Hassan-asws having said: 'There is no one Allah-azwj Mighty and Majestic Tries, so he is patient upon it, except there would be for him a Recompense of a thousand martyrs''.[242]

[240] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 64
[241] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 65 a
[242] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 62 H 65 b

باب 63 التوكل و التفويض و الرضا و التسليم و ذم الاعتماد على غيره تعالى و لزوم الاستثناء بمشية الله في كل أمر

CHAPTER 63 – THE RELIANCE, AND THE DELEGATING, AND THE SATISFACTION, AND THE SUBMISSION, AND CONDEMNATION OF RELYING UPON OTHER THAN THE EXALTED, AND NECESSITATING THE EXCEPTION WITH THE DESIRE OF ALLAH-azwj IN EVERY MATTER

الآيات

The Verses –

البقرة كُتِبَ عَلَيْكُمُ الْقِتالُ وَ هُوَ كُرْهٌ لَكُمْ وَ عَسى أَنْ تَكْرَهُوا شَيْئاً وَ هُوَ خَيْرٌ لَكُمْ وَ عَسى أَنْ تُحِبُّوا شَيْئاً وَ هُوَ شَرٌّ لَكُمْ وَ اللَّهُ يَعْلَمُ وَ أَنْتُمْ لا تَعْلَمُونَ

(Surah) Al Baqarah - ***Fighting is enjoined upon you, and it is an object of dislike to you; and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you, and Allah Knows, while you do not Know [2:216]***

آل عمران وَ مَنْ يَعْتَصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلى صِراطٍ مُسْتَقِيمٍ

(Surah) Aal-e-Imran-as - ***And the one who holds firmly to Allah, so he has been Guided to the Straight Path [3:101]***

و قال سبحانه وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

And the Glorious Said: ***and upon Allah let the Momineen rely [3:122]***

و قال تعالى فَإِذا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ إِنْ يَنْصُرْكُمُ اللَّهُ فَلا غالِبَ لَكُمْ وَ إِنْ يَخْذُلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

And the Exalted Said: ***so when you have decided, then rely upon Allah, Allah Loves the relying ones [3:159] If Allah Helps you, then there is none that can overcome you, and if He Forsakes you, who is there then that can help you from after Him? And upon Allah the Momineen should be relying [3:160]***

و قال الَّذِينَ قالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزادَهُمْ إِيماناً وَ قالُوا حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ

And Said: ***Those to whom the people said: 'Surely the people have gathered against you, therefore fear them'; but this increased them in Eman, and they said: 'Allah is Sufficient for us and the most excellent Protector' [3:173]***

فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَ فَضْلٍ لَمْ يَمْسَسْهُمْ سُوءٌ وَ اتَّبَعُوا رِضْوانَ اللَّهِ وَ اللَّهُ ذُو فَضْلٍ عَظِيمٍ

So they returned with a Favour from Allah and (His) Grace. No evil touched them and they pursued the Pleasure of Allah; and Allah is the Lord of Mighty Grace [3:174]

النساء وَ كَفى بِاللَّهِ وَلِيًّا وَ كَفى بِاللَّهِ نَصِيراً

(Surah) Al Nisaa - ***And Allah is more Knowing with your enemies; and suffice with Allah as a Guardian, and suffice with Allah as a Helper [4:45]***

و قال فَأَعْرِضْ عَنْهُمْ وَ تَوَكَّلْ عَلَى اللَّهِ وَ كَفى بِاللَّهِ وَكِيلًا

And Said: ***therefore turn away from them and rely upon Allah, and suffice with Allah as a Protector [4:81]***

المائدة وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

(Surah) Al Maidah - ***and fear Allah; and let the Momineen be reliant upon Allah [5:11]***

و قال وَ عَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ

And Said: ***and upon Allah you should be relying on if you were Momineen' [5:23]***

و قال رَضِيَ اللَّهُ عَنْهُمْ وَ رَضُوا عَنْهُ

And Said: ***Allah being Pleased with them, and they being pleased from [5:119]***

الأنعام قُلْ أَ غَيْرَ اللَّهِ أَتَّخِذُ وَلِيًّا فاطِرِ السَّماواتِ وَ الْأَرْضِ وَ هُوَ يُطْعِمُ وَ لا يُطْعَمُ

(Surah) Al Anaam - ***Say: 'Shall I take other than Allah as a Guardian (and) He is the originator of the skies and the earth, and He Feeds and is not fed?' [6:14]***

إلى قوله تعالى وَ إِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلا كاشِفَ لَهُ إِلَّا هُوَ وَ إِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلى كُلِّ شَيْءٍ قَدِيرٌ

Up to Words of the Exalted: ***And if Allah were to Attach harm to you, there is no remover for it except Him; and if He were to Attach you with good, then He is Able upon all things [6:17]***

و قال تعالى حاكيا عن إبراهيم ع وَ لا أَخافُ ما تُشْرِكُونَ بِهِ إِلَّا أَنْ يَشاءَ رَبِّي شَيْئاً

And the Exalted Said Narrating from Ibrahim-as: ***And I do not fear what you as associating with Him except if my Lord Desires something. [6:80]***

الأعراف قال تعالى حاكيا عن شعيب ع عَلَى اللَّهِ تَوَكَّلْنا

(Surah) Al Araaf – Allah-azwj the Exalted Said Narrating from Shueyb-as: ***Upon Allah we rely. [7:89]***.

و قال سبحانه إِنَّ وَلِيِّيَ اللَّهُ الَّذِي نَزَّلَ الْكِتابَ وَ هُوَ يَتَوَلَّى الصَّالِحِينَ

And the Glorious Said: ***Surely, my Guardian is Allah Who Revealed the Book, and He Befriends the righteous [7:196]***

وَ الَّذِينَ تَدْعُونَ مِنْ دُونِهِ لا يَسْتَطِيعُونَ نَصْرَكُمْ وَ لا أَنْفُسَهُمْ يَنْصُرُونَ

And those you are calling from besides Him, they are not able to help you nor can they help themselves [7:197]

الأنفال وَ عَلى رَبِّهِمْ يَتَوَكَّلُونَ

(Surah) Al Anfaal - ***and upon their Lord they are relying [8:2]***

و قال وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَإِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

And Said: ***and the one who relies upon Allah, then surely Allah is Mighty, Wise [8:49]***

و قال وَ تَوَكَّلْ عَلَى اللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

And Said: ***and rely upon Allah; surely, He is the Hearing, the Knowing [8:61]***

و قال وَ إِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي أَيَّدَكَ بِنَصْرِهِ وَ بِالْمُؤْمِنِينَ

And Said: ***And if they intend to deceive you - then surely Allah is Sufficient for you; He is the One Who Assisted you with His Help and with the Momineen [8:62]***

وَ أَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنْفَقْتَ ما فِي الْأَرْضِ جَمِيعاً ما أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَ لكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ

And He United their hearts. Had you spent all of what is in the earth in its entirety, you could not have united their hearts, but Allah United them. He is Mighty, Wise [8:63]

يا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَ مَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ

O you Prophet! Allah is sufficient for you and the one who follows you from the Momineen [8:64]

التوبة قُلْ لَنْ يُصِيبَنا إِلَّا ما كَتَبَ اللَّهُ لَنا هُوَ مَوْلانا وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

(Surah) Al Tawbah - ***Say: 'It will never befall us except what Allah Ordains for us. He is our Master, and upon Allah do the Momineen rely' [9:51]***

و قال تعالى وَ مِنْهُمْ مَنْ يَلْمِزُكَ فِي الصَّدَقاتِ فَإِنْ أُعْطُوا مِنْها رَضُوا وَ إِنْ لَمْ يُعْطَوْا مِنْها إِذا هُمْ يَسْخَطُونَ

And the Exalted Said: ***And among them are ones who criticise you regarding the charities; so, if they are given from it, they are pleased, and if they are not given from it, then they are annoyed [9:58]***

وَ لَوْ أَنَّهُمْ رَضُوا ما آتاهُمُ اللَّهُ وَ رَسُولُهُ وَ قالُوا حَسْبُنَا اللَّهُ سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ وَ رَسُولُهُ إِنَّا إِلَى اللَّهِ راغِبُونَ

And if only they had been pleased with what Allah and His Rasool gave them, and they should be saying: 'Allah is Sufficient for us; Allah will soon Give us from His Grace and (so would) His Rasool; surely to Allah do we are hoping' [9:59]

و قال تعالى فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لا إِلهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

And the Exalted Said: ***But if they turn back, say: 'Allah is Sufficient for me, there is no god but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129]***

يونس حاكيا عن نوح ع يا قَوْمِ إِنْ كانَ كَبُرَ عَلَيْكُمْ مَقامِي وَ تَذْكِيرِي بِآياتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ فَأَجْمِعُوا أَمْرَكُمْ وَ شُرَكاءَكُمْ ثُمَّ لا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَ لا تُنْظِرُونِ

(Surah) Yunus-as Narrating from Noah-as: ***'O people! If my stay and my reminding (you) of the Signs of Allah was grievous upon you - so upon Allah do I rely - then gather your affairs and your associates, then let not your affair be dubious upon you, then issue judgment upon me and do not respite [10:71]***

و قال تعالى وَ قالَ مُوسى يا قَوْمِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِنْ كُنْتُمْ مُسْلِمِينَ

And the Exalted Said: ***And Musa said: 'O people! If you believe in Allah, then you should be relying upon Him if you were submitters' [10:84]***

فَقالُوا عَلَى اللَّهِ تَوَكَّلْنا رَبَّنا لا تَجْعَلْنا فِتْنَةً لِلْقَوْمِ الظَّالِمِينَ

So they said: 'We rely upon Allah, 'O Lord! Do not Make us to be a Fitna for the unjust people [10:85]

و قال تعالى وَ لا تَدْعُ مِنْ دُونِ اللَّهِ ما لا يَنْفَعُكَ وَ لا يَضُرُّكَ فَإِنْ فَعَلْتَ فَإِنَّكَ إِذاً مِنَ الظَّالِمِينَ

And the Exalted Said: ***And do not supplicate to the ones besides Allah who can neither benefit you nor harm you, for it you do so, then you would be from the unjust ones [10:106]***

وَ إِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلا كاشِفَ لَهُ إِلَّا هُوَ وَ إِنْ يُرِدْكَ بِخَيْرٍ فَلا رَادَّ لِفَضْلِهِ يُصِيبُ بِهِ مَنْ يَشاءُ مِنْ عِبادِهِ وَ هُوَ الْغَفُورُ الرَّحِيمُ

And if Allah were to Afflict you with harm, then there would be no remover of it except Him, and if He Intends good for you, then there would be none to repel His Grace. He Makes it to be attained by the one He so Desires to from His servants, and He is the Forgiving, the Merciful [10:107]

هود وَ اللَّهُ عَلى كُلِّ شَيْءٍ وَكِيلٌ

(Surah) Hud-as - ***But rather, you are a warner, and Allah is a Disposer of all things [11:12]***

و قال تعالى حاكيا عن هود ع قالَ إِنِّي أُشْهِدُ اللَّهَ وَ اشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ مِنْ دُونِهِ فَكِيدُونِي جَمِيعاً ثُمَّ لا تُنْظِرُونِ

And the Exalted Narrated from Hud-as; ***'I keep Allah as Witness and be my witnesses that I am disavowing from what you are associating [11:54] From besides Him, therefore plot against me altogether, then do not respite [11:55]***

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَ رَبِّكُمْ ما مِنْ دَابَّةٍ إِلَّا هُوَ آخِذٌ بِناصِيَتِها إِنَّ رَبِّي عَلى صِراطٍ مُسْتَقِيمٍ

I rely upon Allah, my Lord, and your Lord. There is none from an animal except He Seizes it by its forelock. Surely, my Lord is upon the Straight Path [11:56]

و قال تعالى حاكيا عن شعيب ع وَ ما تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَ إِلَيْهِ أُنِيبُ

And the Exalted Narrated from Shueyb-as: ***and my success is only due to Allah. Upon Him do I rely and to Him do I turn [11:88]***

و قال تعالى وَ لِلَّهِ غَيْبُ السَّماواتِ وَ الْأَرْضِ وَ إِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ فَاعْبُدْهُ وَ تَوَكَّلْ عَلَيْهِ وَ ما رَبُّكَ بِغافِلٍ عَمَّا تَعْمَلُونَ

And the Exalted: ***And for Allah is the unseen of the skies and the earth and to Him return the matters, all of it. Therefore worship Him and rely upon Him, and your Lord is not Heedless from what you are doing [11:123]***

يوسف وَ إِلَّا تَصْرِفْ عَنِّي كَيْدَهُنَّ أَصْبُ إِلَيْهِنَّ وَ أَكُنْ مِنَ الْجاهِلِينَ

(The book) Yusuf-as - ***and if You don't Turn their plots away from me, I might have inclined towards them and become from the ignorant ones' [12:33]***

و قال تعالى وَ قالَ لِلَّذِي ظَنَّ أَنَّهُ ناجٍ مِنْهُمَا اذْكُرْنِي عِنْدَ رَبِّكَ فَأَنْساهُ الشَّيْطانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ

And the Exalted Said: ***And he said to the one from the two he thought he would be rescued through, 'Mention me to your master'. But the Satan made him forget mentioning to his master, and he remained in the prison for some years [12:42]***

و قال تعالى فَاللَّهُ خَيْرٌ حافِظاً وَ هُوَ أَرْحَمُ الرَّاحِمِينَ

And the Exalted Said: ***But, Allah is the best Protector, and He is the most Merciful of the merciful ones [12:64]***

و قال تعالى وَ قالَ يا بَنِيَّ لا تَدْخُلُوا مِنْ بابٍ واحِدٍ وَ ادْخُلُوا مِنْ أَبْوابٍ مُتَفَرِّقَةٍ وَ ما أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِنِ الْحُكْمُ إِلَّا لِلَّهِ عَلَيْهِ تَوَكَّلْتُ وَ عَلَيْهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ

And the Exalted Said: ***And he said: 'O my sons! Do not be entering from one door, and enter by different doors and I cannot avail you of anything from Allah. The Judgment is only for Allah, on Him do I rely, and upon Him should the relying ones be reliant upon' [12:67]***

وَ لَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ ما كانَ يُغْنِي عَنْهُمْ مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حاجَةً فِي نَفْسِ يَعْقُوبَ قَضاها وَ إِنَّهُ لَذُو عِلْمٍ لِما عَلَّمْناهُ وَ لكِنَّ أَكْثَرَ النَّاسِ لا يَعْلَمُونَ

And when they entered from where their father had instructed them to, it was not going to avail them of anything from Allah except, it was a need of Yaqoub regarding himself he wanted fulfilled, and he was with knowledge of what We had Taught him, but most of the people do not know [12:68]

و قال عَسَى اللَّهُ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعاً إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ

And Isa-as said: ***Perhaps Allah will Bring them all to me; surely He is the Knowing, the Wise' [12:83]***

و قال تعالى قالَ أَ لَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ ما لا تَعْلَمُونَ

And the Exalted Said: ***'Did I not say to you that I know from Allah what you do not know?' [12:96]***.

الرعد لَهُ دَعْوَةُ الْحَقِّ وَ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ لا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَباسِطِ كَفَّيْهِ إِلَى الْماءِ لِيَبْلُغَ فاهُ وَ ما هُوَ بِبالِغِهِ وَ ما دُعاءُ الْكافِرِينَ إِلَّا فِي ضَلالٍ

(Surah) Al Ra'ad - ***To Him is the true supplication; and those who are being supplicated to from the ones besides Him are not answering to them with anything, but it's like the one who extends his hands to the water to make it reach his mouth, and it does not reach it, and what is a supplication of the Kafirs except for straying? [13:14]***

إلى قوله تعالى قُلْ أَ فَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِياءَ لا يَمْلِكُونَ لِأَنْفُسِهِمْ نَفْعاً وَ لا ضَرًّا

Up to Words of the Exalted: ***Say: 'So (why) are you taking guardians from besides Him who neither control for themselves any benefit nor harm?' [13:16]***

و قال تعالى قُلْ هُوَ رَبِّي لا إِلهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ إِلَيْهِ مَتابِ

And the Exalted Said: ***Say: 'He is my Lord! There is no god except Him. Upon Him I rely and to Him is the return' [13:30]***

إبراهيم وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

(Surah) Ibrahim-as - ***and upon Allah should the Momineen be relying' [14:11]***

وَ ما لَنا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ وَ قَدْ هَدانا سُبُلَنا وَ لَنَصْبِرَنَّ عَلى ما آذَيْتُمُونا وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ

And it is not for us except that we should be relying upon Allah, and He has Guided us in our ways, and we should be patient upon what you are hurting us, and upon Allah should the relying ones be relying [14:12]

النحل الَّذِينَ صَبَرُوا وَ عَلى رَبِّهِمْ يَتَوَكَّلُونَ

(Surah) Al Nahl - ***Those who are patient and are relying upon their Lord upon their Lord [16:42]***

و قال تعالى وَ يَعْبُدُونَ مِنْ دُونِ اللَّهِ ما لا يَمْلِكُ لَهُمْ رِزْقاً مِنَ السَّماواتِ وَ الْأَرْضِ شَيْئاً وَ لا يَسْتَطِيعُونَ

And they are worshipping from besides Allah what neither controls for them any sustenance from the skies and the earth by anything nor are they able to [16:73]

الإسراء أَلَّا تَتَّخِذُوا مِنْ دُونِي وَكِيلًا

(Surah) Al Isra'a – ***"Do not take a protector from besides Me!" [17:2]***

و قال تعالى قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِهِ فَلا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَ لا تَحْوِيلًا

And the Exalted: ***Say: 'Call those you are claiming (to be gods) from besides Him! But, they can neither control removal of the harm from you nor a transformation [17:56]***

و قال سبحانه وَ كَفى بِرَبِّكَ وَكِيلًا

And the Glorious Said: ***and suffice with your Lord as a Protector [17:65]***

و قال ثُمَّ لا تَجِدُ لَكَ بِهِ عَلَيْنا وَكِيلًا

And Said: ***then you will not find for yourself with it, any protector against Us [17:86]***

و قال تعالى قُلْ كَفى بِاللَّهِ شَهِيداً بَيْنِي وَ بَيْنَكُمْ إِنَّهُ كانَ بِعِبادِهِ خَبِيراً بَصِيراً

And the Exalted Said: ***Say: 'Allah Suffices as a Witness between me and you; surely He was always Aware of His servants, Insightful' [17:96]***

الكهف ما لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَ لا يُشْرِكُ فِي حُكْمِهِ أَحَداً

(Surah) Al Kahf - ***There is none for them as a Guardian from besides Him nor is anyone an associate in His Decisions [18:26]***

مريم وَ اتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لِيَكُونُوا لَهُمْ عِزًّا

(Surah) Maryam-as - ***And they are taking gods from besides Allah for them to be a (source of) strength for them [19:81]***

كَلَّا سَيَكْفُرُونَ بِعِبادَتِهِمْ وَ يَكُونُونَ عَلَيْهِمْ ضِدًّا

Never! They will be denying their worshipping them and would become adversaries against them [19:82]

طه فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُوسى قُلْنا لا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلى

(Surah) Ta ha - ***So Musa conceived fear within himself [20:67] We said: "Do not fear! Surely you will be the uppermost! [20:68]***

الحج يَدْعُوا مِنْ دُونِ اللَّهِ ما لا يَضُرُّهُ وَ ما لا يَنْفَعُهُ ذلِكَ هُوَ الضَّلالُ الْبَعِيدُ

(Surah) Al Hajj – ***He calls from besides Allah what cannot harm him and what cannot benefit him. That, is the far straying [22:12]***

يَدْعُوا لَمَنْ ضَرُّهُ أَقْرَبُ مِنْ نَفْعِهِ لَبِئْسَ الْمَوْلى وَ لَبِئْسَ الْعَشِيرُ

He supplicates to one whose harm is nearer than his benefit. Evil is the guardian and evil is the associate [22:13]

إلى قوله مَنْ كانَ يَظُنُّ أَنْ لَنْ يَنْصُرَهُ اللَّهُ فِي الدُّنْيا وَ الْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّماءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدُهُ ما يَغِيظُ

Up to His-azwj Words: ***One who thought that Allah will never Help him in the world and the Hereafter, so let him extend a rope to the sky, then let him cut off. Then let him look, did his plan remove what enraged him? [22:15]***

و قال تعالى وَ مَنْ يُهِنِ اللَّهُ فَما لَهُ مِنْ مُكْرِمٍ إِنَّ اللَّهَ يَفْعَلُ ما يَشاءُ

And the Exalted Said: ***And one whom Allah Disgraces, so there is none who can honour him. Surely Allah Does whatever He so Desires [22:18]***

و قال تعالى إِنَّ اللَّهَ يُدافِعُ عَنِ الَّذِينَ آمَنُوا

And the Exalted Said: ***Surely Allah will Defend those who believe. [22:38]***

و قال تعالى وَ اعْتَصِمُوا بِاللَّهِ هُوَ مَوْلاكُمْ فَنِعْمَ الْمَوْلى وَ نِعْمَ النَّصِيرُ

And the Exalted Said: ***and adhere with Allah, He is your Master. So, Excellent is the Master, and Excellent is the Helper! [22:78]***

المؤمنون قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَ هُوَ يُجِيرُ وَ لا يُجارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ

(Surah) Al Mominoun - ***Say: 'In Whose Hand is the Kingdom of all things, and he Shelters and is not sheltered against, if you were knowing?' [23:88]***

سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ

They will be saying, '(This is) Allah's. Say: 'So why are you then deluded?' [23:89]

النور وَ لَوْ لا فَضْلُ اللَّهِ عَلَيْكُمْ وَ رَحْمَتُهُ ما زَكى مِنْكُمْ مِنْ أَحَدٍ أَبَداً وَ لكِنَّ اللَّهَ يُزَكِّي مَنْ يَشاءُ وَ اللَّهُ سَمِيعٌ عَلِيمٌ

(Surah) Al Nour - ***And had it not been for the Grace of Allah upon you and His Mercy, not one of you would be purified (from his sins), ever! But Allah Purifies ones He so Desires to, and Allah is Hearing, Knowing [24:21]***

و قال تعالى وَ مَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُوراً فَما لَهُ مِنْ نُورٍ

And the Exalted Said: ***And one for whom Allah does not Make light to be for him, then there would be no light for him [24:40]***

الفرقان وَ تَوَكَّلْ عَلَى الْحَيِّ الَّذِي لا يَمُوتُ

(Surah) Al Furqan - ***And he should rely on the Ever-living Who does not die, [25:58]***

الشعراء وَ لَهُمْ عَلَيَّ ذَنْبٌ فَأَخافُ أَنْ يَقْتُلُونِ

(Surah) Al Shuara - ***And for them is an offence upon me, therefore I fear they would kill me' [26:14]***

قالَ كَلَّا فَاذْهَبا بِآياتِنا إِنَّا مَعَكُمْ مُسْتَمِعُونَ

He said: "Never! So both of you go with Our Signs; surely We are with you, Hearing [26:15]

و قال تعالى قالَ أَصْحابُ مُوسى إِنَّا لَمُدْرَكُونَ

And the Exalted Said: ***So when the two groups saw each other, the companions of Musa said, 'We are being overtaken' [26:61]***

قالَ كَلَّا إِنَّ مَعِي رَبِّي سَيَهْدِينِ

He said: 'Never! Surely, My Lord is with me. He will be Guiding me [26:62]

و قال تعالى وَ تَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ الَّذِي يَراكَ حِينَ تَقُومُ وَ تَقَلُّبَكَ فِي السَّاجِدِينَ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

And the Exalted Said: ***And rely upon the Mighty, the Merciful [26:217] The One Who Sees you when you stand up (for Salat) [26:218] And your transfer among the Sajdah performers [26:219] Surely, He is the Hearing, the Knowing [26:220]***

النمل أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذا دَعاهُ وَ يَكْشِفُ السُّوءَ وَ يَجْعَلُكُمْ خُلَفاءَ الْأَرْضِ أَ إِلهٌ مَعَ اللَّهِ قَلِيلًا ما تَذَكَّرُونَ

(Surah) Al Naml - ***Or, One Who Answers the distressed one when he supplicates to Him and He Removes the evil, and He will Make you to be Caliphs of the earth! Is there a god along with Allah? Little is what you heed [27:62]***

و قال تعالى فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ

And the Exalted Said: ***Therefore rely upon Allah; you are upon the clear Truth [27:79]***

القصص قالَ عَسى رَبِّي أَنْ يَهْدِيَنِي سَواءَ السَّبِيلِ

(Surah) Al Qasees: ***And when he headed towards Madyan, he said: 'Perhaps my Lord with Guide me in the right way [28:22]***

العنكبوت نِعْمَ أَجْرُ الْعامِلِينَ الَّذِينَ صَبَرُوا وَ عَلى رَبِّهِمْ يَتَوَكَّلُونَ

(Surah) Al Ankabout - ***Splendid is the Recompense of the workers [29:58] Those who were patient and were relying upon their Lord [29:59]***

الروم فَانْتَقَمْنا مِنَ الَّذِينَ أَجْرَمُوا وَ كانَ حَقًّا عَلَيْنا نَصْرُ الْمُؤْمِنِينَ

(Surah) Al Roum - ***Then We Took revenge from those who committed crimes. And it was always a right upon us to Help the Momineen [30:47]***

لقمان ذلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَ أَنَّ ما يَدْعُونَ مِنْ دُونِهِ الْباطِلُ وَ أَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ

(Surah) Luqman-as - ***That is because Allah, He is the Truth, and that what they are supplicating to from besides Him, is the falsehood, and surely Allah, He is the Exalted, the Great [31:30]***

التنزيل ما لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَ لا شَفِيعٍ أَ فَلا تَتَذَكَّرُونَ

(Surah) Al Tanzeel - ***There is neither for you a Guardian nor an intercessor from besides Him, so will you not take heed? [32:4]***

الأحزاب وَ تَوَكَّلْ عَلَى اللَّهِ وَ كَفى بِاللَّهِ وَكِيلًا

(Surah) Al Ahzaab - ***And rely upon Allah, and suffice with Allah as a Supporter [33:3]***

و قال تعالى وَ تَظُنُّونَ بِاللَّهِ الظُّنُونَا

And the Exalted Said: ***and you were thinking the assumptions about Allah [33:10]***

و قال تعالى قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُمْ مِنَ اللَّهِ إِنْ أَرادَ بِكُمْ سُوءاً أَوْ أَرادَ بِكُمْ رَحْمَةً وَ لا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا وَ لا نَصِيراً

And Exalted Said: ***Say, 'Who is the one who can protect you from Allah if He Intends evil with you, or Intends Mercy with you? And they will not be finding for themselves, neither a guardian nor a helper from besides Allah [33:17]***

و قال تعالى وَ تَوَكَّلْ عَلَى اللَّهِ وَ كَفى بِاللَّهِ وَكِيلًا

And the Exalted Said: ***and rely upon Allah, and suffice with Allah as a Protector [33:48]***

فاطر ما يَفْتَحِ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلا مُمْسِكَ لَها وَ ما يُمْسِكْ فَلا مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَ هُوَ الْعَزِيزُ الْحَكِيمُ

(Surah) Fatir - ***Whatever Mercy Allah Opens to the people, so there is none to withhold it, and whatever He Withholds, there is no sender to him from after Him, and He is the Mighty, the Wise [35:2]***

و قال تعالى مَنْ كانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعاً

And the Exalted Said: ***One who wanted the honour, then for Allah is the Honour entirely. [35:10]***

الزمر أَ لَيْسَ اللَّهُ بِكافٍ عَبْدَهُ وَ يُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ وَ مَنْ يُضْلِلِ اللَّهُ فَما لَهُ مِنْ هادٍ

(Surah) Al Zumar - ***Isn't Allah Sufficient for His servants? And they are frightening you by those from besides Him. And one whom Allah Lets to stray, so there would be no Guide for him [39:36]***

وَ مَنْ يَهْدِ اللَّهُ فَما لَهُ مِنْ مُضِلٍّ أَ لَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقامٍ

And one whom Allah Guides, so there would be no strayer for him. Isn't Allah Mighty with the Retribution? [39:37]

وَ لَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّماواتِ وَ الْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَ فَرَأَيْتُمْ ما تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كاشِفاتُ ضُرِّهِ أَوْ أَرادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكاتُ رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ

And if you were to ask them: 'Who Created the skies and the earth?' They would be saying, 'Allah'. Say: 'So have you considered, what you are supplicating to from besides Allah, that if Allah were to Intend harm, would these be able to Remove its harm? Or if He Intends to be Merciful to me, would these be able to withhold His Mercy?' Say: 'Allah Suffices me. Upon Him should the relying ones rely' [39:38]

و قال سبحانه اللَّهُ خالِقُ كُلِّ شَيْءٍ وَ هُوَ عَلى كُلِّ شَيْءٍ

And the Glorious Said: ***Allah is the Creator of all things, and He is a Custodian upon all things [39:62]***

وَكِيلٌ لَهُ مَقالِيدُ السَّماواتِ وَ الْأَرْضِ

For him are the Reins of the skies and the earth, [39:63]

المؤمن وَ أُفَوِّضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبادِ فَوَقاهُ اللَّهُ سَيِّئاتِ ما مَكَرُوا

(Surah) Al Momin - ***and I entrust my matters to Allah, surely Allah Sees the servants' [40:44] So Allah Saved him from the evil of what they planned, [40:45]***

حمعسق وَ الَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِياءَ اللَّهُ حَفِيظٌ عَلَيْهِمْ وَ ما أَنْتَ عَلَيْهِمْ بِوَكِيلٍ

(Surah) Al Shura - ***And those who are taking guardians from besides Him, Allah is a Watcher over them, and you are not a custodian over them [42:6]***

إلى قوله تعالى أَمِ اتَّخَذُوا مِنْ دُونِهِ أَوْلِياءَ فَاللَّهُ هُوَ الْوَلِيُّ وَ هُوَ يُحْيِي الْمَوْتى وَ هُوَ عَلى كُلِّ شَيْءٍ قَدِيرٌ

Up to His-azwj Words: ***Or have they taken guardians from besides Him? But Allah, He is the Guardian, and He Revives the dead, and He is Able upon all things [42:9]***

إلى قوله ذلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَ إِلَيْهِ أُنِيبُ

Up to His-azwj Words: ***That is Allah, my Lord. I rely upon Him and I turn to Him [42:10]***

و قال تعالى وَ ما عِنْدَ اللَّهِ خَيْرٌ وَ أَبْقى لِلَّذِينَ آمَنُوا وَ عَلى رَبِّهِمْ يَتَوَكَّلُونَ

And the Exalted Said: ***and what is in the Presence of Allah is better and more lasting for those who believe, and they are relying upon their Lord [42:36]***

و قال تعالى أَلا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ

And the Exalted Said: ***Indeed! To Allah do the matters eventually come [42:53]***

الزخرف أَمْ أَبْرَمُوا أَمْراً فَإِنَّا مُبْرِمُونَ

(Surah) Al Zukhruf - ***Or are they (trying to) conclude a matter? But We are the Concluders [43:79]***

الفتح قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئاً إِنْ أَرادَ بِكُمْ ضَرًّا أَوْ أَرادَ بِكُمْ نَفْعاً

(Surah) Al Fatah - ***Say: 'So who can control anything for you from Allah if He Intends harm with you or Intends benefit with you?' [48:11]***

الحديد لِكَيْلا تَأْسَوْا عَلى ما فاتَكُمْ وَ لا تَفْرَحُوا بِما آتاكُمْ

(Surah) Al Hadeed - ***So that you may not despair over what has escaped you, nor be happy with what has been Given to you, [57:23]***

الممتحنة رَبَّنا عَلَيْكَ تَوَكَّلْنا وَ إِلَيْكَ أَنَبْنا وَ إِلَيْكَ الْمَصِيرُ

(Surah) Al Mumtahana - ***'Our Lord! Upon You we rely, and to You we are penitent, and to You is the destination!' [60:4]***

التغابن ما أَصابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَ مَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ قَلْبَهُ وَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

(Surah) Al Taghabun - ***No difficulty afflicts except by Permission of Allah. And one who believes in Allah, He Guides his heart, and Allah is Aware of all things [64:11]***

إلى قوله تعالى اللَّهُ لا إِلهَ إِلَّا هُوَ وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

Up to Words of the Exalted: ***Allah, there is no god but He; and let the Momineen rely upon Allah [64:13]***

الطلاق وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْراً

(Surah) Al Talaq - ***And one who relies upon Allah, so He would Suffice him. Surely, Allah would Accomplish His Command. He has Made a measure for all things [65:3]***

الملك قُلْ هُوَ الرَّحْمنُ آمَنَّا بِهِ وَ عَلَيْهِ تَوَكَّلْنا

(Surah) Mulk - ***Say: 'He is the Beneficent! We believe in Him, and upon Him we Rely. [67:29]***

الجن قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَ لَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَداً

(Surah) Al Jinn - ***Say: 'Surely no one can ever protect me from Allah, and I will never find a shelter from besides Him' [72:22]***

المزمل وَ تَبَتَّلْ إِلَيْهِ تَبْتِيلًا

(Surah) Al Muzzammil - ***And Mention the Name of your Lord and devote to Him with a devotion [73:8]***

رَبُّ الْمَشْرِقِ وَ الْمَغْرِبِ لا إِلهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا

Lord of the East and the West - there is no god except Him, therefore take Him as a Protector [73:9]

الدهر وَ ما تَشاؤُنَ إِلَّا أَنْ يَشاءَ اللَّهُ إِنَّ اللَّهَ كانَ عَلِيماً حَكِيماً

(Surah) Al Dahr - ***And you (Imams) are not desiring except if Allah so Desires [76:30]***.

تفسير

(Forbidden) Interpretation (opinionated)

وَ هُوَ كُرْهٌ لَكُمْ أي شاق عليكم مكروه طبعا أَنْ تَكْرَهُوا شَيْئاً أي في الحال وَ هُوَ خَيْرٌ لَكُمْ في العاقبة و هكذا أكثر ما كلفوا به فإن الطبع يكرهه و هو مناط صلاحهم و سبب فلاحهم وَ عَسى أَنْ تُحِبُّوا شَيْئاً في الحال وَ هُوَ شَرٌّ لَكُمْ في العاقبة و هكذا أكثر ما نهوا عنه فإن النفس تحبه و تهواه و هو يفضي بها إلى الردى و إنما ذكر عسى لأن النفس إذا ارتاضت ينعكس الأمر عليها وَ اللَّهُ يَعْلَمُ ما هو خير لكم وَ أَنْتُمْ لا تَعْلَمُونَ ذلك

And it is an object of dislike to you; - i.e., grievous upon you, abhorrent in nature - ***and it may be that you dislike a thing*** – i.e., currently - ***while it is good for you,*** - in consequence, and this is most of what they have been encumbered with. If it is hateful in nature and it is a basis of their correction and a cause of their success - ***and it may be that you love a thing*** -

currently - ***while it is evil for you,*** - in consequence, and like this is most of what they have been Prohibited from, for the soul loves it and desires it, and he is led by it to the ruination, and rather He-azwj Mentioned 'maybe' because the soul, when it is please, the matter will be reflected upon it - ***and Allah Knows,*** - what is better for you all - ***while you do not Know [2:216]*** – that.

فظهر أنه لا بد من تسليم الأمر إلى الله و اتباع أوامره و ترك اتباع الأهواء المخالفة لما يحبه الله و يرضاه.

Thus, it is apparent there is no escape from submitting the affairs to Allah-azwj and following His-azwj Commands and leaving pursuing the whims in opposition to what Allah-azwj Loves and Pleases Him-azwj.

وَ مَنْ يَعْتَصِمْ بِاللَّهِ قيل أي و من يستمسك بدينه أو يلتجئ إليه في مجامع أموره فقد اهتدى لا محالة.

And the one who holds firmly to Allah [3:101] – it is said, 'I.e., and the one who adheres with His azwj religion or seeks shelter to Him-azwj in all of his affairs, so he has been Guided, inevitably.

وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ أي فليعتمدوا عليه في الكفاية.

And upon Allah let the Momineen rely [3:122] – i.e., let them depend on Him-azwj regarding the sufficiency.

So, when you have decided, - i.e., determined yourself upon something after the consultation - ***then rely upon Allah,*** - in implementing your affairs upon what is best for you, for no one knows of it apart from Him-azwj.

فَإِذا عَزَمْتَ أي وطنت نفسك على شيء بعد الشورى فَتَوَكَّلْ عَلَى اللَّهِ في إمضاء أمرك على ما هو أصلح لك فإنه لا يعلمه سواه و روت العامة عن الصادق ع فإذا عزمت بضم التاء أي فإذا عزمت لك و وفقتك و أرشدتك إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ فينصرهم و يهديهم إلى الصلاح

And the general Muslims have reported from Al-Sadiq-asws: 'When you have resolved', with a (syllable) 'Zamma' on the (letter) 'Ta', i.e., when it is determined for you, and harmonised for you, and guided to you - ***Allah Loves the relying ones [3:159]*** – so He-azwj will Help them and Guide them to the betterment.

إِنْ يَنْصُرْكُمُ اللَّهُ كما نصركم يوم بدر فَلا غالِبَ لَكُمْ أي فلا أحد يغلبكم وَ إِنْ يَخْذُلْكُمْ كما خذلكم يوم أحد فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِنْ بَعْدِهِ أي لا ناصر لكم من بعد الله إذا جاوزتموه أو من بعد خذلانه وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ أي فليخصوه بالتوكل لما آمنوا به و علموا أن لا ناصر سواه.

If Allah Helps you, - just as He-azwj had Helped you on the Day of Badr - ***then there is none that can overcome you,*** - i.e., no one can overcome you all - ***and if He Forsakes you,*** - just as He-azwj had Forsaken you all on the Day of Ohad -***who is there then that can help you from after Him?*** – i.e., there will be no helper for you from after Allah-azwj when you go beyond Him-azwj, or from after His-azwj Abandonment - ***And upon Allah the Momineen should be relying [3:160]*** – i.e., let them specialise Him-azwj with the reliance for what they will be safe with Him-azwj, and know that there is no helper beside Him-azwj.

الَّذِينَ قالَ لَهُمُ النَّاسُ عن الباقر ع أنها نزلت في غزوة بدر الصغرى حين بعث أبو سفيان نعيم بن مسعود ليخوف المؤمنين و يثبطهم و قد مرت تلك القضية في المجلد السادس فقال المؤمنون سيما أميرهم ع حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ أي هو محسبنا و كافينا من أحسبه إذا كفاه و نعم الموكول إليه

Those to whom the people said: - from Al-Baqir-asws: 'It was Revealed regarding the lesses battle of Badr when Abu Sufyan had sent Nueym Bin Masoud to scare the Momineen and discourage them, and that case has already passed in the sixth volume. The Momineen said, ***'Allah is Sufficient for us and the most excellent Protector' [3:173]*** – i.e., He-azwj is our Reckoner, and He-azwj Suffices us, one He-azwj Reckons when He-azwj Suffices him and is the nest Protector to him.

فَانْقَلَبُوا أي فرجعوا من بدر بِنِعْمَةٍ مِنَ اللَّهِ أي عافية و ثبات على الإيمان و زيادة فيه وَ فَضْلٍ أي ربح في التجارة لَمْ يَمْسَسْهُمْ سُوءٌ من جراحة و كيد عدو وَ اتَّبَعُوا رِضْوانَ اللَّهِ بجرأتهم و خروجهم وَ اللَّهُ ذُو فَضْلٍ عَظِيمٍ قد تفضل عليهم بما ذكر و غيره

So, they returned - i.e., they returned from (battle of) Badr - ***with a Favour from Allah*** – i.e., wellbeing and affirmed upon the Eman and the increase in it - ***and (His) Grace.*** – a profit in the trade - ***No evil touched them*** – from the injuries and plots of the enemies - ***and they pursued the Pleasure of Allah;*** - with their boldness and their advent - ***and Allah is the Lord of Mighty Grace [3:174]*** – having Graced upon them with what He-azwj Mentioned, and other such.

وَ فِي الْخِصَالِ عَجِبْتُ لِمَنْ يَفْزَعُ مِنْ أَرْبَعٍ كَيْفَ لَا يَفْزَعُ إِلَى أَرْبَعٍ عَجِبْتُ لِمَنْ خَافَ كَيْفَ لَا يَفْزَعُ إِلَى قَوْلِهِ تَعَالَى حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ فَإِنِّي سَمِعْتُ قَوْلَ اللَّهِ بِعَقِبِهَا فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَ فَضْلٍ لَمْ يَمْسَسْهُمْ سُوءٌ الْخَبَرَ.

And in (the book) 'Al-Khisaal' – 'I-asws am surprised at the one panicking from four, how he does not panic to four. I-asws am surprised at the one fearing how he does not panic to Words of the Exalted: ***'Allah is Sufficient for us and the most excellent Protector' [3:173]***, for I have heard Words of Allah-azwj after it: ***So they returned with a Favour from Allah and (His) Grace. No evil touched them [3:174]'*** – the Hadeeth''.

و مثله كثير سيأتي في محله.

And there are many similar to it. I (Majlisi) shall bring in its place.

وَ كَفى بِاللَّهِ وَلِيًّا يلي أمركم وَ كَفى بِاللَّهِ نَصِيراً يعينكم فثقوا به و اكتفوا به عن غيره.

and suffice with Allah as a Guardian, - in charge of their affairs - ***and suffice with Allah as a Helper [4:45]*** – Assisting them, so they should trust Him-azwj and suffice with Him-azwj from others.

وَ كَفى بِاللَّهِ وَكِيلًا يكفيك شرهم

and suffice with Allah as a Protector [4:81] – He-azwj will Suffice you of their evil.

وَ عَلَى اللَّهِ فَتَوَكَّلُوا أي في نصرته على الجبارين إِنْ كُنْتُمْ مُؤْمِنِينَ به و مصدقين لوعده.

and upon Allah you should be relying – i.e., in His-azwj Help against the tyrants - ***if you were Momineen' [5:23]*** – (Believers) in Him-azwj and ratifiers of His-azwj Promise.

رَضِيَ اللَّهُ عَنْهُمْ وَ رَضُوا عَنْهُ فيها إشعار بمدح الرضا بقضاء الله.

Allah being Pleased with them, and they being pleased from [5:119] – In it there is an indication of being content with the Decree of Allah-azwj.

أَ غَيْرَ اللَّهِ أَتَّخِذُ وَلِيًّا إنكار لاتخاذ غير الله وليا لا لاتخاذ الولي و لذلك قدم غير و أولي الهمزة و قيل المراد بالولي هنا المعبود و أقول يحتمل مطلق المتولي للأمور و الأنبياء و الأوصياء لما كانوا منصوبين من قبل الله فاتخاذهم اتخاذ الله فاطِرِ السَّماواتِ وَ الْأَرْضِ أي منشئهما و مبدعهما ابتداء بقدرته و حكمته من غير احتذاء مثال فمن كان بيده الأسباب السماوية و الأرضية يصلح لأن يتخذ وليا وَ هُوَ يُطْعِمُ وَ لا يُطْعَمُ أي يرزق و لا يرزق يعني أن المنافع كلها من عنده و لا يجوز عليه الانتفاع.

'Shall I take other than Allah as a Guardian – a denial of taking other than Allah-azwj as a friend, not taking the guardian, and for that He-azwj Placed 'other' first, and foremost (the syllable 'Hamza'. And it is said, 'The intent over here is the Deity, and I (Majlisi) am saying, 'It is possible (it could be) the absolutely in charge of the affairs, and the Prophets-as, and the successors-asws when they-as were the ones attributed from before Allah-azwj, so his taking them-asws is taking Allah-azwj - ***(and) He is the originator of the skies and the earth,*** - i.e., their Founder and their Initiator, Initiating by His-azwj Power and His-azwj Wisdom from without copying an example. So the One-azwj in Whose Hand were the heavenly and earthly causes is appropriate to be taken as a Guardian - and ***He Feeds and is not fed?' [6:14]*** – i.e., He-azwj Sustains and is not sustained – meaning the benefits, all of these are from His-azwj Presence, and it is not allowed for the benefit to be upon Him-azwj.

بِضُرٍّ أي ببلية كمرض و فقر فَلا كاشِفَ لَهُ أي فلا قادر على كشفه إِلَّا هُوَ وَ إِنْ يَمْسَسْكَ بِخَيْرٍ أي بنعمة كصحة و غنى فَهُوَ عَلى كُلِّ شَيْءٍ قَدِيرٌ يقدر على إدامته و إزالته.

harm, - i.e., by afflictions like illness and poverty - ***there is no remover for it*** – i.e., not able upon removing it - ***except Him; and if He were to Attach you with good,*** - i.e., with bounty like health and riches - ***then He is Able upon all things [6:17]*** – Able upon Maintaining it and Removing it.

ما تُشْرِكُونَ بِهِ قيل أي لا أخاف معبوداتكم قط لأنها لا قدرة لها على ضر أو نفع إِلَّا أَنْ يَشاءَ رَبِّي شَيْئاً أن يصيبني بمكروه

What you as associating with Him – It is said, 'I.e., I-as am not fearing your deities at all because these have not power for them upon harm or benefit - ***except if my Lord Desires something. [6:80]*** – to Afflict me with abhorrence'.

أقول و يحتمل شمولها لمن يتوسلون إليهم من الآلهة المجازية فإنه أيضا نوع من الشرك كما يستفاد من كثير من الأخبار.

I (Majlisi), 'And it is possible that it includes the ones they are seeking a means to them, from the metaphorical gods, for it is also a type of Shirk, just as it is benefitted from many of the Ahadeeth'.

إِنَّ وَلِيِّيَ أي ناصري و حافظي اللَّهُ الَّذِي نَزَّلَ الْكِتابَ أي القرآن وَ هُوَ يَتَوَلَّى الصَّالِحِينَ أي ينصرهم و يحفظهم.

Surely, my Guardian – i.e., my Helper and my Protector - ***is Allah Who Revealed the Book,*** - i.e., the Quran - ***and He Befriends the righteous [7:196]*** – i.e., Helping them and Protecting them.

وَ عَلى رَبِّهِمْ يَتَوَكَّلُونَ أي إليه يفوضون أمورهم فيما يخافون و يرجعون.

And upon their Lord they are relying [8:2] – i.e., to Him-azwj they are delegating their affairs regarding whatever they are fearing and hoping.

فَإِنَّ اللَّهَ عَزِيزٌ قيل أي غالب بنصر الضعيف على القوي و القليل على الكثير حَكِيمٌ يفعل بحكمته البالغة ما يستبعده العقل و يعجز عن إدراكه.

Then surely Allah is Mighty – It is said, 'I.e., by Helping the weak to prevail over the strong, and the few over the many - ***Wise [8:49]*** – Doing with His-azwj far reaching Wisdom what the mind excludes and is unable from realising it.

وَ تَوَكَّلْ عَلَى اللَّهِ و لا تخف من خديعتهم و مكرهم فإن الله عاصمك و كافيك منهم إِنَّهُ هُوَ السَّمِيعُ لأقوالهم الْعَلِيمُ بنياتهم.

And rely upon Allah; - and do not fear from their deceptions and their plots, for Allahazwj will Protect you and Suffice you from them - ***surely He is the Hearing,*** - their words - ***the Knowing [8:61]*** – of their structures.

وَ إِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ في الصلح فَإِنَّ حَسْبَكَ اللَّهُ أي محسبك الله و روى علي بن إبراهيم عن الباقر ع أن هؤلاء قوم كانوا معه من قريش هُوَ الَّذِي أَيَّدَكَ أي قواك

And if they intend to deceive you – in the reconciliation - ***then surely Allah is Sufficient for you;*** - i.e., Allah-azwj will Reckon you, and it is reported by Ali Bin Ibrahim from Al-Baqir-asws: 'They are a people from Qureysh who were with him-saww - ***He is the One Who Assisted you [8:62]*** – i.e., Strengthened you.

وَ أَلَّفَ بَيْنَ قُلُوبِهِمْ حتى صاروا متحابين متوادين وَ لكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ بالإسلام بقدرته البالغة إِنَّهُ عَزِيزٌ تام القدرة و الغلبة لا يعصي عليه ما يريده حَكِيمٌ يعلم أنه كيف ينبغي أن يفعل ما يريد.

And He United their hearts. – until they became loving each other, friendly - ***but Allah United them.*** – with Al Islam by His-azwj far-reaching Power - ***He is Mighty,*** - complete Power and Dominance. He-azwj cannot be disobeyed upon whatever He-azwj Wants - ***Wise [8:63]*** – Knows how it is appropriate to Do what He-azwj Wants.

هُوَ مَوْلانا أي ناصرنا و متولي أمرنا وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ لأن حق المؤمن أن لا يتوكل إلا على الله.

He is our Master, - i.e., our Helper and in charge of our affairs - ***and upon Allah do the Momineen rely' [9:51]*** – because a right of the Momin is that he should not rely except upon Allah-azwj.

مَنْ يَلْمِزُكَ أي يعيبك فِي الصَّدَقاتِ أي في قسمتها فَإِنْ أُعْطُوا إلخ يعني أن رضاهم و سخطهم لأنفسهم لا للدين

And among them are ones who criticise you – i.e., faults you-saww - ***regarding the charities;*** - i.e., regarding its distribution - ***so if they are given from it [9:58]*** – etc. meaning that their pleasure and their displeasure is for their own selves not for the religion.

وَ فِي الْكَافِي وَ الْمَجْمَعِ وَ الْعَيَّاشِيِ عَنِ الصَّادِقِ ع أَنَّ أَهْلَ هَذِهِ الْآيَةِ أَكْثَرُ مِنْ ثُلُثَيِ النَّاسِ.

And in (the books) 'Al-Kafi', and 'Al-Majma', and 'Al-Ayyashi' – from Al-Sadiq-asws: 'The people of this Verse are more than two-thirds of the people''.

ما آتاهُمُ اللَّهُ وَ رَسُولُهُ أي ما أعطاهم الرسول من الغنيمة أو الصدقة و ذكر الله للتعظيم و التنبيه على أن ما فعله الرسول كان بأمره كذا قيل وَ قالُوا حَسْبُنَا اللَّهُ أي كفانا فضله سَيُؤْتِينَا اللَّهُ مِنْ فَضْلِهِ صدقة أو غنيمة أخرى إِنَّا إِلَى اللَّهِ راغِبُونَ في أن يوسع علينا من فضله و جواب الشرط محذوف تقديره لكان خيرا لهم.

What Allah and His Rasool gave them, - i.e., what the Rasool-saww gave them from the war booty, or charity; and Mention of Allah-azwj is for the reverence and the alertness upon that whatever the Rasool-saww does would by His-azwj Command, like that is said - ***and they should be saying: 'Allah is Sufficient for us;*** - i.e., His-azwj Grace suffices us - ***Allah will soon Give us from His Grace*** – another charity or war booty - ***surely to Allah do we are hoping' [9:59]*** – regarding that He-azwj will be Expanding for us from His-azwj Grace, and the answer to the condition is omitted, as an assessment of what would be better for them.

فَإِنْ تَوَلَّوْا عن الإيمان بك فَقُلْ حَسْبِيَ اللَّهُ أي استعن بالله فإنه يكفيك أمرهم و ينصرك عليهم عَلَيْهِ تَوَكَّلْتُ فلا أرجو و لا أخاف إلا منه.

But if they turn back, - from the belief in you-saww - ***say: 'Allah is Sufficient for me,*** - i.e., I-saww seek Assistance with Allah-azwj for He-azwj will suffice you-saww of their matter and Help you-saww against them - ***upon Him do I rely, [9:129]*** – so I-saww am not hoping nor fearing except from Him-azwj.

مَقامِي أي مكاني أو إقامتي بينكم مدة مديدة أو قيامي على الدعوة وَ تَذْكِيرِي إياكم بِآياتِ اللَّهِ فَعَلَى اللَّهِ تَوَكَّلْتُ أي به وثقت فَأَجْمِعُوا أَمْرَكُمْ أي فاعزموا على ما تريدون وَ شُرَكاءَكُمْ أي مع شركائكم و اجتمعوا على السعي في إهلاكي ثُمَّ لا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً أي مستورا و اجعلوه ظاهرا مكشوفا من غمه إذا ستره و قال علي بن إبراهيم أي لا تغتموا ثُمَّ اقْضُوا إِلَيَّ أي أدوا إلي ذلك الأمر الذي تريدون بي و قال علي بن إبراهيم أي ثم ادعوا علي وَ لا تُنْظِرُونِ أي لا تمهلوني.

'O people! If my stay – i.e., my-as place, or my-as staying between you all for a long perior, or my-as staying upon the call - ***and my reminding (you) of the Signs of Allah was grievous upon you - so upon Allah do I rely –*** i.e., trusting Him-azwj - ***then gather your affairs*** – i.e., be determined upon what you want - ***and your associates,*** - i.e., along with your associates, and gather upon the striving in destroying me-as - ***then let not your affair be dubious upon you,*** - i.e., concealed, and make it to be apparent, uncovered from his grief when you conceal it. And Ali Bin Ibrahim said, 'I.e., do not be saddened' - then ***issue judgment upon me*** – i.e., call to that matter which you are wanting with me. And Ali Bin Ibrahim said, 'I.e., then call against me-saww' - ***and do not respite [10:71]*** – i.e., do not give me-as any time.

وَ قالَ مُوسى لما رأى تخوف المؤمنين به يا قَوْمِ إِنْ كُنْتُمْ آمَنْتُمْ بِاللَّهِ فَعَلَيْهِ تَوَكَّلُوا أي فثقوا به و أسندوا أمركم إليه و اعتمدوا عليه إِنْ كُنْتُمْ مُسْلِمِينَ أي مستسلمين لقضاء الله مخلصين له

And Musa said: - when he-as saw the fer of believers in him-as - ***'O people! If you believe in Allah, then you should be relying upon Him*** – i.e., trust Him-azwj and attribute your affairs to Him-azwj and rely upon Him-azwj - ***if you were submitters' [10:84]*** – i.e., submitters to the Decree of Allah-azwj being sincere to Him-azwj.

و ليس هذا تعليق الحكم بشرطين فإن المعلق بالإيمان وجوب التوكل فإنه المقتضي له و المشروط بالإسلام حصوله فإنه لا يوجد مع التخليط و نظيره إن دعاك زيد فأجبه إن قدرت

And this isn't suspension of the Ruling with two conditions, for the one attached to the Eman obligates the reliance, for it is a requirement for him, and the one stipulated with Al Islam, for it cannot be found with the mingling, and it's match is that is Zayd were to call you, then answer him if you are able.

فَقالُوا عَلَى اللَّهِ تَوَكَّلْنا لأنهم كانوا مؤمنين مخلصين و لذلك أجيبت دعوتهم رَبَّنا لا تَجْعَلْنا فِتْنَةً أي موضع فتنة لِلْقَوْمِ الظَّالِمِينَ أي لا تسلطهم علينا فيفتنونا عن ديننا أو يعذبونا و في المجمع عنهما ع و العياشي مقطوعا لا تسلطهم علينا فتفتنهم بنا.

So, they said: 'We rely upon Allah, - because they were sincere believers, and for that their supplication was Answered - ***'O Lord! Do not Make us to be a Fitna*** - a subject for the discord - ***for the unjust people [10:85]*** – i.e., do not let them overcome upon us, so they would tempt us away from our religion, or torment us. And in 'Al-Majma', from both of them-asws, and Al-Ayyashi, there is a piece: 'Do not let them overcome upon us lest they seduce us.

ما لا يَنْفَعُكَ إن دعوته وَ لا يَضُرُّكَ إن خذلته فَإِنْ فَعَلْتَ أي فإن دعوته فَإِنَّكَ إِذاً مِنَ الظَّالِمِينَ ف إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ قال علي بن إبراهيم مخاطبة للنبي و المعنى للناس

Who can neither benefit you – if you were to supplicate to him - ***nor harm you,*** - if you were to abandon him - for ***it you do so,*** - i.e., if you were to supplicate to him - ***then you would be from the unjust ones [10:106]***, for ***surely, the association is a gross injustice [31:13]***. Ali Bin Ibrahim said, 'Addressing to the Prophet-saww, and the meaning is to the people.

وَ إِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ أي إن يصبك فَلا كاشِفَ لَهُ يدفعه إِلَّا هُوَ أي إلا الله فَلا رَادَّ أي فلا دافع لِفَضْلِهِ الذي أرادك به قيل ذكر الإرادة مع الخير و المس مع الضر مع تلازم الأمرين للتنبيه على أن الخير مراد بالذات و أن الضر إنما مسهم لا بالقصد الأول و وضع الفضل موضع الضمير للدلالة على أنه متفضل بما يريد بهم من الخير لا استحقاق لهم عليه و لم يستثن لأن مراد الله لا يمكن رده يُصِيبُ بِهِ أي بالخير وَ هُوَ الْغَفُورُ الرَّحِيمُ فتعرضوا لرحمته بالطاعة و لا تيأسوا من غفرانه بالمعصية.

And if Allah were to Afflict you with harm, - i.e., Hits you - ***then there would be no remover of it*** – to repel it - ***except Him,*** - i.e., except Allah-azwj - ***then there would be none to repel*** – i.e., there is no repeller of - ***His Grace. [10:107]*** – which He-azwj Wants with you. ***[10:107]***. It is said, 'Mention of the Want is with the goodness, and the touch with harm, with the two things being intertwined, to warn that good is desired in and of itself, and that harm only touched them, not with the first aim, and He-azwj Placed the Grace is place of the pronoun for the evidencing upon that He-azwj has Graced with what He-azwj had Wanted with them from the good, not for their being deserving of it, and He-azwj did not Make an exclusion because the Want of Allah-azwj, it is not possible to repel it - ***He Makes it to be attained*** - i.e., with the goodness - ***and He is the Forgiving, the Merciful [10:107]*** – so they exposed to His-azwj Mercy

with the obedience, and they should not despair from His-azwj Forgiveness for the disobedience.

وَ اللَّهُ عَلى كُلِّ شَيْءٍ وَكِيلٌ فتوكل عليه فإنه عالم بحالهم و فاعل بهم جزاء أقوالهم و أفعالهم.

And Allah is a Disposer of all things [11:12] – So rely upon Him-azwj for He-azwj is a Knower of their situations and will Dealt with them the Recompense of their words and their deeds.

مِمَّا تُشْرِكُونَ مِنْ دُونِهِ أي من إشراككم آلهة من دونه فَكِيدُونِي جَمِيعاً ثُمَّ لا تُنْظِرُونِ واجههم بهذا الكلام مع قوتهم و شدتهم و كثرتهم و تعطشهم إلى إراقة دمه ثقة بالله و اعتمادا على عصمته إياه و استهانة بهم و بكيدهم و إن اجتمعوا عليه و تواطئوا على إهلاكه

I am disavowing from what you are associating [11:54] From besides Him, - i.e., from their associating a god beside Him-azwj - ***therefore plot against me altogether, then do not respite [11:55]*** – he-saww faced them with this Speech with their strength, and their severity, and their large numbers, and their thirst to spilling his-saww blood, he-saww trusted in Allah-azwj and relied upon His-azwj Protecting him-saww, and his underestimating them and their plots, and even if they were to unite against him-saww upon destroying him-saww.

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَ رَبِّكُمْ تقرير له و المعنى و إن بذلتم غاية وسعكم لم تضروني فإني متوكل على الله واثق بكلاءته و هو مالكي و مالككم و لا يحيق بي ما لم يرده و لا تقدرون على ما لم يقدره إِلَّا هُوَ آخِذٌ بِناصِيَتِها أي إلا و هو مالك لها قاهر عليها يصرفها على ما يريد بها و الأخذ بالناصية تمثيل لذلك إِنَّ رَبِّي عَلى صِراطٍ مُسْتَقِيمٍ أي إنه على الحق و العدل لا يضيع عنده معتصم و لا يفوته ظالم.

I rely upon Allah, my Lord, and your Lord. – as assessment of it and the meaning is, and every if you were to exert efforts to the peak of your striving, you will not be able to harm me-as, for I-saww am relying upon Allah-azwj, trusting His-azwj Protection, and He-azwj is my-saww Owner and your Owner, and He-azwj will not Bind me-saww with what He-azwj does not Want, nor are you able upon what He-azwj is Able upon - ***except He Seizes it by its forelock.*** – i.e., except and He-azwj is an Owner of it, Subduing over it, Using it upon whatever He-azwj Wants with it; and the 'Seizing by the forelock', is an example for that - ***Surely, my Lord is upon the Straight Path [11:56]*** – i.e., He-azwj is upon the Truth and the Justice. Neither is a Protected one wasted with Him-azwj nor does an unjust missed by Him-azwj.

وَ فِي تَفْسِيرِ الْعَيَّاشِيِ عَنِ ابْنِ مَعْمَرٍ قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فِي قَوْلِهِ إِنَّ رَبِّي عَلى صِراطٍ مُسْتَقِيمٍ يَعْنِي أَنَّهُ عَلَى حَقٍّ يَجْزِي بِالْإِحْسَانِ إِحْسَاناً وَ بِالسَّيِّئِ سَيِّئاً وَ يَعْفُو عَمَّنْ يَشَاءُ وَ يَغْفِرُ سُبْحَانَهُ وَ تَعَالَى.

And in Tafseer Al Ayyashi – from Ibn Ma'amar who said,

'Ali-asws Bin Abu Talib-asws said regarding His-azwj Words: ***Surely, my Lord is upon the Straight Path [11:56]*** – meaning He-azwj is Upon Right, Recompensing the good deed with the good and the evil deed with evil, and He-azwj Forgive the one He-azwj so Desires and Forgives, Glorious is He-azwj and Exalted!''

وَ ما تَوْفِيقِي أي لإصابة الحق و الثواب إِلَّا بِاللَّهِ أي بهدايته و معونته عَلَيْهِ تَوَكَّلْتُ فإنه القادر المتمكن من كل شيء دون غيره قيل و فيه إشارة إلى محض التوحيد الذي هو أقصى مراتب العلم بالمبدإ وَ إِلَيْهِ أُنِيبُ إشارة إلى معرفة المعاد نبه بهذه الكلمات على إقباله على الله بشراشره فيما يأتي و يذر و حسم أطماع الكفار و عدم المبالاة بعداوتهم و تهديدهم بالرجوع إلى الله للجزاء.

And my success – i.e., to achieve the truth and the Rewards - ***is only due to Allah.*** – i.e., due to His-azwj Guidance and His-azwj Assistance - ***Upon Him do I rely*** – for He-azwj is the Powerful, Able upon all things besides others. It is said, 'And there is an indication in it to the pure Tawheed which is the highest level of the knowledge of the principle - ***and to Him do I turn [11:88]*** – an indication to recognise the Hereafter Informed by these phrases upon his returning to Allah-azwj with its evil in what is to come, and Forsaking, and nullification the wishes of the Kafirs, and his-saww indifference to their enmity and their threats, with the returning to Allah-azwj for the Recompense.

وَ لِلَّهِ غَيْبُ السَّماواتِ وَ الْأَرْضِ لا لغيره وَ إِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ لا إلى غيره فَاعْبُدْهُ وَ تَوَكَّلْ عَلَيْهِ فإنه كافيك وَ ما رَبُّكَ بِغافِلٍ عَمَّا تَعْمَلُونَ أنت و هم فيجازي كلا ما يستحقه.

And for Allah is the unseen of the skies and the earth - not for others - ***and to Him return the matters, all of it.*** – not to others - ***Therefore worship Him and rely upon Him,*** - for He-azwj shall Suffice you - ***and your Lord is not Heedless from what you are doing [11:123]*** – you-saww and them, so He-azwj will Recompense both whatever they deserve.

وَ إِلَّا تَصْرِفْ عَنِّي أي و إن لم تصرف عني كَيْدَهُنَ في تحبيب ذلك إلي و تحسينه عندي بالتثبيت على العصمة أَصْبُ إِلَيْهِنَ أي أمل إلى إجابتهن أو إلى أنفسهن بطبعي و مقتضى شهوتي و الصبو الميل إلى الهوى وَ أَكُنْ مِنَ الْجاهِلِينَ أي من السفهاء بارتكاب ما يدعونني إليه.

And if You don't Turn their plots away from me, - i.e., and if You-azwj don't Turn their plots away from me-as, in endearing that to me-saww, and Improving it with me (s.aw..) with the affirming upon the infallibility - ***I might have inclined towards them*** – i.e., inclined to answering them, or to their selves by my-saww nature and needs of my-saww desires, and the 'inclining) is attributed to the whims - ***and become from the ignorant ones' [12:33]*** – i.e., from the foolish one by indulging is what they are calling me-saww to.

لِلَّذِي ظَنَ أي علم اذْكُرْنِي عِنْدَ رَبِّكَ أي اذكر حالي عند الملك و أني حبست ظلما لكي يخلصني من السجن فَأَنْساهُ الشَّيْطانُ ذِكْرَ رَبِّهِ أي فأنسى الشيطان صاحب الشراب أن يذكره لربه و قيل أنسى يوسف ذكر الله حتى استعان بغيره فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ رَوَى الْعَيَّاشِيُّ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: سَبْعَ سِنِينَ.

He thought – i.e., knew - ***'Mention me to your master'.*** – i.e., mention my-as state in the presence of the king, and I-as am imprisoned unjustly, so that he might free me-as from the prison - ***But the Satan made him forget mentioning to his master,*** - i.e., the Satan-la made the owner of the drinks to forget mentioning to his master. And it is said, 'Yusuf-as forgot mentioning Allah-azwj until he-as was assisted by others' - ***and he remained in the prison for some years [12:42]*** – It is reported by Al-Ayyashi, from Al-Sadiq-asws having said: 'Seven years'.

وَ عَنْهُ ع لَمْ يَفْزَعْ يُوسُفُ فِي حَالَةٍ إِلَى اللَّهِ فَيَدْعُوَهُ فَلِذَلِكَ قَالَ اللَّهُ فَأَنْساهُ الشَّيْطانُ ذِكْرَ رَبِّهِ فَلَبِثَ فِي السِّجْنِ بِضْعَ سِنِينَ

And from him-asws: 'Yusuf-as did not panic in a state to Allah-azwj to supplicate to Him-azwj. For that, Allah-azwj Said: '***But the Satan made him forget mentioning to his master and he remained in the prison for some years [12:42]***'.

قَالَ فَأَوْحَى اللَّهُ إِلَى يُوسُفَ فِي سَاعَتِهِ تِلْكَ يَا يُوسُفُ مَنْ أَرَاكَ الرُّؤْيَا الَّتِي رَأَيْتَهَا فَقَالَ أَنْتَ يَا رَبِّي

He-asws said: 'Allah-azwj Revealed to Yusuf-as during that time of his-as: "O Yusuf-as! Who Showed you-as the dream which you-as saw?" He-saww said: 'You-azwj, O my-as Lord-azwj!'

قَالَ فَمَنْ حَبَّبَكَ إِلَى أَبِيكَ قَالَ أَنْتَ يَا رَبِّي

He-azwj Said: "So who Caused you-as to be beloved to your-as father-as?" He-as said: 'You-azwj, O my-as Lord-azwj!'

قَالَ فَمَنْ وَجَّهَ السَّيَّارَةَ إِلَيْكَ فَقَالَ أَنْتَ يَا رَبِّي

He-azwj Said: "Who diverted the caravan to you-as?" He-as said: 'You-azwj, O my-as Lord-azwj!'

قَالَ فَمَنْ عَلَّمَكَ الدُّعَاءَ الَّذِي دَعَوْتَ بِهِ حَتَّى جَعَلَ لَكَ مِنَ الْجُبِّ فَرَجاً قَالَ أَنْتَ يَا رَبِّي

He-saww Said: "Who Taught you-as the supplication which you-as supplicated with until a relief was made for you from the well?" He-as said: 'You-azwj, O my-as Lord-azwj!'

قَالَ فَمَنْ جَعَلَ لَكَ مِنْ كَيْدِ الْمَرْأَةِ مَخْرَجاً قَالَ أَنْتَ يَا رَبِّي

He-azwj Said: "Who Made an outlet for you-as from the plot of the woman?" He-as said: 'You-azwj, O my-as Lord-azwj!'

قَالَ فَمَنْ أَنْطَقَ لِسَانَ الصَّبِيِّ بِعُذْرِكَ قَالَ أَنْتَ يَا رَبِّي

He-azwj Said: "Who Caused the tongue of the baby to speak, excusing you-as?" He-as said: 'You-azwj, O my-as Lord-azwj!'

قَالَ فَمَنْ صَرَفَ كَيْدَ امْرَأَةِ الْعَزِيزِ وَ النِّسْوَةِ قَالَ أَنْتَ يَا رَبِّي

He-azwj Said: "Who Turned away the plot of the wife of the king and the women?" He-as said: 'You-azwj, O my-as Lord-azwj!'

قَالَ فَمَنْ أَلْهَمَكَ تَأْوِيلَ الرُّؤْيَا قَالَ أَنْتَ يَا رَبِّي

He-azwj Said: "Who Inspired you-as interpretation of the dream?' He-as said: 'You-azwj, O my-as Lord-azwj!'

قَالَ فَكَيْفَ اسْتَعَنْتَ بِغَيْرِي وَ لَمْ تَسْتَعِنْ بِي وَ تَسْأَلْنِي أَنْ أُخْرِجَكَ مِنَ السِّجْنِ وَ اسْتَعَنْتَ وَ أَمَّلْتَ عَبْداً مِنْ عِبَادِي لِيَذْكُرَ إِلَى مَخْلُوقٍ مِنْ خَلْقِي فِي قَبْضَتِي وَ لَمْ تَفْزَعْ إِلَيَّ الْبَثْ فِي السِّجْنِ بِذَنْبِكَ بِضْعَ سِنِينَ بِإِرْسَالِكَ عَبْداً إِلَى عَبْدٍ.

He-azwj Said: 'Then how come you-as sought assistance with others and did not seek Assistance with Me-azwj, and (did not) ask Me-azwj to Extract you-as from the prison, and you sought assistance and hoped in a servant from My-azwj servants for him to mention to a created being from My-azwj creatures being in My-azwj Grip, and you-as did not panic to Me-azwj? Remain in the prison for some years due to your-as offence, due to you-as having sent a servant to a servant (to seek help to be released from prison)!"'

وَ فِي رِوَايَةٍ أُخْرَى عَنْهُ ع اقْتَصَرَ إِلَى بَعْضِهَا وَ زَادَ فِي كُلِّ مَرَّةٍ فَصَاحَ وَ وَضَعَ خَدَّهُ عَلَى الْأَرْضِ ثُمَّ قَالَ أَنْتَ يَا رَبِّي.

And in another report from him-asws confined to part of it, and there is an increase: 'Every time he-as shrieked and placed his-as cheek upon the ground, then said: 'You-azwj, O my-as Lord-azwj!'

أقول قد مضت الأخبار في ذلك في أبواب أحوال يوسف ع.

I (Majlisi) am saying, 'The Ahadeeth have already passed regarding that in the chapters on the situations of Yusuf-as'.

فَاللَّهُ خَيْرٌ حافِظاً فأتوكل على الله و أفوض أمري إليه وَ هُوَ أَرْحَمُ الرَّاحِمِينَ يرحم ضعفي و كبر سني فيحفظه و يرده علي و لا يجمع علي مصيبتين.

But Allah is the best Protector, - therefore I-as rely upon Allah-azwj and delegate my-as affairs to Him-azwj - ***and He is the most Merciful of the merciful ones [12:64]*** – He-azwj will Mercy my-as weakness, and my-as old age. So, He-azwj will Protect him-as and return him (Yusuf-as) to me-as (Yaqoub-as) and will not Gather two difficulties upon me-as.

وَ فِي الْمَجْمَعِ وَ عَنِ الْخَبَرِ أَنَّ اللَّهَ سُبْحَانَهُ قَالَ: فَبِعِزَّتِي لَأَرُدَّنَّهُمَا إِلَيْكَ بَعْدَ مَا تَوَكَّلْتَ عَلَيَّ.

And in 'Al-Majma' – and from the Hadeeth: 'Allah-azwj the Glorious Said: "By My-azwj Mighty! I-azwj shall Return him-as to you-as after his-as relying upon Me-azwj!"

وَ ادْخُلُوا مِنْ أَبْوابٍ مُتَفَرِّقَةٍ لأنهم كانوا ذوي بهاء و جمال و هيئة حسنة و قد شهروا في مصر بالقربة من الملك و التكرمة الخاصة التي لم يكن لغيرهم فخاف عليهم العين وَ ما أُغْنِي عَنْكُمْ مِنَ اللَّهِ مِنْ شَيْءٍ يعني و إن أراد الله بكم لم ينفعكم و لم يدفع عنكم ما أشرت به عليكم من التفرق و هو مصيبكم لا محالة فإن الحذر لا يمنع القدر

And enter by different doors - because they were with glory and beautify and good appearance, and they were famous in Egypt with the nearness from the king and the special honours which did not happen for others, so he feared the spies upon them - ***and I cannot avail you of anything from Allah. [12:67]*** – meaning, and if Allah-azwj Wants with you all, nothing cannot benefit you and nothing can defend you whatever is stipulated with upon you, of the separation, and it is your difficulty inevitably, for the caution cannot prevent from the pre-Determination.

مِنْ حَيْثُ أَمَرَهُمْ أَبُوهُمْ أي من أبواب متفرقة ما كانَ يُغْنِي عَنْهُمْ رأي يعقوب و أتباعه مِنَ اللَّهِ مِنْ شَيْءٍ مما قضى عليهم كما قاله يعقوب فسرقوا و أخذ بنيامين و تضاعفت المصيبة على يعقوب إِلَّا حاجَةً فِي نَفْسِ يَعْقُوبَ استثناء منقطع أي و لكن حاجة في نفسه يعني شفقته عليهم و احترازه من أن يعانوا قَضاها أظهرها و وصى بها وَ إِنَّهُ لَذُو عِلْمٍ لِما عَلَّمْناهُ أي لذو يقين و معرفة بالله من أجل تعليمنا إياه و لذلك قال ما أُغْنِي هو و لم يغتر بتدبيره وَ لكِنَّ أَكْثَرَ النَّاسِ لا يَعْلَمُونَ سر القدر و أنه لا يغني عنه الحذر.

From where their father had instructed them to, - i.e., from the separate doors - ***it was not going to avail them*** – the opinion of Yaqoub-as and his-as followers - ***of anything from Allah*** – from what is Decreed upon them, just as Yaqoub-as had said. So they stole and Benyamin-as was seized and the difficulties doubled upon Yaqoub-as - ***except, it was a need of Yaqoub regarding himself*** – an exclusion cut off, i.e., but there was a need regarding himself-asws, meaning his-as compassion upon them, and his precaution from their suffering - ***he wanted***

fulfilled, - revealing it and bequeathing with it - ***and he was with knowledge of what We had Taught him,*** - i.e., with certainty and recognition of Allah-azwj from a reason of Us-azwj Teaching him-as, and for that he-as said: 'I-as cannot avail', and was not deceived by his-as management - ***but most of the people do not know [12:68]*** – the secret of pre-Determination, and the precaution cannot avail from it.

لَهُ دَعْوَةُ الْحَقِّ فإنه يدعى فيستجيب وَ الَّذِينَ يَدْعُونَ أي يدعوهم المشركون بِشَيْءٍ من الطلبات إِلَّا كَباسِطِ كَفَّيْهِ أي إلا استجابة كاستجابة من بسط كفيه إِلَى الْماءِ لِيَبْلُغَ فاهُ يطلب منه أن يبلغه من بعيد أو يغترف مع بسط كفيه ليشربه وَ ما هُوَ بِبالِغِهِ لأن الماء جماد لا يشعر بدعائه و لا يقدر على إجابته و لا يستقر في الكف المبسوطة و كذلك آلهتهم.

To Him is the true supplication; - so he-as supplicated and was Answered - ***and those who are being supplicated to*** – i.e., the Polytheists are supplicating to them - ***with anything,*** - from the requests - ***but it's like the one who extends his hands*** - i.e., except the Answer is like an Answer to the one who extends his hands - ***to the water to make it reach his mouth,*** - seeking from it to reach him from afar, or scoops out by extending his hand to drink it - ***and it does not reach it, [13:14]*** - because the water is inanimate, not aware of his call, and is not able upon answering him, and does not settle in the extended hand, and like that are their gods.

وَ رَوَى عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الْبَاقِرِ ع أَنَّهُ قَالَ: هَذَا مَثَلٌ ضَرَبَهُ اللَّهُ لِلَّذِينَ يَعْبُدُونَ الْأَصْنَامَ وَ الَّذِينَ يَعْبُدُونَ الْآلِهَةَ مِنْ دُونِ اللَّهِ فَ لا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ وَ لَا يَنْفَعُهُمْ إِلَّا كَباسِطِ كَفَّيْهِ إِلَى الْماءِ لِيَتَنَاوَلَهُ مِنْ بَعِيدٍ وَ لَا يَنَالُهُ.

And it is reported by Ali Bin Ibrahim, from Al-Baqir-asws having said: 'This is an example Allah-azwj has Struck for the one who are worshipping the idols, and those who are worshipping gods from beside Allah-azwj, so are ***not answering to them with anything***, nor benefitting them, ***but it's like the one who extends his hands to the water [13:14]*** in order to take it from afar, and he cannot take it''.

إِلَّا فِي ضَلالٍ و بطلان.

Kafirs except for straying? [13:14] – and the invalidities.

أقول هذا المثل جار في الأصنام و الآلهة المجازية فإنهم لا يقدرون على إيصال المنافع إلى غيرهم إلا بتيسير الله و تسبيبه و هو مالك الرقاب و مقلب القلوب و مسبب الأسباب و كذا قوله أَ فَاتَّخَذْتُمْ مِنْ دُونِهِ أَوْلِياءَ ظاهره في الأصنام و يجري في غيرها.

I (Majlisi) am saying, 'This example flows in the idols and the metaphorical gods, for they are not able upon giving the benefits to others except with the facilitation and the Cause of Allah-azwj, and He-azwj is the Owner, the Watcher, and Turner of the hearts, and Causer of the means, and like that are His-azwj Words: ***Say: 'So (why) are you taking guardians from besides Him [13:16]***. It's apparent is regarding the idols, and if flows in others.

قُلْ هُوَ رَبِّي أي الرحمن خالقي و متولي أمري لا إِلهَ إِلَّا هُوَ أي لا يستحق العبادة إلا هو تعالى عن الشركاء عَلَيْهِ تَوَكَّلْتُ في نصرتي عليكم وَ إِلَيْهِ مَتابِ أي مرجعي فيثيبني على مصابرتكم و مجاهدتكم.

Say: 'He is my Lord! - i.e., the Beneficent Created me-saww and is in charge of my-saww affairs - ***There is no god except Him.*** – i.e., no one deserves to be worshipped except Him-azwj the

Exalted, away from the associates - ***Upon Him I rely*** – in my-saww being Helped against you all - ***and to Him is the return' [13:30]*** – i.e., returning, so He-azwj will Reward me-as upon my-saww being patient to you all and fighting you.

وَ ما لَنا أَلَّا نَتَوَكَّلَ عَلَى اللَّهِ أي أي عذر لنا في أن لا نتوكل وَ قَدْ هَدانا سُبُلَنا التي بها نعرفه و نعلم أن الأمور كلها بيده.

And it is not for us except that we should be relying upon Allah, - i.e., which excuse is there for us in not relying - ***and He has Guided us in our ways, [14:12]*** – by which we recognise and know that all the affairs are in His-azwj Hands.

الَّذِينَ صَبَرُوا أي على أذى الكفار و مفارقة الوطن وَ عَلى رَبِّهِمْ يَتَوَكَّلُونَ أي يفوضون إليه الأمر كله.

Those who are patient - i.e., upon harm of the Kafirs and separation of the homeland - ***and are relying upon their Lord [16:42]*** – i.e., they are delegating all the affairs to Him-azwj.

ما لا يَمْلِكُ لَهُمْ رِزْقاً يعني لا يملك أن يرزق شيئا من مطر و نبات وَ لا يَسْتَطِيعُونَ أن يملكوه أو لا استطاعة لهم قيل و يجوز أن يكون الضمير للكفار أي و لا يستطيعون هم مع أنهم أحياء شيئا من ذلك فكيف بالجماد

What neither controls for them any sustenance – meaning, not controlling sustenance of anything, from rain and vegetation - ***nor are they able to [16:73]*** – to control it, or there is no capacity for them. It is said, 'And it is allowed that the pronoun would be for the Kafirs, i.e., and they have not capacity with their reviving anything from that, so how can it be with the inanimate objects.

مِنْ دُونِي وَكِيلًا أي ربا تكلون إليه أموركم.

"A protector from besides Me!" [17:2] – i.e., a lord you would be allocating your affairs to.

قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ أنهم آلهة مِنْ دُونِهِ كالملائكة و المسيح و عزير بل الأعم منهم أيضا كما مر فَلا يَمْلِكُونَ أي لا يستطيعون كَشْفَ الضُّرِّ عَنْكُمْ كالمرض و الفقر و القحط وَ لا تَحْوِيلًا أي و لا تحويل ذلك منكم إلى غيركم.

Say: 'Call those you are claiming – that they are gods - ***from besides Him!*** - like the Angels, and the Messiah-as, and Uzeyr-as. But the generality of them as well, like what has passed - ***But they can neither control*** – i.e., they have not capacity - ***removal of the harm- from you*** – like the illness, and the poverty, and the drought ***nor a transformation [17:56]*** – i.e., they cannot transfer that from you to others.

ما لَهُمْ أي ما لأهل السماوات و الأرض مِنْ وَلِيٍّ يتولى أمورهم وَ لا يُشْرِكُ فِي حُكْمِهِ أي في قضائه أَحَداً منهم.

There is none for them – i.e., not for the inhabitants of the skies and the earth - ***as a Guardian*** – in charge of their affairs - ***nor is anyone an associate in His Decisions [18:26]*** - i.e., in His-azwj Decree, anyone of them.

لِيَكُونُوا لَهُمْ عِزًّا أي ليتعززوا بهم من حيث يكونون لهم وصلة إلى الله و شفعاء عنده

For them to be a (source of) strength for them [19:81] – i.e., in order to be strengthened by them from whereby they would be a means for them to Allah-azwj and an intercessor in His-azwj Presence.

كَلَّا ردع و إنكار لتعززهم بها وَ يَكُونُونَ عَلَيْهِمْ ضِدًّا

Never! - a rebuttal and a denial of their strengthening with it - ***and would become adversaries against them [19:82]***.

رَوَى عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الصَّادِقِ ع فِي هَذِهِ الْآيَةِ أَيْ يَكُونُونَ هَؤُلَاءِ الَّذِينَ اتَّخَذُوهُمْ آلِهَةً مِنْ دُونِ اللَّهِ ضِدّاً يَوْمَ الْقِيَامَةِ وَ يَتَبَرَّءُونَ مِنْهُمْ وَ مِنْ عِبَادَتِهِمْ

And Ali Bin Ibrahim, from Al-Sadiq-asws regarding this Verse: 'I.e., they, those whom they had taken as gods from beside Allah-azwj, would become adversaries against them on the Day of Qiyamah, and they would be disavowing from them and from their having worshipped them'.

ثُمَّ قَالَ لَيْسَتِ الْعِبَادَةُ هِيَ السُّجُودَ وَ لَا الرُّكُوعَ وَ إِنَّمَا هِيَ طَاعَةُ الرِّجَالِ مَنْ أَطَاعَ مَخْلُوقاً فِي مَعْصِيَةِ الْخَالِقِ فَقَدْ عَبَدَهُ.

Then he-asws said: 'The worship, it is neither the Sajdahs, nor the Ruk'u, and rather it is obedience of the man to the one he obeys, a created being, in disobedience of the Creator, so he has worshipped him''.

فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً أي فأضمر فيها خوفا.

So, Musa conceived fear within himself [20:67] – i.e., he-as hid the fear regarding it.

هُوَ الضَّلالُ الْبَعِيدُ عن القصد

That is the far straying [22:12] – from the purpose (aim).

لَبِئْسَ الْمَوْلى أي الناصر وَ لَبِئْسَ الْعَشِيرُ أي الصاحب

Evil is the guardian – i.e., the helper - ***and evil is the associate [22:13]*** – i.e., the companion.

مَنْ كانَ يَظُنُّ قيل معناه أن الله ناصر رسوله في الدنيا و الآخرة فمن كان يظن خلاف ذلك و يتوقعه من غيظه أو جزعه فليستقص في إزالة غيظه بأن يفعل كل ما يفعله الممتلي غضبا أو المبالغ جزعا حتى يمد حبلا إلى سماء بيته فيختنق من قطع إذا اختنق فإن المختنق يقطع نفسه بحبس مجاريه أو فليمدد حبلا إلى سماء الدنيا ثم ليقطع به المسافة حتى يبلغ عنانه فيجتهد في دفع نصره و قيل المراد بالنصر الرزق و الضمير لمن.

One who thought [22:15] – It is said, 'It's meaning is that Allah-azwj is Helper of His-azwj Rasool-saww in the world and the Hereafter, so the one who thinks opposing that and anticipates it from his rage, or his panic, the let him investigate in removing his anger by doing whatever the wrathful tend to do, or the extent in panic until he extends a tope to the sky (roof) of his house. He will suffocate from a piece when he suffocates, for the for the suffocation is cutting the breath flow or let him extent a rope to the sky of the world, then let him cut it to a distance until it reaches unleashed. ~~So, he struggles in repelling his help. And it is said, 'The intent with the help is the sustenance and the conscience for one.~~ Let him stretch a rope to the sky of the

world and then cross the distance with it until he reaches his neck and strives to push his victory

إِنَّ اللَّهَ يُدافِعُ أي غائلة المشركين

Surely, Allah will Defend [22:38] – i.e., against distress by the Polytheists.

وَ اعْتَصِمُوا بِاللَّهِ أي وثقوا به في مجامع أموركم و لا تطلبوا الإعانة و النصرة إلا منه. هُوَ مَوْلاكُمْ أي ناصركم و متولي أموركم فَنِعْمَ الْمَوْلى وَ نِعْمَ النَّصِيرُ هو إذ لا مثل له في الولاية و النصرة بل لا مولى و لا نصير سواه في الحقيقة.

And adhere with Allah, – i.e., trusting Him-azwj in all of their affairs and not seek the assistance and the help except from Him-azwj - ***He is your Master.*** – i.e., your helper and in charge of your affairs - ***So, Excellent is the Master, and Excellent is the Helper! [22:78]*** – He-azwj, when there is no example for Him-azwj regarding the Wilayah and the help, but there is neither a Master nor helps besides Him-azwj in the reality.

مَلَكُوتُ كُلِّ شَيْءٍ قيل أي ملكه غاية ما يمكن و قيل خزائنه وَ هُوَ يُجِيرُ أي يغيث من يشاء و يحرسه وَ لا يُجارُ عَلَيْهِ أي و لا يغاث أحد أو لا يمنع منه و تعديته بعلى لتضمين معنى النصرة فَأَنَّى تُسْحَرُونَ أي فمن أين تخدعون فتصرفون عن الرشد مع ظهور الأمر و تظاهر الأدلة.

Kingdom of all things, - It is said, 'I.e., His-azwj Kingdom is the peak of what is possible'. And it is said, 'His-azwj Recompense' - ***and he Shelters*** – i.e., Helps the one He-azwj so Desires to and Guards him - ***and is not sheltered against [23:88]*** – i.e., and neither can anyone be helped nor prevented from Him-azwj, and it is including the meaning of help.

وَ لَوْ لا فَضْلُ اللَّهِ عَلَيْكُمْ وَ رَحْمَتُهُ بتوفيق التوبة الماحية للذنوب و شرع الحدود المكفرة لها ما زَكى أي ما طهر من دنسها أَبَداً أي آخر الدهر وَ لكِنَّ اللَّهَ يُزَكِّي مَنْ يَشاءُ بحمله على التوبة و قبولها وَ اللَّهُ سَمِيعٌ لمقالتهم عَلِيمٌ بنياتهم.

And had it not been for the Grace of Allah upon you and His Mercy, - by inclination of the repentance, the erasure of sins, and He-azwj Legislated the legal penalties which expiate these - ***not one of you would be purified (from his sins),*** - i.e., not cleans from its filth - ***ever!*** – i.e., up to the end of times - ***But, Allah Purifies ones He so Desires to,*** - its total, based upon the repentance and its Acceptance -***and Allah is Hearing,*** - of their words - ***Knowing [24:21]*** - of their intentions.

وَ مَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُوراً أي لم يقدر له الهداية و لم يوفقه لأسبابها.

And one for whom Allah does not Make light to be for him, [24:40] – i.e., the guidance will not be enabled for him, and he would not be harmonised to its causes.

وَ تَوَكَّلْ عَلَى الْحَيِّ الَّذِي لا يَمُوتُ في استكفاء شرورهم و الإغناء عن أجورهم فإنه الحقيق بأن يتوكل عليه دون الأحياء الذين يموتون فإنهم إذا ماتوا ضاع من توكل عليهم.

And he should rely on the Ever-living Who does not die, [25:58] – in sufficing of their evils, and needlessness from availing from their rewards, for it is the reality that if one were to rely

upon other than the Every-living, those who are dying, so when they do die, the one who had relied upon them would be wasted.

إِنَّ مَعِيَ رَبِّي بالحفظ و النصرة سَيَهْدِينِ طريق النجاة منهم.

Surely, My Lord is with me. – with the Protection and the Help - ***He will be Guiding me [26:62]*** – to the path of salvation from them.

وَ تَوَكَّلْ عَلَى الْعَزِيزِ الرَّحِيمِ الذي يقدر على قهر أعدائه و نصر أوليائه يكفك شر من يعصيك

And rely upon the Mighty, the Merciful [26:217] – the One-azwj Who is Able upon Subduing His-azwj enemies and Helping His-azwj friends. He-azwj will Suffice you of the evil of the ones disobeying you-saww.

الَّذِي يَرَاكَ حِينَ تَقُومُ قيل إلى التهجد

The One Who Sees you when you stand up (for Salat) [26:218] – It is said, 'To the Tahajjud (Salat)'.

وَ تَقَلُّبَكَ فِي السَّاجِدِينَ قيل و ترددك في تصفح أحوال المتهجدين أو تصرفك فيما بين المصلين بالقيام و الركوع و السجود و القعود إذا أممتهم

And your transfer among the Sajdah performers [26:219] – It is said, 'And your-saww hesitation in browsing the situations of the strugglers, or your-as behaviour in what is between the praying with the standing, and the Ruk'u, and the Sajdah, and the sitting when you-saww lead them.

وَ رَوَى عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الْبَاقِرِ ع قَالَ: الَّذِي يَرَاكَ حِينَ تَقُومُ فِي النُّبُوَّةِ وَ تَقَلُّبَكَ فِي السَّاجِدِينَ قَالَ فِي أَصْلَابِ النَّبِيِّينَ.

And Ali Bin Ibrahim said, from Al-Baqir-asws having said: '***The One Who Sees you when you stand up (for Salat) [26:218]*** – standing regarding the Prophet-hood' - ***And your transfer among the Sajdah performers [26:219]***, he-asws said: 'In the lineages of the Prophets-as'.

وَ فِي الْمَجْمَعِ عَنْهُمَا ع قَالا فِي أَصْلَابِ النَّبِيِّينَ نَبِيٍّ بَعْدَ نَبِيٍّ حَتَّى أَخْرَجَهُ مِنْ صُلْبِ أَبِيهِ عَنْ نِكَاحٍ غَيْرِ سِفَاحٍ مِنْ لَدُنْ آدَمَ.

And in 'Al-Majma' – from both of them-asws (5th or 6th Imam-asws) having said: 'In the lineages of the Prophets-as, a Prophet-as after a Prophet-as, until He-azwj Extracted him-as from the lineage of his-as father-as, from a marriage without adultery, from since Adam-as'.

أَمَّنْ يُجِيبُ الْمُضْطَرَّ الذي أخرجه شدة ما به إلى اللجإ إلى الله إِذا دَعاهُ وَ يَكْشِفُ السُّوءَ أي و يدفع عن الإنسان ما يسوؤه وَ يَجْعَلُكُمْ خُلَفاءَ الْأَرْضِ أي خلفاء فيها بأن ورثكم سكناها و التصرف فيها ممن كان قبلكم أَ إِلهٌ مَعَ اللَّهِ الذي حفكم بهذه النعم قَلِيلًا ما تَذَكَّرُونَ أي تذكرون آلاءه تذكرا قليلا و ما مزيدة.

Or, One Who Answers the distressed one – the one whom hardship of what is with him has brought him out to seek shelter to Allah-azwj - ***when he supplicates to Him and He Removes the evil,*** - i.e., and repel from the human being whatever worsens him - ***and He will Make you to be Caliphs of the earth!*** – i.e., caliphs in it by Making you inherit its inhabitants and the

disposal in it from the ones who were before you - ***Is there a god along with Allah?*** – One-azwj Who has Surrounded you with these bounties - ***Little is what you heed [27:62]*** – remembering the Favours as a reminder, little and what is more.

فَتَوَكَّلْ عَلَى اللهِ و لا تبال بمعاداتهم إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ

Therefore, rely upon Allah; - and do not care of their hostilities - ***you are upon the clear Truth [27:79]***.

و صاحب الحق حقيق بالوثوق بحفظ الله و نصره.

And a companion of the truth, in reality trust with the Protection of Allah-azwj and His-azwj Help.

الَّذِينَ صَبَرُوا على المحن و المشاق وَ عَلى رَبِّهِمْ يَتَوَكَّلُونَ أي لا يتوكلون إلا على الله.

Those who were patient – upon the Trial and the hardships - ***and were relying upon their Lord [29:59]*** – i.e., they were not relying except upon Allah-azwj.

وَ كانَ حَقًّا عَلَيْنا نَصْرُ الْمُؤْمِنِينَ فيه إشعار بأن الانتقام لهم و إظهار لكرامتهم حيث جعلهم مستحقين على الله أن ينصرهم

And it was always a right upon us to Help the Momineen [30:47] – There is an indication in it that the revenge is for them, and a manifestation of their honours whereby He-azwj Made them deserving upon that that He-azwj should Help them.

وَ فِي الْمَجْمَعِ عَنِ النَّبِيِّ ص مَا مِنِ امْرِئٍ مُسْلِمٍ يَرُدُّ عَنْ عِرْضِ أَخِيهِ إِلَّا كَانَ حَقّاً عَلَى اللهِ أَنْ يَرُدَّ عَنْهُ نَارَ جَهَنَّمَ يَوْمَ الْقِيَامَةِ ثُمَّ قَرَأَ وَ كانَ حَقًّا عَلَيْنا نَصْرُ الْمُؤْمِنِينَ.

And in 'Al-Majma' – from the Prophet-saww: 'There is none from a Muslim person defends an honour of his brother, except there would be a right upon Allah-azwj that He-azwj Returns the Fire of Hell away from him on the Day of Qiyamah'. Then he-saww recited: ***And it was always a right upon us to Help the Momineen [30:47]***'.

وَ أَنَّ اللهَ هُوَ الْعَلِيُّ الْكَبِيرُ أي المرتفع على كل شيء و المتسلط عليه

And surely Allah, He is the Exalted, the Great [31:30] – i.e., the Lofty over all things, and the prevailing upon it.

ما لَكُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَ لا شَفِيعٍ أي ما لكم إذا جاوزتم رضا الله أحد ينصركم و يشفع لكم أو ما لكم سواه ولي و لا شفيع بل هو الذي يتولى مصالحكم و ينصركم في موطن نصركم على أن الشفيع متجوز به للناصر فإذا خذلكم لم يبق لكم ولي و لا ناصر أَ فَلا تَتَذَكَّرُونَ بمواعظ الله.

There is neither for you a Guardian nor an intercessor from besides Him, - i.e., there will not be for you, when you exceed the Pleasure of Allah-azwj, anyone to help you and intercede for you, or there will not be for you, besides Him-azwj, neither any guardian nor intercessor. He-azwj is the One-azwj Who is in charge of your betterment and your help in place of your help, based upon that the interceder is allowed with for the Helper. If He-azwj were to Abandon you,

there will neither remain any guardian for you nor any helper - ***so will you not take heed? [32:4]*** – with the Preaching of Allah-azwj.

وَ تَوَكَّلْ عَلَى اللَّهِ فإنه يكفيكم وَ كَفى بِاللَّهِ وَكِيلًا موكولا إليه الأمر في الأحوال كلها.

And rely upon Allah, - for He-azwj Suffice you - ***and suffice with Allah as a Supporter [33:3]*** – Entrusting the affair to him-azwj in the situations, all of them.

ما يَفْتَحِ اللَّهُ لِلنَّاسِ أي ما يطلق لهم مِنْ رَحْمَةٍ كنعمة و أمن و صحة و علم و نبوة و ولاية و روى علي بن إبراهيم عن الصادق ع قال و المتعة من ذلك فَلا مُمْسِكَ لَها يحبسها وَ ما يُمْسِكْ فَلا مُرْسِلَ لَهُ يطلقه مِنْ بَعْدِهِ أي من بعد إمساكه وَ هُوَ الْعَزِيزُ الغالب على ما يشاء ليس لأحد أن ينازعه فيه الْحَكِيمُ لا يفعل إلا بعلم و إتقان.

Whatever Mercy Allah Opens to the people, - i.e., what He-azwj Frees for them, like a bounty, and security, and health, and knowledge, and Prophet-hood, and Wilayah. Ali Bin Ibrahim said, from Al-Sadiq-asws having said: 'And the Mut'ah is from that - ***so there is none to withhold it,*** - contain it -***and whatever He Withholds, there is no sender to him*** – freeing - ***from after Him,*** - i.e., from after having Withheld it -***and He is the Mighty,*** - the Prevailing upon whatever He-azwj so Desires. It isn't for anyone that he contends Him-azwj in it - ***the Wise [35:2]*** – He-azwj does not Do except with Knowledge and Accuracy.

مَنْ كانَ يُرِيدُ الْعِزَّةَ أي الشرف و المنعة فَلِلَّهِ الْعِزَّةُ جَمِيعاً أي فليطلبها من عنده فإن كلها له

One who wanted the honour, - i.e., the nobility and the safety from harm - ***then for Allah is the Honour entirely. [35:10]*** – so let him seek it from Him-azwj, for all of it is for Him-azwj.

وَ فِي الْمَجْمَعِ عَنِ النَّبِيِّ ص قَالَ: إِنَّ رَبَّكُمْ يَقُولُ كُلَّ يَوْمٍ أَنَا الْعَزِيزُ فَمَنْ أَرَادَ عِزَّ الدَّارَيْنِ فَلْيُطِعِ الْعَزِيزَ.

And in 'Al-Majma' – from the Prophet-saww having said: 'Your-azwj Lord-azwj Says during every day: "I-azwj am the Honourable, so whoever wants honour of the two houses (world and the Hereafter), let him obey the Honourable!"'

أَ لَيْسَ اللَّهُ بِكافٍ عَبْدَهُ وَ يُخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ قيل قالت قريش إنا نخاف أن تخبلك آلهتنا لعيبك إياها و قال علي بن إبراهيم يعني يقولون لك يا محمد اعفنا من علي و يخوفونك بأنهم يلحقون بالكفار

Isn't Allah Sufficient for His servants? And they are frightening you by those from besides Him. [39:36] – It is said, 'Qureysh said, 'We fear that our gods would alienate you-saww due to your-as faulting them'. And Ali Bin Ibrahim said, 'It means they are saying to you-saww, 'O Muhammad-saww! Excuse us from Ali-asws', and they are frightening you-asws that otherwise they will join up with the Kafirs'.

أَ لَيْسَ اللَّهُ بِعَزِيزٍ غالب منيع ذِي انْتِقامٍ ينتقم من أعدائه

Isn't Allah Mighty – Prevailing, Invincible - ***with the Retribution? [39:37]*** – Avenging from His-azwj enemies.

لَيَقُولُنَّ اللَّهُ لوضوح البرهان على تفرده بالخالقية قُلْ أَ فَرَأَيْتُمْ أي أ رأيتم بعد ما تحققتم أن خالق العالم هو الله أن آلهتكم إن أراد الله أن يصيبني بضر هل هن يكشفنه أو أرادني برحمة أي بنفع هَلْ هُنَّ مُمْسِكاتُ رَحْمَتِهِ فيمسكنها عني قُلْ حَسْبِيَ اللَّهُ في إصابة الخير و دفع الضر عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُونَ لعلمهم بأن الكل منه.

They would be saying, - to place the proof upon His-azwj being the Individual Creator - ***'So have you considered,*** - i.e., what is your view of your gods after it has been proven that the Creator of the world, He-azwj is Allah-azwj, if Allah-azwj Wants to Afflict me-saww with harm, will these be able to remove it, or if He-azwj were to Intend me-saww with Mercy, i.e., benefit, - ***would these be able to withhold His Mercy?'*** – will then withhold it away from me-saww - ***Say: 'Allah Suffices me.*** – in achieving the good and repelling the harm - ***Upon Him should the relying ones rely' [39:38]*** – due to their knowledge that all of it is from Him-azwj.

وَ هُوَ عَلى كُلِّ شَيْءٍ وَكِيلٌ يتولى التصرف فيه

And He is a Custodian upon all things [39:62] – He-azwj is in charge of the usage regarding it.

لَهُ مَقالِيدُ السَّماواتِ وَ الْأَرْضِ أي مفاتيحها لا يملك و لا يتمكن من التصرف فيها غيره و هو كناية عن قدرته و حفظه لها.

For him are the Reins of the skies and the earth, [39:63] – i.e., their keys, neither controlled nor enabled from the usage in it by someone else, and it is a metaphor of His-azwj Power and His-azwj Protection for it.

وَ أُفَوِّضُ أَمْرِي إِلَى اللَّهِ ليعصمني من كل سوء إِنَّ اللَّهَ بَصِيرٌ بِالْعِبادِ فيحرسهم

and I entrust my matters to Allah, - for Him-azwj to Protect me from every evil - ***surely Allah Sees the servants' [40:44]*** – He-azwj Guards them.

فَوَقاهُ اللَّهُ سَيِّئاتِ ما مَكَرُوا أي شدائد مكرهم

So, Allah Saved him from the evil of what they planned, [40:45] – i.e., adversities of their plots.

وَ فِي الْخِصَالِ عَنِ الصَّادِقِ ع قَالَ: عَجِبْتُ لِمَنْ يَفْزَعُ مِنْ أَرْبَعٍ كَيْفَ لَا يَفْزَعُ إِلَى أَرْبَعٍ إِلَى قَوْلِهِ ع وَ عَجِبْتُ لِمَنْ مُكِرَ بِهِ كَيْفَ لَا يَفْزَعُ إِلَى قَوْلِهِ تَعَالَى وَ أُفَوِّضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبادِ فَإِنِّي سَمِعْتُ اللَّهَ بِعَقِبِهَا فَوَقاهُ اللَّهُ سَيِّئاتِ ما مَكَرُوا.

And in 'Al-Khisaal' – from Al-Sadiq-asws having said: 'I-asws am surprised at the one panicking from four, how he does not panic to four' – up to his-asws words: 'And I-asws am surprised at the one who is plotted with, how he does not panic' – up to Words of the Exalted: ***and I entrust my matters to Allah, surely Allah Sees the servants' [40:44]***. I-asws heard Allah-azwj of its consequences: ***So, Allah Saved him from the evil of what they planned, [40:45]***'.

اللَّهُ حَفِيظٌ عَلَيْهِمْ أي رقيب على أحوالهم و أعمالهم فيجازيهم بها

Allah is a Watcher over them, [42:6] – i.e., watching upon their situations and their deeds, so He-azwj Recompenses them due to it.

فَاللَّهُ هُوَ الْوَلِيُّ قيل جواب شرط محذوف مثل إن أرادوا وليا بحق فالله هو الولي بالحق وَ هُوَ يُحْيِ الْمَوْتى هو كالتقرير لكونه حقيقا بالولاية

But Allah, He is the Guardian, - It is said, 'And answer with omitted stipulation, like if they wanted a guardian by right, then Allah-azwj, He-azwj is the Guardian with the Right - ***and He Revives the dead, [42:9]*** – It is like its assessment for it being a reality with the Wilayah.

عَلَيْهِ تَوَكَّلْتُ أي في مجامع الأمور وَ إِلَيْهِ أُنِيبُ قيل أي أرجع في المعضلات.

I rely upon Him – i.e., in entirety of the affairs - ***and I turn to Him [42:10]*** – It is said, 'I.e., I-saww retract regarding the dilemmas.

وَ ما عِنْدَ اللَّهِ أي من ثواب الآخرة خَيْرٌ وَ أَبْقى لخلوص نفعه و دوامه.

And what is in the Presence of Allah – i.e., from the Rewards of the Hereafter - ***is better and more lasting [42:36]*** – due to the purity of its benefit and its constancy.

أَلا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ بارتفاع الوسائط و التعليقات و فيه وعد و وعيد للمطيعين و المجرمين

Indeed! To Allah do the matters eventually come [42:53] – by raising the means and the comments, and in it is a Promise and a Threat to the obedient ones and the criminals.

وَ فِي الْكَافِي عَنِ الْبَاقِرِ ع وَقَعَ مُصْحَفٌ فِي الْبَحْرِ فَوَجَدُوهُ وَ قَدْ ذَهَبَ مَا فِيهِ إِلَّا هَذِهِ الْآيَةَ أَلا إِلَى اللَّهِ تَصِيرُ الْأُمُورُ.

And in 'Al-Kafi' – from Al-Baqir-asws: 'A Quran fell in the sea. They found it, and whatever was in it was gone except this Verse: ***Indeed! To Allah do the matters eventually come [42:53]***'.

فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئاً أي فمن يمنعكم من مشيته و قضائه إِنْ أَرادَ بِكُمْ ضَرًّا أي ما يضركم كقتل أو هزيمة و خلل في المال و الأهل أو عقوبة على التخلف أَوْ أَرادَ بِكُمْ نَفْعاً أي ما يضاد ذلك.

Say: 'So who can control anything for you from Allah – i.e., who can defend you from His-azwj Desire and His-azwj Decree - ***if He Intends harm with you*** – i.e., what harms you, like the killing, or a defeat, of defect in the wealth and the family, or punishment upon the lagging behind - ***or Intends benefit with you?' [48:11]*** – what is opposite of that.

لِكَيْلا تَأْسَوْا أي أثبت و كتب ما أصابكم لئلا تحزنوا عَلى ما فاتَكُمْ من نعم الدنيا وَ لا تَفْرَحُوا بِما آتاكُمْ أي أعطاكم الله منها فإن من علم أن الكل مقدر هان عليه الأمر.

So, that you may not despair – i.e., proven and written down what is to afflict you, lest you grieve - ***over what has escaped you,*** - from the bounties of the world - ***nor be happy with what has been Given to you, [57:23]*** – i.e., Given to you from it by Allah-azwj, for the one3 who knows that everything is pre-Determined, the matter would be eased upon him.

إِلَّا بِإِذْنِ اللَّهِ أي إلا بتقديره و مشيته وَ مَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ قَلْبَهُ قال علي بن إبراهيم أي يصدق الله في قلبه فإذا بين الله له اختار الهدى وَ يَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدىً وَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ حتى القلوب و أحوالها وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ لأن الإيمان بالتوحيد يقتضي ذلك.

Except by Permission of Allah. – i.e., except by His-azwj pre-Determination and His-azwj Desire - ***And one who believes in Allah, He Guides his heart,*** - Ali Bin Ibrahim said, 'I.e., Allah-azwj Ratifies in his heart, for when Allah-azwj Makes it clear for him, he chooses the guidance, and Allah-azwj Increases the the guidance for the ones seeking guidance - ***and Allah is Aware of all things [64:11]*** – even the hearts and their situations - ***and let the Momineen rely upon Allah [64:13]*** - because the Eman with the Tawheed requires that.

فَهُوَ حَسْبُهُ أي كافيه إِنَّ اللَّهَ بالِغُ أَمْرِهِ أي يبلغ ما يريده و لا يفوته مراد لِكُلِّ شَيْءٍ قَدْراً أي تقديرا أو مقدارا لا يتغير و هو بيان لوجوب التوكل

So, He would Suffice him. – i.e., enough - ***Surely, Allah would Accomplish His Command.*** – Accomplish whatever He-azwj Wants to and not purpose would be lost to Him-azwj - ***He has Made a measure for all things [65:3]*** – i.e., a pre-Determination, or a measurement which cannot change, and it is an explanation of obligation of the reliance.

قُلْ هُوَ الرَّحْمنُ أدعوكم إليه مولى النعم كلها.

Say: 'He is the Beneficent! [67:29] – I-saww am calling you all to Him-azwj, Master of the bounties, all of them.

لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ أي إن عصيته مُلْتَحَداً أي منحرفا و ملتجئا.

Say: 'Surely no one can ever protect me from Allah, - i.e., if you were to disobey Him-azwj - ***a shelter [72:22]*** – i.e., turning away and sheltering.

وَ تَبَتَّلْ إِلَيْهِ تَبْتِيلًا قيل أي انقطع إليه بالعبادة و جرد نفسك عما سواه و قال علي بن إبراهيم أخلص إليه إخلاصا

And devote to Him with a devotion [73:8] – It is said, 'I.e., cutting off to Him-azwj with the worship and strip yourself from whatever is beside Him-azwj. And Ali Bin Ibrahim said, 'Be sincere to Him-azwj purely.

وَ ما تَشاؤُنَ إِلَّا أَنْ يَشاءَ اللَّهُ في بعض الأخبار أنها في الأئمة ع.

And you (Imams) are not desiring except if Allah so Desires [76:30] – in some of the Ahadeeth, it is regarding the Imams-asws'.

1- كا، الكافي عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي حَفْصٍ الْأَعْشَى عَنْ عُمَرَ بْنِ خَالِدٍ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا قَالَ: خَرَجْتُ حَتَّى انْتَهَيْتُ إِلَى هَذَا الْحَائِطِ فَاتَّكَأْتُ عَلَيْهِ فَإِذَا رَجُلٌ عَلَيْهِ ثَوْبَانِ أَبْيَضَانِ يَنْظُرُ فِي وَجْهِي ثُمَّ قَالَ يَا عَلِيَّ بْنَ الْحُسَيْنِ مَا لِي أَرَاكَ كَئِيباً حَزِيناً أَ عَلَى الدُّنْيَا فَرِزْقُ اللَّهِ حَاضِرٌ لِلْبَرِّ وَ الْفَاجِرِ

(The book) 'Al Kafi' – from Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Mahboub, from Abu Hafs Al A'ashy, from Umar Bin Khalid, from Abu Hamza Al Sumali,

'From Ali-asws Bin Al-Husayn-asws, may the Salawaat of Allah-azwj be upon them-asws, having said: 'I-asws went out until I-asws ended to this wall. I-asws leaned against it, and there was a man having two clothes upon him looking towards my-asws face. Then he said, 'O Ali-asws Bin Al-Husayn-asws!

What is the matter I see you-asws bleak, sad, is it upon the world? The sustenance of Allah-azwj is (ever) present to the righteous and the immoral'.

قُلْتُ مَا عَلَى هَذَا أَحْزَنُ وَ إِنَّهُ لَكَمَا تَقُولُ

I said, 'I-asws am grieving upon this, and it (ever-presence of sustenance) is just as you are saying'.

قَالَ فَعَلَى الْآخِرَةِ فَوَعْدٌ صَادِقٌ يَحْكُمُ فِيهِ مَلِكٌ قَاهِرٌ أَوْ قَالَ قَادِرٌ

He said, 'Is it upon the Hereafter? The Promise is true. The Subduing King will be Judging in it'. Or he said, 'Powerful'.

قُلْتُ مَا عَلَى هَذَا أَحْزَنُ وَ إِنَّهُ لَكَمَا تَقُولُ

I-asws said: 'I-asws am not grieving upon this, and it (true Promise) is just as you are saying'.

فَقَالَ مِمَّا حُزْنُكَ

He said, 'What is your-asws grief from?'

قُلْتُ مِمَّا يُتَخَوَّفُ مِنْ فِتْنَةِ ابْنِ الزُّبَيْرِ وَ مَا فِيهِ النَّاسُ

I-asws said, 'From Fitna of Ibn Al Zubeyr and what the people are in''

قَالَ فَضَحِكَ ثُمَّ قَالَ يَا عَلِيَّ بْنَ الْحُسَيْنِ هَلْ رَأَيْتَ أَحَداً دَعَا اللَّهَ فَلَمْ يُجِبْهُ

He-asws said: 'He laughed, then said, 'O Ali-asws Bin Al-Husayn-asws! Have you-asws seen anyone supplicating to Allah-azwj, and He-azwj did not Answer him?'

قُلْتُ لَا

I-asws said: 'No'.

قَالَ فَهَلْ رَأَيْتَ أَحَداً تَوَكَّلَ عَلَى اللَّهِ فَلَمْ يَكْفِهِ

He said, 'Have you seen anyone relying upon Allah-azwj and He-azwj did not Suffice him?'

قُلْتُ لَا

I-asws said: 'No'.

قَالَ فَهَلْ رَأَيْتَ أَحَداً سَأَلَ اللَّهَ فَلَمْ يُعْطِهِ

He said, 'Have you-asws seen anyone ask Allah-azwj and He-azwj did not Give him?'

قُلْتُ لَا ثُمَّ غَابَ عَنِّي.

I-asws said: 'No', then he disappeared from me-asws''.[243]

بيان: ابن الزبير هو عبد الله و كان أعدى عدو أهل البيت ع و هو صار سببا لعدول الزبير عن ناحية أمير المؤمنين ع حَيْثُ قَالَ ع لَا زَالَ الزُّبَيْرُ مَعَنَا حَتَّى أَدْرَكَ فَرْخُهُ.

Explanation – *Ibn Al-Zubeyr – He is Abdullah, and he was the most inimical of the enemies of People-asws of the Household, and it became a cause for Al-Zubeyr to turn away from Amir Al-Momineen-asws whereby he-asws said: Al-Zubeyr did not cease to be with us-asws until his chick (son) became an adult*.

و المشهور أنه بويع له بالخلافة بعد شهادة الحسين صلوات الله عليه لسبع بقين من رجب سنة أربع و ستين في أيام يزيد

And the well-known is that allegiances were pledged to him with the caliphate after the martyrdom of Al-Husayn-asws, may the Salawaat of Allah-azwj be upon him-asws, of seven remaining from Rajab of the year sixty-four during the days of Yazeed-la.

و قيل لما استشهد الحسين ع في سنة ستين من الهجرة دعا ابن الزبير بمكة إلى نفسه و عاب يزيد بالفسوق و المعاصي و شرب الخمور فبايعه أهل تهامة و الحجاز

And it is said, 'When Al-Husayn-asws was martyred in the year sixty from the Emigration, Ibn Al Zubeyr called to himself at Makkah, and he faulted Yazeed-la with the mischief, and the disobedience, and drinking the wine. So the people of Tihama and Al Hijaz pledge to him.

فلما بلغ يزيد ذلك ندب له الحصين بن نمير و روح بن زنباع و ضم إلى كل واحد جيشا و استعمل على الجميع مسلم بن عقبة و جعله أمير الأمراء و لما ودعهم قال يا مسلم لا ترد أهل الشام عن شيء يريدونه لعدوهم و اجعل طريقك على المدينة فإن حاربوك فحاربهم فإن ظفرت بهم فأبحهم ثلاثا.

When (news of) that reached Yazeed-la, he-la assigned Al-Haseen Bin Numeyr and Rawh Bin Zanya'a to him, and he-la gave an army to each one, and he-la used Muslim Bin Uqbah upon the entirety and made him commander of the two commanders, and when he-la bade them farewell, said, 'O Muslim! Do not turn the people of Syria away from something they are wanting for their enemies and make your path to Al Medina. If they battle you, then battle them. If you are victorious with them, then legalise it for three (days).

فسار مسلم حتى نزل الحرة فخرج أهل المدينة فعسكروا بها و أميرهم عبد الله بن حنظلة الراهب غسيل الملائكة فدعاهم مسلم ثلاثا فلم يجيبوا فقاتلهم فغلب أهل الشام و قتل عبد الله و سبعمائة من المهاجرين و الأنصار و دخل مسلم المدينة و أباحها ثلاثة أيام

Muslim travelled until he descended at Al Hira. The people of Al Medina came out and they camped with him, and their commander was Abdullah Bin Hanzala Al Rahib, 'One washed by the Angels'. Muslim called them for three days, but they did not answer him, so he battled them, and the people of Syria prevailed and killed Abdullah and seven hundred from the Emigrants and the Helpers, and Muslim entered Al Medina and legalised it for three days.

[243] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 61

ثم شخص بالجيش إلى مكة و كتب إلى يزيد بما صنع بالمدينة و مات مسلم لعنه الله في الطريق.

Then he departed with the army to Makkah, and he wrote to Yazeed-la of what he had done with Al-Medina, and Muslim, may Allah-azwj Curse him, died in the road.

فتولى أمر الجيش الحصين بن نمير حتى وافى مكة فتحصن منه ابن الزبير في المسجد الحرام في جميع من كان معه و نصب الحصين المنجنيق على أبي قبيس و رمى به الكعبة

And Al-Haseen Bin Numeyr took charge of the command of the army until he came to Makkah. Ibn Al Zubeyr fortified from him in the Sacred Masjid among entirety of the ones with him, and Al-Husayn set up the catapult upon (mount) Abu Qubeys and pelted the Kaaba with it.

فبينما هم كذلك إذ ورد في الخبر على الحصين بموت يزيد لعنة الله عليهما فأرسل إلى ابن الزبير يسأله الموادعة فأجابه إلى ذلك و فتح الأبواب و اختلط العسكران يطوفون بالبيت.

While they were like that when the news arrived to Al-Haseen with the death of Yazeed-la, may Allah-azwj Curse them both. He sent a message to Ibn Al-Zubeyr asking him for the truce. He answered him to that and opened the doors, and the two armies mingled performing Tawaaf of the House (Kaaba).

فبينما الحصين يطوف ليلة بعد العشاء إذا استقبله ابن الزبير فأخذ الحصين بيده و قال له سرا هل لك في الخروج معي إلى الشام فأدعو الناس إلى بيعتك فإن أمرهم قد مرج و لا أدري أحدا أحق بها اليوم منك و لست أعصي هناك

While Al-Haseen was performing Tawaaf at night after Al-Isha (Salat) when Ibn Al-Zubeyr faced him. Al-Haseen grabbed his hand and said to him secretly, 'Is it for you for an uprising with me to Syria, so I can call the people to your allegiance, for their affairs are in trouble and I don't know anyone more rightful with it today than you are, and I will not disobey you over there!'

فاجتذب ابن الزبير يده من يده و هو يجهر دون أن أقتل بكل واحد من أهل الحجاز عشرة من الشام

Ibn Al-Zubeyr pulled back his hand from his hand, and he said loudly, 'If I can kill for every one (killed) from the people of Al-Hijaz, ten from the (people of) Syria!'

فقال الحصين لقد كذب الذي زعم أنك من دهاة العرب أكلمك سرا و تكلمني علانية و أدعوك إلى الخلافة و تدعوني إلى الحرب ثم انصرف بمن معه إلى الشام.

Al-Haseen said, 'He is lying, the one who claims that you are from the smart Arabs! I speak to you secretly and you are speaking to me loudly, and I am calling you to the caliphate and you are calling me to the war!' Then he left with the ones with him, to Syria.

و قالوا بايعه أهل العراق و أهل مصر و بعض أهل الشام إلى أن بايعوا لمروان بعد حروب و استمر له العراق إلى سنة إحدى و سبعين و هي التي قتل فيها عبد الملك بن مروان أخاه مصعب بن الزبير و هدم قصر الإمارة بالكوفة.

And they said, 'The people of Al Iraq pledged, and people of Egypt, and some people of Syria pledge to that they will pledge allegiance to Marwan after the war, and Al Iraq continued to him up to the year seventy-one, and it is in which Abdul Malik Bin Marwan killed his brother Mas'ab Bin Al-Zuneyr, and demolished the castle of the Emirate at Al-Kufa.

و لما قتل مصعب انهزم أصحابه فاستدعى بهم عبد الملك فبايعوه و سار إلى الكوفة و دخلها و استقر له الأمر بالعراق و الشام و مصر

And when Mas'ab was killed, his companions were defeated, so Abdul Malik called them and they pledged to him, and he travelled to Al-Kufa and entered it, and the command of Al Iraq and Syria and Egypt was settled for him.

ثم جهز الحجاج في سنة ثلاث و سبعين إلى عبد الله بن الزبير فحصره بمكة و رمى البيت بالمنجنيق ثم ظفر به و قتله و اجتز الحجاج رأسه و صلبه منكسا ثم أنزله و دفنه في مقابر اليهود

Then Al-Hajjaj prepared (attacked) in the year seventy-three to Abdullah Bin Al-Zubeyr. He besieged him at Makkah and pelted the House (Kabah) with the catapult. Then he was victorious with him, and killed him, and Al-Hajjaj decapitated his head and crucified him upside down, then buried him in the graveyard of the Jews.

و كانت خلافته بالحجاز و العراق تسع سنين و اثنين و عشرين يوما و له من العمر ثلاث و سبعون سنة و قيل اثنتان و سبعون سنة و كانت أمه أسماء بنت أبي بكر.

And his caliphate at Al-Hijaz and Al-Iraq was for nine years and twenty-two days, and for him was the age of seventy-three years. And it is said, 'Seventy-two years', and his mother is Asma daughter of Abu Bakr.

و أقول الظاهر أن خوفه ع كان من ابن الزبير عليه و على شيعته و يحتمل أن يكون من الحجاج و غيره ممن حاربه و كان الفرق بين الدعاء و السؤال أن الدعاء لدفع الضرر و السؤال لجلب النفع.

And I (Majlisi) am saying, 'His-asws fear was from Ibn Al-Zubeyr against him-asws and against his-asws Shias, and it is possible that it would be from Al-Hajjaj and others from the ones battling him, and the difference between the supplication and the asking is that the supplication repels the harm, and the asking pulls the benefit.

فهل رأيت أحدا أي من الأئمة ع فإنهم لا يدعون إلا لأمر علموا أن الله لم يتعلق إرادته الحتمية بخلافه أو هو مقيد بشرائط الإجابة التي منها ما ذكر كما فصلناه في كتاب الدعاء.

'So have you-asws seen anyone' – i.e., from the Imams-asws, for they-asws do not supplicate except for a matter they-asws know that Allah-azwj had not related His-azwj inevitable Intention with its opposite, or it is restricted with conditions of the Answering from which are what is mentioned, like what we have detailed in the book of supplications.

ثم الظاهر أن هذا الرجل إما كان ملكا تمثل بشرا بأمر الله تعالى أو كان بشرا كخضر أو إلياس ع و كونه ع أفضل و أعلم منهم لا ينافي إرسال الله تعالى بعضهم إليه لتذكيره و تنبيهه و تسكينه كإرسال بعض الملائكة إلى النبي ص مع كونه أفضل منهم

Then the apparent is that this man, he was either an Angel resembling a human by the Command of Allah-azwj the Exalted, or he was a human like Khizr-as, of Ilyas-as, and his-asws being superior and more knowledgeable than them does not negate Allah-azwj the Exalted Sending some of them to him-asws, and alerting him-asws, and calming him-asws, like the Sending of some of the Angels to the Prophet-saww, along with his-saww being superior to them.

و كإرسال خضر إلى موسى ع و كونه ع عالما بما ألقي إليه لا ينافي التذكير و التنبيه فإن أكثر أرباب المصائب عالمون بما يلقى إليهم على سبيل التسلية و التعزية و مع ذلك ينفعهم لا سيما إذا علم أن ذلك من قبل الله تعالى.

And like Sending of Al-Khizr-as to Musa-as, and his-as being more knowledgeable than him-as with what He-azwj had Cast to him-as, does not negate the reminder and the alerting, for most of those who bring misfortunes know what is to face them, upon a way of consolation and the condolence, and with that, that does not negate them inevitably when they know that is from the Direction of Allah-azwj the Exalted.

و قيل إنه ع كان مترددا في أن يدعو على ابن الزبير و هل هو مقرون برضاه سبحانه فلما أذن بتوسط هذا الرجل أو الملك في الدعاء عليه دعا فاستجيب له فلذا لم يمنع الله من ألقى المنجنيق إلى الكعبة لقتله كما منع الفيل لأن حرمة الإمام ع أعظم من الكعبة انتهى.

And it is said, he-asws was hesitant in supplicating against Ibn Al Zubeyr, and whether it was linked with Pleasure of the Glorious. When the mediation of this, or Angel permitted in the supplicating against him, he-asws supplicated and it was Answered for him. For that (reason), Allah-azwj did not Prevent from the pelting by the catapult to the Kaaba to kill him, like what He-azwj had Prevented the elephants, because the sanctity of the Imam-asws is greater than the sanctity of the Kaaba itself' – end.

2- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى دَاوُدَ مَا اعْتَصَمَ بِي عَبْدٌ مِنْ عِبَادِي دُونَ أَحَدٍ مِنْ خَلْقِي عَرَفْتُ ذَلِكَ مِنْ نِيَّتِهِ ثُمَّ تَكِيدُهُ السَّمَاوَاتُ وَ الْأَرْضُ وَ مَنْ فِيهِنَّ إِلَّا جَعَلْتُ لَهُ الْمَخْرَجَ مِنْ بَيْنِهِنَّ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Al Mufazzal,

'From Abu Abdullah-asws having said: 'Allah-azwj Mighty and Majestic Revealed to Dawood-as: "Whoever servant from My-azwj servants adheres with Me-azwj besides anyone from My-azwj creatures, I-azwj Know that from his intention, then the skies and the earth and the ones in these were to plot against him, except I-azwj will Make the outlet for him from between these!

وَ مَا اعْتَصَمَ عَبْدٌ مِنْ عِبَادِي بِأَحَدٍ مِنْ خَلْقِي عَرَفْتُ ذَلِكَ مِنْ نِيَّتِهِ إِلَّا قَطَعْتُ أَسْبَابَ السَّمَاوَاتِ مِنْ يَدَيْهِ وَ أَسَخْتُ الْأَرْضَ مِنْ تَحْتِهِ وَ لَمْ أُبَالِ بِأَيِّ وَادٍ هَلَكَ.

And whoever servant from My-azwj servants were to adhere with anyone from My-azwj creatures, I-azwj Know that from his intention, except I-azwj will Cut off the means of the skies from his hands, and Harden the earth from under him, and I-azwj will not care in which valley he is destroyed!"'[244]

[244] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 2

3- كا، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْغَنَاءَ وَ الْعِزَّ يَجُولَانِ فَإِذَا ظَفِرَا بِمَوْضِعِ التَّوَكُّلِ أَوْطَنَا.

(The book) 'Al Kafi' – from the number, from Sahl, from Ali Bin Hassan, from his uncle, Abdul Rahman Bin Kaseer,

'From Abu Abdullah-asws having said: 'The richness and the honour wander around. When they win with a place of reliance, they make it a homeland''.[245]

بيان فإن الغنا غنى النفس لا الغنى بالمال مع أنه سبحانه يغنيه عن التوسل إليهم على كل حال. ثم إن التوكل ليس معناه ترك السعي في الأمور الضرورية و عدم الحذر عن الأمور المحذورة بالكلية

Explanation – *The riches is richness of the soul, not richness with the wealth, along with that The Glorious would Enrich him (make him needless) from the means to them (people) upon every situation. Then the reliance, it's meaning isn't neglecting the striving in the necessary affairs, and lack of caution from the dangerous matters as a whole*.

4- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَيُّمَا عَبْدٍ أَقْبَلَ قُبْلَ مَا يُحِبُّ اللَّهُ عَزَّ وَ جَلَّ أَقْبَلَ اللَّهُ قُبْلَ مَا يُحِبُّ وَ مَنِ اعْتَصَمَ بِاللَّهِ عَصَمَهُ اللَّهُ وَ مَنْ أَقْبَلَ اللَّهُ قُبْلَهُ وَ عَصَمَهُ لَمْ يُبَالِ لَوْ سَقَطَتِ السَّمَاءُ عَلَى الْأَرْضِ أَوْ كَانَتْ نَازِلَةٌ نَزَلَتْ عَلَى أَهْلِ الْأَرْضِ فَشَمِلَتْهُمْ بَلِيَّةٌ كَانَ فِي حِزْبِ اللَّهِ بِالتَّقْوَى مِنْ كُلِّ بَلِيَّةٍ أَ لَيْسَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ إِنَّ الْمُتَّقِينَ فِي مَقامٍ أَمِينٍ.

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboub, from Abdullah Bin Sinan,

'From Abu Abdullah-asws having said: 'Whichever servant comes accepting what Allah-azwj Mighty and Majestic Loves, Allah-azwj will Bring what he loves, and one who adheres with Allah-azwj, Allah-azwj will Protect him, and one who comes forward, Allah-azwj will Accept him and Protect him, no matter if the sky were to fall upon the earth, or a befalling were to befall upon people of the earth, engulfing them in an affliction, he would be in the party of Allah-azwj with the piety, (safe) from every affliction. Isn't Allah-azwj Saying: ***Surely, the pious would be in a secure place [44:51]***''.[246]

5- كا، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ غَيْرِ وَاحِدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلَّالِ عَنْ عَلِيِّ بْنِ سُوَيْدٍ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَ وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ فَقَالَ التَّوَكُّلُ عَلَى اللَّهِ دَرَجَاتٌ مِنْهَا أَنْ تَتَوَكَّلَ عَلَى اللَّهِ فِي أُمُورِكَ كُلِّهَا فَمَا فَعَلَ بِكَ كُنْتَ عَنْهُ رَاضِياً

(The book) 'Al Kafi' – from the number, from Al Barqy, from someone else, from Ali Bin Asbat, from Ahmad Bin Umar Al Hallali, from Ali Bin Suweyd,

'From Abu Al-Hassan-asws the 1st, he (the narrator) said, 'I asked him-asws about Words of Allah-azwj Mighty and Majestic: ***And one who relies upon Allah, so He would Suffice him. [65:3]***. He-asws said: 'The reliance upon Allah-azwj has ranks. From these is that you rely upon Allah-azwj in your affairs, all of them. So, whatever happens with you, you will be satisfied with Him-azwj.

[245] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 3
[246] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 4

تَعْلَمُ أَنَّهُ لَا يَأْلُوكَ خَيْراً وَ فَضْلًا وَ تَعْلَمُ أَنَّ الْحُكْمَ فِي ذَلِكَ لَهُ فَتَوَكَّلْ عَلَى اللَّهِ بِتَفْوِيضِ ذَلِكَ إِلَيْهِ وَ ثِقْ بِهِ فِيهَا وَ فِي غَيْرِهَا.

Know that He-azwj will not Hold back any goodness and Grace from you, and know that the Decision in that is for Him-azwj, therefore rely upon Allah-azwj by delegating that to Him-azwj and trust Him-azwj in it, and in other (matters)''.[247]

6- كا، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلٍ وَ عَلِيٍّ عَنْ أَبِيهِ جَمِيعاً عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أُعْطِيَ ثَلَاثاً لَمْ يُمْنَعْ ثَلَاثاً مَنْ أُعْطِيَ الدُّعَاءَ أُعْطِيَ الْإِجَابَةَ وَ مَنْ أُعْطِيَ الشُّكْرَ أُعْطِيَ الزِّيَادَةَ وَ مَنْ أُعْطِيَ التَّوَكُّلَ أُعْطِيَ الْكِفَايَةَ

(The book) 'Al Kafi' – from the number, from Sahl and Ali, from his father, altogether from Yahya Bin Al Mubarik, from Abdullah Bin Jabalah, from Muawiya Bin Wahab,

'From Abu Abdullah-asws having said: 'One who gives three will not be prevented from three. One who gives the supplication will be Given the Answer, and one who gives the thanks will be Given the increase, and one who gives the reliance will be Given the sufficiency'.

ثُمَّ قَالَ أَ تَلَوْتَ كِتَابَ اللَّهِ عَزَّ وَ جَلَ وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ وَ قَالَ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَ قَالَ ادْعُونِي أَسْتَجِبْ لَكُمْ.

Then he-asws said: 'Haven't you recited the Book of Allah-azwj Mighty and Majestic: ***And one who relies upon Allah, so He would Suffice him. [65:3]***? And He-azwj Said: ***"If you are grateful, I would Increase it for you, [14:7]***; and He-azwj Said: ***"Supplicate to Me, I will Answer you. [40:60]***''.[248]

7- كا، الكافي عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنْ أَبِي عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنِ الْحُسَيْنِ بْنِ رَاشِدٍ عَنِ الْحُسَيْنِ بْنِ عُلْوَانَ قَالَ: كُنَّا فِي مَجْلِسٍ يُطْلَبُ فِيهِ الْعِلْمُ وَ قَدْ نَفِدَتْ نَفَقَتِي فِي بَعْضِ الْأَسْفَارِ فَقَالَ لِي بَعْضُ أَصْحَابِنَا مَنْ تُؤَمِّلُ لِمَا قَدْ نَزَلَ بِكَ فَقُلْتُ فُلَاناً

(The book) 'Al Kafi' – from Al-Husayn Bin Muhammad Bin Al Moalla, from Abu Ali, from Muhammad Bin Al-Hassan, from Al-Husayn Bin Rashid, from Al-Husayn Bin Ulwan who said,

'We were in a gathering seeking the knowledge in it, and my expense money had been depleted in one of the journeys. One of our companions said to me, 'Whom are you hoping for what has befallen with you?' I said, 'So and so'.

فَقَالَ إِذاً وَ اللَّهِ لَا تُسْعَفُ حَاجَتُكَ وَ لَا يَبْلُغُكَ أَمَلُكَ وَ لَا تُنْجَحُ طَلِبَتُكَ قُلْتُ وَ مَا عَلَّمَكَ رَحِمَكَ اللَّهُ

He said, 'By Allah-azwj! Neither will you be relieved of your need, nor will you reach your expectations, nor will your seeking be successful!' I said, 'May Allah-azwj have Mercy on you, and what has let you know?'

قَالَ إِنَّ أَبَا عَبْدِ اللَّهِ ع حَدَّثَنِي أَنَّهُ قَرَأَ فِي بَعْضِ الْكُتُبِ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ وَ عِزَّتِي وَ جَلَالِي وَ مَجْدِي وَ ارْتِفَاعِي عَلَى عَرْشِي لَأُقَطِّعَنَّ أَمَلَ كُلِّ مُؤَمِّلٍ مِنَ النَّاسِ أَمَّلَ غَيْرِي بِالْيَأْسِ وَ لَأَكْسُوَنَّهُ ثَوْبَ الْمَذَلَّةِ عِنْدَ النَّاسِ وَ لَأُنَحِّيَنَّهُ مِنْ قُرْبِي وَ لَأُبْعِدَنَّهُ مِنْ وَصْلِي

He said, 'Abu Abdullah-asws narrated to me that he-asws had read in one of the Books that Allah-azwj Blessed and Exalted Said: "By My-azwj Mighty and My-azwj Majesty, and My-azwj Glory, and

[247] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 5
[248] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 6

My-azwj Loftiness upon My-azwj Throne! I-azwj will Cut off the hope of every one hoping from the people of a wish apart from Me-azwj, with the despair, and I-azwj will Clothe him the clothing of disgrace in the presence of the people, and I-azwj will Keep him away from My-azwj nearness, and I-azwj will Distance him from My-azwj connection!

أَ يُؤَمِّلُ غَيْرِي فِي الشَّدَائِدِ وَ الشَّدَائِدُ بِيَدِي وَ يَرْجُو غَيْرِي وَ يَقْرَعُ بِالْفِكْرِ بَابَ غَيْرِي وَ بِيَدِي مَفَاتِيحُ الْأَبْوَابِ وَ هِيَ مُغْلَقَةٌ وَ بَابِي مَفْتُوحٌ لِمَنْ دَعَانِي

I he wishing to other than Me-azwj during the adversities while the adversities are in My-azwj Hand? And is he hoping to other than Me-azwj and knocking with the thinking the door of others and the keys of the doors are in My-azwj Hand, and these are locked and My-azwj door is open for the one who supplicates to Me-azwj?

فَمَنْ ذَا الَّذِي أَمَّلَنِي لِنَوَائِبِهِ فَقَطَعْتُهُ دُونَهَا وَ مَنْ ذَا الَّذِي رَجَانِي لِعَظِيمَةٍ فَقَطَعْتُ رَجَاهُ مِنِّي

So, who is that who will hope to Me-azwj for his ravages so I-azwj will Cut him off from these? And who is that who has hoped to Me-azwj with his misfortunes so I-azwj have Cut his hopes off from Me-azwj?

جَعَلْتُ آمَالَ عِبَادِي عِنْدِي مَحْفُوظَةً فَلَمْ يَرْضَوْا بِحِفْظِي وَ مَلَأْتُ سَمَاوَاتِي مِمَّنْ لَا يَمَلُّ مِنْ تَسْبِيحِي وَ أَمَرْتُهُمْ أَنْ لَا يُغْلِقُوا الْأَبْوَابَ بَيْنِي وَ بَيْنَ عِبَادِي فَلَمْ يَثِقُوا بِقَوْلِي

I-azwj have Made the hopes (wishes) of My-azwj servants Preserved with Me-azwj but they are not pleased with My-azwj Preservation, and I-azwj Filled My-azwj skies from the ones who do not get fed up with glorifying Me-azwj, and I-azwj Commanded them not to lock the doors between Me-azwj and My-azwj servants. So he does not trust My-azwj Word?

أَ لَمْ يَعْلَمْ مَنْ طَرَقَتْهُ نَائِبَةٌ مِنْ نَوَائِبِي أَنَّهُ لَا يَمْلِكُ كَشْفَهَا أَحَدٌ غَيْرِي إِلَّا مِنْ بَعْدِ إِذْنِي فَمَا لِي أَرَاهُ لَاهِياً عَنِّي أَعْطَيْتُهُ بِجُودِي مَا لَمْ يَسْأَلْنِي ثُمَّ انْتَزَعْتُهُ عَنْهُ فَلَمْ يَسْأَلْنِي رَدَّهُ وَ سَأَلَ غَيْرِي

Does he not know that the one I-azwj Knock with an adversity from My-azwj adversities, no one apart from Me-azwj is able to remove it, except from after My-azwj Permission? So what is the matter I-azwj See him being heedless from Me-azwj? I-azwj Give him with My-azwj Generousity what he has not even asked Me-azwj for, then I-azwj Snatch it away from him, so he does not ask Me-azwj to restore it and asks others.

أَ فَيَرَانِي أَبْدَأُ بِالْعَطَايَا قَبْلَ الْمَسْأَلَةِ ثُمَّ أُسْأَلُ فَلَا أُجِيبُ سَائِلِي أَ بَخِيلٌ أَنَا فَيُبَخِّلُنِي عَبْدِي أَ وَ لَيْسَ الْجُودُ وَ الْكَرَمُ لِي أَ وَ لَيْسَ الْعَفْوُ وَ الرَّحْمَةُ بِيَدِي أَ وَ لَيْسَ أَنَا مَحَلَّ الْآمَالِ فَمَنْ يَقْطَعُهَا دُونِي أَ فَلَا يَخْشَى الْمُؤَمِّلُونَ أَنْ يُؤَمِّلُوا غَيْرِي

Does a servant view Me-azwj with the Giving before the asking, then he would ask Me-azwj so I-azwj will not Answer My-azwj beggar? Am I-azwj Stingy, so My-azwj servant is considering Me-azwj as stingy? Or isn't there the Generousity and the Benevolence for Me-azwj? Or isn't the Pardon and the Mercy in My-azwj Hand? Or am I-azwj not the place for hopes? So, who would cut it off besides Me-azwj? Don't the hopers fear from hoping to others?

فَلَوْ أَنَّ أَهْلَ سَمَاوَاتِي وَ أَهْلَ أَرْضِي أَمَّلُوا جَمِيعاً ثُمَّ أَعْطَيْتُ كُلَّ وَاحِدٍ مِنْهُمْ مِثْلَ مَا أَمَّلَ الْجَمِيعُ مَا انْتَقَصَ مِنْ مُلْكِي مِثْلَ عُضْوِ ذَرَّةٍ وَ كَيْفَ يَنْقُصُ مُلْكٌ أَنَا قَيِّمُهُ

If the people of My-azwj skies and people of My-azwj earth were to hope altogether, then I-azwj were to Give each other of them similar to what they had all hoped for, there would be no reduction from My-azwj Kingdom like a part of a particle, and how can a kingdom be reduced and I-azwj am the Custodian in it?

فَيَا بُؤْساً لِلْقَانِطِينَ مِنْ رَحْمَتِي وَ يَا بُؤْساً لِمَنْ عَصَانِي وَ لَمْ يُرَاقِبْنِي.

How miserable it is for the ones despairing from My-azwj Mercy! And how miserable it is for the one who disobeys Me-azwj and do not look at Me-azwj?"'[249]

8- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَبَّادِ بْنِ يَعْقُوبَ الرَّوَاجِنِيِّ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: كُنْتُ مَعَ مُوسَى بْنِ عَبْدِ اللَّهِ بِيَنْبُعَ وَ قَدْ نَفِدَتْ نَفَقَتِي فِي بَعْضِ الْأَسْفَارِ فَقَالَ لِي بَعْضُ وُلْدِ الْحُسَيْنِ مَنْ تُؤَمِّلُ لِمَا قَدْ نَزَلَ بِكَ فَقُلْتُ مُوسَى بْنَ عَبْدِ اللَّهِ

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from one of our companions, from Abbad Bin Yaqoub Al Rawwahiny, from Saeed Bin Abdul Rahman who said,

'I was with Musa Bin Abdullah at Yanbu and my expense money had depleted in one of the journeys. One of the sons of Al-Husayn said, 'Whom are you hoping for what has befallen with you?' I said, 'Musa Bin Abdullah'.

فَقَالَ إِذاً لَا تُقْضَى حَاجَتُكَ ثُمَّ لَا تُنْجَحُ طَلِبَتُكَ قُلْتُ وَ لِمَ ذَاكَ

He said, 'Then your need will not be fulfilled, then your seeking will not be successful'. I said, 'And why is that so?'

قَالَ لِأَنِّي وَجَدْتُ فِي بَعْضِ كُتُبِ آبَائِي أَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ ثُمَّ ذَكَرَ مِثْلَ الْحَدِيثِ السَّابِقِ

He said, 'Because I found in one of the books of my forefathers that Allah-azwj Mighty and Majestic Said' – then he mentioned similar to the previous Hadeeth.

فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ أَمْلِ عَلَيَّ فَأَمْلَاهُ عَلَيَّ فَقُلْتُ لَا وَ اللَّهِ مَا أَسْأَلُهُ حَاجَةً بَعْدَهَا.

I said, 'O son-asws of Rasool-Allah-saww! Dictate it to me!' So, he-asws dictated it to me. I said, 'No, by Allah-azwj! I will not ask him for any need after it''.[250]

9- لي، الأمالي للصدوق ابْنُ مَسْرُورٍ عَنِ ابْنِ عَامِرٍ عَنْ عَمِّهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنِ الصَّادِقِ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ: كُنْ لِمَا لَا تَرْجُو أَرْجَى مِنْكَ لِمَا تَرْجُو فَإِنَّ مُوسَى بْنَ عِمْرَانَ ع خَرَجَ يَقْتَبِسُ لِأَهْلِهِ نَاراً فَكَلَّمَهُ اللَّهُ عَزَّ وَ جَلَّ فَرَجَعَ نَبِيّاً وَ خَرَجَتْ مَلِكَةُ سَبَإٍ فَأَسْلَمَتْ مَعَ سُلَيْمَانَ ع وَ خَرَجَ سَحَرَةُ فِرْعَوْنَ يَطْلُبُونَ الْعِزَّةَ لِفِرْعَوْنَ فَرَجَعُوا مُؤْمِنِينَ.

[249] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 7
[250] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 8

(The book) 'Al Amaali' of Al Sadouq – Ibn Masrour, from Ibn Aamir, from his uncle, from Ibn Abu Umeyr, from Abdullah Bin Al Qasim,

'From Al-Sadiq-asws, from his-asws forefathers-asws, from Ali-asws having said: 'Be more hoping to what you are not expecting than to what you are expecting, for Musa-as Bin Imran-as went out to fetch some fire for his-as family. Allah-azwj Mighty and Majestic Spoke to him-as, and he-as returned as a Prophet-as; and the queen of Sheba went out and became a Muslim with Suleyman-as, and the magician of Pharaoh-la went out seeking the honour for Pharaoh-la, and they returned as believers''.[251]

10- لي، الأمالي للصدوق ابْنُ إِدْرِيسَ عَنِ ابْنِ عِيسَى عَنِ ابْنِ أَبِي نَجْرَانَ عَنِ الْفَضْلِ بْنِ صَالِحٍ عَنْ جَابِرٍ الْجُعْفِيِّ عَنِ الْبَاقِرِ ع قَالَ: إِنَّ مُوسَى بْنَ عِمْرَانَ ع قَالَ يَا رَبِّ رَضِيتُ بِمَا قَضَيْتَ تُمِيتُ الْكَبِيرَ وَ تُبْقِي الطِّفْلَ الصَّغِيرَ

(The book) 'Al Amaali' of Al Sadouq – Ibn Idrees, from Ibn Isa, from Ibn Abu Najran, from Al Fazl Bin Salih, from Jabir Al Jufy,

'From Al-Baqir-asws having said: 'Musa-as Bin Imran-as said: 'O Lord-azwj! I-as am pleased with whatever You-azwj had Decreed. You-azwj Killed off the elderly and Let the young children remain'.

فَقَالَ اللَّهُ جَلَّ جَلَالُهُ يَا مُوسَى أَ مَا تَرْضَانِي لَهُمْ رَازِقاً وَ كَفِيلًا

Allah-azwj, Majestic is His-azwj Majesty Said: "O Musa-as! Are you-as not satisfied with Me-azwj being a Sustainer for them and a Guarantor?"

قَالَ بَلَى يَا رَبِّ فَنِعْمَ الْوَكِيلُ أَنْتَ وَ نِعْمَ الْكَفِيلُ.

He-as said: 'Yes, O Lord-azwj! You-azwj are the best Protector and the best Guarantor!''[252]

11- ن، عيون أخبار الرضا عليه السلام لي، الأمالي للصدوق ابْنُ إِدْرِيسَ عَنْ أَبِيهِ عَنْ سَهْلٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ النُّعْمَانِ عَنِ ابْنِ أَسْبَاطٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ قَالَ: سَأَلْتُ الرِّضَا ع فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ مَا حَدُّ التَّوَكُّلِ فَقَالَ لِي أَنْ لَا تَخَافَ مَعَ اللَّهِ أَحَداً

(The books) 'Uyoun Akhbar Al-Reza-asws', may the greetings be upon him-asws, (and), 'Al Amaali' of Al Sadouq – Ibn Idrees, from his father, from Sahl, from Al-Hassan Bin Ali Bin Al Numan, from Ibn Asbat, from Al-Hassan Bin Al Kahm who said,

'I asked Al-Reza-asws. I said to him-asws, 'May I be sacrificed for you-asws! What is the limit of reliance (upon Allah-azwj)?' He-asws said to me: 'That you do not fear with Allah-azwj anyone (else)!'

قَالَ قُلْتُ فَمَا حَدُّ التَّوَاضُعِ

He (the narrator) said, 'I said, 'So what is the limit of humbleness?'

[251] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 9
[252] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 10

قَالَ أَنْ تُعْطِيَ النَّاسَ مِنْ نَفْسِكَ مَا تُحِبُّ أَنْ يُعْطُوكَ مِثْلَهُ

He-asws said: 'That you give the people from yourself what you love to be given to you, similar to it'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ أَشْتَهِي أَنْ أَعْلَمَ كَيْفَ أَنَا عِنْدَكَ

He (the narrator) said, 'I said, 'May I be sacrificed for you-asws! I desire to know how I am in your-asws view'.

فَقَالَ انْظُرْ كَيْفَ أَنَا عِنْدَكَ.

He-asws said: 'Look at how I-asws am in your view''.[253]

12- لي، الأمالي للصدوق ابْنُ إِدْرِيسَ عَنْ أَبِيهِ عَنِ الْأَشْعَرِيِّ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ وَهْبِ بْنِ وَهْبٍ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ جَلَّ جَلَالُهُ يَا ابْنَ آدَمَ أَطِعْنِي فِيمَا أَمَرْتُكَ وَ لَا تُعَلِّمْنِي مَا يُصْلِحُكَ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Idrees, from his father, from Al Ashari, from Al Barqy, from his father, from Wahab Bin Wahab,

'From Al-Sadiq-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'Allah-azwj, Majestic is His-azwj Majesty, Said: "O son of Adam-as! Obey Me-azwj in what I-azwj am Commanding you and do not teach Me-azwj what is better for you!"'[254]

13- ب، قرب الإسناد ابْنُ عِيسَى عَنِ الْبَزَنْطِيِّ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ الْإِيمَانُ أَرْبَعَةُ أَرْكَانٍ التَّوَكُّلُ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ الرِّضَا بِقَضَائِهِ وَ التَّسْلِيمُ لِأَمْرِ اللَّهِ وَ التَّفْوِيضُ إِلَى اللَّهِ قَالَ عَبْدٌ صَالِحٌ وَ أُفَوِّضُ أَمْرِي إِلَى اللَّهِ ... فَوَقاهُ اللَّهُ سَيِّئاتِ ما مَكَرُوا.

(The book) 'Qurb Al Asnaad' – Ibn Isa, from Al Bazanty who said,

'I heard Al-Reza-asws saying: 'The Eman is of four corners – the reliance upon Allah-azwj Mighty and Majestic, and the satisfaction with His-azwj Decree, and the submission to the Command of Allah-azwj, and the delegating (affairs) to Allah-azwj. A righteous servant said: '***and I entrust my matters to Allah, [40:44] So Allah Saved him from the evil of what they planned, [40:45]***''.[255]

14- لي، الأمالي للصدوق عَنْ أَمِيرِ الْمُؤْمِنِينَ ع مَنْ وَثِقَ بِالزَّمَانِ صُرِعَ.

(The book) 'Al-Amaali' of Al-Sadouq –

'From Amir Al-Momineen-asws: 'One who trust with the times will be dismayed''.[256]

[253] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 11
[254] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 12
[255] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 13
[256] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 14

15- ل، الخصال عَنِ الصَّادِقِ ع قَالَ: ثِقْ بِاللَّهِ تَكُنْ مُؤْمِناً وَ ارْضَ بِمَا قَسَمَ اللَّهُ لَكَ تَكُنْ غَنِيّاً.

(The book) 'Al Khisaal' –

'From Al-Sadiq-asws having said: 'Trust in Allah-azwj, you will be a Momin, and be satisfied with whatever Allah-azwj has Apportioned for you, you will be enriched/needless''.[257]

16- ل، الخصال أَبِي عَنْ سَعْدٍ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: يَا مُعَاوِيَةُ مَنْ أُعْطِيَ ثَلَاثَةً لَمْ يُحْرَمْ ثَلَاثَةً مَنْ أُعْطِيَ الدُّعَاءَ أُعْطِيَ الْإِجَابَةَ وَ مَنْ أُعْطِيَ الشُّكْرَ أُعْطِيَ الزِّيَادَةَ وَ مَنْ أُعْطِيَ التَّوَكُّلَ أُعْطِيَ الْكِفَايَةَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فِي كِتَابِهِ وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ وَ يَقُولُ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَ يَقُولُ ادْعُونِي أَسْتَجِبْ لَكُمْ.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Al Barqy, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

'From Abu Abdullah-asws having said: 'O Muawiya! One who gives three will not be deprived of three! One who gives the supplication will be Given the Answer, and one giving the thank will be Given the increase, and one giving the reliance will be Given the sufficiency, for Allah-azwj Mighty and Majestic is Saying in His-azwj Book: ***And one who relies upon Allah, so He would Suffice him. [65:3]***? And He-azwj Said: ***"If you are grateful, I would Increase it for you, [14:7]***; and He-azwj Said: ***"Supplicate to Me, I will Answer you. [40:60]***''.[258]

17- ل، الخصال أَبِي عَنْ سَعْدٍ عَنِ الْأَصْبَهَانِيِّ عَنِ الْمِنْقَرِيِّ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كَانَ فِيمَا وَعَظَ بِهِ لُقْمَانُ ابْنَهُ أَنْ قَالَ لَهُ يَا بُنَيَّ لِيَعْتَبِرْ مَنْ قَصُرَ يَقِينُهُ وَ ضَعُفَتْ نِيَّتُهُ فِي طَلَبِ الرِّزْقِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَهُ فِي ثَلَاثَةِ أَحْوَالٍ مِنْ أَمْرِهِ وَ آتَاهُ رِزْقَهُ وَ لَمْ يَكُنْ لَهُ فِي وَاحِدَةٍ مِنْهَا كَسْبٌ وَ لَا حِيلَةٌ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى سَيَرْزُقُهُ فِي الْحَالِ الرَّابِعَةِ

(The book) 'Al Khisaal' – My father, from Sa'ad, from Al Asbahany, from Al Minqary, from Hammad Bin Isa,

'From Abu Abdullah-asws having said: 'Amir Al-Momineen-asws said: 'It was among what Luqman-as bequeathed to his-as son is that he-as said to him: 'O my-as son! Take a lesson from the one who certainty is deficient, and his intention has weakened in seeking the sustenance. Allah-azwj Blessed and Exalted Created him in three situations from his affairs and Gave him his sustenance, and he did not happen to have earned in one of these nor (apply) any means. Allah-azwj Blessed and Exalted will be Sustaining him in the fourth state.

أَمَّا أَوَّلُ ذَلِكَ فَإِنَّهُ كَانَ فِي رَحِمِ أُمِّهِ يَرْزُقُهُ هُنَاكَ فِي قَرَارٍ مَكِينٍ حَيْثُ لَا يُؤْذِيهِ حَرٌّ وَ لَا بَرْدٌ ثُمَّ أَخْرَجَهُ مِنْ ذَلِكَ وَ أَجْرَى رِزْقاً مِنْ لَبَنِ أُمِّهِ يَكْفِيهِ بِهِ وَ يُرَبِّيهِ وَ يَنْعَشُهُ مِنْ غَيْرِ حَوْلٍ بِهِ وَ لَا قُوَّةٍ

As for the first of that, he was in the womb of his mother. He-azwj Sustained him over there in a stable settlement where he was neither harmed by heat nor cold. Then He-azwj Extracted him from that and Flowed sustenance from the milk of his mother. He-azwj Sufficed him with it and Nourished him and Grew him from without there being any might with him nor strength.

[257] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 15
[258] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 16

ثُمَّ فُطِمَ مِنْ ذَلِكَ فَأَجْرَى لَهُ رِزْقاً مِنْ كَسْبِ أَبَوَيْهِ بِرَأْفَةٍ وَ رَحْمَةٍ لَهُ مِنْ قُلُوبِهِمَا لَا يَمْلِكَانِ غَيْرَ ذَلِكَ حَتَّى إِنَّهُمَا يُؤْثِرَانِهِ عَلَى أَنْفُسِهِمَا فِي أَحْوَالٍ كَثِيرَةٍ

Then he was weaned from that, so He-azwj Flowed for him from the earning of his parents with kindness and mercy to him from their hearts, not in control upon other than that, to the extent that they preferred him over their own selves in many situations.

حَتَّى إِذَا كَبِرَ وَ عَقَلَ وَ اكْتَسَبَ لِنَفْسِهِ ضَاقَ بِهِ أَمْرُهُ وَ ظَنَّ الظُّنُونَ بِرَبِّهِ وَ جَحَدَ الْحُقُوقَ فِي مَالِهِ وَ قَتَّرَ عَلَى نَفْسِهِ وَ عِيَالِهِ مَخَافَةَ إِقْتَارِ رِزْقِهِ وَ سُوءِ يَقِينٍ بِالْخَلَفِ مِنَ اللَّهِ تَبَارَكَ وَ تَعَالَى فِي الْعَاجِلِ وَ الْآجِلِ فَبِئْسَ الْعَبْدُ هَذَا يَا بُنَيَّ.

Until when he was older and had intellect and earned for himself, his affair was narrowed with him and he thought (bad) thoughts with his Lord-azwj and rejected the rights in his wealth, and rationed upon himself and his dependants, fearing the rationing of his sustenance and evil certainty with the replacement from Allah-azwj Blessed and Exalted in the current and the future. So evil it his servant, O my-as son!''[259]

18- ل، الخصال الْفَامِيُّ عَنِ ابْنِ بُطَّةَ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ صَفْوَانَ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: قَالَ إِبْلِيسُ خَمْسَةُ أَشْيَاءَ لَيْسَ لِي فِيهِنَّ حِيلَةٌ وَ سَائِرُ النَّاسِ فِي قَبْضَتِي مَنِ اعْتَصَمَ بِاللَّهِ عَنْ نِيَّةٍ صَادِقَةٍ وَ اتَّكَلَ عَلَيْهِ فِي جَمِيعِ أُمُورِهِ

(The book) 'Al Khisaal' – Al Famy, from Ibn Buttah, from Al Barqy, from his father, from Safwan, raising it to,

'Abu Abdullah-asws having said: 'Iblees-la said: 'There are five things, there isn't any means for me-la regarding these while rest of the people are in my-la grip – one who adheres with Allah-azwj with a truthful intention and relies upon Him-azwj in entirety of his affairs.

وَ مَنْ كَثُرَ تَسْبِيحُهُ فِي لَيْلِهِ وَ نَهَارِهِ وَ مَنْ رَضِيَ لِأَخِيهِ الْمُؤْمِنِ مَا يَرْضَاهُ لِنَفْسِهِ وَ مَنْ لَمْ يَجْزَعْ عَلَى الْمُصِيبَةِ حِينَ تُصِيبُهُ وَ مَنْ رَضِيَ بِمَا قَسَمَ اللَّهُ لَهُ وَ لَمْ يَهْتَمَّ لِرِزْقِهِ.

And one whose glorification is a lot during his night and his day; and one who is pleased for his Momin brother what he is pleased for himself, and one who does not panic upon the calamity when it afflicts him, and one who is pleased with whatever Allah-azwj has Apportioned for him and is not distressed for his sustenance''.[260]

19- ن، عيون أخبار الرضا عليه السلام بِالْأَسَانِيدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ أَبِيهِ ع قَالَ: سَأَلَ الصَّادِقُ ع عَنْ بَعْضِ أَهْلِ مَجْلِسِهِ فَقِيلَ عَلِيلٌ فَقَصَدَهُ عَائِداً وَ جَلَسَ عِنْدَ رَأْسِهِ فَوَجَدَهُ دَنِفاً فَقَالَ لَهُ أَحْسِنْ ظَنَّكَ بِاللَّهِ

(The book) 'Uyoun Akhbar Al-Reza-asws', may the greetings be upon him-asws, by the three chains from Al-Reza-asws, from his-asws father-asws having said: 'Al-Sadiq-asws asked about one of the people of his gathering. It was said, 'He is sick'. So, he-asws went to console him and sat by his head. He found him being very sick. He-asws said: 'Improve your thoughts with Allah-azwj'.

قَالَ أَمَّا ظَنِّي بِاللَّهِ حَسَنٌ وَ لَكِنْ غَمِّي لِبَنَاتِي مَا أَمْرَضَنِي غَيْرُ غَمِّي بِهِنَّ

[259] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 17
[260] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 18

He said, 'But, my thoughts with Allah-azwj are good, but my sorrow for my daughters is what has made me ill due to them'.

قَالَ الصَّادِقُ ع الَّذِي تَرْجُوهُ لِتَضْعِيفِ حَسَنَاتِكَ وَ مَحْوِ سَيِّئَاتِكَ فَارْجُهُ لِإِصْلَاحِ حَالِ بَنَاتِكَ أَ مَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ص قَالَ لَمَّا جَاوَزْتُ سِدْرَةَ الْمُنْتَهَى وَ بَلَغْتُ أَغْصَانَهَا وَ قُضْبَانَهَا رَأَيْتُ بَعْضَ ثِمَارِ قُضْبَانِهَا أَثْدَاؤُهُ مُعَلَّقَةٌ يَقْطُرُ مِنْ بَعْضِهَا اللَّبَنُ وَ مِنْ بَعْضِهَا الْعَسَلُ وَ مِنْ بَعْضِهَا الدُّهْنُ وَ يَخْرُجُ عَنْ بَعْضِهَا شِبْهُ دَقِيقِ السَّمِيذِ وَ عَنْ بَعْضِهَا الثِّيَابُ وَ عَنْ بَعْضِهَا كَالنَّبِقِ فَيَهْوِي ذَلِكَ نَحْوَ الْأَرْضِ

Al-Sadiq-asws said: 'The One-azwj you are hoping to multiply your good deeds and deleted your evil deeds, hope to Him-azwj to correct the state of your daughters. Don't you know that Rasool-Allah-saww said: 'When I-saww surpassed Al-Sidrat Al-Muntaha and reached its branches and its twigs, I-saww saw some fruits of its twigs hanging. Milk was dripping from some of these, and the honey from some of these, and the oil from some of these, and the flour pulp was emerging from some of these, and the clothes from some of these, and lotus berries from some of these, and that was drooping towards the earth.

فَقُلْتُ فِي نَفْسِي أَيْنَ مَقَرُّ هَذِهِ الْخَارِجَاتِ عَنْ هَذِهِ الْأَثْدَاءِ وَ ذَلِكَ أَنَّهُ لَمْ يَكُنْ مَعِي جَبْرَئِيلُ لِأَنِّي كُنْتُ جَاوَزْتُ مَرْتَبَتَهُ وَ اخْتَزَلَ دُونِي

I-saww said within myself-saww: 'Where is the central location of these emergences from these fruits?' And that was because Jibraeel-as wasn't with me-saww, because I-saww had surpassed his-as rank and he-as had stalled below me-as.

فَنَادَانِي رَبِّي عَزَّ وَ جَلَّ فِي سِرِّي يَا مُحَمَّدُ هَذِهِ أَنْبَتُّهَا مِنْ هَذَا الْمَكَانِ الْأَرْفَعِ لِأَغْذُوَ مِنْهَا بَنَاتِ الْمُؤْمِنِينَ مِنْ أُمَّتِكَ وَ بَنِيهِمْ فَقُلْ لِآبَاءِ الْبَنَاتِ لَا تَضِيقَنَّ صُدُورُكُمْ عَلَى فَاقَتِهِنَّ فَإِنِّي كَمَا خَلَقْتُهُنَّ أَرْزُقُهُنَّ.

My-saww Lord-azwj Mighty and Majestic Called out to me-as in my-saww secrecy: "O Muhammad-saww! These I-saww have Planted from this lofty place in order to Provide from it daughters of the Momineen from your-saww community and their sons. So, say to fathers of the daughters: 'Do not narrow your chests upon their needs, for I-azwj, just as I-azwj have Created them, I-azwj shall Provide them''.[261]

20- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنِ الْجِعَابِيِّ عَنِ ابْنِ عُقْدَةَ عَنْ يَحْيَى بْنِ زَكَرِيَّا عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ عَمْرِو بْنِ سَيْفٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَدَعْ طَلَبَ الرِّزْقِ مِنْ حِلِّهِ فَإِنَّهُ عَوْنٌ لَكَ عَلَى دِينِكَ وَ اعْقِلْ رَاحِلَتَكَ وَ تَوَكَّلْ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Uqdah, from Yahya Bin Zakariya, from Muhammad Bin Marwan, from Amro Bin Sayf,

'From Abu Abdullah-asws having said: 'Do not leave seeking the sustenance from its means for it will be an assistant for you upon your religion and tie up your ride (camel) and rely (upon Allah-azwj).[262]

21- ما، الأمالي للشيخ الطوسي سَيَأْتِي فِي مَوَاعِظِ الْبَاقِرِ ع يَا جَابِرُ مَنْ هَذَا الَّذِي سَأَلَ اللَّهَ فَلَمْ يُعْطِهِ أَوْ تَوَكَّلَ عَلَيْهِ فَلَمْ يَكْفِهِ أَوْ وَثِقَ بِهِ فَلَمْ يُنْجِهِ.

[261] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 19
[262] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 20

(The book) 'Al Amaali' of the sheykh Al Tusi –

'I (Majlisi) shall bring among the preaching of Al-Baqir-asws: 'O Jabir! Who is the one who asked Allah-azwj and He-azwj did not Give him, or relied upon Him-azwj and He-azwj did not Suffice him, or trusted Him-azwj and He-azwj did not Rescue him?''[263]

22- مع، معاني الأخبار عَنِ النَّبِيِّ ص قَالَ: مَنْ أَحَبَّ أَنْ يَكُونَ أَتْقَى النَّاسِ فَلْيَتَوَكَّلْ عَلَى اللَّهِ وَ مَنْ أَحَبَّ أَنْ يَكُونَ أَغْنَى النَّاسِ فَلْيَكُنْ بِمَا عِنْدَ اللَّهِ عَزَّ وَ جَلَّ أَوْثَقَ مِنْهُ بِمَا فِي يَدِهِ.

(The book) 'Ma'any Al Akhbar' –

'From the Prophet-saww said: 'One who loves to be the most pious of the people, let him rely upon Allah-azwj, and the one who loves to be richest of the people, let him be more trusting with what is in the Presence of Allah-azwj Mighty and Majestic than what is in his hands''.[264]

23- مع، معاني الأخبار أَبِي عَنْ سَعْدٍ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ رَفَعَهُ قَالَ: سَأَلَ النَّبِيُّ ص عَنْ جَبْرَئِيلَ مَا التَّوَكُّلُ عَلَى اللَّهِ عَزَّ وَ جَلَّ

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Al Barqy, from his father, raising it, said,

'The Prophet-saww asked Jibraeel-as: 'What is the reliance upon Allah-azwj Mighty and Majestic?'

فَقَالَ الْعِلْمُ بِأَنَّ الْمَخْلُوقَ لَا يَضُرُّ وَ لَا يَنْفَعُ وَ لَا يُعْطِي وَ لَا يَمْنَعُ وَ اسْتِعْمَالُ الْيَأْسِ مِنَ الْخَلْقِ فَإِذَا كَانَ الْعَبْدُ كَذَلِكَ لَمْ يَعْمَلْ لِأَحَدٍ سِوَى اللَّهِ وَ لَمْ يَرْجُ وَ لَمْ يَخَفْ سِوَى اللَّهِ وَ لَمْ يَطْمَعْ فِي أَحَدٍ سِوَى اللَّهِ فَهَذَا هُوَ التَّوَكُّلُ الْخَبَرَ.

He-as said: 'The knowledge that the created beings can neither harm nor benefit, nor give nor prevent, and utilising the despair from the people. So, when the servant was to be like that, he will not work for anyone besides Allah-azwj, and he will not hope and will not fear besides Allah-azwj and will not covet in anyone besides Allah-azwj. So this, it is the reliance' – the Hadeeth''.[265]

24- يد، التوحيد الْقَطَّانُ عَنْ أَحْمَدَ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنِ الثُّمَالِيِّ عَنِ ابْنِ طَرِيفٍ عَنِ ابْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَوْحَى اللَّهُ تَعَالَى إِلَى دَاوُدَ ع يَا دَاوُدُ تُرِيدُ وَ أُرِيدُ وَ لَا يَكُونُ إِلَّا مَا أُرِيدُ فَإِنْ أَسْلَمْتَ لِمَا أُرِيدُ أَعْطَيْتُكَ مَا تُرِيدُ وَ إِنْ لَمْ تُسْلِمْ لِمَا أُرِيدُ أَتْعَبْتُكَ فِيمَا تُرِيدُ ثُمَّ لَا يَكُونُ إِلَّا مَا أُرِيدُ.

(The book) 'Al Tawheed' – Al Qattan, from Ahmad Al Hamdany, from Ali Bin Al-Hassan Bin Fazzal, from his father, from Marwan Bin Muslim, from Al Sumali, from Ibn Tareyf, from Ibn Nubatah who said,

'Amir Al-Momineen-asws said: 'Allah-azwj the Exalted Revealed to Dawood-as: "O Dawood-as! You-as want and I-azwj Want, it cannot happen except what I-azwj Want. So, if you-as were to submit to what I-azwj Want, I-azwj shall Give you what you-as want, and if you-as do not submit to what

[263] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 21
[264] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 22
[265] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 23

I[azwj] Want, I[-saww] shall Delay you[-as] regarding what you[-as] want, then it will not happen except what I[-azwj] Want!"'[266]

25- ن، عيون أخبار الرضا عليه السلام يد، التوحيد الْمُكَتِّبُ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ مَعْبَدٍ عَنِ ابْنِ خَالِدٍ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ جَلَّ جَلَالُهُ مَنْ لَمْ يَرْضَ بِقَضَائِي وَ لَمْ يُؤْمِنْ بِقَدَرِي فَلْيَلْتَمِسْ إِلَهاً غَيْرِي.

(The book) 'Uyoun Akhbar Al-Reza[-asws]', may the greetings be upon him[-asws], (and) 'Al Tawheed Al Mukattab' – from Ali, from his father, from Ibn Ma'bad, from Ibn Khalid,

'From Al-Reza[-asws], from his[-asws] forefathers[-asws] having said: 'Rasool-Allah[-saww]: 'Allah[-azwj], Majestic is His[-azwj] Majesty Said: "One who is not satisfied with My[-azwj] Decree and does not believe in My[-azwj] pre-Determination, then let him seek out another god!"'[267]

- وَ قَالَ رَسُولُ اللَّهِ ص فِي كُلِّ قَضَاءِ اللَّهِ عَزَّ وَ جَلَّ خِيَرَةٌ لِلْمُؤْمِنِ.

And Rasool-Allah[-saww] said: 'In every Decree of Allah[-azwj] Mighty and Majestic there is a choice for the Momin''.[268]

26- ل، الخصال أَبِي عَنْ سَعْدٍ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْفَرَّاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ رَضِيَ الْقَضَاءَ أَتَى عَلَيْهِ الْقَضَاءُ وَ هُوَ مَأْجُورٌ وَ مَنْ سَخِطَ الْقَضَاءَ أَتَى عَلَيْهِ الْقَضَاءُ وَ أَحْبَطَ اللَّهُ أَجْرَهُ.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ayoub Bin Nuh,, from Ibn Abu Umeyr, from Al Fara'a,

'From Abu Abdullah[-asws] having said: 'One who is satisfied with the Decree, the Decree will come to him and he will be Rewarded, and the one who is dissatisfied with the Decree, the Decree will come to him (anyway) Allah[-azwj] will Confiscate his Reward''.[269]

27- ل، الخصال الْأَرْبَعُمِائَةِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ رَضِيَ مِنَ اللَّهِ بِمَا قَسَمَ لَهُ اسْتَرَاحَ بَدَنُهُ.

(The Hadeeth) 'Al Arbamia' – Amir Al-Momineen[-asws] said: 'One who is satisfied with Allah[-azwj] with what He[-azwj] has Apportioned for him, will rest his body''.[270]

28- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنِ ابْنِ قُولَوَيْهِ عَنِ الْكُلَيْنِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع رَأْسُ طَاعَةِ اللَّهِ الرِّضَا بِمَا صَنَعَ اللَّهُ فِيمَا أَحَبَّ الْعَبْدُ وَ فِيمَا كَرِهَ وَ لَمْ يَصْنَعِ اللَّهُ بِعَبْدٍ شَيْئاً إِلَّا وَ هُوَ خَيْرٌ لَهُ.

(The book) 'Al Amali' of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlawiya, from Al Kulayni, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunsu, from Is'haq Bin Ammar who said,

[266] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 24
[267] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 25 a
[268] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 25 b
[269] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 26
[270] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 27

'Abu Abdullah-asws said: 'The head of obedience to Allah-azwj is the satisfaction with whatever Allah-azwj Does, regarding what the servants likes and regarding what he dislikes, and Allah-azwj does not Do anything with a servant except and it is better for him''.[271]

29- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنْ مُحَمَّدِ بْنِ طَاهِرٍ عَنِ ابْنِ عُقْدَةَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنِ الْحَسَنِ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الدُّنْيَا دُوَلٌ فَمَا كَانَ لَكَ مِنْهَا أَتَاكَ عَلَى ضَعْفِكَ وَ مَا كَانَ عَلَيْكَ لَمْ تَدْفَعْهُ بِقُوَّتِكَ وَ مَنِ انْقَطَعَ رَجَاهُ مِمَّا فَاتَ اسْتَرَاحَ بَدَنُهُ وَ مَنْ رَضِيَ بِمَا رَزَقَهُ اللَّهُ قَرَّتْ عَيْنُهُ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Muhammad Bin Tahir, from Ibn Uqdah, from Muhammad Bin Ismail Bin Ibrahim,

'Son of Musa-asws Bin Ja'far-asws, from Al-Hassan Bin Musa-asws, from his father-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'The world is a state, so whatever were to be for you will come to you upon your weakness, and whatever were to be against you, you did not repel it by your strength, and the one who cuts off his hopes from whatever is lost, will rest his body, and the one who is satisfied with whatever Allah-azwj has Graced him, will delight his eyes''.[272]

30- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنِ ابْنِ قُولَوَيْهِ عَنْ أَبِيهِ عَنْ سَعْدٍ عَنِ ابْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ عَطِيَّةَ عَنِ ابْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فِيمَا أَوْحَى اللَّهُ جَلَّ وَ عَزَّ إِلَى مُوسَى بْنِ عِمْرَانَ يَا مُوسَى مَا خَلَقْتُ خَلْقاً أَحَبَّ إِلَيَّ مِنْ عَبْدِيَ الْمُؤْمِنِ وَ إِنِّي إِنَّمَا أَبْتَلِيهِ لِمَا هُوَ خَيْرٌ لَهُ وَ أُعَافِيهِ لِمَا هُوَ خَيْرٌ لَهُ وَ أَنَا أَعْلَمُ بِمَا يَصْلُحُ عَبْدِي عَلَيْهِ

(The book) 'Al Amaali' of the sheykh Al Tusi- Al Mufeed, from Ibn Qawlawiya, from his father, from Sa'ad, from Ibn Isa, from Al-Husayn Bin Saeed, from Ibn Mahboub, from Ibn Atiya, from Ibn Farqad,

'From Abu Abdullah-asws having said: 'Among what Allah-azwj Majestic and Mighty Revealed to Musa-as Bin Imran-as: "O Musa-as! I-azwj have not Created any creature more beloved to Me-azwj than My-azwj Momin servant, and rather I-azwj tend to Try him due to what is better for him, and I-azwj Make him well due to what is better for him, and I-azwj Know of what the betterment of My-azwj servant is upon.

فَلْيَصْبِرْ عَلَى بَلَائِي وَ لْيَشْكُرْ عَلَى نَعْمَائِي وَ لْيَرْضَ بِقَضَائِي أَكْتُبْهُ فِي الصِّدِّيقِينَ عِنْدِي إِذَا عَمِلَ بِرِضَايَ وَ أَطَاعَ أَمْرِي.

Let him be patient upon My-azwj afflictions and let him thank upon My-azwj bounties and let him be satisfied with My-azwj Decree, I-azwj shall Write him to be among the truthful ones in My-azwj Presence when he works with My-azwj Satisfaction and obeys My-azwj Commands!"'[273]

31- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنْ عُمَرَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مَهْرَوَيْهِ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ عَزَّ وَ جَلَّ يَا بَنِي آدَمَ كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُ وَ كُلُّكُمْ عَائِلٌ إِلَّا مَنْ أَغْنَيْتُ وَ كُلُّكُمْ هَالِكٌ إِلَّا مَنْ أَنْجَيْتُ

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Umar Bin Muhammad, from Ali Bin Mahrawayh, from Dawood Bin Suleyman,

[271] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 28
[272] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 29
[273] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 30

'From Al-Reza-asws, from his-asws forefathers-asws, from Amir Al-Momineen-asws, may the Salawaat of Allah-azwj be upon him-asws, said: 'Rasool-Allah-saww said: 'Allah-azwj Mighty and Majestic Said: "O children of Adam-as! All of you are straying except the one I-azwj Guide, and all of you are destitute except the one I-azwj Enrich, and all of you are destroyed except the one I-azwj Rescue!

فَاسْأَلُونِي أَكْفِكُمْ وَ أَهْدِكُمْ سَبِيلَ رُشْدِكُمْ إِنَّ مِنْ عِبَادِيَ الْمُؤْمِنِينَ مَنْ لَا يُصْلِحُهُ إِلَّا الْفَاقَةُ وَ لَوْ أَغْنَيْتُهُ لَأَفْسَدَهُ ذَلِكَ وَ إِنَّ مِنْ عِبَادِي مَنْ لَا يُصْلِحُهُ إِلَّا الصِّحَّةُ وَ لَوْ أَمْرَضْتُهُ لَأَفْسَدَهُ ذَلِكَ

Ask Me-azwj, I-azwj shall Suffice you and Guide to the way of your rightful guidance. From My-azwj Momineen servants is one whom nothing will correct except the destitution, and if I-azwj were to Enrich him, that would corrupt him! And from My-azwj servants there is one who nothing will correct except the good health, and if I-azwj were to Make him sick, that would corrupt him.

وَ إِنَّ مِنْ عِبَادِي لَمَنْ يَجْتَهِدُ فِي عِبَادَتِي وَ قِيَامِ اللَّيْلِ لِي فَأُلْقِي عَلَيْهِ النُّعَاسَ نَظَراً مِنِّي لَهُ فَيَرْقُدُ حَتَّى يُصْبِحَ وَ يَقُومُ حِينَ يَقُومُ وَ هُوَ مَاقِتٌ لِنَفْسِهِ زَارٍ عَلَيْهَا وَ لَوْ خَلَّيْتُ بَيْنَهُ وَ بَيْنَ مَا يُرِيدُ لَدَخَلَهُ الْعُجْبُ بِعَمَلِهِ ثُمَّ كَانَ هَلَاكُهُ فِي عُجْبِهِ وَ رِضَاهُ عَنْ نَفْسِهِ فَيَظُنُّ أَنَّهُ قَدْ فَاقَ الْعَابِدِينَ وَ جَازَ بِاجْتِهَادِهِ حَدَّ الْمُقَصِّرِينَ فَيَتَبَاعَدُ بِذَلِكَ مِنِّي وَ هُوَ يَظُنُّ أَنَّهُ يَتَقَرَّبُ إِلَيَّ

And from My-azwj servants there is one who holds vigil in worshipping Me-azwj, and standing at night for Me-azwj, so I-azwj Cast the drowsiness upon him as a warning from Me-azwj to him. So, he lies down until morning and arises when he arises and he is disliking to himself reviewing upon it, and if I-azwj were to Vacate between him and what he wants, the self-conceit would enter him with his deeds, then his destruction would be in his self-conceit and his being pleased with himself. He would think that he has surpassed the (other) worshippers and exceeded the limit of the deficient ones by his struggle. So, he would be distance from Me-azwj due to that while he would be thinking that he is drawing closer to Me-azwj!

أَلَا فَلَا يَتَّكِلِ الْعَامِلُونَ عَلَى أَعْمَالِهِمْ وَ إِنْ حَسُنَتْ وَ لَا يَيْأَسِ الْمُذْنِبُونَ مِنْ مَغْفِرَتِي لِذُنُوبِهِمْ وَ إِنْ كَثُرَتْ لَكِنْ بِرَحْمَتِي فَلْيَثِقُوا وَ لِفَضْلِي فَلْيَرْجُوا وَ إِلَى حُسْنِ نَظَرِي فَلْيَطْمَئِنُّوا وَ ذَلِكَ أَنِّي أُدَبِّرُ عِبَادِي بِمَا يُصْلِحُهُمْ وَ أَنَا بِهِمْ لَطِيفٌ خَبِيرٌ.

Indeed! The workers should not be relying upon their deeds and even if these are excellent, nor should the sinners be despairing from My-azwj Forgiveness of their sins, and even if these are a lot, but let them be trusting with My-azwj Mercy and let them be hoping for My-azwj Face, and let them be reassured to My-azwj goodly Consideration, and that is because I-azwj Know My-azwj servants with what would correct them and I-azwj am Subtle, Informed of them!"'[274]

32- لي، الأمالي للصدوق ابْنُ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِيهِ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع قَالَ: ضَحِكَ رَسُولُ اللَّهِ ص ذَاتَ يَوْمٍ حَتَّى بَدَتْ نَوَاجِذُهُ ثُمَّ قَالَ أَ لَا تَسْأَلُونِّي مِمَّ ضَحِكْتُ

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Barqy, from his father, from his grandfather, from Al-Hassan Bin Ali Bin Fazzal, from Ali Bin Uqbah, from his father, from Suleyman Bin Khalid,

[274] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 31

'From Abu Abdullah-asws, from his-asws forefathers-asws having said: 'One day Rasool-Allah-saww laughed until his-saww front teeth were revealed, then he-saww said: 'Will you not ask me-saww what I-saww am laughing from?'

قَالُوا بَلَى يَا رَسُولَ اللَّهِ ص

They said, 'Yes, O Rasool-Allah-saww!'

قَالَ عَجِبْتُ لِلْمَرْءِ الْمُسْلِمِ أَنَّهُ لَيْسَ مِنْ قَضَاءٍ يَقْضِيهِ اللَّهُ عَزَّ وَ جَلَّ لَهُ إِلَّا كَانَ خَيْراً لَهُ فِي عَاقِبَةِ أَمْرِهِ.

He-saww said: 'I-saww was surprised at the Muslim man as there isn't any Decree Allah-azwj Mighty and Majestic has Decreed for him except it would be better for him in the end-result of his matters!''[275]

33- لي، الأمالي للصدوق أَبِي عَنْ سَعْدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ عَنْ يَعْقُوبَ بْنِ مُحَمَّدٍ الْبَصْرِيِّ عَنِ ابْنِ عُمَارَةَ عَنْ عَلِيِّ بْنِ أَبِي الزَّعْزَاعِ عَنْ أَبِي ثَابِتٍ الْخَزَرِيِّ عَنْ عَبْدِ الْكَرِيمِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاعَ رَسُولُ اللَّهِ ص جُوعاً شَدِيداً فَأَتَى الْكَعْبَةَ فَتَعَلَّقَ بِأَسْتَارِهَا فَقَالَ رَبَّ مُحَمَّدٍ لَا تُجِعْ مُحَمَّداً أَكْثَرَ مِمَّا أَجَعْتَهُ

(The book) 'Al Amaali' of Al Sadouq – My father, from Sa'ad, from Ibrahim Bin Muhammad Al Saqafy, from Yaqoub Bin Muhammad Al Basry, from Ibn Umarah, from Ali Bin Abu Al Za'za, from Abu Sabit Al Khazry, from Abdul Kareem, from Saeed Bin Jubeyr, from Ibn Abbas who said,

'Rasool-Allah-saww was hungry with severe hunger, so he-saww came to the Kabah and held on to its curtain. He-saww said: 'Lord-azwj of Muhammad-saww! Do not Let Muhammad-saww be hungrier than I-saww am already hungry!'

قَالَ فَهَبَطَ جَبْرَئِيلُ ع وَ مَعَهُ لُوزَةٌ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ جَلَّ جَلَالُهُ يَقْرَأُ عَلَيْكَ السَّلَامَ

He (Ibn Abbas) said, 'Jibraeel-as came down and there was an almond with him-as. He-as said: 'O Muhammad-saww! Allah-azwj, Majestic is His-azwj Majesty Conveys the Greetings to you-saww!'

فَقَالَ يَا جَبْرَئِيلُ اللَّهُ السَّلَامُ وَ مِنْهُ السَّلَامُ وَ إِلَيْهِ يَعُودُ السَّلَامُ

He-saww said: 'O Jibraeel-as! Allah-azwj is 'Al Salaam', and from Him-azwj is the 'Salaam', and to Him-azwj returns the 'Salaam'!'

فَقَالَ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَفُكَّ عَنْ هَذِهِ اللُّوزَةِ

He-as said: 'Allah-azwj Commands you-as to split this almond'.

فَفَكَّ عَنْهَا فَإِذَا فِيهَا وَرَقَةٌ خَضْرَاءُ نَضِرَةٌ مَكْتُوبَةٌ عَلَيْهَا لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ أَيَّدْتُ مُحَمَّداً بِعَلِيٍّ وَ نَصَرْتُهُ بِهِ مَا أَنْصَفَ اللَّهَ مِنْ نَفْسِهِ مَنِ اتَّهَمَ اللَّهَ فِي قَضَائِهِ وَ اسْتَبْطَأَهُ فِي رِزْقِهِ.

[275] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 32

He-saww split it and therein was a fresh green leaf. There was written upon it: 'There is no god except Allah-azwj, Muhammad-saww is Rasool-saww of Allah-azwj. I-azwj Assisted Muhammad-saww by Ali-asws and Helped him-saww by him-asws!' He has not been fair to Allah-azwj from himself, one who accuses Allah-azwj regarding His-azwj Decree and the delay in his sustenance!''[276]

34- مع، معاني الأخبار ابْنُ الْوَلِيدِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ رَفَعَهُ إِلَى عَمْرِو بْنِ جُمَيْعٍ رَفَعَهُ إِلَى عَلِيٍّ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَ وَ كانَ تَحْتَهُ كَنْزٌ لَهُما قَالَ كَانَ ذَلِكَ الْكَنْزُ لَوْحاً مِنْ ذَهَبٍ فِيهِ مَكْتُوبٌ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

(The book) 'Ma'any Al Akhbar' – Ibn Al Waleed, from Muhammad Al Attar, from Al Ashary, from Al-Hassan Bin Ali, raising it to Aro Bin Jumie,

'Raising it to Ali-asws regarding Words of Allah-azwj Mighty and Majestic:, ***and beneath it was a treasure for them, [18:82]***. He-asws said: 'That treasure was a tablet of gold wherein was written: 'In the Name of Allah-azwj the Beneficent, the Merciful! There is no god except Allah-azwj, Muhammad-saww is Rasool-saww of Allah-azwj!

عَجِبْتُ لِمَنْ يَعْلَمُ أَنَّ الْمَوْتَ حَقٌّ كَيْفَ يَفْرَحُ عَجِبْتُ لِمَنْ يُؤْمِنُ بِالْقَدَرِ كَيْفَ يَحْزَنُ عَجِبْتُ لِمَنْ يَذْكُرُ النَّارَ كَيْفَ يَضْحَكُ عَجِبْتُ لِمَنْ يَرَى الدُّنْيَا وَ تَصَرُّفَ أَهْلِهَا حَالًا بَعْدَ حَالٍ كَيْفَ يَطْمَئِنُّ إِلَيْهَا.

I am surprised at the one who knows that the death is true, how come he rejoices! I am surprised at the one believing in the pre-Determination, how come he grieves! I am surprised at the one who remembers the Fire, how come he laughs! I am surprised at the one who sees the world and the replacement of its people, a situation after a situation, how come he is reassured to it!''[277]

35- ل، الخصال أَبِي عَنْ سَعْدٍ عَنِ الْبَرْقِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ عُمَرَ بْنِ مُصْعَبٍ عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الْعَبْدُ بَيْنَ ثَلَاثَةِ بَلَاءٍ وَ قَضَاءٍ وَ نِعْمَةٍ فَعَلَيْهِ فِي الْبَلَاءِ مِنَ اللَّهِ الصَّبْرُ فَرِيضَةً وَ عَلَيْهِ فِي الْقَضَاءِ مِنَ اللَّهِ التَّسْلِيمُ فَرِيضَةً وَ عَلَيْهِ فِي النِّعْمَةِ مِنَ اللَّهِ عَزَّ وَ جَلَّ الشُّكْرُ فَرِيضَةً.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Al Barqy, from Abdul Rahman Bin Hammad, from Umar Bin Mus'ab, from Al Sumali,

'From Abu Ja'far-asws having said: 'The servant is between three – affliction, and Decree, and bounty. Upon him is to be patient during the affliction from Allah-azwj as an obligation, and upon him is the submitting during the Decree from Allah-azwj as an obligation, and upon him is the thanking during the bounty from Allah-azwj Mighty and Majestic, as an obligation''.[278]

36- مع، معاني الأخبار ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الْعَلَاءِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الشِّرْكَ أَخْفَى مِنْ دَبِيبِ النَّمْلِ وَ قَالَ مِنْهُ تَحْوِيلُ الْخَاتَمِ لِيَذْكُرَ الْحَاجَةَ وَ شِبْهُ هَذَا.

(The book) 'Ma'any Al Akhbar' – Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Ibn Abu Umeyr, from Abdul Hameed Bin Abu Al A'ala who said,

[276] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 33
[277] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 34
[278] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 35

'Abu Abdullah-asws said: 'The Shirk is more hidden than the crawl of the ant'. And he-asws said: 'From it is turning the ring in order to remind of the need and resembling this''.[279]

37- فس، تفسير القمي وَ لا تَقُولَنَّ لِشَيْءٍ إِنِّي فاعِلٌ ذلِكَ غَداً إِلَّا أَنْ يَشاءَ اللَّهُ أَخْبَرَهُ أَنَّهُ إِنَّمَا حُبِسَ الْوَحْيُ أَرْبَعِينَ صَبَاحاً لِأَنَّهُ قَالَ لِقُرَيْشٍ غَداً أُخْبِرُكُمْ بِجَوَابِ مَسَائِلِكُمْ وَ لَمْ يَسْتَثْنِ فَقَالَ اللَّهُ وَ لا تَقُولَنَّ لِشَيْءٍ الْآيَةَ.

Tafseer Al-Qummi - ***And you should not be saying for a thing, 'I will do that tomorrow' [18:23] Except, (with) 'If Allah so Desires' [18:24]*** – He-azwj Informed that rather the Revelation had been Withheld for forty morning because He-saww had said to Qureysh: 'Tomorrow I-saww shall inform you with the answer to your questions', and he-azwj did not make the exclusion, so Allah-azwj Said: ***And you should not be saying for a thing, [18:23]*** – the Verse''.[280]

38- ص، قصص الأنبياء عليهم السلام بِالْإِسْنَادِ إِلَى الصَّدُوقِ عَنِ ابْنِ الْمُتَوَكِّلِ عَنِ الْحِمْيَرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ مُقَاتِلِ بْنِ سُلَيْمَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَمَّا صَعِدَ مُوسَى إِلَى الطُّورِ فَنَاجَى رَبَّهُ قَالَ رَبِّ أَرِنِي خَزَائِنَكَ

(The book) 'Qasas Al Anbiya-as, may the greetings be upon them-as – by the chain to Al Sadouq, from Ibn Al Mutawakkil, from Al Himeyri, from Ahmad Bin Muhammad, from Ibn Mahboub, from Muqatil Bin Suleyman who said,

'Abu Abdullah-asws said: 'When Musa-asws ascended to (mount) Al Tour, he-as whispered to his-as Lord-azwj. He-as said: 'Lord-azwj! Show me-as Your-azwj treasures!'

قَالَ يَا مُوسَى إِنَّ خَزَائِنِي إِذَا أَرَدْتُ شَيْئاً أَنْ أَقُولَ لَهُ كُنْ فَيَكُونُ

He-azwj Said: 'O Musa-as! My-azwj treasures is whenever I-azwj Want something, I-azwj Say to it: "Be!" And it comes into being!"

وَ قَالَ قَالَ يَا رَبِّ أَيُّ خَلْقٍ أَبْغَضُ إِلَيْكَ

And he-as said: 'Lord-azwj! Which creatures is the most Hateful to You-azwj?'

قَالَ الَّذِي يَتَّهِمُنِي

He-azwj Said: "One who Accuses Me-azwj!"

قَالَ وَ مِنْ خَلْقِكَ مَنْ يَتَّهِمُكَ

He-as said: 'And from Your-azwj creatures is one who accuses You-azwj?'

قَالَ نَعَمْ الَّذِي يَسْتَخِيرُنِي فَأَخِيرُ لَهُ وَ الَّذِي أَقْضِي الْقَضَاءَ لَهُ وَ هُوَ خَيْرٌ لَهُ فَيَتَّهِمُنِي.

[279] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 36
[280] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 37

He-azwj Said: "Yes, one who Gives Me-azwj the Choice (Istikhara), so I-azwj Choose for him, and the one who wants My-azwj Decree, so I-azwj Decree for him and it is better for him, but he accuses Me-azwj!"'[281]

39- ك، إكمال الدين ابْنُ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ أَحْمَدَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمْزَةَ بْنِ حُمْرَانَ وَ غَيْرِهِ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: خَرَجَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ ع بِالْمَدِينَةِ فَتَصَحَّرَ وَ اتَّكَى عَلَى جِدَارٍ مِنْ جُدْرَانِهَا مُفَكِّراً إِذْ أَقْبَلَ إِلَيْهِ رَجُلٌ

(The book) 'Ikmal Al Deen' – Ibn Al Barqy, from his father, from his grandfather Ahmad, from his father, from Ibn Abu Umeyr, from Hamza Bin Humran and someone else,

'From Al-Sadiq Ja'far-asws Bin Muhammad-asws having said: 'Abu Ja'far Muhammad-asws Bin Ali Al-Baqir-asws went out from Al-Medina. It was pre-dawn and he-asws reclined to a wall from its walls thinking, when a man came over to him-asws.

فَقَالَ يَا أَبَا جَعْفَرٍ عَلَامَ حُزْنُكَ أَ عَلَى الدُّنْيَا فَرِزْقُ اللَّهِ حَاضِرٌ يَشْتَرِكُ فِيهِ الْبَرُّ وَ الْفَاجِرُ أَمْ عَلَى الْآخِرَةِ فَوَعْدٌ صَادِقٌ يَحْكُمُ فِيهِ مَلِكٌ قَادِرٌ

He said, 'O Abu Ja'far-asws! Upon what is your grief? Is it upon the world? The sustenance of Allah-azwj is (ever) present. The righteous and the immoral participate in it. Or is it upon the Hereafter? The truthful (Prophet-saww) has promised that the Powerful King will be Judging in it!'

قَالَ أَبُو جَعْفَرٍ ع مَا عَلَى هَذَا أَحْزَنُ إِنَّمَا حُزْنِي عَلَى فِتْنَةِ ابْنِ الزُّبَيْرِ

Abu Abdullah-asws said: 'I-asws am not grieving upon this. But rather, my-asws grief is upon the Fitna of Ibn Al-Zubeyr'.

فَقَالَ لَهُ الرَّجُلُ فَهَلْ رَأَيْتَ أَحَداً خَافَ اللَّهَ فَلَمْ يُنْجِهِ أَمْ هَلْ رَأَيْتَ أَحَداً تَوَكَّلَ عَلَى اللَّهِ فَلَمْ يَكْفِهِ وَ هَلْ رَأَيْتَ أَحَداً اسْتَخَارَ اللَّهَ فَلَمْ يَخِرْ لَهُ

The man said to him-asws, 'Have you-asws seen anyone fearing Allah-azwj and He-azwj did not Rescue him? Or have you-asws seen anyone relying upon Allah-azwj and He-azwj did not Suffice him? And have you-asws seen anyone seeking the Choice of Allah-azwj (Istikhara) and He-azwj did not Choose for him?'

قَالَ أَبُو جَعْفَرٍ ع فَوَلَّى الرَّجُلُ وَ قَالَ هُوَ ذَاكَ

Abu Ja'far-asws said: 'The man turned around and said, 'It is that!'

فَقَالَ أَبُو جَعْفَرٍ ع هَذَا هُوَ الْخَضِرُ ع.

Abu Ja'far-asws said: 'This, he-asws is Al-Khizr-as!''[282]

قال الصدوق جاء هذا الحديث هكذا و قد روي في حديث آخر أن ذلك كان مع علي بن الحسين ع.

[281] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 38
[282] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 39

Note – *Al Sadouq said, 'This Hadeeth has come like this, and it has been reported in another Hadeeth, that had happened with Ali Bin Al-Husayn-asws'*. (P.s. see the first Hadeeth of this chapter).

40- صح، صحيفة الرضا عليه السلام عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَقُولُ اللَّهُ عَزَّ وَ جَلَّ مَا مِنْ مَخْلُوقٍ يَعْتَصِمُ بِمَخْلُوقٍ دُونِي إِلَّا قَطَعْتُ أَسْبَابَ السَّمَاوَاتِ وَ الْأَرْضِ مِنْ دُونِهِ فَإِنْ سَأَلَنِي لَمْ أُعْطِهِ وَ إِنْ دَعَانِي لَمْ أُجِبْهُ

(The book) 'Saheefa Al-Reza-asws', may the greetings be upon him-asws, from Al-Reza-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'Allah-azwj Mighty and Majestic Says: "There none from a creature adhering with a creature besides Me-azwj, except I-azwj will Cut off the means of the skies and the earth from below him. If he were to ask Me-azwj, I-azwj will not Give him, and if he supplicates to Me-azwj, I-azwj will not Answer him!

وَ مَا مِنْ مَخْلُوقٍ يَعْتَصِمُ بِي دُونَ خَلْقِي إِلَّا ضَمَّنْتُ السَّمَاوَاتِ وَ الْأَرْضَ بِرِزْقِهِ فَإِنْ سَأَلَنِي أَعْطَيْتُهُ وَ إِنْ دَعَانِي أَجَبْتُهُ وَ إِنِ اسْتَغْفَرَ لِي غَفَرْتُ لَهُ.

And there is none from a creature adhering with Me-azwj besides My-azwj creatures, except I-azwj shall Guarantee the skies and the earth with his sustenance. If he were to ask Me-azwj, I-azwj shall Give him, and if he were to supplicate to Me-azwj, I-azwj shall Answer him, and if he were to seek Forgiveness to Me-azwj, I-azwj shall Forgive (his sins) for him!"'[283]

41- صح، صحيفة الرضا عليه السلام عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ الْحُسَيْنُ ع رُوِيَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: يَقُولُ اللَّهُ تَعَالَى لَأُقَطِّعَنَّ أَمَلَ كُلِّ مُؤْمِنٍ أَمَّلَ دُونِي الْأُنَاسَ وَ لَأُلْبِسَنَّهُ ثَوْبَ مَذَلَّةٍ بَيْنَ النَّاسِ وَ لَأُنَحِّيَنَّهُ مِنْ وَصْلِي وَ لَأُبْعِدَنَّهُ مِنْ قُرْبِي مَنْ ذَا الَّذِي رَجَانِي لِقَضَاءِ حَوَائِجِهِ فَقَطَعْتُ بِهِ دُونَهَا.

(The book) 'Saheefa Al-Reza-asws', may the greetings be upon him-asws – from Al-Reza-asws, from his-asws forefathers-asws having said; 'Al-Husayn-asws said: 'It is reported from Rasool-Allah-saww having said: 'Allah-azwj the Exalted Says: "I-azwj shall Cut off the hopes of every Momin hoping to the people besides Me-azwj, and I-azwj shall Clothe him the clothing of disgrace between the people, and I-azwj shall Keep him aside from My-azwj connection, and I-azwj shall Distance him from My-azwj nearness. So, who is that who will hope to Me-azwj to fulfill his needs so I-azwj will Cut him off from these?"'[284]

42- ضا، فقه الرضا عليه السلام أَرْوِي عَنِ الْعَالِمِ ع أَنَّهُ قَالَ: مَنْ أَرَادَ أَنْ يَكُونَ أَقْوَى النَّاسِ فَلْيَتَوَكَّلْ عَلَى اللَّهِ

(The book) 'Fiqh Al-Reza-asws, may the greetings be upon him-asws, 'It is reported from the scholar-asws having said: 'One who wants to be strongest of the people, let him rely upon Allah-azwj'.

وَ سُئِلَ عَنْ حَدِّ التَّوَكُّلِ مَا هُوَ قَالَ لَا تَخَافُ سِوَاهُ.

And he-asws was asked about the limit of reliance, 'What is it?' He-asws said: 'Not fearing anyone besides Him-azwj''.[285]

[283] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 40
[284] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 41 / 1
[285] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 41 / 2

– وَ أَرْوِي أَنَّ الْغِنَى وَ الْعِزَّ يَجُولَانِ فَإِذَا ظَفِرَا بِمَوَاضِعِ التَّوَكُّلِ أَوْطَنَا.

And it is reported that the richness and the honour are roaming around. When they are successful with the places of reliance, they make it a homeland''.[286]

– وَ أَرْوِي عَنِ الْعَالِمِ ع أَنَّهُ قَالَ: التَّوَكُّلُ عَلَى اللَّهِ عَزَّ وَ جَلَّ دَرَجَاتٌ مِنْهَا أَنْ تَثِقَ بِهِ فِي أُمُورِكَ كُلِّهَا فَمَا فَعَلَهُ بِكَ كُنْتَ عَنْهُ رَاضِياً.

And it is reported from the scholar-asws having said: 'The reliance upon Allah-azwj Mighty and Majestic has ranks. From these is that you trust Him-azwj in your affairs, all of them. So, whatever he-azwj Does with you, you would be satisfied from Him-azwj''.[287]

– وَ رُوِيَ أَنَّ اللَّهَ جَلَّ وَ عَزَّ أَوْحَى إِلَى دَاوُدَ ع مَا اعْتَصَمَ بِي عَبْدٌ مِنْ عِبَادِي دُونَ أَحَدٍ مِنْ خَلْقِي عَرَفْتُ ذَلِكَ مِنْ نِيَّتِهِ ثُمَّ يَكِيدُهُ أَهْلُ السَّمَاوَاتِ وَ الْأَرْضِ وَ مَا فِيهِنَّ إِلَّا جَعَلْتُ لَهُ الْمَخْرَجَ مِنْ بَيْنِهِنَّ

And it is reported that Allah-azwj Majestic and Mighty Revealed to Dawood-as: "And no servant from My-azwj servants will adhere with Me-azwj besides anyone from My-azwj creatures, I-azwj Know that from his intention, then the people of the skies and the earth and whatever is in these were to plot against him, except I-azwj will Make the outlet for him from between them!

وَ مَا اعْتَصَمَ عَبْدٌ مِنْ عَبِيدِي بِأَحَدٍ مِنْ خَلْقٍ دُونِي عَرَفْتُ ذَلِكَ مِنْ نِيَّتِهِ إِلَّا قَطَعْتُ أَسْبَابَ السَّمَاوَاتِ مِنْ يَدَيْهِ وَ أَسَخْتُ الْأَرْضَ مِنْ تَحْتِهِ وَ لَمْ أُبَالِ بِأَيِّ الْوَادِي هَلَكَ.

And no servant from My-azwj servant will adhere with anyone from the creatures besides Me-azwj, I-azwj know that from his intention, except I-azwj will Cut off the means of the skies from his hands and Harden the earth from beneath him, and I-azwj will not Care in which valley he is destroyed''.[288]

– وَ أَرْوِي عَنِ الْعَالِمِ ع أَنَّهُ قَالَ: يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ عِزَّتِي وَ جَلَالِي وَ ارْتِفَاعِي فِي عُلُوِّي لَا يُؤْثِرُ عَبْدٌ هَوَايَ عَلَى هَوَاهُ إِلَّا جَعَلْتُ غِنَاهُ فِي قَلْبِهِ وَ هَمَّهُ فِي آخِرَتِهِ وَ كَفَفْتُ عَلَيْهِ ضَيْعَتَهُ وَ ضَمَّنْتُ السَّمَاوَاتِ وَ الْأَرْضَ رِزْقَهُ وَ كُنْتُ لَهُ مِنْ وَرَاءِ حَاجَتِهِ وَ أَتَتْهُ الدُّنْيَا وَ هِيَ رَاغِمَةٌ

And it is reported from the scholar-asws having said: 'Allah-azwj Blessed and Exalted Says: "By My-azwj Might and My-azwj Majesty, and Loftiness in My-azwj Exaltedness! A servant will not prefer My-azwj Whims over his whims except I-azwj shall Make his riches to be in his heart, and his worries regarding his Hereafter, and I-azwj shall Refrain his wastage upon him, and I-azwj shall Guarantee the skies and the earth of his sustenance, and I-azwj be behind his needs, and the world will come to him, and it will be compelled!

وَ عِزَّتِي وَ جَلَالِي وَ ارْتِفَاعِي فِي عُلُوِّ مَكَانِي لَا يُؤْثِرُ عَبْدٌ هَوَاهُ عَلَى هَوَايَ إِلَّا قَطَعْتُ رَجَاهُ وَ لَمْ أَرْزُقْهُ مِنْهَا إِلَّا مَا قَدَّرْتُ لَهُ.

[286] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 41 / 3
[287] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 41 / 4
[288] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 41 / 5

And by My-azwj Might and My-azwj Majesty, and Loftiness in the Exaltedness of My-azwj position! A servant will not prefer his whims over My-azwj Whims except I-azwj shall Cut off his hope and will not Grace him from it except what I-azwj have pre-Determined for him!"'[289]

– و أروي أن بعض العلماء كان يقول سبحان من لو كانت الدنيا خيرا كلها أهلك فيها من أحب سبحان من لو كانت الدنيا شرا كلها نجا منها من أراد.

And it is reported that one of the scholars-asws had said: 'Glorious is the One-azwj, had the world, all of it been good, He-azwj would have Destroyed in it the one He-azwj Loves! Glorious is the One-azwj, if the world, all of it was evil, He-azwj would have Saved from it one He-azwj so Wanted''.[290]

– وَ رُوِيَ كُنْ لِمَا لَا تَرْجُو أَرْجَى مِنْكَ لِمَا تَرْجُو فَإِنَّ مُوسَى بْنَ عِمْرَانَ ع خَرَجَ يَقْتَبِسُ نَاراً لِأَهْلِهِ فَكَلَّمَهُ اللَّهُ وَ رَجَعَ نَبِيّاً وَ خَرَجَتْ مَلَكَةُ سَبَإٍ فَأَسْلَمَتْ مَعَ سُلَيْمَانَ وَ خَرَجَتْ سَحَرَةُ فِرْعَوْنَ يَطْلُبُونَ الْعِزَّ لِفِرْعَوْنَ فَرَجَعُوا مُؤْمِنِينَ.

And it is reported: 'It is reported: 'Be more hoping to what you are not expecting than to what you are expecting, for Musa-as Bin Imran-as went out to fetch some fire for his-as family. Allah-azwj Mighty and Majestic Spoke to him-as, and he-as returned as a Prophet-as; and the queen of Sheba went out and became a Muslim with Suleyman-as, and the magician of Pharaoh-la went out seeking the honour for Pharaoh-la, and they returned as believers''.[291]

– وَ رُوِيَ لَا تَقُلْ لِشَيْءٍ قَدْ مَضَى لَوْ كَانَ غَيْرُهُ.

And it is reported: 'Do not say for anything past, 'If only something else would have happened''.[292]

– رُوِيَ عَنِ الْعَالِمِ ع قَالَ: إِذَا شَاءَ اللَّهُ فَيُعْطِينَا وَ إِذَا أَحَبَّ أَنْ يَكْرَهَ رَضِينَا.

It is report from scholar-asws having said: 'Whenever Allah-azwj so Desires, so He-azwj Gives us-asws, and whoever He-azwj so Loves to Dislike (Giving us-asws) we-asws satisfied''.[293]

– وَ أَرْوِي أَعْلَمُ النَّاسِ بِاللَّهِ أَرْضَاهُمْ بِقَضَاءِ اللَّهِ.

And it is reported: 'The most knowledgeable of the people with Allah-azwj is their most satisfied with Decree of Allah-azwj''.[294]

– وَ رُوِيَ رَأْسُ طَاعَةِ اللَّهِ الصَّبْرُ وَ الرِّضَا.

[289] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 41 / 6
[290] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 41 / 7
[291] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 41 / 8
[292] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 41 / 9
[293] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 41 / 10
[294] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 41 / 11

And it is reported: 'Head of obedience of Allah-azwj is the patience and the satisfaction''.[295]

– وَ رُوِيَ مَا قَضَى اللَّهُ عَلَى عَبْدِهِ قَضَاءً فَرَضِيَ بِهِ إِلَّا جَعَلَ الْخَيْرَ فِيهِ.

It is reported: 'Whatever Allah-azwj Decrees upon His-azwj servants of a Decree, so he is satisfied with it, except He-azwj will Make the good to be in it''.[296]

– وَ رُوِيَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَوْحَى إِلَى مُوسَى بْنِ عِمْرَانَ ع يَا مُوسَى مَا خَلَقْتُ خَلْقاً أَحَبَّ إِلَيَّ مِنْ عَبْدِيَ الْمُؤْمِنِ وَ إِنِّي إِنَّمَا أَبْتَلِيهِ لِمَا هُوَ خَيْرٌ لَهُ وَ أُعَافِيهِ لِمَا هُوَ خَيْرٌ لَهُ فَلْيَصْبِرْ عَلَى بَلَائِي وَ لْيَشْكُرْ نَعْمَائِي وَ لْيَرْضَ بِقَضَائِي أَكْتُبْهُ مِنَ الصِّدِّيقِينَ عِنْدِي.

And it is reported: 'Allah-azwj Blessed and Exalted Revealed to Musa Bin Imran-as: 'O Musa-as! I-azwj have not Created any creature more beloved to Me-azwj than My-azwj Momin servant, and rather I-azwj tend to Try him for what is better for him, and Grant him well-being for what is better for him. So let him be patient upon My-azwj afflictions, and let him thank for My-azwj bounties, and let him be satisfied with My-azwj Decree, I-azwj shall Write him being from the truthful ones in My-azwj Presence''.[297]

– وَ أَرْوِي عَنِ الْعَالِمِ ع الْمُؤْمِنُ تعرض [يَعْتَرِضُ] كُلَّ خَيْرٍ لَوْ قُرِّضَ بِالْمَقَارِيضِ كَانَ خَيْراً لَهُ وَ إِنْ مَلَكَ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ كَانَ خَيْراً لَهُ.

And it is reported from the scholar-asws: 'The Momin is exposed to every good. If he were to be cut with the scissors it would be better for him, and if he were to rule between the east and the west it would be better for him''.[298]

– وَ رُوِيَ مَنْ أُعْطِيَ الدِّينَ فَقَدْ أُعْطِيَ.

And it is reported: 'One who has been Given the religion, so he has been Given''.[299]

– وَ رُوِيَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يُعْطِي الدُّنْيَا مَنْ يُحِبُّ وَ مَنْ لَا يُحِبُّ وَ لَا يُعْطِي الدِّينَ إِلَّا مَنْ يُحِبُّهُ.

And it is reported: 'Allah-azwj Blessed and Exalted Gives the world to the one He-azwj Loves and the one He-azwj does not Love, and He-azwj does not Give the religion except to the one He-azwj Loves''.[300]

– وَ فِي خَبَرٍ آخَرَ لَا يُعْطِي اللَّهُ الدِّينَ إِلَّا أَهْلَ خَاصَّتِهِ وَ صَفْوَتَهُ مِنْ خَلْقِهِ.

And in another Hadeeth: 'Allah-azwj does not Give the religion except to His-azwj special ones and His-azwj elites from His-azwj creatures''.[301]

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[295] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 41 / 12
[296] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 41 / 13
[297] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 41 / 14
[298] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 41 / 15
[299] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 41 / 16
[300] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 41 / 17
[301] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 41 / 18

– وَ رُوِيَ إِذَا طَلَبْتَ شَيْئاً مِنَ الدُّنْيَا فَرُوِيَ عَنْكَ فَاذْكُرْ مَا خَصَّكَ اللَّهُ بِهِ مِنْ دِينِهِ وَ مَا صَرَفَهُ عَنْكَ بِغَيْرِهِ فَإِنَّ ذَلِكَ أَحْرَى أَنْ تَسْخُوَ نَفْسُكَ عَمَّا فَاتَكَ مِنَ الدُّنْيَا.

And it is reported: 'Whenever you seek something from the world and it is impeded from you, then remember what Allah-azwj has Specialised you with from His-azwj religion and what He-azwj has Turned away from with someone else, for that is better that you let go of yourself from what is lost by you from the world''.[302]

– وَ رُوِيَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَوْحَى إِلَى دَاوُدَ ع فُلَانَةُ بِنْتُ فُلَانَةَ مَعَكَ فِي الْجَنَّةِ فِي دَرَجَتِكَ

And it is reported: 'Allah-azwj the Exalted Revealed to Dawood-as: "So and so, daughter of so and so will be with you-as in the Paradise, in your-as rank!"

فَسَارَ إِلَيْهَا فَسَأَلَهَا عَنْ عَمَلِهَا فَخَبَّرَتْهُ فَوَجَدَهُ مِثْلَ أَعْمَالِ سَائِرِ النَّاسِ فَسَأَلَهَا عَنْ نِيَّتِهَا فَقَالَتْ مَا كُنْتُ فِي حَالَةٍ فَنَقَلَنِي مِنْهَا إِلَى غَيْرِهَا إِلَّا كُنْتُ بِالْحَالَةِ الَّتِي نَقَلَنِي إِلَيْهَا أَسَرَّ مِنِّي بِالْحَالَةِ الَّتِي كُنْتُ فِيهَا

He-as travelled to her and asked her about her deed. She informed him-as, 'Similar deeds to rest of the people'. He-as asked her about her intention. She said, 'I have not been in any situation, so He-azwj Transferred me from it to something else, except I was in a state to which He-azwj had Transferred me to, more happiness with me than with the state which I used to be in'.

فَقَالَ حُسْنُ ظَنِّكِ بِاللَّهِ جَلَّ وَ عَزَّ.

He-as said: 'Your good thoughts with Allah-azwj Majestic and Mighty''.[303]

– وَ أَرْوِي عَنِ الْعَالِمِ أَنَّهُ قَالَ: وَ اللَّهِ مَا أُعْطِيَ مُؤْمِنٌ قَطُّ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ إِلَّا بِحُسْنِ ظَنِّهِ بِاللَّهِ عَزَّ وَ جَلَّ وَ رَجَائِهِ مِنْهُ وَ حُسْنِ خُلُقِهِ وَ الْكَفِّ عَنِ اغْتِيَابِ الْمُؤْمِنِينَ

And it is reported from the scholar-asws having said: 'By Allah-saww! A Momin is not Given good of the world and the Hereafter at all except due to his good thoughts with Allah-azwj Mighty and Majestic and his hoping from Him-azwj, and his good matters, and refraining from backbiting the Momineen.

وَ ايْمُ اللَّهِ لَا يُعَذِّبُ اللَّهُ مُؤْمِناً بَعْدَ التَّوْبَةِ وَ الِاسْتِغْفَارِ إِلَّا أَنْ يَسُوءَ الظَّنَّ بِاللَّهِ وَ تَقْصِيرُهُ مِنْ رَجَائِهِ لِلَّهِ وَ سُوءَ خُلُقِهِ وَ مِنِ اغْتِيَابِهِ لِلْمُؤْمِنِينَ

And I swear by Allah-azwj! Allah-azwj does not Punish a Momin after the repentance and seeking the Forgiveness, except if he has evil thoughts with Allah-azwj, and his deficiency of his hoping to Allah-azwj and his evil manners, and from his backbiting the Momineen.

وَ اللَّهِ لَا يَحْسُنُ ظَنُّ عَبْدٍ مُؤْمِنٍ بِاللَّهِ إِلَّا كَانَ اللَّهُ عِنْدَ ظَنِّهِ بِهِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ كَرِيمٌ يَسْتَحِي أَنْ يَخْلُفَ ظَنَّ عَبْدِهِ وَ رَجَاءَهُ فَأَحْسِنُوا الظَّنَّ بِاللَّهِ وَ ارْغَبُوا إِلَيْهِ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ الظَّانِّينَ بِاللَّهِ ظَنَّ السَّوْءِ عَلَيْهِمْ دائِرَةُ السَّوْءِ.

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By Allah-azwj! A servant will not have good thoughts with Allah-azwj except Allah-azwj will be with his thoughts of Him-azwj, because Allah-azwj Mighty and Majestic is Benevolent. He-azwj is too Embarrassed from opposing the thoughts of His-azwj servant and his hopes. Therefore, improve the thoughts with Allah-azwj and be desirous to Him-azwj, and Allah-azwj Mighty and Majestic has Said: ***the thinkers of evil thoughts with Allah. Upon them is the evil field of thought, [48:6]***''.[304]

– وَ رُوِيَ أَنَّ دَاوُدَ ع قَالَ: يَا رَبِّ مَا آمَنَ بِكَ مَنْ عَرَفَكَ فَلَمْ يُحْسِنِ الظَّنَّ بِكَ.

And it is reported – 'Dawood-as said: 'O Lord-azwj! He has not believed in me-as, one who has recognised You-azwj and did not have good thoughts with You-azwj''.[305]

– وَ رُوِيَ أَنَّ آخِرَ عَبْدٍ يُؤْمَرُ بِهِ إِلَى النَّارِ فَيَلْتَفِتُ فَيَقُولُ يَا رَبِّ لَمْ يَكُنْ هَذَا ظَنِّي بِكَ

And it is reported – 'The last servant Commanded with to the Fire, he will turn around and say, 'O Lord-azwj! This did not happen to be my thoughts with You-azwj!'

فَيَقُولُ مَا كَانَ ظَنُّكَ بِي

He-azwj will Say: "What were your thoughts with Me-azwj?"

قَالَ كَانَ ظَنِّي بِكَ أَنْ تَغْفِرَ لِي خَطِيئَتِي وَ تُسْكِنَنِي جَنَّتَكَ

He will say, 'My thoughts with You-azwj were that You-azwj will Forgive my mistakes (sins) for me and Settle me in Your-azwj Paradise!'

فَيَقُولُ اللَّهُ جَلَّ وَ عَزَّ يَا مَلَائِكَتِي وَ عِزَّتِي وَ جَلَالِي وَ جُودِي وَ كَرَمِي وَ ارْتِفَاعِي فِي عُلُوِّي مَا ظَنَّ بِي عَبْدِي خَيْراً سَاعَةً قَطُّ وَ لَوْ ظَنَّ بِي سَاعَةً خَيْراً مَا رَوَّعْتُهُ بِالنَّارِ أَجِيزُوا لَهُ كَذِبَهُ وَ أَدْخِلُوهُ الْجَنَّةَ.

Allah-azwj Majestic and Mighty will Say: "O My-azwj Angels! By My-azwj Might and My-azwj Majesty, and My-azwj Generousity and My-azwj Benevolence, and My-azwj Loftiness and My-azwj Exaltedness! My-azwj servant did not have good thoughts with Me-azwj for a moment at all, and if he had had good thoughts with Me-azwj for a moment, I-azwj would not have even Scared him with the Fire! I-azwj shall Allow his lies for him and I-azwj shall Enter him into the Paradise!"'[306]

– ثُمَّ قَالَ الْعَالِمُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ أَلَا لَا يَتَّكِلُ الْعَامِلُونَ عَلَى أَعْمَالِهِمُ الَّتِي يَعْمَلُونَهَا لِثَوَابِي فَإِنَّهُمْ لَوِ اجْتَهَدُوا وَ أَتْعَبُوا أَنْفُسَهُمْ أَعْمَارَهُمْ فِي عِبَادَتِي كَانُوا مُقَصِّرِينَ غَيْرَ بَالِغِينَ فِي عِبَادَاتِهِمْ كُنْهَ عِبَادَتِي فِيمَا يَظُنُّونَهُ عِنْدِي مِنْ كَرَامَتِي

Then the scholar-asws said: 'Allah-azwj Mighty and Majestic Said: "Indeed! The workers should not rely upon their deeds which they are working for My-azwj Rewards, for even if they were to struggle and fatigue themselves their whole lives in worshipping Me-azwj they would still be

[304] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 41 / 21
[305] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 41 / 22
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deficient, not reaching in their worships the essence of worshipping Me-azwj in what they are thinking of (achieving) My-azwj Benevolence in My-azwj Presence!

وَ لَكِنْ بِرَحْمَتِي فَلْيَثِقُوا وَ مِنْ فَضْلِي فَلْيَرْجُوا وَ إِلَى حُسْنِ الظَّنِّ بِي فَلْيَطْمَئِنُّوا فَإِنَّ رَحْمَتِي عِنْدَ ذَلِكَ تُدْرِكُهُمْ وَ مِنَّتِي تَبْلُغُهُمْ وَ رِضْوَانِي وَ مَغْفِرَتِي يَلْبِسَهُمْ فَإِنِّي أَنَا اللَّهُ الرَّحْمَنُ الرَّحِيمُ وَ بِذَلِكَ سُمِّيتُ.

But, let them be trusting in My-azwj Mercy, and let them be hoping of My-azwj Grace and let them be reassured to having good thoughts with Me-azwj, for My-azwj Mercy will come across them during that and My-azwj Conferment will reach them, and My-azwj Satisfaction, and My-azwj Forgiveness will cover them, for I-azwj am Allah-azwj, the Beneficent, the Merciful, and with that I-azwj have been Named!"'

– وَ أَرْوِي عَنِ الْعَالِمِ ع أَنَّهُ قَالَ: إِنَّ اللَّهَ أَوْحَى إِلَى مُوسَى بْنِ عِمْرَانَ أَنْ يَحْبِسَ فِي الْحَبْسِ رَجُلَيْنِ مِنْ بَنِي إِسْرَائِيلَ فَحَبَسَهُمَا ثُمَّ أَمَرَهُ بِإِطْلَاقِهِمَا

And it is reported from the scholar-asws having said: 'Allah-azwj Revealed to Musa Bin Imran-as: "Imprison two men from the children of Israel!" So he-as imprisoned them. Then He-azwj Commanded him-as to free them'.

قَالَ فَنَظَرَ إِلَى أَحَدِهِمَا فَإِذَا هُوَ مِثْلُ الْهُدْبَةِ فَقَالَ لَهُ مَا الَّذِي بَلَغَ بِكَ مَا أَرَى مِنْكَ قَالَ الْخَوْفُ عَنِ اللَّهِ

He-asws said: 'He-as looked at one of them and behold, he was like the insect. He-as said to him: 'What is that which reached with you to what I-as see from you?' He said, 'The fear from Allah-azwj'.

وَ نَظَرَ إِلَى الْآخَرِ لَمْ يَتَشَعَّبْ مِنْهُ شَيْءٌ فَقَالَ لَهُ أَنْتَ وَ صَاحِبُكَ كُنْتُمَا فِي أَمْرٍ وَاحِدٍ وَ قَدْ رَأَيْتُ بَلَغَ الْأَمْرُ بِصَاحِبِكَ وَ أَنْتَ لَمْ تَتَغَيَّرْ

And he-as looked at the other one (and) nothing had deteriorated from him. He-as said to him: 'You and your companion, both of you were in one matter, and I-as have seen the matter with your companion, and you have not changed (at all)!'

فَقَالَ لَهُ الرَّجُلُ إِنَّهُ كَانَ ظَنِّي بِاللَّهِ جَمِيلًا حَسَناً

The man said to him-asws, 'It was my beautiful, good thoughts with Allah-azwj!'

فَقَالَ يَا رَبِّ قَدْ سَمِعْتَ مَقَالَةَ عَبْدَيْكَ فَأَيُّهُمَا أَفْضَلُ

He-as said: 'O Lord-azwj! You-azwj have heard the words of Your-azwj two servants, so which of the two is superior?'

قَالَ صَاحِبُ الظَّنِّ الْحَسَنِ أَفْضَلُ.

He-azwj Said: "Owner of the good thoughts is superior!"'[307]

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– وَ أَرْوِي عَنِ الْعَالِمِ أَنَّ اللَّهَ أَوْحَى إِلَى مُوسَى بْنِ عِمْرَانَ ع يَا مُوسَى قُلْ لِبَنِي إِسْرَائِيلَ أَنَا عِنْدَ ظَنِّ عَبْدِي بِي فَلْيَظُنَّ بِي مَا شَاءَ يَجِدْنِي عِنْدَهُ.

And it is reported from the scholar-asws: 'Allah-azwj Revealed to Musa-as Bin Imran-as: "O Musa-as! Say to the children of Israel, I-azwj am with the thoughts of My-azwj servants with Me-azwj, so let them think of Me-azwj whatever he so desires, he will find Me-azwj with it!"'[308]

42– مص، مصباح الشريعة قَالَ الصَّادِقُ ع التَّوَكُّلُ كَأْسٌ مَخْتُومٌ يَخْتِمُ اللَّهُ عَزَّ وَ جَلَّ فَلَا يَشْرَبُ بِهَا وَ لَا يَفُضُّ خِتَامَهَا إِلَّا الْمُتَوَكِّلُ كَمَا قَالَ اللَّهُ تَعَالَى وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ وَ قَالَ اللَّهُ عَزَّ وَ جَلَ وَ عَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ

(The book) 'Misbah Al Sharia' –

'Al-Sadiq-asws said: 'The reliance is a sealed cup, Sealed by Allah-azwj Mighty and Majestic. No one can drink with it nor break its seal except the relying ones, just as Allah-azwj the Exalted Said: ***and upon Allah should the relying ones be relying [14:12]***, and Said: ***and upon Allah you should be relying if you were Momineen' [5:23]***.

جَعَلَ التَّوَكُّلَ مِفْتَاحَ الْإِيمَانِ وَ الْإِيمَانَ قُفْلَ التَّوَكُّلِ وَ حَقِيقَةُ التَّوَكُّلِ الْإِيثَارُ وَ أَصْلُ الْإِيثَارِ تَقْدِيمُ الشَّيْءِ بِحَقِّهِ وَ لَا يَنْفَكُّ الْمُتَوَكِّلُ فِي تَوَكُّلِهِ مِنْ إِثْبَاتِ أَحَدِ الْإِيثَارَيْنِ فَإِنْ آثَرَ مَعْلُولَ التَّوَكُّلِ وَ هُوَ الْكَوْنُ حُجِبَ بِهِ وَ إِنْ آثَرَ الْمُعَلِّلَ عِلَّةَ التَّوَكُّلِ وَ هُوَ الْبَارِئُ سُبْحَانَهُ بَقِيَ مَعَهُ

He-azwj Made the reliance as the key of Eman, and the Eman as the lock of reliance, and the reality of the reliance is the preferring (Allah-azwj), and the origin of the preferring is advancing the thing with its right, and the relying one will not stop in his reliance from proving one of the two preferences. If he prefers the effect of the reliance, the universe will be obscured by it, and if he prefers the justified reason for the reliance, and it is the Glorious Fashioner remaining with him.

فَإِنْ أَرَدْتَ أَنْ تَكُونَ مُتَوَكِّلًا لَا مُتَعَلِّلًا فَكَبِّرْ عَلَى رُوحِكَ خَمْسَ تَكْبِيرَاتٍ وَ وَدِّعْ أَمَانِيَّكَ كُلَّهَا وَدَاعَ الْمَوْتِ وَ الْحَيَاةِ وَ أَدْنَى حَدِّ التَّوَكُّلِ أَنْ لَا تُسَابِقَ مَقْدُورَكَ بِالْهِمَّةِ وَ لَا تُطَالِعَ مَقْسُومَكَ وَ لَا تَسْتَشْرِفَ مَعْدُومَكَ فَيَنْتَقِضَ بِأَحَدِهَا عَقْدُ إِيمَانِكَ وَ أَنْتَ لَا تَشْعُرُ

If you want to be reliant, not an effect, <u>then exclaim Takbeer upon yourself with five Takbeers</u>, and bid farewell to your wishes, all of them, farewell of the death and the life; and the lowest limit of reliance is that you do not precede your abilities with the vigour, nor notice your apportionment, nor look forward to your non-existence for you will break the pact of your Eman while you are not aware.

وَ إِنْ عَزَمْتَ أَنْ تَقِفَ عَلَى بَعْضِ شِعَارِ الْمُتَوَكِّلِينَ حَقّاً فَاعْتَصِمْ بِمَعْرِفَةِ هَذِهِ الْحِكَايَةِ وَ هِيَ أَنَّهُ رُوِيَ أَنَّ بَعْضَ الْمُتَوَكِّلِينَ قَدِمَ عَلَى بَعْضِ الْأَئِمَّةِ فَقَالَ لَهُ اعْطِفْ عَلَيَّ بِجَوَابِ مَسْأَلَةٍ فِي التَّوَكُّلِ

And if you are determined to pause upon one of the slogans of the relying ones truly, then hold fast with the understanding of this story, and it is, that it is reported that one of the relying ones proceeded to one of the Imams-asws. He said to him-asws, 'Notify me with the answer to a question regarding the reliance!'

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وَ الْإِمَامُ كَانَ يَعْرِفُ الرَّجُلَ بِحُسْنِ التَّوَكُّلِ وَ نَفِيسِ الْوَرَعِ وَ أَشْرَفَ عَلَى صِدْقِهِ فِيمَا سَأَلَ عَنْهُ مِنْ قِبَلِ إِبْدَائِهِ إِيَّاهُ فَقَالَ لَهُ قِفْ مَكَانَكَ وَ أَنْظِرْنِي سَاعَةً فَفَعَلَ

And the Imam-asws had recognised the man being good reliance, and excellent devoutness, and nobility upon his truthfulness regarding what he as asked about from before. He-asws initiated him. He-asws said to him: 'Stay in your place and look at me-asws for a while!' He did so.

فَبَيْنَمَا هُوَ مُطْرِقٌ لِجَوَابِهِ إِذَا اجْتَازَ بِهِمَا فَقِيرٌ فَأَدْخَلَ الْإِمَامُ ع يَدَهُ فِي جَيْبِهِ وَ أَخْرَجَ شَيْئاً فَنَاوَلَهُ لِلْفَقِيرِ ثُمَّ أَقْبَلَ عَلَى السَّائِلِ فَقَالَ هَاتِ وَ سَلْ عَمَّا بَدَا لَكَ

While he-asws had lowered his-asws head for answering him, a poor man passed by them. The Imam-asws inserted his-asws hand in his-asws pocket and extracted something and gave it to the poor man. Then he-asws faced towards the questioner and he-asws said: 'Give and ask about whatever comes to you!'

فَقَالَ السَّائِلُ أَيُّهَا الْإِمَامُ كُنْتُ أَعْرِفُكَ قَادِراً مُتَمَكِّناً مِنْ جَوَابِ مَسْأَلَتِي قَبْلَ أَنِ اسْتَنْظَرْتَنِي فَمَا شَأْنُكَ فِي إِبْطَائِكَ عَنِّي

The questioner said, 'O you Imam-asws! I have known you-asws as being able, quite capable of answering my question before making me wait. So what is your-as reason in your delaying from me?'

فَقَالَ الْإِمَامُ لِتَعْتَبِرَ الْمَعْنَى مِنِّي قَبْلَ كَلَامِي إِذَا لَمْ أَكُنْ أَرَانِي سَاهِياً بِسِرِّي وَ رَبِّي مُطَّلِعٌ عَلَيْهِ إِنْ أَتَكَلَّمْ بِعِلْمِ التَّوَكُّلِ وَ فِي جَيْبِي دَانِقٌ ثُمَّ لَمْ يَحِلَّ لِي ذَلِكَ إِلَّا بَعْدَ إِيْتَائِهِ ثُمَّ لِيَعْلَمْ بِهِ فَافْهَمْ

The Imam-asws said: 'In order to you take a lesson from me-asws before my-asws talk when I-asws do not happen to be inattentive with my-asws secret and my-asws Lord-azwj is Noticing upon me-asws, that I-asws should be speaking with knowledge of the reliance while there is a coin in my-asws pocket, then that would not be Permissible for me-asws except after I-asws give it (prefer him), then let Him-azwj Know it, so understand!'

فَشَهَقَ السَّائِلُ فَحَلَفَ أَنْ لَا يَأْوِيَ عُمْرَاناً وَ لَا يَأْنَسَ بَشَراً مَا عَاشَ.

The questioner gasped and he swore that he will neither shelter in a built-up area nor be comforted with any human for as long as he lives''.[309]

43- شا، الإرشاد أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ يَحْيَى عَنْ جَدِّهِ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ الْمُغِيرَةِ عَنْ أَبِي حَفْصٍ الْأَعْشَى عَنِ الثُّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: خَرَجْتُ حَتَّى انْتَهَيْتُ إِلَى هَذَا الْحَائِطِ فَاتَّكَيْتُ عَلَيْهِ فَإِذَا رَجُلٌ عَلَيْهِ ثَوْبَانِ أَبْيَضَانِ يَنْظُرُ فِي وُجَاهِ وَجْهِي ثُمَّ قَالَ يَا عَلِيَّ بْنَ الْحُسَيْنِ مَا لِي أَرَاكَ كَئِيباً حَزِيناً أَ عَلَى الدُّنْيَا حُزْنُكَ فَرِزْقُ اللَّهِ حَاضِرٌ لِلْبَرِّ وَ الْفَاجِرِ

(The book) 'Al Irshad' – Abu Muhammad Al-Hassan Bin Muhammad Bin Yahya, from his grandfather, from Ibn Yazeed, from Ibn Abu Umeyr, from Ibn Al Mugheira, from Hafs Al A'sha, from Al Sumali,

'From Ali-asws Bin Al-Husayn-asws having said: 'I-asws went out until I-asws ended to this wall. I-asws leant against it, and there was a man, having two clothes upon him, looking into my-asws face,

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then he said, 'O Ali-asws Bin Al-Husayn-asws! What is the matter I see you-asws bleak, sad, is it upon the world? The sustenance of Allah-azwj is (ever) present to the righteous and the immoral'.

فَقُلْتُ مَا عَلَى هَذَا أَحْزَنُ وَ إِنَّهُ لَكَمَا تَقُولُ

I said, 'I-asws am grieving upon this, and it (ever-presence of sustenance) is just as you are saying'.

قَالَ فَعَلَى الْآخِرَةِ فَهُوَ وَعْدٌ صَادِقٌ يَحْكُمُ فِيهِ مَلِكٌ قَاهِرٌ فَعَلَامَ خَوْفُكَ

He said, 'So (Is it) upon the Hereafter? It is a promised of the truthful one-saww that the Powerful King will be Judging in it, so upon what is your-asws fear?'

قُلْتُ الْخَوْفُ مِنْ فِتْنَةِ ابْنِ الزُّبَيْرِ

I-asws said: 'The fear is from the Fitna of Ibn Al-Zubeyr''.

قَالَ فَضَحِكَ ثُمَّ قَالَ يَا عَلِيَّ بْنَ الْحُسَيْنِ هَلْ رَأَيْتَ أَحَداً قَطُّ تَوَكَّلَ عَلَى اللَّهِ فَلَمْ يَكْفِهِ قُلْتُ لَا

He-asws said: 'He laughed, then said, 'O Ali-asws Bin Al-Husayn-asws! Have you-asws seen anyone at all relying upon Allah-azwj and He-azwj did not Suffice him?' I-asws said: 'No'.

قَالَ يَا عَلِيَّ بْنَ الْحُسَيْنِ هَلْ رَأَيْتَ أَحَداً قَطُّ خَافَ اللَّهَ فَلَمْ يُنْجِهِ قُلْتُ لَا

He said, 'O Ali Bin Al-Husayn-asws! Have you-asws seen anyone at all fearing Allah-azwj and He-azwj did not Rescue him?' I-asws said: 'No'.

قَالَ يَا عَلِيَّ بْنَ الْحُسَيْنِ هَلْ رَأَيْتَ أَحَداً قَطُّ سَأَلَ اللَّهَ فَلَمْ يُعْطِهِ قُلْتُ لَا

He said, 'O Ali-asws Bin Al-Husayn-asws! Have you seen anyone at all asking Allah-azwj and He-azwj did not Give him?' I-asws said: 'No'.

ثُمَّ نَظَرْتُ إِلَيْهِ فَإِذَا لَيْسَ قُدَّامِي أَحَدٌ.

Then I-asws looked towards him, and behold, there wasn't anyone in front of me-asws!''[310]

44- مص، مصباح الشريعة قَالَ الصَّادِقُ ع الْمُفَوِّضُ أَمْرَهُ إِلَى اللَّهِ فِي رَاحَةِ الْأَبَدِ وَ الْعَيْشِ الدَّائِمِ الرَّغَدِ وَ الْمُفَوِّضُ حَقّاً هُوَ الْعَالِي عَنْ كُلِّ هِمَّةٍ دُونَ اللَّهِ كَقَوْلِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع نَظْماً

رَضِيتُ بِمَا قَسَمَ اللَّهُ لِي- وَ فَوَّضْتُ أَمْرِي إِلَى خَالِقِي-
كَمَا أَحْسَنَ اللَّهُ فِيمَا مَضَى- كَذَلِكَ يَحْسُنُ فِيمَا بَقِيَ-

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(The book) 'Misbah Al Sharia' –

'Al-Sadiq-asws said: 'The delegator of his affairs to Allah-azwj would be in rest for ever, and the life of lasting abundance, and the delegator, he is the one higher from every concern besides Allah-azwj, like the words of Amir Al-Momineen Ali-asws Bin Abu Talib-asws in a poem: '*I-asws was satisfied with what Allah-azwj had Apportioned for me-asws, and I-asws delegated my-asws affairs to my-asws Creator. Just as Allah-azwj has been Good in what is past, like that He-azwj will be good in what remains'*.

وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي الْمُؤْمِنِ مِنْ آلِ فِرْعَوْنَ وَ أُفَوِّضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبادِ فَوَقاهُ اللَّهُ سَيِّئاتِ ما مَكَرُوا وَ حاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذابِ

And Allah-azwj Mighty and Majestic Said to the Momin from the people of Pharaoh-la: ***and I entrust my matters to Allah, surely Allah Sees the servants' [40:44] So Allah Saved him from the evil of what they planned, and there befell with the people of Pharaoh, the evillest of the Punishment [40:45]***.

وَ التَّفْوِيضُ خَمْسَةُ أَحْرُفٍ لِكُلِّ حَرْفٍ مِنْهَا حُكْمٌ فَمَنْ أَتَى بِأَحْكَامِهِ فَقَدْ أَتَى بِهِ

And the delegating (the word 'Tafweez') is of five letter. There is a ruling regarding every letter from it. The one who comes with its ruling, so he has come with it (delegating): -

التَّاءُ مِنْ تَرْكِ التَّدْبِيرِ وَ الدُّنْيَا وَ الْفَاءُ مِنْ فَنَاءِ كُلِّ هِمَّةٍ غَيْرِ اللَّهِ وَ الْوَاوُ مِنْ وَفَاءِ الْعَهْدِ وَ تَصْدِيقِ الْوَعْدِ وَ الْيَاءُ مِنَ الْيَأْسِ مِنْ نَفْسِكَ وَ الْيَقِينِ بِرَبِّكَ وَ الضَّادُ مِنَ الضَّمِيرِ الصَّافِي لِلَّهِ وَ الضَّرُورَةِ إِلَيْهِ

The (first letter) 'Ta' is from leaving the management and the world; and the (second letter) 'Fa' is from Perishing (Fanaa) of every concern apart from Allah-azwj; and the (third letter) 'Waw' is from loyalty with the pact (Wafa) and ratification of the promise; and the (fourth letter) 'Ya' is from the despair (Yaas) from yourself and the certainty with your Lord-azwj; and the (fifth letter) 'Zaad' is from the pronoun the clearness to Allah-azwj and the necessity (Zaroura) to Him-azwj.

وَ الْمُفَوِّضُ لَا يُصْبِحُ إِلَّا سَالِماً مِنْ جَمِيعِ الْآفَاتِ وَ لَا يُمْسِي إِلَّا مُعَافًى بِدِينِهِ.

And the delegator will not come to a morning except safe from entirety of the afflictions, nor to an evening except in well-being in his religion''.[311]

45- مص، مصباح الشريعة قَالَ الصَّادِقُ ع صِفَةُ الرِّضَا أَنْ يَرْضَى الْمَحْبُوبَ وَ الْمَكْرُوهَ وَ الرِّضَا [شُعَاعُ نُورِ الْمَعْرِفَةِ وَ الرَّاضِي فَانٍ عَنْ جَمِيعِ اخْتِيَارِهِ وَ الرَّاضِي حَقِيقَةً هُوَ الْمَرْضِيُّ عَنْهُ

(The book) 'Misbah Al Sharia' –

'Al-Sadiq-asws said: 'An attribute of the satisfaction is that he is satisfied with the loved things and the disliked things, and the satisfaction is a ray of Noor of the recognition, and the

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satisfied one is (satisfied) from entirety of His-azwj Choices, and the satisfied in reality, he is the One-azwj he is satisfied from.

وَ الرِّضَا اسْمٌ يَجْتَمِعُ فِيهِ مَعَانِي الْعُبُودِيَّةِ وَ تَفْسِيرُ الرِّضَا] سُرُورُ الْقَلْبِ سَمِعْتُ أَبِي محمد [مُحَمَّداً] الْبَاقِرَ ع يَقُولُ تَعَلُّقُ الْقَلْبِ بِالْمَوْجُودِ شِرْكٌ وَ بِالْمَفْقُودِ كُفْرٌ وَ هُمَا خَارِجَانِ عَنْ سُنَّةِ الرِّضَا

And the satisfaction is a name in which are gathered the meanings of worship, and the interpretation of the satisfaction is cheerfulness of the heart. I-asws heard my-asws father-asws Al-Baqir-asws saying: 'The attachment of the heart with the existing (things) is Shirk, and with the missing (hidden) is Kufr', and both of these flow from the conduct of the satisfaction.

وَ أَعْجَبُ مِمَّنْ يَدَّعِي الْعُبُودِيَّةَ لِلَّهِ كَيْفَ يُنَازِعُهُ فِي مَقْدُورَاتِهِ حَاشَا الرَّاضِينَ الْعَارِفِينَ عَنْ ذَلِكَ.

And I-asws am surprised at the one claiming the servitude to Allah-azwj how come he contends Him-azwj in His-azwj pre-Determinations! The satisfied ones and the Gnostics are far from that''.[312]

46- م، تفسير الإمام عليه السلام قَالَ رَسُولُ اللَّهِ ص أَلَا فَلَا تَفْعَلُوا كَمَا فَعَلَتْ بَنُو إِسْرَائِيلَ وَ لَا تَسْخَطُوا نِعَمَ اللَّهِ وَ لَا تَقْتَرِحُوا عَلَى اللَّهِ وَ إِذَا ابْتُلِيَ أَحَدُكُمْ فِي رِزْقِهِ أَوْ مَعِيشَتِهِ بِمَا لَا يُحِبُّ فَلَا يَنْجِذَنَّ شَيْئاً يَسْأَلُهُ لَعَلَّ فِي ذَلِكَ حَتْفَهُ وَ هَلَاكَهُ

Tafseer of the Imam (Hassan Al-Askari-asws) may the greetings be upon him-asws – 'Rasool-Allah-saww said: 'Indeed! So do not be doing like what the Children of Israel did, and not be displeased with the Bounties of Allah-azwj, and not be suggesting upon Allah-azwj the Exalted. And whenever one of you is Tested regarding his sustenance, or his life with what he does not like, so ones should not have suspicious thoughts about anything, questioning Him-azwj – perhaps in that would be death and destruction.

وَ لَكِنْ لِيَقُلْ اللَّهُمَّ بِجَاهِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ إِنْ كَانَ مَا كَرِهْتُهُ مِنْ أَمْرِي هَذَا خَيْراً لِي وَ أَفْضَلَ فِي دِينِي فَصَبِّرْنِي عَلَيْهِ وَ قَوِّنِي عَلَى احْتِمَالِهِ وَ نَشِّطْنِي لِلنُّهُوضِ بِثِقْلِ أَعْبَائِهِ وَ إِنْ كَانَ خِلَافُ ذَلِكَ خَيْراً فَجُدْ عَلَيَّ بِهِ وَ رَضِّنِي بِقَضَائِكَ عَلَى كُلِّ حَالٍ فَلَكَ الْحَمْدُ فَإِنَّكَ إِذَا قُلْتَ ذَلِكَ قَدَّرَ اللَّهُ وَ يَسَّرَ لَكَ مَا هُوَ خَيْرٌ.

But, let him say (instead), 'O Allah-azwj! By the virtue of Muhammad-saww and his-saww goodly Progeny-asws – if there was in what I dislike from my affairs, this is better for me, and superior regarding my Religion, so Make me come to be upon it, and Strengthen me upon bearing it, and Support me for the weight of its burdens; and if it was so that the opposite of that is better for me, so Make me to be diligent with it and agree with Your-azwj Ordainment upon every state. For Your-azwj is the Praise'. So, when you say that Allah-azwj would Ordain for you and Facilitate for you what is better''.[313]

47- شي، تفسير العياشي عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ اللَّهُ لِيُوسُفَ أَ لَسْتُ الَّذِي حَبَّبْتُكَ إِلَى أَبِيكَ وَ فَضَّلْتُكَ عَلَى النَّاسِ بِالْحُسْنِ أَ وَ لَسْتُ الَّذِي سُقْتُ إِلَيْكَ السَّيَّارَةَ وَ أَنْقَذْتُكَ وَ أَخْرَجْتُكَ مِنَ الْجُبِّ أَ وَ لَسْتُ الَّذِي صَرَفْتُ عَنْكَ كَيْدَ النِّسْوَةِ

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Tafseer Al Ayyashi – from Yaqoub Bin Shueyb,

'From Abu Abdullah-asws having said: 'Allah-azwj Said to Yusuf-as: "Am I-azwj not the One-azwj Who Made you-as beloved to your-as father-as, Merited you-as over the people with handsomeness? Or am I-azwj not the One-azwj Who Diverted the caravan to you-as and Saved you-as and Extracted you-as from the well? Or am I-azwj not the One-azwj Who Turned away from you-as the plot of the women?

فَمَا حَمَلَكَ عَلَى أَنْ تَرْفَعَ رَغْبَتَكَ عَنِّي أَوْ تَدْعُوَ مَخْلُوقاً دُونِي فَالْبَثْ لِمَا قُلْتَ فِي السِّجْنِ بِضْعَ سِنِينَ.

So, what carried you-as upon raising your-as hopes away from Me-azwj, or calling a created being besides Me-azwj? Thus, remain in the prison for some years due to what you-as said!"'[314]

48- شي، تفسير العياشي عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَمَّنْ ذَكَرَهُ عَنْهُ قَالَ: لَمَّا قَالَ لِلْفَتَى اذْكُرْنِي عِنْدَ رَبِّكَ أَتَاهُ جَبْرَئِيلُ ع فَضَرَبَهُ بِرِجْلِهِ حَتَّى كُشِطَ لَهُ عَنِ الْأَرْضِ السَّابِعَةِ فَقَالَ لَهُ يَا يُوسُفُ انْظُرْ مَا ذَا تَرَى

Tafseer Al Ayyashi – from Abdullah Bin Abdul Rahman, from the one who mentioned it,

'From him-asws having said: 'When he (Yusuf-as) said to the youth: ***'Mention me to your master'. [12:42]***, Jibraeel-as came to him-as. He-as struck with his-as leg until he-as had scraped off from the seventh firmament for him-as. He-as said to him-as: 'O Yusuf-as! Look at what you-as can see!'

قَالَ أَرَى حَجَراً صَغِيراً فَفَلَقَ الْحَجَرَ فَقَالَ مَا ذَا تَرَى قَالَ أَرَى دُودَةً صَغِيرَةً قَالَ فَمَنْ رَازِقُهَا قَالَ اللَّهُ

He-as said: 'I-as see a small stone'. He-as split the stone and said: 'What do you-as see?' He-as said: 'I-as seen a small insect'. He-as said: 'So who it's sustainer?' He-as said: 'Allah-azwj'.

قَالَ فَإِنَّ رَبَّكَ يَقُولُ لَمْ أَنْسَ هَذِهِ الدُّودَةَ فِي ذَلِكَ الْحَجَرِ فِي قَعْرِ الْأَرْضِ السَّابِعَةِ أَ ظَنَنْتَ أَنِّي أَنْسَاكَ حَتَّى تَقُولَ لِلْفَتَى اذْكُرْنِي عِنْدَ رَبِّكَ لَتَلْبَثَنَّ فِي السِّجْنِ بِمَقَالَتِكَ هَذِهِ بِضْعَ سِنِينَ

He-as said: 'Your-as Lord-azwj Says to you-as: "I-azwj did not Forget this insect in that stone in the bottom of the seventh earth, did you-as think that I-azwj would Forget you-as, until you-as said to the youth: ***'Mention me to your master'. [12:42]***,? Remain in the prison for some years due to these words of yours-as!"'

قَالَ فَبَكَى يُوسُفُ عِنْدَ ذَلِكَ حَتَّى بَكَى لِبُكَائِهِ الْحِيطَانُ

He-asws said: 'Yusuf-as cried during that to the extent that the walls cried to his-as crying'.

قَالَ فَتَأَذَّى بِهِ أَهْلُ السِّجْنِ فَصَالَحَهُمْ عَلَى أَنْ يَبْكِيَ يَوْماً وَ يَسْكُتَ يَوْماً وَ كَانَ فِي الْيَوْمِ الَّذِي يَسْكُتُ أَسْوَأَ حَالًا.

[314] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 47

He-asws said: 'The inmates of the prison were bothered by it, so he-as reconciled with them upon that he-as will cry for one day and be silent for a day, and during the day which he-as was silent in, he-as was on worse state''.[315]

49- شي، تفسير العياشي عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ وَ ما يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ قَالَ هُوَ قَوْلُ الرَّجُلِ لَوْ لَا فُلَانٌ لَهَلَكْتُ وَ لَوْ لَا فُلَانٌ لَأَصَبْتُ كَذَا وَ كَذَا وَ لَوْ لَا فُلَانٌ لَضَاعَ عِيَالِي أَ لَا تَرَى أَنَّهُ قَدْ جَعَلَ شَرِيكاً فِي مُلْكِهِ يَرْزُقُهُ وَ يَدْفَعُ عَنْهُ

Tafseer Al Ayyashi – from Malik Bin Atiyya,

'From Abu Abdullah-asws regarding His-azwj Words: ***And most of them do not believe in Allah except and they are associating [12:106]***. He-asws said: 'It is the word of a man, 'Had it not been for so and so, I would have been destroyed!', and 'Had it not been for so and so I would have achieved such and such', and had it not been for so and so, my dependants would have been lost'. Don't you see that he has made an associate in His-azwj Kingdom, sustaining him, and defending him?'

قَالَ قُلْتُ فَيَقُولُ لَوْ لَا أَنَّ اللَّهَ مَنَّ عَلَيَّ بِفُلَانٍ لَهَلَكْتُ

He (the narrator) said, 'I said, 'If he were to say, 'Had it not been for Allah-azwj Conferring upon me with so and so, I would have been destroyed'?'

قَالَ نَعَمْ لَا بَأْسَ بِهَذَا.

He-asws said: 'Yes, there is no problem with that''.[316]

50- شي، تفسير العياشي عَنِ الْبَزَنْطِيِّ عَنِ الرِّضَا ع قَالَ: عَجَباً لِمَنْ عَقَلَ عَنِ اللَّهِ كَيْفَ يَسْتَبْطِئُ اللَّهَ فِي رِزْقِهِ وَ كَيْفَ لَمْ يَصْطَبِرْ عَلَى قَضَائِهِ.

Tafseer Al Ayyashi – from Al Bazanty,

'From Al-Reza-asws having said: 'I-asws am surprised at the one who understands about Allah-azwj, how come when Allah-azwj Slows down in his sustenance, how he is not patient upon His-azwj Decree''.[317]

51- جع، جامع الأخبار قَالَ رَسُولُ اللَّهِ ص لَوْ أَنَّكُمْ تَتَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ تَغْدُو خِمَاصاً وَ تَرُوحُ بِطَاناً.

(The book) 'Jamie Al Akhbar' –

'Rasool-Allah-saww said: 'If you all were to rely upon Allah-azwj as is the right of its reliance, He-azwj would Sustain you all just as He-azwj Sustains the bird, hungry when it goes and returning satiated''.[318]

[315] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 48
[316] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 49
[317] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 50
[318] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 51 / 1

– وَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَحَبَّ أَنْ يَكُونَ أَقْوَى النَّاسِ فَلْيَتَوَكَّلْ عَلَى اللَّهِ.

And Rasool-Allah-saww said: 'One who loves to be strongest of the people, let him rely upon Allah-azwj''.[319]

– وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ وَثِقَ بِاللَّهِ أَرَاهُ السُّرُورَ وَ مَنْ تَوَكَّلَ عَلَيْهِ كَفَاهُ الْأُمُورَ.

And Amir Al-Momineen-asws said: 'One who trusts Allah-azwj, He-azwj Show him the happiness, and the one relying upon Him-azwj, He-azwj will Suffice him of the affairs''.[320]

– وَ قَالَ النَّبِيُّ ص مَنْ أَحَبَّ أَنْ يَكُونَ أَتْقَى النَّاسِ فَلْيَتَوَكَّلْ عَلَى اللَّهِ.

And the Prophet-as said: 'One who loves to be most pious of the people, let him rely upon Allah-azwj''.[321]

– وَ قَالَ الْبَاقِرُ ع مَنْ تَوَكَّلَ عَلَى اللَّهِ لَا يُغْلَبُ وَ مَنِ اعْتَصَمَ بِاللَّهِ لَا يُهْزَمُ.

And Al-Baqir-asws said: 'One who relies upon Allah-azwj will not be overcome, and the one adhering with Allah-azwj will not be defeated''.[322]

52– محص، التمحيص عَنْ سَعِيدِ بْنِ الْحَسَنِ قَالَ قَالَ أَبُو جَعْفَرٍ ع مَا أُبَالِي أَصْبَحْتُ فَقِيراً أَوْ مَرِيضاً أَوْ غَنِيّاً لِأَنَّ اللَّهَ يَقُولُ لَا أَفْعَلُ بِالْمُؤْمِنِ إِلَّا مَا هُوَ خَيْرٌ لَهُ.

(The book) 'Al Tamhees' – from Saeed Bin Al-Hassan who said,

'Abu Ja'far-asws said: 'I-asws don't care I-asws become poor, or sick, or rich, because Allah-azwj Said: "I-azwj will not Do anything with the Momin except what is good for him!"'[323]

53– محص، التمحيص عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ عَزَّ وَ جَلَ إِنَّ مِنْ عِبَادِيَ الْمُؤْمِنِينَ لَعِبَاداً لَا يَصْلُحُ لَهُمْ أَمْرُ دِينِهِمْ إِلَّا بِالْفَاقَةِ وَ الْمَسْكَنَةِ وَ السُّقْمِ فِي أَبْدَانِهِمْ فَأَبْلُوهُمْ بِالْفَاقَةِ وَ الْمَسْكَنَةِ وَ السُّقْمِ فَيَصْلُحُ لَهُمْ عَلَيْهِ أَمْرُ دِينِ عِبَادِي

(The book) 'Al Tamhees' – from Abu Ubeyda Al Haza'a,

'From Abu Ja'far-asws having said: 'Rasool-Allah-saww said: 'Allah-azwj Mighty and Majestic Said: "From My-azwj Momineen servants there are such servants, the matters of their religion are not correct except with the destitution and the neediness, and the illness in their bodies, so I-azwj Try them with the destitution, and the neediness, and the illness so it corrects for them, the matter of the religion of My-azwj servants for their being upon it.

[319] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 51 / 2
[320] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 51 / 3
[321] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 51 / 4
[322] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 51 / 5
[323] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 52

وَ إِنَّ مِنْ عِبَادِيَ الْمُؤْمِنِينَ لَمَنْ يَجْتَهِدُ فِي عِبَادَتِي فَيَقُومُ مِنْ رُقَادِهِ وَ لَذِيذِ وِسَادِهِ فَيَتَهَجَّدُ لِيَ اللَّيَالِيَ فَيُتْعِبُ نَفْسَهُ فِي عِبَادَتِي فَأَضْرِبُهُ بِالنُّعَاسِ اللَّيْلَةَ وَ اللَّيْلَتَيْنِ نَظَراً مِنِّي لَهُ وَ إِبْقَاءً عَلَيْهِ فَيَنَامُ حَتَّى يُصْبِحَ فَيَقْرَؤُهُ وَ هُوَ مَاقِتٌ لِنَفْسِهِ زَارٍ عَلَيْهَا

And from My-azwj Momineen servants there is one who struggles in worshipping Me-azwj, so he arises from his sleep and the pleasure of his pillow, and he holds vigil in the nights for Me-azwj. He fatigues himself in worshipping Me-azwj, so I-azwj Strike him with the drowsiness for the night or two nights, as a warning from Me-azwj to him, and it occurs upon him, so he sleeps until morning, and he recites it while he is blaming himself of reviewing upon it.

وَ لَوْ أُخَلِّي بَيْنَهُ وَ بَيْنَ مَا يُرِيدُ مِنْ عِبَادَتِي لَدَخَلَهُ مِنْ ذَلِكَ الْعُجْبُ فَيُصَيِّرُهُ الْعُجْبُ إِلَى الْفِتْنَةِ بِأَعْمَالِهِ فَيَأْتِيهِ مِنْ ذَلِكَ مَا فِيهِ هَلَاكُهُ لِعُجْبِهِ بِأَعْمَالِهِ وَ رِضَاهُ عَنْ نَفْسِهِ عِنْدَ حَدِّ التَّقْصِيرِ فَيَتَبَاعَدُ مِنِّي عِنْدَ ذَلِكَ وَ هُوَ يَظُنُّ أَنَّهُ يَتَقَرَّبُ إِلَيَّ

And if I-azwj were to Vacate between him and what he wants from worshipping Me-azwj, the self-conceit would enter him from that, so the self-conceit would take him to the Fitna with his deeds. Thus, there would come to him from that, what would be his destruction in it due to his self-conceit with his deeds, and his being pleased with himself at a limit of deficiency. So, he would be distanced from Me-azwj during that while he would be thinking that he is drawing closer to Me-azwj.

فَلَا يَتَّكِلِ الْعَامِلُونَ عَلَى أَعْمَالِهِمُ الَّتِي يَعْمَلُونَهَا لِثَوَابِي فَإِنَّهُمْ لَوِ اجْتَهَدُوا وَ أَتْعَبُوا أَنْفُسَهُمْ أَعْمَارَهُمْ فِي عِبَادَتِي كَانُوا مُقَصِّرِينَ غَيْرَ بَالِغِينَ فِي عِبَادَتِهِمْ كُنْهَ عِبَادَتِي فِيمَا يَطْلُبُونَ عِنْدِي مِنْ كَرَامَتِي وَ النَّعِيمِ فِي جَنَّاتِي

Therefore, the workers should not be relying upon their works which they are working for My-azwj Rewards, for even if they were to struggle and fatigue themselves their whole lives in worshipping Me-azwj, they would be deficient, not reaching in their worship, essence of worshipping Me-azwj regarding what they are seeking with Me-azwj, from My-azwj Benevolence, and the bounties in My-azwj Gardens.

وَ لَكِنْ بِرَحْمَتِي فَلْيَثِقُوا وَ لِفَضْلِي فَلْيَرْجُوا وَ إِلَى حُسْنِ الظَّنِّ بِي فَلْيَطْمَئِنُّوا فَإِنَّ رَحْمَتِي عِنْدَ ذَلِكَ تُدَارِكُهُمْ وَ مَنِّي يُبَلِّغُهُمْ رِضْوَانِي وَ مَغْفِرَتِي يُلْبِسُهُمْ عَفْوِي فَإِنِّي أَنَا اللَّهُ الرَّحْمَنُ الرَّحِيمُ بِذَلِكَ تَسَمَّيْتُ.

But let them be trusting in My-azwj Mercy and let them be hoping for My-azwj Grace, and let them be reassured to the good thoughts with Me-azwj, for My-azwj Mercy will come across them during that, and My-azwj Conferment, My-azwj Satisfaction will reach them and My-azwj Forgiveness. My-azwj Pardon will cover them, for I-azwj am Allah-azwj the Beneficent, the Merciful. With that, I-azwj have been Named!"'[324]

54- محص، التمحيص عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص عَجَباً لِلْمُؤْمِنِ لَا يَقْضِي اللَّهُ عَلَيْهِ قَضَاءً إِلَّا كَانَ خَيْراً لَهُ سَرَّهُ أَوْ سَاءَهُ إِنِ ابْتَلَاهُ كَانَ كَفَّارَةً لِذَنْبِهِ وَ إِنْ أَعْطَاهُ وَ أَكْرَمَهُ كَانَ قَدْ حَبَاهُ.

(The book) 'Al Tamhees' – from Muhammad Bin Muslim,

'From Abu Ja'far-asws having said: 'Rasool-Allah-saww said: 'I-saww am surprised at the Momin, Allah-azwj does not Decree any Decree upon him except it would be better for him, cheering

[324] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 53

him or worsening him. His-azwj Afflicting him would be an expiation for his sins, and if He-azwj were to Give him and Honour him, He-azwj would have Gifted him''.[325]

55- محص، التمحيص عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَمْ مِنْ نِعْمَةٍ لِلَّهِ عَلَى عَبْدِهِ فِي غَيْرِ أَمَلِهِ وَ كَمْ مِنْ مُؤَمِّلٍ أَمَلًا الْخِيَارُ فِي غَيْرِهِ وَ كَمْ مِنْ سَاعٍ مِنْ حَتْفِهِ وَ هُوَ مُبْطِئٌ عَنْ حَظِّهِ.

(The book) 'Al Tamhees' –

'From Abu Abdullah-asws having said: 'How many a bounty of Allah-azwj upon His-azwj servant without him having hoped for it, and how many a hoping one hoped, the goodness is in something else, and how many have strived for his goal, and he is slow from (achieving) his share''.[326]

56- محص، التمحيص عَنْ زُرَارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ فِي قَضَاءِ اللَّهِ كُلُّ خَيْرٍ لِلْمُؤْمِنِينَ.

(The book) 'Al Tamhees' – from Zurara who said,

'I heard Abu Abdullah-asws saying: 'In the Decree of Allah-azwj is all good for the Momineen''.[327]

- عَنْ طَرِيفٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْعَبْدَ الْوَلِيَّ لِلَّهِ يَدْعُو فِي الْأَمْرِ يَنُوبُهُ فَيَقُولُ اللَّهُ لِلْمَلَكِ الْمُوَكَّلِ بِذَلِكَ الْأَمْرِ اقْضِ لِعَبْدِي حَاجَتَهُ وَ لَا تَعْجَلْ فَإِنِّي أَشْتَهِي أَنْ أَسْمَعَ نِدَاءَهُ وَ صَوْتَهُ

From Tareyf,

'From Abu Abdullah-asws having said: 'The servant, the friend of Allah-azwj supplicates regarding the matter repeatedly, so Allah-azwj Says to the Angel allocated with that matter: "Fulfill for My-azwj servant, his need, but do not hasten, for I-azwj Desire to Listen to his call and his voice!"

وَ إِنَّ الْعَبْدَ الْعَدُوَّ لِلَّهِ لَيَدْعُو اللَّهَ فِي الْأَمْرِ يَنُوبُهُ فَيُقَالُ لِلْمَلَكِ الْمُوَكَّلِ بِهِ اقْضِ حَاجَتَهُ وَ عَجِّلْهَا فَإِنِّي أُبْغِضُ أَنْ أَسْمَعَ نِدَاءَهُ وَ صَوْتَهُ

And the servant, the enemy of Allah-azwj supplicates to Allah-azwj regarding the matter he repeatedly, so He-azwj Says to the Angel allocated with him: "Fulfill his need and hasten it, for I-azwj Hate listening to his call and his voice!"'

قَالَ فَيَقُولُ النَّاسُ مَا أُعْطِيَ هَذَا حَاجَتَهُ وَ حُرِمَ هَذَا إِلَّا لِكَرَامَةِ هَذَا عَلَى اللَّهِ وَ هَوَانِ هَذَا عَلَيْهِ.

He-asws said: 'The people say, 'This one has not been Granted his need nor has this one been depriving except due to the prestige of this one to Allah-azwj, and unimportance of this one to Him-azwj''.[328]

57- محص، التمحيص عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْحَسَنِ ع قَالَ: مَنِ اغْتَمَّ كَانَ لِلْغَمِّ أَهْلًا فَيَنْبَغِي لِلْمُؤْمِنِ أَنْ يَكُونَ بِاللَّهِ وَ بِمَا صَنَعَ رَاضِياً.

[325] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 54
[326] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 55
[327] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 56 a
[328] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 56 b

(The book) 'Al Tamhees' – from Muhammad Bin Sinan,

'From Abu Al-Hassan-asws having said: 'One who is saddened would be rightful for the sadness. It is befitting for the Momin that he should be satisfied with Allah-azwj with whatever He-azwj Does''.[329]

58- محص، التمحيص عَنْ أَبِي خَلِيفَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا قَضَى اللَّهُ لِمُؤْمِنٍ قَضَاءً فَرَضِيَ بِهِ إِلَّا جَعَلَ اللَّهُ لَهُ الْخِيَرَةَ فِيمَا يَقْضِي.

(The book) 'Al Tamhees' – from Khaleeqah,

'From Abu Abdullah-asws having said: 'What Decree Allah-azwj Decrees for the Momin, so he is satisfied with it, except Allah-azwj would Make the choice for him in what He-azwj has Decreed''.[330]

59- محص، التمحيص عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ بِعَدْلِهِ وَ حِكْمَتِهِ وَ عِلْمِهِ جَعَلَ الرَّوْحَ وَ الْفَرَحَ فِي الْيَقِينِ وَ الرِّضَا عَنِ اللَّهِ وَ جَعَلَ الْهَمَّ وَ الْحَزَنَ فِي الشَّكِّ فَارْضُوا عَنِ اللَّهِ وَ سَلِّمُوا لِأَمْرِهِ.

(The book) 'Al Tamhees' – from Abdullah Bin Sinan,

'From Abu Abdullah-asws having said: 'Allah-azwj, by His-azwj Justice, and His-azwj Wisdom, and His-azwj Knowledge has Made the comfort and the happiness in the certainty and the satisfaction from Allah-azwj, and has Made the worries and the grief in the doubt, therefore be satisfied from Allah-azwj and submit to His-azwj Commands!''[331]

60- محص، التمحيص عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الرِّضَا بِمَكْرُوهِ الْقَضَاءِ مِنْ أَعْلَى دَرَجَاتِ الْيَقِينِ.

(The book) 'Al Tamhees' – from Ibn Muskan,

'From Abu Abdullah-asws having said: 'The satisfaction with the abhorrent Decree is from the top ranks of certainty''.[332]

- وَ قَالَ ع مَنْ صَبَرَ وَ رَضِيَ عَنِ اللَّهِ فِيمَا قَضَى عَلَيْهِ فِيمَا أَحَبَّ أَوْ كَرِهَ لَمْ يَقْضِ اللَّهُ عَلَيْهِ فِيمَا أَحَبَّ أَوْ كَرِهَ إِلَّا مَا هُوَ خَيْرٌ لَهُ.

And he-asws said: 'One who is patient and is satisfied from Allah-azwj regarding what He-azwj has Decreed upon him, regarding what he likes or dislikes, Allah-azwj will not Decree upon him in what he likes or dislikes except what is better for him''.[333]

61- محص، التمحيص عَنْ سُلَيْمَانَ الْجُعْفِرِيِّ عَنْ أَبِي الْحَسَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ: رُفِعَ إِلَى رَسُولِ اللَّهِ ص قَوْمٌ فِي بَعْضِ غَزَوَاتِهِ فَقَالَ مَنِ الْقَوْمُ قَالُوا مُؤْمِنُونَ يَا رَسُولَ اللَّهِ

(The book) 'Al Tamhees' – Suleyman Al Ja'fari,

[329] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 57
[330] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 58
[331] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 59
[332] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 60 a
[333] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 60 b

'Abu Al-Hassan Al-Reza-asws, from his-asws forefathers-asws having said: 'A group of people were raised to Rasool-Allah-saww during one of his-saww battles. He-saww said: 'Who are these people?' They said, 'Momineen, O Rasool-Allah-saww!'

قَالَ مَا بَلَغَ مِنْ إِيمَانِكُمْ قَالُوا الصَّبْرُ عِنْدَ الْبَلَاءِ وَ الشُّكْرُ عِنْدَ الرَّخَاءِ وَ الرِّضَا بِالْقَضَاءِ

He-saww said: 'What has reached from your Eman?' They said, 'The patience during the afflictions, and the thanks during the prosperity, and the satisfaction with the Decree'.

فَقَالَ رَسُولُ اللَّهِ ص حُلَمَاءُ عُلَمَاءُ كَادُوا مِنَ الْفِقْهِ أَنْ يَكُونُوا أَنْبِيَاءَ إِنْ كُنْتُمْ كَمَا تَصِفُونَ فَلَا تَبْنُوا مَا لَا تَسْكُنُونَ وَ لَا تَجْمَعُوا مَا لَا تَأْكُلُونَ وَ اتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُرْجَعُونَ.

Rasool-Allah-saww said: 'Forbearers, scholars! From the understanding they could almost be Prophets-as. If you were like what you are describing, then do not build what you are not to settle in, and do not amass what you cannot eat, and fear Allah-azwj to Whom you will be returning''.[334]

62- محص، التمحيص عَنْ عَلِيِّ بْنِ سُوَيْدٍ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَ وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

(The book) 'Al Tamhees' – from Ali Bin Suweyd,

'From Abu Al-Hassan-asws the 1st, he (the narrator) said, 'I asked him-asws about Words of Allah-azwj Mighty and Majestic: '***And one who relies upon Allah, so He would Suffice him. [65:3]***.

فَقَالَ التَّوَكُّلُ عَلَى اللَّهِ دَرَجَاتٌ فَمِنْهَا أَنْ تَثِقَ بِهِ فِي أُمُورِكَ كُلِّهَا فَمَا فَعَلَ بِكَ كُنْتَ عَنْهُ رَاضِياً تَعْلَمُ أَنَّهُ لَمْ يُؤْتِكَ إِلَّا خَيْراً وَ فَضْلًا وَ تَعْلَمُ أَنَّ الْحُكْمَ فِي ذَلِكَ لَهُ فَتَوَكَّلْتَ عَلَى اللَّهِ بِتَفْوِيضِ ذَلِكَ إِلَيْهِ وَ وَثِقْتَ بِهِ فِيهَا وَ فِي غَيْرِهَا.

He-asws said: 'The reliance upon Allah-azwj has ranks. From these is that you trust in Him-azwj regarding your affairs, all of them. Whatever He-azwj Does with you, you would be satisfied from Him-azwj. Know that He-azwj will not Come to you except with good and Grace! And know that the Decision in that is for Him-azwj, therefore rely upon Allah-azwj by delegating that to Him-azwj and trust in Him-azwj in it, and regarding other such matters''.[335]

63- محص، التمحيص عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَحَقُّ مَنْ خَلَقَ اللَّهُ بِالتَّسْلِيمِ لِمَا قَضَى اللَّهُ مَنْ عَرَفَ اللَّهَ وَ مَنْ رَضِيَ بِالْقَضَاءِ أَتَى عَلَيْهِ الْقَضَاءُ وَ عَظُمَ عَلَيْهِ أَجْرُهُ وَ مَنْ سَخِطَ الْقَضَاءَ مَضَى عَلَيْهِ الْقَضَاءُ وَ أَحْبَطَ اللَّهُ أَجْرَهُ.

(The book) 'Al Tamhees' –

'From Abu Ja'far-asws having said: 'The most rightful of the ones Allah-azwj Created with the submission to what Allah-azwj has Decreed, is the one who recognises Allah-azwj, and the one satisfied with the Decree. The Decree will come to him (anyway) and his Reward will be mighty

[334] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 61
[335] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 62

upon him. And the one who is dissatisfied, the Decree will pass upon him (anyway), and Allah-azwj will Confiscate his Reward''.[336]

64- محص، التمحيص عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ: يَنْبَغِي لِمَنْ عَقَلَ عَنِ اللَّهِ أَنْ لَا يَسْتَبْطِئَهُ فِي رِزْقِهِ وَ لَا يَتَّهِمَهُ فِي قَضَائِهِ.

(The book) 'Al Tamhees' – from Safwan Al Jammal,

'From Abu Al-Hassan-asws the 1st having said: 'It is befitting for the one understanding about Allah-azwj that He-azwj will not Delay in his sustenance and he should not accuse Him-azwj regarding His-azwj Decree''.[337]

65- محص، التمحيص عَنْ مَيْمُونٍ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ عَلِيٌّ صَلَوَاتُ اللَّهِ عَلَيْهِ مَا أُحِبُّ أَنَّ لِي بِالرِّضَا فِي مَوْضِعِ الْقَضَاءِ حُمْرَ النَّعَمِ.

(The book) 'Al-Tamhees' – from Maymoun Al-Qaddah,

'From Abu Abdullah-asws having said: 'Ali-asws, may the Salawaat of Allah-azwj be upon him-asws, said: 'I-asws do not love that there should be a red camel for me-asws with the satisfaction in the place of Decree''.[338]

66- نَوَادِرُ الرَّاوَنْدِيِّ، بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ تَوَكَّلَ وَ قَنِعَ وَ رَضِيَ كُفِيَ الْمَطْلَبَ.

(The book) 'Nawadir of Al Rawandy' – By his chain,

'From Ja'far-asws Bin Muhammad-asws, from his-asws forefathers-asws having said; 'Rasool-Allah-saww said: 'One who relies, and is content and satisfied would be Sufficed of the demands''.[339]

67- ما، الأمالي للشيخ الطوسي جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عُبَيْدِ بْنِ يَاسِينَ عَنْ أَبِيهِ عَنْ جَدِّهِ يَاسِينَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَجْلَانَ قَالَ: أَصَابَتْنِي فَاقَةٌ شَدِيدَةٌ وَ إِضَاقَةٌ وَ لَا صَدِيقَ لِمَضِيقٍ وَ لَزِمَنِي دَيْنٌ ثَقِيلٌ وَ غَرِيمٌ يُلِحُّ بِاقْتِضَائِهِ فَتَوَجَّهْتُ نَحْوَ دَارِ الْحَسَنِ بْنِ زَيْدٍ وَ هُوَ يَوْمَئِذٍ أَمِيرُ الْمَدِينَةِ لِمَعْرِفَةٍ كَانَتْ بَيْنِي وَ بَيْنَهُ

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Abdullah Bin Muhammad Bin Ubeyd Bin Yaseen, from his father, from his grandfather Yaseen Bin Muhammad, from his father Muhammad Bin Ajlan who said,

'Severe destitution afflicted me and lack of money, and there is no friend for one with lack of money, and heavy debts were necessitated to me, and the creditors were pressuring with clearing it, so I headed towards the house of Al-Hassan Bin Zayd, and on that day he was the governor of Al-Medina, due to the acquaintance which was between me and him.

وَ شَعَرَ بِذَلِكَ مِنْ حَالِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ وَ كَانَتْ بَيْنِي وَ بَيْنَهُ قَدِيمُ مَعْرِفَةٍ فَلَقِيَنِي فِي الطَّرِيقِ فَأَخَذَ بِيَدِي وَ قَالَ لِي قَدْ بَلَغَنِي مَا أَنْتَ بِسَبِيلِهِ فَمَنْ تُؤَمِّلُ لِكَشْفِ مَا نَزَلَ بِكَ قُلْتُ الْحَسَنَ بْنَ زَيْدٍ

[336] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 63
[337] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 64
[338] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 65
[339] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 66

And Muhammad Bin Abdullah son of Ali-asws Bin Al-Husayn-asws was aware of my situation, and between me and him there was old acquaintance. He met me in the road and held my hand and said to me, 'It has reached me what you are on your way to. So, whom are you hoping to remove what has befallen with you?' I said, 'Al-Hassan Bin Zayd'.

فَقَالَ إِذاً لَا تُقْضَى حَاجَتُكَ وَ لَا تُسْعَفُ بِطَلِبَتِكَ فَعَلَيْكَ بِمَنْ يَقْدِرُ عَلَى ذَلِكَ وَ هُوَ أَجْوَدُ الْأَجْوَدِينَ فَالْتَمِسْ مَا تُؤَمِّلُهُ مِنْ قِبَلِهِ فَإِنِّي سَمِعْتُ ابْنَ عَمِّي جَعْفَرَ بْنَ مُحَمَّدٍ يُحَدِّثُ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع عَنِ النَّبِيِّ ص قَالَ

He said, 'Then your need will not get fulfilled, nor will you be successful in you quest. It is upon you to be with the One-azwj Able upon that, and He-azwj is the most Generous of the generous ones. Therefore, seek what you are wishing for, to Him-azwj, for I have heard the son of my uncle Ja'far-asws Bin Muhammad-asws narrating from his father-asws, from his-asws grandfather-asws, from his-asws father Al-Husayn-asws Bin Ali-asws, from his-asws father Ali-asws Bin Abu Talib-asws, from the Prophet-as having said: -

أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى بَعْضِ أَنْبِيَائِهِ فِي بَعْضِ وَحْيِهِ إِلَيْهِ وَ عِزَّتِي وَ جَلَالِي لَأُقَطِّعَنَّ أَمَلَ كُلِّ مُؤَمِّلٍ غَيْرِي بِالْإِيَاسِ وَ لَأَكْسُوَنَّهُ ثَوْبَ الْمَذَلَّةِ فِي النَّارِ وَ لَأُبْعِدَنَّهُ مِنْ فَرَجِي وَ فَضْلِي

Allah-azwj Mighty and Majestic Revealed to one of His-azwj Prophets-as in one of His-azwj Revelations to him-saww: 'By My-azwj Mighty and My-azwj Majesty! I-azwj shall Cut off the hopes of every one hoping to others, with the despair, and I-azwj shall Clothe him the clothing of disgrace in the Fire, and I-azwj shall Distance him from My-azwj Relief and My-azwj Grace!

أَ يُؤَمِّلُ عَبْدِي فِي الشَّدَائِدِ غَيْرِي وَ الشَّدَائِدُ بِيَدِي أَوْ يَرْجُو سِوَايَ وَ أَنَا الْغَنِيُّ الْجَوَادُ بِيَدِي مَفَاتِيحُ الْأَبْوَابِ وَ هِيَ مُغْلَقَةٌ وَ بَابِي مَفْتُوحٌ لِمَنْ دَعَانِي

Is My-azwj servant hoping to others during the adversities while the adversities are in My-azwj Hand? Or is he hoping to apart from Me-azwj while I-azwj am the Rich, the Generous? The keys of the doors are in My-azwj Hand and these are closed while My-azwj Door is Open for the one supplicating to Me-azwj!

أَ لَمْ يَعْلَمْ أَنَّهُ مَا أَوْهَنَتْهُ نَائِبَةٌ لَمْ يَمْلِكْ كَشْفَهَا عَنْهُ غَيْرِي فَمَا لِي أَرَاهُ بِأَمَلِهِ مُعْرِضاً عَنِّي قَدْ أَعْطَيْتُهُ بِجُودِي وَ كَرَمِي مَا لَمْ يَسْأَلْنِي فَأَعْرَضَ عَنِّي وَ لَمْ يَسْأَلْنِي وَ سَأَلَ فِي نَائِبَتِهِ غَيْرِي

Does he not know that whatever I-azwj Weaken him with an affliction, no one has control over removing it from him apart from Me-azwj? So, what is the matter I-azwj See him turning away from Me-azwj with his wishes? I-azwj have Given him due to My-azwj Generosity and My-azwj Benevolence what he has not even asked Me-azwj for, but he turns away from Me-azwj and does not ask Me-azwj, and he asks others during his affliction.

وَ أَنَا اللَّهُ أَبْتَدِئُ بِالْعَطِيَّةِ قَبْلَ الْمَسْأَلَةِ أَ فَأُسْأَلُ فَلَا أُجِيبُ كَلَّا أَ وَ لَيْسَ الْجُودُ وَ الْكَرَمُ لِي أَ وَ لَيْسَ الدُّنْيَا وَ الْآخِرَةُ بِيَدِي

And I-azwj am Allah-azwj! I-azwj Initiate with the Giving before the asking. Will I-azwj be asked and I-azwj shall not Answer? Never! Or isn't the generousity and the benevolence for Me-azwj? Or isn't the world and the Hereafter in My-azwj Hand?

فَلَوْ أَنَّ أَهْلَ سَبْعِ سَمَاوَاتٍ وَ أَرَضِينَ سَأَلُونِي جَمِيعاً فَأَعْطَيْتُ كُلَّ وَاحِدٍ مِنْهُمْ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي مِثْلَ جَنَاحِ بَعُوضَةٍ وَ كَيْفَ يَنْقُصُ مُلْكٌ أَنَا قَيِّمُهُ فَيَا بُؤْساً لِمَنْ عَصَانِي وَ لَمْ يُرَاقِبْنِي

Even if the inhabitants of the seven skies and earths were to ask Me-azwj altogether, and I-azwj were to Give each one of them his request, that would not reduce from My-azwj Kingdom like a wing of a mosquito! And how can a kingdom be reduced while I-azwj am its Custodian? O how miserable is the one disobeying Me-azwj and does not watch me (in anticipation)!"'

فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ أَعِدْ عَلَيَّ هَذَا الْحَدِيثَ فَأَعَادَهُ ثَلَاثاً فَقُلْتُ لَا وَ اللَّهِ لَا سَأَلْتُ أَحَداً بَعْدَ هَذَا حَاجَةً فَمَا لَبِثْتُ أَنْ جَاءَنِي اللَّهُ بِرِزْقٍ وَ فَضْلٍ مِنْ عِنْدِهِ.

I said to him-asws, 'O son-asws of Rasool-Allah-saww! Repeat this Hadeeth to me!' He-asws repeated it thrice. I said, 'No, by Allah-azwj! I will not ask anyone for a need after this!' It was not long before Allah-azwj Sent to me with sustenance and Grace from His-azwj Presence''.[340]

68- ما، الأمالي للشيخ الطوسي جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ إِسْحَاقَ الْعَلَوِيِّ عَنْ إِسْحَاقَ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع عَنِ النَّبِيِّ ص قَالَ:

(The book) 'Al Amaali' of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Ahmad Bin Muhammad Bin Al-Husayn Bin Is'haq Al Alawy,

'From Is'haq son of Ja'far-asws, from his brother-asws Musa-asws, from his-asws father Ja'far-asws Bin Muhammad-asws, from his-asws forefathers-asws, from Ali-asws, from the Prophet-saww having said:

يَقُولُ اللَّهُ عَزَّ وَ جَلَّ مَا مِنْ مَخْلُوقٍ يَعْتَصِمُ بِمَخْلُوقٍ دُونِي إِلَّا قَطَعْتُ بِهِ أَسْبَابَ السَّمَاوَاتِ وَ أَسْبَابَ الْأَرْضِ مِنْ دُونِهِ فَإِنْ سَأَلَنِي لَمْ أُعْطِهِ وَ إِنْ دَعَانِي لَمْ أُجِبْهُ

'Allah-azwj Mighty and Majestic Said: "There is none from a creature adhering with a creature besides Me-azwj, except I-azwj shall Cut off the means of the skies and means of the earth from under him, due to it. If he were to ask Me-azwj, I-azwj will not Give him, and if he supplicates to Me-azwj, I-azwj will not Answer him!

وَ مَا مِنْ مَخْلُوقٍ يَعْتَصِمُ بِي دُونَ خَلْقِي إِلَّا ضَمَنْتُ السَّمَاوَاتِ وَ الْأَرْضَ رِزْقَهُ فَإِنْ دَعَانِي أَجَبْتُهُ وَ إِنْ سَأَلَنِي أَعْطَيْتُهُ وَ إِنِ اسْتَغْفَرَنِي غَفَرْتُ لَهُ.

And there is none from a creature adhering with Me-azwj besides My-azwj creatures, except I-azwj shall Guarantee the skies and the earth of his sustenance. If he were to supplicate to Me-azwj, I-azwj shall Answer him, and if he were to ask Me-azwj, I-azwj shall Give him, and if he were to seek My-azwj Forgiveness, I-azwj shall Forgive (his sins) for him!"'[341]

69- الدُّرَّةُ الْبَاهِرَةُ، قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع مَا اسْتَغْنَى أَحَدٌ بِاللَّهِ إِلَّا افْتَقَرَ النَّاسُ إِلَيْهِ.

(The book) 'Al Durr Al Bahira' –

[340] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 67
[341] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 68

'Ali-asws Bin Al-Husayn-asws said: 'No one will be needless with Allah-azwj except the people will impoverished to him''.[342]

– وَ قَالَ ع مَنْ عَتَبَ عَلَى الزَّمَانِ طَالَ مَعْتَبَتُهُ.

And he-asws said: 'One who faults the times, prolonged will be his faulting''.[343]

– وَ قَالَ الْجَوَادُ ع كَيْفَ يُضَيَّعُ مَنِ اللَّهُ كَافِلُهُ وَ كَيْفَ يَنْجُو مَنِ اللَّهُ طَالِبُهُ وَ مَنِ انْقَطَعَ إِلَى غَيْرِ اللَّهِ وَكَلَهُ اللَّهُ إِلَيْهِ.

And Al-Jawad-asws said: 'How can he lose, the one whose Guarantor is Allah-azwj, and how can he be saved, on whom Allah-azwj is Seeking, and one who cuts off to other than Allah-azwj, Allah-azwj will Allocate him to others''.[344]

70– بَيَانُ التَّنْزِيلِ لِابْنِ شَهْرَآشُوبَ، قَالَ: أَمَرَ نُمْرُودُ بِجَمْعِ الْحَطَبِ فِي سَوَادِ الْكُوفَةِ عِنْدَ نَهْرِ كُوثَى مِنْ قَرْيَةِ قُطْنَانَا وَ أَوْقَدَ النَّارَ فَعَجَزُوا عَنْ رَمْيِ إِبْرَاهِيمَ فَعَمِلَ لَهُمْ إِبْلِيسُ الْمَنْجَنِيقَ فَرُمِيَ بِهِ

(The book) 'Bayaan Al Tanzeel' of Ibn Shehr Ashub who said,

'Nimrod-la ordered with collecting the firewood in the wilderness of Al-Kufa by the river Kowsa (home town of Ibrahim-as), from the town of Qutana, and ignited the fire. But they were unable from throwing Ibrahim-as. So Iblees-la made the catapult for them and he-as was thrown by it.

فَتَلَقَّاهُ جَبْرَئِيلُ فِي الْهَوَاءِ فَقَالَ هَلْ لَكَ مِنْ حَاجَةٍ

Jibraeel-la met him-as in the air. He-as said: 'Is there any request for you-as?'

فَقَالَ أَمَّا إِلَيْكَ فَلَا حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ

He-as said: 'As for to you-as, so no! Allah-azwj Suffices me-as and He-azwj is the best protector!'

فَاسْتَقْبَلَهُ مِيكَائِيلُ فَقَالَ إِنْ أَرَدْتَ أَخْمَدْتُ النَّارَ فَإِنَّ خَزَائِنَ الْأَمْطَارِ وَ الْمِيَاهِ بِيَدِي

Mikaeel-as met him-as. He-as said: 'If you-as want, I-as can freeze the fire, for the treasures of the rains and its waters are in my-as hand!'

فَقَالَ لَا أُرِيدُ

He-as said: 'I-as don't want!'

وَ أَتَاهُ مَلَكُ الرِّيحِ فَقَالَ لَوْ شِئْتَ طَيَّرْتُ النَّارَ

[342] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 69 a
[343] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 69 b
[344] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 69 c

And the Angel of the wind came to him-as. He said, 'If you-as so desire, I can make the fire fly away!'

قَالَ لَا أُرِيدُ

He-as said: 'I-as don't want!'

فَقَالَ جَبْرَئِيلُ فَاسْأَلِ اللَّهَ

Jibraeel-as said: 'So ask Allah-azwj!'

فَقَالَ حَسْبِي مِنْ سُؤَالِي عِلْمُهُ بِحَالِي.

He-as said: 'His-azwj Knowledge of my-as situation suffices me-as from asking''.[345]

71- دَعَوَاتُ الرَّاوَنْدِيِّ، قَالَ النَّبِيُّ ص ثَلَاثٌ مَنْ كُنَّ فِيهِ جَمَعَ اللَّهُ لَهُ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ الرِّضَا بِالْقَضَاءِ وَ الصَّبْرُ عِنْدَ الْبَلَاءِ وَ الدُّعَاءُ عِنْدَ الشِّدَّةِ وَ الرَّخَاءِ.

(The book) 'Da'wat' of Al Rawandy –

'The Prophet-saww said: 'Three, one who has these in him, Allah-azwj will Gather for him good of the world and the Hereafter – the satisfaction with the Decreed, and the patience during the affliction, and the supplication during the adversity and the prosperity''.[346]

- وَ قَالَ الصَّادِقُ ع رَأْسُ كُلِّ طَاعَةٍ الرِّضَا بِمَا صَنَعَ اللَّهُ إِلَى الْعَبْدِ فِيمَا أَحَبَّ وَ فِيمَا كَرِهَ.

And Al-Sadiq-asws said: 'Head of every obedience is the satisfaction with whatever Allah-azwj Does to the servant, in what he likes and in what he dislikes''.[347]

72- نهج، نهج البلاغة أَغْضِ عَلَى الْقَذَى وَ إِلَّا لَمْ تَرْضَ أَبَداً.

(The book) 'Nahj Al Balagah' –

'Close your eyes upon the speck (i.e., be silent on the grievances) or else you will not be satisfied, ever!''[348]

73- كَنْزُ الْكَرَاجُكِيِّ، قَالَ لُقْمَانُ لِابْنِهِ يَا بُنَيَّ ثِقْ بِاللَّهِ عَزَّ وَ جَلَّ ثُمَّ سَلْ فِي النَّاسِ هَلْ مِنْ أَحَدٍ وَثِقَ بِاللَّهِ فَلَمْ يُنْجِهِ

(The book) 'Kanz' of Al Karajaky –

[345] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 70
[346] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 71 a
[347] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 71 b
[348] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 72

'Luqman-as said to his-as son: 'O my-as son! Trust in Allah-azwj Mighty and Majestic then ask among the people, 'Who trusted Allah-azwj, and He-azwj did not Save him?'

يَا بُنَيَّ تَوَكَّلْ عَلَى اللَّهِ ثُمَّ سَلْ فِي النَّاسِ مَنْ ذَا الَّذِي تَوَكَّلَ عَلَى اللَّهِ فَلَمْ يَكْفِهِ

O my-as son! Rely upon Allah-azwj, then ask among the people, 'Who is that who relies upon Allah-azwj, so He-azwj did not Suffice him?'

يَا بُنَيَّ أَحْسِنِ الظَّنَّ بِاللَّهِ ثُمَّ سَلْ فِي النَّاسِ مَنْ ذَا الَّذِي أَحْسَنَ الظَّنَّ بِاللَّهِ فَلَمْ يَكُنْ عِنْدَ حُسْنِ ظَنِّهِ بِهِ.

O my-as son! Have good thoughts with Allah-azwj, then ask among the people, 'Who is that who had good thoughts with Allah-azwj and He-azwj did not happen to be with his thoughts?''[349]

74- عُدَّةُ الدَّاعِي، سُئِلَ الصَّادِقُ ع عَنْ حَدِّ التَّوَكُّلِ فَقَالَ أَنْ لَا تَخَافَ مَعَ اللَّهِ شَيْئاً.

(The book) 'Uddat Al Daie' –

'Al-Sadiq-asws was asked about the limit of reliance. He-asws said: 'That you should not fear anything, with Allah-azwj''.[350]

- وَ قَالَ الصَّادِقُ ع مَنْ أَرَادَ أَنْ يُعْرَفَ كَيْفَ مَنْزِلَتُهُ عِنْدَ اللَّهِ فَلْيَعْرِفْ كَيْفَ مَنْزِلَةُ اللَّهِ عِنْدَهُ فَإِنَّ اللَّهَ يُنْزِلُ الْعَبْدَ مِثْلَ مَا يُنْزِلُ الْعَبْدُ اللَّهَ مِنْ نَفْسِهِ.

And Al-Sadiq-asws said: 'One who wants to know how is his status in the Presence of Allah-azwj, let him know how is the status of Allah-azwj with him, for Allah-azwj Accords a status to the servant similar to what the servant accords the status to Allah-azwj from himself''.[351]

75- مِشْكَاةُ الْأَنْوَارِ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْغِنَى وَ الْعِزَّ يَجُولَانِ فَإِذَا ظَفِرَا بِمَوْضِعِ التَّوَكُّلِ أَوْطَنَاهُ.

(The book) 'Mishkat Al Anwaar' –

'From Abu Abdullah-asws having said: 'The riches and the honour roam around. When they are successful with a place of reliance, they make it a homeland''.[352]

- وَ عَنْهُ ع قَالَ: أَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَى دَاوُدَ ع أَنَّهُ مَا اعْتَصَمَ بِي عَبْدٌ مِنْ عِبَادِي دُونَ أَحَدٍ مِنْ خَلْقِي عَرَفْتُ ذَلِكَ مِنْ نِيَّتِهِ ثُمَّ تَكِيدُهُ السَّمَاوَاتُ وَ الْأَرْضُ وَ مَنْ فِيهِنَّ إِلَّا جَعَلْتُ لَهُ الْمَخْرَجَ مِنْ بَيْنِهِنَّ

And from him-asws having said; 'Allah-azwj Blessed and Exalted Revealed to Dawood-as: "And no servant from My-azwj servants will adhere with Me-azwj, I-azwj Know that from his intention, then the skies and the earth and the ones in these plot against him, except I-azwj shall Make the outlet for him from between them!

[349] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 73
[350] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 74 a
[351] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 74 b
[352] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 75 / 1

وَ مَا اعْتَصَمَ عَبْدٌ مِنْ عِبَادِي بِأَحَدٍ مِنْ خَلْقِي عَرَفْتُ ذَلِكَ مِنْ نِيَّتِهِ إِلَّا قَطَعْتُ أَسْبَابَ السَّمَاوَاتِ مِنْ بَيْنِ يَدَيْهِ وَ أَسَخْتُ الْأَرْضَ مِنْ تَحْتِهِ وَ لَمْ أُبَالِ فِي أَيِّ وَادٍ تَهَالَكَ.

And no servant from My-azwj servants will adhere with anyone from My-azwj creatures, I-azwj Know that from his intention, except I-azwj shall Cut off the means of the skies from in front of him, and Harden the earth from beneath him, and I-azwj will not Care in which valley he perishes!"'[353]

– وَ عَنْهُ ع قَالَ: لَمْ يَكُنْ رَسُولُ اللَّهِ ص يَقُولُ لِشَيْءٍ قَدْ مَضَى لَوْ كَانَ غَيْرُهُ.

And from him-asws having said: 'Rasool-Allah-saww did not say for anything having passed: 'If only it had been something else''.[354]

– وَ عَنْهُ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَ إِنَّ اللَّهَ وَ مَلائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ الْآيَةَ قَالَ أَثْنَوْا عَلَيْهِ وَ سَلِّمُوا عَلَيْهِ

And from him-asws regarding Words of Allah-azwj Mighty and Majestic: ***Surely, Allah and His Angels are Sending Salawaat upon the Prophet. [33:56]*** – the Verse. He-asws said: 'Praise upon him-saww and send greetings to him-saww!'

قُلْتُ فَكَيْفَ عَلِمَ الرَّسُولُ أَنَّهَا كَذَلِكَ

I said, 'How would the Rasool-saww know that it is like that?'

قَالَ كُشِفَ لَهُ الْغِطَاءُ

He-asws said: 'The covering is removed for him-saww'.

قُلْتُ فَبِأَيِّ شَيْءٍ عُلِمَ الْمُؤْمِنُ أَنَّهُ مُؤْمِنٌ

I said, 'By which thing does the Momin know that he is a Momin?'

قَالَ بِالتَّسْلِيمِ لِلَّهِ وَ الرِّضَا فِيمَا وَرَدَ عَلَيْهِ مِنْ وَرَاءِ سُخْطٍ.

He-asws said: 'With the submission to Allah-azwj and the satisfaction in whatever arrives to him from beyond discontent''.[355]

– وَ مِنْهُ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْإِيمَانُ لَهُ أَرْكَانٌ أَرْبَعَةٌ التَّوَكُّلُ عَلَى اللَّهِ وَ تَفْوِيضُ الْأَمْرِ إِلَى اللَّهِ وَ الرِّضَا بِقَضَاءِ اللَّهِ وَ التَّسْلِيمُ لِأَمْرِ اللَّهِ.

[353] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 75 / 2
[354] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 75 / 3
[355] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 75 / 4

And from him, 'Amir Al-Momineen-asws said: 'The Eman has four corners for it – the reliance upon Allah-azwj, and delegating the affairs to Allah-azwj, and the satisfaction with the Decree of Allah-azwj, and the submission to the Command of Allah-azwj''.[356]

– وَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ جَلَّ ثَنَاؤُهُ فَلا وَ رَبِّكَ لا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ الْآيَةَ قَالَ التَّسْلِيمُ وَ الرِّضَا وَ الْقُنُوعُ بِقَضَائِهِ.

And from Abu Ja'far-asws regarding Words of Allah-azwj, Majestic is His-azwj Praise: ***But no! By your Lord! They are not believing until they make you a judge [4:65]*** – the Verse. He-asws said: 'The submission, and the satisfaction, and the contentment with His-azwj Decrees''.[357]

وَ مِنْهُ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: بَعَثَ اللَّهُ نَبِيّاً إِلَى قَوْمٍ وَ أَمَرَ أَنْ يُقَاتِلَهُمْ فَشَكَا إِلَى اللَّهِ الضَّعْفَ فَقَالَ اخْتَرِ الْقِتَالَ أَوِ النَّارَ

And from him,

'From Abu Abdullah-asws having said: 'Allah-azwj Sent a Prophet-as to his-as people and Commanded that he-as battles them. He-as complained to Allah-azwj of the weakness. He-azwj Said: "Either chose the fighting or the Fire!"

قَالَ يَا رَبِّ لَا طَاقَةَ لِي بِالنَّارِ فَأَوْحَى اللَّهُ إِلَيْهِ أَنَّ النَّصْرَ يَأْتِيكَ فِي سَنَتِكَ هَذِهِ

He-as said: 'O Lord-azwj! There is no endurance for me-as with the Fire!' So, Allah-azwj Revealed to him-as: "The help will come to you-as in this year of yours-as!"

فَقَالَ ذَلِكَ النَّبِيُّ ع لِأَصْحَابِهِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ أَمَرَنِي بِقِتَالِ بَنِي فُلَانٍ فَقُلْتُ لَا طَاقَةَ لَنَا بِقِتَالِهِمْ فَقَالَ اخْتَرِ النَّارَ أَوْ الْقِتَالَ

That Prophet-as said to his-as companions: 'Allah-azwj Mighty and Majestic has Commanded me-as with battling the clan of so and so. I-as said: 'There is no strength for us in battling them'. He-azwj Said: "Choose the Fire or the battle!"

قَالُوا بَلَى لَا طَاقَةَ لَنَا بِالنَّارِ فَقَالَ إِنَّ اللَّهَ قَدْ أَوْحَى أَنَّ النَّصْرَ يَأْتِينِي فِي سَنَتِي هَذِهِ قَالُوا تَفْعَلُ وَ نَفْعَلُ وَ تَكُونُ وَ نَكُونُ

They said, 'Yes, there is no endurance for us with the Fire!' He-as said: 'He-azwj has Revealed to me-as that the help will come to me-as in this year of mine-as'. They said, 'You-as do so, and we will do so, and you will be so and we will be so!''

قَالَ وَ بَعَثَ اللَّهُ نَبِيّاً آخَرَ إِلَى قَوْمٍ وَ أَمَرَهُ أَنْ يُقَاتِلَهُمْ فَشَكَا إِلَى اللَّهِ الضَّعْفَ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ أَنَّ النَّصْرَ يَأْتِيكَ بَعْدَ خَمْسَ عَشْرَةَ سَنَةً

He-asws said: 'And Allah-azwj Sent another Prophet-as to a people and Commanded him with battling them. He-as complained to Allah-azwj of the weakness, so Allah-azwj Mighty and Majestic Revealed: 'The help will come to you after fifteen years!"

فَقَالَ لِأَصْحَابِهِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَنِي بِقِتَالِ بَنِي فُلَانٍ فَشَكَوْتُ إِلَيْهِ الضَّعْفَ فَقَالُوا لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

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He-as said to him-as companions: 'Allah-azwj Mighty and Majestic has Commanded me-as with battling the clan of so and so. I-as complained to Him-azwj of the weakness'. They said, 'There is neither any might nor strength except with Allah-azwj!'

فَقَالَ لَهُمْ إِنَّ اللَّهَ قَدْ أَوْحَى إِلَيَّ أَنَّ النَّصْرَ يَأْتِينِي بَعْدَ خَمْسَ عَشْرَةَ سَنَةً فَقَالُوا ما شاءَ اللَّهُ لا قُوَّةَ إِلَّا بِاللَّهِ

He-as said to them: 'Allah-azwj has Revealed to me that the help will come to me-as after fifteen years!' They said, 'Whatever Allah-azwj so Desires. There is no strength except with Allah-azwj!''

قَالَ فَأَتَاهُمُ اللَّهُ بِالنَّصْرِ فِي سَنَتِهِمْ تِلْكَ لِتَفْوِيضِهِمْ إِلَى اللَّهِ وَ قَوْلِهِمْ مَا شَاءَ اللَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

He-asws said: 'Allah-azwj Came to them with the help during that year of theirs due to their having delegate (their affairs) to Allah-azwj and their words, 'Whatever Allah-azwj so Desires. There is neither any might nor strength except with Allah-azwj''.[358]

وَ مِنْهُ عَنْ أَبِي عَبْدِ اللَّهِ ع وَ مِنَ التَّوَكُّلِ أَنْ لَا تَخَافَ مَعَ اللَّهِ غَيْرَهُ.

And from him,

'From Abu Abdullah-asws: 'And from the reliance is that you do not fear, with Allah-azwj, anyone else''.[359]

وَ مِنْهُ نَقْلًا مِنْ كِتَابِ الْمَحَاسِنِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ أَعْلَمَ النَّاسِ بِاللَّهِ أَرْضَاهُمْ بِقَضَاءِ اللَّهِ.

And from him, copying from the book 'Al Mahasin' –

'From Abu Abdullah-asws having said: 'The most learned of the people with Allah-azwj, is their most satisfied with the Decrees of Allah-azwj''.[360]

– وَ عَنْهُ ع قَالَ: رَأْسُ طَاعَةِ اللَّهِ الصَّبْرُ وَ الرِّضَا عَنِ اللَّهِ فِيمَا أَحَبَّ الْعَبْدُ أَوْ كَرِهَ وَ لَا يَرْضَى عَبْدٌ عَنِ اللَّهِ فِيمَا أَحَبَّ أَوْ كَرِهَ إِلَّا كَانَ خَيْراً لَهُ فِيمَا أَحَبَّ أَوْ كَرِهَ.

And from him-asws having said: 'The head of obedience to Allah-azwj is the patience and the satisfaction from Allah-azwj in what the servant likes or dislikes, and a servant will not be satisfied from Allah-azwj regarding what he likes and dislikes except it would be better for him regarding what he likes or dislikes''.[361]

– وَ عَنْهُ ع قَالَ: مَا قَضَى اللَّهُ لِمُؤْمِنٍ قَضَاءً فَرَضِيَ بِهِ إِلَّا جَعَلَ الْخِيَرَةَ لَهُ فِيمَا قَضَى.

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[359] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 75 / 8
[360] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 75 / 9
[361] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 75 / 10

And from him-asws having said: 'Whatever Decree Allah-azwj Decrees for a Momin, so he is satisfied with it, except Allah-azwj will Make the choice for him in what He-azwj has Decreed''.[362]

– وَ عَنِ الْبَاقِرِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ جَلَّ ثَنَاؤُهُ يَقُولُ وَ عِزَّتِي وَ جَلَالِي مَا خَلَقْتُ مِنْ خَلْقِي خَلْقاً أَحَبَّ إِلَيَّ مِنْ عَبْدِيَ الْمُؤْمِنِ وَ لِذَلِكَ سَمَّيْتُهُ بِاسْمِي مُؤْمِناً

And from Al-Baqir-asws having said: 'Rasool-Allah-saww said: 'Allah-azwj, Majestic is His-azwj Praise, Said: "By My-azwj Mighty and My-azwj Majesty! I-azwj have not Created any creature from My-azwj creatures more beloved to Me-azwj than My-azwj Momin servant, and for that I-azwj am Named with My-azwj Name, 'Momin'!

لَأُحَرِّمُهُ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ وَ هِيَ خِيَرَةٌ لَهُ مِنِّي وَ إِنِّي لَأُمَلِّكُهُ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ وَ هِيَ خِيَرَةٌ لَهُ مِنِّي فَلْيَرْضَ بِقَضَائِي وَ لْيَصْبِرْ عَلَى بَلَائِي وَ لْيَشْكُرْ نَعْمَائِي أَكْتُبْهُ يَا مُحَمَّدُ مِنَ الصِّدِّيقِينَ عِنْدِي.

(If) I-azwj were to Deprive him of what is between the east and the west, and it would be a choice for him from Me-azwj, and (if) I-azwj were to Make him own whatever is between the east and the west, and it would be a choice for him from Me-azwj! Let him be satisfied with My-azwj Decree and let him be patient upon My-azwj Afflictions and let him thank for My-azwj bounties. O Muhammad-saww! I-azwj shall Write him to be from the truthful ones in My-azwj Presence!"'

– وَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَقِيَ الْحَسَنُ بْنُ عَلِيٍّ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ ع فَقَالَ يَا عَبْدَ اللَّهِ كَيْفَ يَكُونُ الْمُؤْمِنُ مُؤْمِناً وَ هُوَ يَسْخَطُ قِسْمَهُ وَ يُحَقِّرُ مَنْزِلَتَهُ وَ الْحَاكِمُ عَلَيْهِ اللَّهُ فَأَنَا الضَّامِنُ لِمَنْ لَا يَهْجُسُ فِي قَلْبِهِ إِلَّا الرِّضَا أَنْ يَدْعُوَ اللَّهَ فَيُسْتَجَابَ لَهُ.

And from Abu Abdullah-asws having said: 'Al-Hassan-asws Bin Ali-asws met Abdullah son of Ja'far-as. He-asws said; 'O Abdullah! How can the Momin be a Momin and he is dissatisfied with his apportionment, and considers his status as lowly and Allah-azwj is the Judge upon him? I-asws am the guarantor for the one having no qualms in his heart except the satisfaction, that if he were to supplicate to Allah-azwj, it will be Answered for him''.[363]

– وَ عَنْهُ ع الرَّوْحُ وَ الرَّاحَةُ فِي الرِّضَا وَ الْيَقِينِ وَ الْهَمُّ وَ الْحَزَنُ فِي الشَّكِّ وَ السَّخَطِ.

And from him-asws: 'The comfort and the rest are in the satisfaction and the certainty, and the worries and the grief are in the doubt and the dissatisfaction''.[364]

– وَ قَالَ ع أُجْرِيَ الْقَلَمُ فِي مَحَبَّةِ اللَّهِ فَمَنْ أَصْفَاهُ اللَّهُ بِالرِّضَا فَقَدْ أَكْرَمَهُ وَ مَنِ ابْتَلَاهُ بِالسُّخْطِ فَقَدْ أَهَانَهُ وَ الرِّضَا وَ السُّخْطُ خَلْقَانِ مِنْ خَلْقِ اللَّهِ وَ اللَّهُ يَزِيدُ فِي الْخَلْقِ ما يَشاءُ.

And he-asws said: 'The Pen has flowed in the love of Allah-azwj. So, the one whom Allah-azwj has Cleared with the satisfaction, so He-azwj has Honoured him, and the one whom He-azwj has Afflicted with the dissatisfaction, so He-azwj has Weakened him; and the satisfaction and the

[362] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 75 / 11
[363] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 75 / 12
[364] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 75 / 13

dissatisfaction are two creatures from the creatures of Allah-azwj, and Allah-azwj Increases in the creation whatever He-azwj so Desires''.[365]

– وَ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ يَنْبَغِي لِمَنْ عَقَلَ عَنِ اللَّهِ أَنْ لَا يَسْتَبْطِئَهُ فِي رِزْقِهِ وَ لَا يَتَّهِمَهُ فِي قَضَائِهِ.

And from Abu Al-Hassan-asws the 1st: 'It is befitting for the one understanding about Allah-azwj that He-azwj will not Delay in his sustenance and he should not accuse Him-azwj regarding His-azwj Decree''.[366]

– وَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَضَاءُ الْحَوَائِجِ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ أَسْبَابُهَا إِلَى الْعِبَادِ فَمَنْ قُضِيَتْ لَهُ حَاجَةٌ فَلْيَقْبَلْهَا عَنِ اللَّهِ بِالرِّضَا وَ الصَّبْرِ.

And from Abu Abdullah-asws having said: 'The fulfilment of the needs is up to Allah-azwj Mighty and Majestic while its causes are up to the servant. The one form whom a need is fulfilled, let him accept it from Allah-azwj with the satisfaction and the patience''.[367]

– قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّمَا يَجْمَعُ النَّاسُ بِالرِّضَا وَ السَّخَطِ فَمَنْ رَضِيَ أَمْراً فَقَدْ دَخَلَ عَلَيْهِ وَ مَنْ سَخِطَ فَقَدْ خَرَجَ مِنْهُ.

Amir Al-Momineen-asws said: 'But rather the people gather with the satisfaction and the dissatisfaction. The one who is satisfied with a matter, so he has entered upon it, and the one dissatisfied has exited from it''.[368]

– وَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: الصَّبْرُ وَ الرِّضَا عَنِ اللَّهِ رَأْسُ طَاعَةِ اللَّهِ وَ مَنْ صَبَرَ وَ رَضِيَ عَنِ اللَّهِ فِيمَا قَضَى عَلَيْهِ مِمَّا أَحَبَّ أَوْ كَرِهَ لَمْ يَقْضِ اللَّهُ لَهُ فِيمَا أَحَبَّ أَوْ كَرِهَ إِلَّا مَا هُوَ خَيْرٌ لَهُ

And from Ali-asws Bin Al-Husayn-asws having said: 'The patience and the satisfaction from Allah-azwj is head of the obedience to Allah-azwj, and the one patient and satisfied from Allah-azwj regarding what He-azwj has Decreed upon him, from what he likes or dislikes, Allah-azwj will not Decree for him regarding what he likes or dislikes, except what is better for him.

وَ دَخَلَ بَعْضُ أَصْحَابِ أَبِي عَبْدِ اللَّهِ ع فِي مَرَضِهِ الَّذِي تُوُفِّيَ فِيهِ إِلَيْهِ وَ قَدْ ذَبَلَ فَلَمْ يَبْقَ إِلَّا رَأْسُهُ فَبَكَى فَقَالَ لِأَيِّ شَيْءٍ تَبْكِي فَقَالَ لَا أَبْكِي وَ أَنَا أَرَاكَ عَلَى هَذِهِ الْحَالِ

And one of the companions of Abu Abdullah-asws entered to see him-asws during his-asws illness which he-asws expired in, and he-asws had withered. There did not remain except his-asws head. He cried. He-asws said, 'Which thing are you-asws crying for?' He said: 'Should I not cry and I am seeing you-asws being upon this state?'

قَالَ لَا تَفْعَلْ فَإِنَّ الْمُؤْمِنَ تَعَرَّضَ كُلَّ خَيْرٍ إِنْ قُطِعَ أَعْضَاؤُهُ كَانَ خَيْراً لَهُ وَ إِنْ مَلَكَ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ كَانَ خَيْراً لَهُ.

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[366] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 75 / 15
[367] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 75 / 16
[368] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 75 / 17

He-asws said: 'Don't do it, for the Momin is presented every good. Even if his limbs were to be cut off, it would be better for him, and if he were to own whatever is between the east and the west, it would be better for him!''[369]

76- الْمُؤْمِنُ، عَنْ زُرَارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ فِي قَضَاءِ اللَّهِ عَزَّ وَ جَلَّ كُلُّ خَيْرٍ لِلْمُؤْمِنِ.

(The book) 'Al Momin' – from Zurara who said,

'I heard Abu Ja'far-asws saying: 'In a Decree of Allah-azwj Mighty and Majestic is every good for the Momin''.[370]

- وَ عَنِ الصَّادِقِ ع أَنَّ الْمُسْلِمَ لَا يَقْضِي اللَّهُ عَزَّ وَ جَلَّ لَهُ قَضَاءً إِلَّا كَانَ خَيْراً لَهُ وَ إِنْ مَلَكَ مَشَارِقَ الْأَرْضِ وَ مَغَارِبَهَا كَانَ خَيْراً لَهُ

And from Al-Sadiq-asws: 'The Muslim, Allah-azwj Mighty and Majestic will not Decree any Decree for him except it would be better for him, and even if he were to own the easts of the earth and its wests, it would be better for him'.

ثُمَّ تَلَا هَذِهِ الْآيَةَ فَوَقاهُ اللَّهُ سَيِّئاتِ ما مَكَرُوا ثُمَّ قَالَ أَمَ وَ اللَّهِ لَقَدْ سُلِّطُوا عَلَيْهِ وَ قَتَلُوهُ فَأَمَّا مَا وَقَاهُ اللَّهُ فَوَقَاهُ أَنْ يَفْتِنُوهُ فِي دِينِهِ.

Then he-asws recited this Verse: ***So Allah Saved him from the evil of what they planned, [40:45]***. Then he-asws said: 'But, by Allah-azwj! They had overcome upon him-as (Hizkeel-as) and they did kill him-as. As for what Allah-azwj Saved him-as (from) is He-azwj Saved him-as from Fitna in his-as religion''.[371]

- وَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: لَوْ يَعْلَمُ الْمُؤْمِنُ مَا لَهُ فِي الْمَصَائِبِ مِنَ الْأَجْرِ لَتَمَنَّى أَنْ يُقْرَضَ بِالْمَقَارِيضِ.

From Al-Sadiq-asws having said: 'Had the Momin known what Rewards there are for him in the difficulties, he would wish to be cut by the scissors''.[372]

77- الْمُؤْمِنُ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فِيمَا أَوْحَى اللَّهُ إِلَى مُوسَى يَا مُوسَى مَا خَلَقْتُ خَلْقاً أَحَبَّ إِلَيَّ مِنْ عَبْدِيَ الْمُؤْمِنِ وَ إِنِّي أَنَا أَبْتَلِيهِ بِمَا هُوَ خَيْرٌ لَهُ وَ أُعْطِيهِ لِمَا هُوَ خَيْرٌ لَهُ وَ أَزْوِي عَنْهُ لِمَا هُوَ خَيْرٌ لَهُ

(The book) 'Al Momin' –

'From Abu Abdullah-asws having said: 'Among what Allah-azwj Revealed to Musa-as: "O Musa-as! I-azwj have not Created any creature more beloved to Me-azwj than My-azwj Momin servant, and surely, I-azwj Afflict him due to what is better for him, and I-azwj Give him due to what is better for him, and I-azwj Impede from him due to what is better for him, and I-azwj Know of what is correct upon him.

وَ أَنَا أَعْلَمُ بِمَا يَصْلُحُ عَلَيْهِ فَلْيَصْبِرْ عَلَى بَلَائِي وَ لْيَرْضَ بِقَضَائِي وَ لْيَشْكُرْ نَعْمَائِي أَكْتُبْهُ فِي الصِّدِّيقِينَ عِنْدِي إِذَا عَمِلَ بِرِضَايَ وَ أَطَاعَ أَمْرِي.

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[370] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 76 / 1
[371] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 76 / 2
[372] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 76 / 3

So let him be patient upon My-azwj afflictions and let him be satisfied with My-azwj Decree and let him thanks for My-azwj bounties, I-azwj shall Write him as being among the truthful ones in My-azwj Presence, when he works with My-azwj Satisfaction and obeys My-azwj Commands!"'[373]

فَإِنْ أَرَدْتَ أَنْ تَكُونَ مُتَوَكِّلًا لَا مُتَعَلِّلًا فَكَبِّرْ عَلَى رُوحِكَ خَمْسَ تَكْبِيرَاتٍ وَ وَدِّعْ أَمَانِيَّكَ كُلَّهَا وَدَاعَ الْمَوْتِ وَ الْحَيَاةِ وَ أَدْنَى حَدِّ التَّوَكُّلِ أَنْ لَا تُسَابِقَ مَقْدُورَكَ بِالْهِمَّةِ وَ لَا تُطَالِعَ مَقْسُومَكَ وَ لَا تَسْتَشْرِفَ مَعْدُومَكَ فَيَنْتَقِضَ بِأَحَدِهَا عَقْدُ إِيمَانِكَ وَ أَنْتَ لَا تَشْعُرُ

If you want to be reliant, not an effect, then exclaim Takbeer upon yourself with five Takbeers, and bid farewell to your wishes, all of them, farewell of the death and the life; and the lowest limit of reliance is that you do not precede your abilities with the vigour, nor notice your apportionment, nor look forward to your non-existence for you will break the pact of your Eman while you are not aware.

وَ إِنْ عَزَمْتَ أَنْ تَقِفَ عَلَى بَعْضِ شِعَارِ الْمُتَوَكِّلِينَ حَقّاً فَاعْتَصِمْ بِمَعْرِفَةِ هَذِهِ الْحِكَايَةِ وَ هِيَ أَنَّهُ رُوِيَ أَنَّ بَعْضَ الْمُتَوَكِّلِينَ قَدِمَ عَلَى بَعْضِ الْأَئِمَّةِ فَقَالَ لَهُ اعْطِفْ عَلَيَّ بِجَوَابِ مَسْأَلَةٍ فِي التَّوَكُّلِ

And if you are determined to pause upon one of the slogans of the relying ones truly, then hold fast with the understanding of this story, and it is, that it is reported that one of the relying ones proceeded to one of the Imams-asws. He said to him-asws, 'Notify me with the answer to a question regarding the reliance!'

وَ الْإِمَامُ كَانَ يَعْرِفُ الرَّجُلَ بِحُسْنِ التَّوَكُّلِ وَ نَفِيسِ الْوَرَعِ وَ أَشْرَفَ عَلَى صِدْقِهِ فِيمَا سَأَلَ عَنْهُ مِنْ قَبْلِ إِبْدَائِهِ إِيَّاهُ فَقَالَ لَهُ قِفْ مَكَانَكَ وَ أَنْظِرْنِي سَاعَةً فَفَعَلَ

And the Imam-asws had recognised the man being good reliance, and excellent devoutness, and nobility upon his truthfulness regarding what he has asked about from before. He-asws initiated him. He-asws said to him: 'Stay in your place and look at me-asws for a while!' He did so.

فَبَيْنَمَا هُوَ مُطْرِقٌ لِجَوَابِهِ إِذَا اجْتَازَ بِهِمَا فَقِيرٌ فَأَدْخَلَ الْإِمَامُ ع يَدَهُ فِي جَيْبِهِ وَ أَخْرَجَ شَيْئاً فَنَاوَلَهُ لِلْفَقِيرِ ثُمَّ أَقْبَلَ عَلَى السَّائِلِ فَقَالَ هَاتِ وَ سَلْ عَمَّا بَدَا لَكَ

While he-asws had lowered his-asws head for answering him, a poor man passed by them. The Imam-asws inserted his-asws hand in his-asws pocket and extracted something and gave it to the poor man. Then he-asws faced towards the questioner and he-asws said: 'Give and ask about whatever comes to you!'

فَقَالَ السَّائِلُ أَيُّهَا الْإِمَامُ كُنْتُ أَعْرِفُكَ قَادِراً مُتَمَكِّناً مِنْ جَوَابِ مَسْأَلَتِي قَبْلَ أَنِ اسْتَنْظَرْتَنِي فَمَا شَأْنُكَ فِي إِبْطَائِكَ عَنِّي

The questioner said, 'O you Imam-asws! I have known you-asws as being able, quite capable of answering my question before making me wait. So, what is your-as reason in your delaying from me?'

[373] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 77

فَقَالَ الْإِمَامُ لِتَعْتَبِرَ الْمَعْنَى مِنِّي قَبْلَ كَلَامِي إِذَا لَمْ أَكُنْ أَرَانِي سَاهِياً بِسِرِّي وَ رَبِّي مُطَّلِعٌ عَلَيْهِ إِنْ أَتَكَلَّمْ بِعِلْمِ التَّوَكُّلِ وَ فِي جَيْبِي دَانِقٌ ثُمَّ لَمْ يَحِلَّ لِي ذَلِكَ إِلَّا بَعْدَ إِيْتَائِهِ ثُمَّ لِيَعْلَمْ بِهِ فَافْهَمْ

The Imam-asws said: 'In order to you take a lesson from me-asws before my-asws talk when I-asws do not happen to be inattentive with my-asws secret and my-asws Lord-azwj is Noticing upon me-asws, that I-asws should be speaking with knowledge of the reliance while there is a coin in my-asws pocket, then that would not be Permissible for me-asws except after I-asws give it (prefer him), then let Him-azwj Know it, so understand!'

فَشَهَقَ السَّائِلُ فَحَلَفَ أَنْ لَا يَأْوِيَ عُمْرَاناً وَ لَا يَأْنَسَ بَشَراً مَا عَاشَ.

The questioner gasped and he swore that he will neither shelter in a built-up area nor be comforted with any human for as long as he lives''.[374]

[374] Bihar Al-Anwaar V 67 - The book of Eman and Kufr - Ch 63 H 42

باب 64 الاجتهاد و الحث على العمل

CHAPTER 64 – THE STRUGGLE AND THE URGING UPON THE WORK

1- مع، معاني الأخبار ل، الخصال لي، الأمالي للصدوق الْحَسَنُ بْنُ عَبْدِ اللَّهِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ دُرَيْدٍ عَنْ أَبِي حَاتِمٍ عَنِ الْعُتْبَى يَعْنِي مُحَمَّدَ بْنَ عُبَيْدِ اللَّهِ عَنْ أَبِيهِ قَالَ وَ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ شَبِيبٍ عَنْ زَكَرِيَّا بْنِ يَحْيَى الْمِنْقَرِيِّ عَنِ الْعَلَاءِ بْنِ مُحَمَّدِ بْنِ الْفَضْلِ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ قَيْسُ بْنُ عَاصِمٍ وَفَدْتُ مَعَ جَمَاعَةٍ مِنْ بَنِي تَمِيمٍ إِلَى النَّبِيِّ ص فَدَخَلْتُ وَ عِنْدَهُ الصَّلْصَالُ بْنُ الدَّلْهَمْسِ فَقُلْتُ يَا نَبِيَّ اللَّهِ عِظْنَا مَوْعِظَةً نَنْتَفِعُ بِهَا فَإِنَّا قَوْمٌ نُعَمَّرُ فِي الْبَرِّيَّةِ

(The books) 'Ma'any Al Akhbar', (and) 'Al Khisaal', (and) 'Al Amaali' of Al Sadouq – Al-Hassan Bin Abdullah Bin Saeed, from Muhammad Bin Al-Hassan Bin Dureyd, from Abu Hatim, from Al Utba, meaning Muhammad Bin Ubeydullah, from his father who said, 'It is informed to us by Abdullah Bin Shueyb, from Zakariya Bin Yahya Al Minqary, from Al A'ala Bin Muhammad Bin Al Fazl, from his father, from his grandfather who said, 'Qays Bin Aasim said,

'I was a delegate with a group from the clan of Taym to the Prophet-saww. I entered and Al-Salsaal Bin Al-Dalhamsi was in his-saww presence. I said, 'O Prophet-saww of Allah-azwj! Give us a preaching we can benefit with, for we are a people living in the wilderness'.

فَقَالَ رَسُولُ اللَّهِ ص يَا قَيْسُ إِنَّ مَعَ الْعِزِّ ذُلًّا وَ إِنَّ مَعَ الْحَيَاةِ مَوْتاً وَ إِنَّ مَعَ الدُّنْيَا آخِرَةً وَ إِنَّ لِكُلِّ شَيْءٍ حَسِيباً وَ عَلَى كُلِّ شَيْءٍ رَقِيباً وَ إِنَّ لِكُلِّ حَسَنَةٍ ثَوَاباً وَ لِكُلِّ سَيِّئَةٍ عِقَاباً وَ لِكُلِّ أَجَلٍ كِتَاباً

Rasool-Allah-saww said: 'O Qays! Along with the honour there is disgrace, and with the life there is death, and with the world there is Hereafter, and for everything there is a Reckoning, and upon all things there is a watcher, and for every good deed there is Reward, and for every evil deed there is Punishment, and for every term there is a writing.

وَ إِنَّهُ لَا بُدَّ لَكَ يَا قَيْسُ مِنْ قَرِينٍ يُدْفَنُ مَعَكَ وَ هُوَ حَيٌّ وَ تُدْفَنُ مَعَهُ وَ أَنْتَ مَيِّتٌ فَإِنْ كَانَ كَرِيماً أَكْرَمَكَ وَ إِنْ كَانَ لَئِيماً أَسْلَمَكَ ثُمَّ لَا يُحْشَرُ إِلَّا مَعَكَ وَ لَا تُبْعَثُ إِلَّا مَعَهُ وَ لَا تُسْأَلُ إِلَّا عَنْهُ فَلَا تَجْعَلْهُ إِلَّا صَالِحاً فَإِنَّهُ إِنْ صَلَحَ أَنِسْتَ بِهِ وَ إِنْ فَسَدَ لَا تَسْتَوْحِشُ إِلَّا مِنْهُ وَ هُوَ فِعْلُكَ

O Qays! There is no escape for you from a pair to be buried with you, and it is alive, and you will be buried with him, and you will be dead. If he were to be honourable, he will honour you, and he were to be ignoble, he will degrade you, then he will be only Resurrected with you and you will not be Resurrected except with him, and you will not be asked, except about him. So do not make him to be except righteous, for if he is righteous, you will be comforted by him, and if he is corrupt, you will not be brutalised except from him, and it is your deed!'

فَقَالَ يَا نَبِيَّ اللَّهِ أُحِبُّ أَنْ يَكُونَ هَذَا الْكَلَامُ فِي أَبْيَاتٍ مِنَ الشِّعْرِ نَفْخَرُ بِهِ عَلَى مَنْ يَلِينَا مِنَ الْعَرَبِ وَ نَدَّخِرُهُ

He said, 'O Prophet-saww of Allah-azwj! I would love it if this speech were to be in the form of couplets of the poem we can pride with it over the ones in charge of us, from the Arabs and we can treasure it'.

فَأَمَرَ النَّبِيُّ ص مَنْ يَأْتِيهِ بِحَسَّانَ بْنِ ثَابِتٍ قَالَ فَأَقْبَلْتُ أُفَكِّرُ فِيمَا أَشْبَهَ هَذِهِ الْعِظَةَ مِنَ الشِّعْرِ فَاسْتَتَبَّ لِيَ الْقَوْلُ قَبْلَ مَجِيءِ حَسَّانَ فَقُلْتُ يَا رَسُولَ اللَّهِ قَدْ حَضَرَتْنِي أَبْيَاتٌ أَحْسَبُهَا تُوَافِقُ مَا يُرِيدُ

The Prophet-saww instructed someone to come with Hasaan Bin Sabit. He (Al-Salsaal) said, 'I went thinking regarding what would resembles this preaching from the poem. The word was settled for him before the coming of Hasaan. I said, 'O Rasool-Allah-saww! Couplets have presented to me. I reckon these are compatible with what he wants'.

فَقُلْتُ لِقَيْسِ بْنِ عَاصِمٍ

تَخَيَّرْ خَلِيطاً مِنْ فِعَالِكَ إِنَّمَا– قَرِينُ الْفَتَى فِي الْقَبْرِ مَا كَانَ يَفْعَلُ
وَ لَا بُدَّ بَعْدَ الْمَوْتِ مِنْ أَنْ تُعِدَّهُ– لِيَوْمٍ يُنَادَى الْمَرْءُ فِيهِ فَيُقْبِلُ–
فَإِنْ كُنْتَ مَشْغُولًا بِشَيْءٍ فَلَا تَكُنْ– بِغَيْرِ الَّذِي يَرْضَى بِهِ اللَّهُ تُشْغَلُ–
فَلَنْ يَصْحَبَ الْإِنْسَانَ مِنْ بَعْدِ مَوْتِهِ– وَ مِنْ قَبْلِهِ إِلَّا الَّذِي كَانَ يَعْمَلُ
أَلَا إِنَّمَا الْإِنْسَانُ ضَيْفٌ لِأَهْلِهِ– يُقِيمُ قَلِيلًا بَيْنَهُمْ ثُمَّ يَرْحَلُ

I said to Qays Bin Aasim (a poem), '*Choose a mixture from your deeds, but rather a pair, the youth in the grave what he used to do, and there is no escape after the death from your having to prepare for a Day the person will be called during it, so he will come. If you were to be busy with something, then do not let it be with other than that which Allah-azwj is Satisfied with for your pre-occupation, for the human being will never accompany from after he is dead and from before it, except with that which he used to do. Indeed! But rather, the human being is a guest of its people. He stays a little while between them, then departs*''.[375]

2- لي، الأمالي للصدوق ابْنُ نَاتَانَةَ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص طُوبَى لِمَنْ طَالَ عُمُرُهُ وَ حَسُنَ عَمَلُهُ فَحَسُنَ مُنْقَلَبُهُ إِذْ رَضِيَ عَنْهُ رَبُّهُ عَزَّ وَ جَلَّ وَ وَيْلٌ لِمَنْ طَالَ عُمُرُهُ وَ سَاءَ عَمَلُهُ فَسَاءَ مُنْقَلَبُهُ إِذْ سَخِطَ عَلَيْهِ رَبُّهُ عَزَّ وَ جَلَّ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Nabata, from Ali, from his father, from Ibn Abu Umeyr, from Abdullah Bin Al Fazl,

'From Al-Sadiq-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-asws said: 'Beatitude is for the one whose life is long, and his deeds are good, so his transfer will be good when his Lord-azwj Mighty and Majestic is Pleased with him. Woe be to the one whose life is long, and his deeds are evil, for his transfer will be worse when his Lord-azwj Mighty and Majestic is Annoyed with him!''[376]

3- لي، الأمالي للصدوق ابْنُ الْمُتَوَكِّلِ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ سَمِعَ أَبَا عَبْدِ اللَّهِ ع يَقُولُ

اعْمَلْ عَلَى مَهَلٍ فَإِنَّكَ مَيِّتٌ– وَ اخْتَرْ لِنَفْسِكَ أَيُّهَا الْإِنْسَانُ
فَكَأَنَّ مَا قَدْ كَانَ لَمْ يَكُ إِذْ مَضَى– وَ كَأَنَّ مَا هُوَ كَائِنٌ قَدْ كَانَ.

[375] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 1
[376] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 2

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkil, from Ali, from his father, from Ibn Abu Umeyr,

'From the one who heard Abu Abdullah-asws saying (a poem): '*Work upon an opportunity for you will be dying, and chose for yourself, O you human being, it is as if whatever is past did not happen when it passed, and it is as if what is to happen has already happened*''.[377]

4- لي، الأمالي للصدوق أَبِي عَنْ سَعْدٍ عَنِ ابْنِ هَاشِمٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنِ ابْنِ حُمَيْدٍ عَنِ ابْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع بِالْكُوفَةِ إِذَا صَلَّى الْعِشَاءَ الْآخِرَةَ يُنَادِي النَّاسَ ثَلَاثَ مَرَّاتٍ حَتَّى يُسْمِعَ أَهْلَ الْمَسْجِدِ أَيُّهَا النَّاسُ تَجَهَّزُوا رَحِمَكُمُ اللَّهُ فَقَدْ نُودِيَ فِيكُمْ بِالرَّحِيلِ فَمَا التَّعَرُّجُ عَلَى الدُّنْيَا بَعْدَ نِدَاءٍ فِيهَا بِالرَّحِيلِ

(The book) 'Al Amaali' of Al Sadouq – My father, from Sa'ad, from Ibn Hashim, from Ibn Abu Najran, from Ibn Humeyd, from Ibn Qays,

'From Abu Ja'far-asws having said: 'Amir Al-Momineen-asws was at Al-Kufa when he-asws had prayed the last Al-Isha Salat, he-asws called out at the people three times until the people of the Masjid heard: 'O you people! Equip yourselves, may Allah-azwj have Mercy on you all, for the departure has been called for among you all! Do not incline to the world after the call in it with the departure.

تَجَهَّزُوا رَحِمَكُمُ اللَّهُ وَ انْتَقِلُوا بِأَفْضَلِ مَا بِحَضْرَتِكُمْ مِنَ الزَّادِ وَ هُوَ التَّقْوَى وَ اعْلَمُوا أَنَّ طَرِيقَكُمْ إِلَى الْمَعَادِ وَ مَمَرَّكُمْ عَلَى الصِّرَاطِ وَ الْهَوْلَ الْأَعْظَمَ أَمَامَكُمْ وَ عَلَى طَرِيقِكُمْ عَقَبَةٌ كَئُودٌ وَ مَنَازِلُ مَهُولَةٌ مَخُوفَةٌ لَا بُدَّ لَكُمْ مِنَ الْمَمَرِّ عَلَيْهَا وَ الْوُقُوفِ بِهَا

Equip yourselves, may Allah-azwj have Mercy on you all, and transfer with the superior of what is with you from the provisions, and it is the piety! And know that your path to the Hereafter and your passage upon the Bridge, and the mighty horror in front of you upon your path, there are dreadful obstacles and terrifying stops. There is no escape for you all from the passing over it and the pausing at it.

فَإِمَّا بِرَحْمَةٍ مِنَ اللَّهِ فَنَجَاةٌ مِنْ هَوْلِهَا وَ عِظَمِ خَطَرِهَا وَ فَظَاعَةِ مَنْظَرِهَا وَ شِدَّةِ مُخْتَبَرِهَا وَ إِمَّا بِهَلَكَةٍ لَيْسَ بَعْدَهَا انْجِبَار.

As for with Mercy of Allah-azwj, there is salvation from its horrors and its mighty dangers, and its horrible scenarios, and severity of its tests; and as for with destruction (death), there isn't any compulsion after it!''[378]

5- لي، الأمالي للصدوق ابْنُ الْوَلِيدِ عَنِ ابْنِ مَتِّيلٍ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ قَالَ قَالَ الصَّادِقُ ع مَنِ اسْتَوَى يَوْمَاهُ فَهُوَ مَغْبُونٌ وَ مَنْ كَانَ آخِرُ يَوْمِهِ شَرَّهُمَا فَهُوَ مَلْعُونٌ وَ مَنْ لَمْ يَعْرِفِ الزِّيَادَةَ فِي نَفْسِهِ كَانَ إِلَى النُّقْصَانِ أَقْرَبَ وَ مَنْ كَانَ إِلَى النُّقْصَانِ أَقْرَبَ فَالْمَوْتُ خَيْرٌ لَهُ مِنَ الْحَيَاةِ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Waleed, from Ibn Mateel, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Al Mufazzal who said,

'Al-Sadiq-asws said: 'One whose two days are the same, so he is deceived, and one whose last of his two days is eviler of the two so he is an Accursed, and the one who does not recognise

[377] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 3
[378] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 4

the increase within himself would be closer to the loss, and one who were to be closer to the loss, then the death is better for him than the life''.[379]

مع، معاني الأخبار ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع مِثْلَهُ وَ فِيهِ وَ مَنْ لَمْ يَرَ الزِّيَادَةَ فِي نَفْسِهِ فَهُوَ إِلَى النُّقْصَانِ وَ مَنْ كَانَ ...

(The book) 'Ma'any Al Akhbar' – Ibn Al Waleed, from Al Saffar, from Al Barqy, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah-asws, similar to it, and in it: 'And one who does not see the increase within himself, so he is (closer) to the loss, and the one who were to be' – (up to the end)''.[380]

6- ل، الخصال الْخَلِيلُ بْنُ أَحْمَدَ عَنِ ابْنِ مَنِيعٍ عَنْ أَحْمَدَ بْنِ عِمْرَانَ عَنْ أَبِي خَالِدٍ الْأَحْمَرِيِّ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ص الْخَيْرُ كَثِيرٌ وَ فَاعِلُهُ قَلِيلٌ.

(The book) 'Al Khisaal' – Al Khaleel Bin Ahmad, from Ibn Manie, from Ahmad Bin Imran, from Abu Khalid Al Ahmary, from Ismail Bin Abu Khalid, from Ata'a Bin Al Sa'ib, from his father, from Abdullah Bin Umar who said,

'Rasool-Allah-saww said: 'The good is a lot and its doers are few''.[381]

7- ل، الخصال ابْنُ إِدْرِيسَ عَنْ أَبِيهِ عَنِ الْأَشْعَرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ النَّوْفَلِيِّينَ وَ مُحَمَّدِ بْنِ سِنَانٍ رَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: كُونُوا عَلَى قَبُولِ الْعَمَلِ أَشَدَّ عِنَايَةً مِنْكُمْ عَلَى الْعَمَلِ الْخَبَرَ.

(The book) 'Al Khisaal' – Ibn Idrees, from his father, from Al Ashary, from Ahmad Bin Muhammad, from one of the Nowfaleyn, and Muhammad Bin Sinan,

'Raising it to Amir Al-Momineen-asws having said: 'Be more careful upon the Acceptance of the deed than you are upon the deed itself' – the Hadeeth''.[382]

8- ل، الخصال الْأَرْبَعُمِائَةِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ أَحَبَّنَا فَلْيَعْمَلْ بِعَمَلِنَا وَ لْيَسْتَعِنْ بِالْوَرَعِ فَإِنَّهُ أَفْضَلُ مَا يُسْتَعَانُ بِهِ فِي أَمْرِ الدُّنْيَا وَ الْآخِرَةِ

(The book) 'Al Khisaal' – (The Hadeeth) 'Al Arbami'a' –

'Amir Al-Momineen-asws said: 'One who loves us-asws, let him work with our-asws work, and let him be strive with the devoutness for it is the best of what one can be assisted with in the matters of the world and the Hereafter.

وَ لَا تُجَالِسُوا لَنَا عَائِباً وَ لَا تَمْتَدِحُوا بِنَا عِنْدَ عَدُوِّنَا مُعْلِنِينَ بِإِظْهَارِ حُبِّنَا فَتُذَلِّلُوا أَنْفُسَكُمْ عِنْدَ سُلْطَانِكُمْ

And do not be sitting with ones faulting us-asws, and do not be praising us-asws in the presence of our-asws enemies by manifesting our-asws love for you will be humiliating yourselves in the presence of your ruling authorities.

[379] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 5 a
[380] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 5 b
[381] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 6
[382] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 7

الْزَمُوا الصِّدْقَ فَإِنَّهُ مَنْجَاةٌ وَ ارْغَبُوا فِيمَا عِنْدَ اللَّهِ عَزَّ وَ جَلَّ وَ اطْلُبُوا طَاعَتَهُ وَ اصْبِرُوا عَلَيْهَا

Necessitate the truthfulness for it is a saviour and be desirous regarding what is in the Presence of Allah-azwj Mighty and Majestic, and seek His-azwj obedience and be patient upon it.

فَمَا أَقْبَحَ بِالْمُؤْمِنِ أَنْ يَدْخُلَ الْجَنَّةَ وَ هُوَ مَهْتُوكُ السِّتْرِ

How ugly it would be with the Momin if he were to enter the Paradise and his veil has been violated.

لَا تُعَنُّونَا فِي الطَّلَبِ وَ الشَّفَاعَةِ لَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا قَدَّمْتُمْ

Do not address us-asws in the seeking, and the intercession will be for you all regarding what you have sent forward.

لَا تَفْضَحُوا أَنْفُسَكُمْ عِنْدَ عَدُوِّكُمْ فِي الْقِيَامَةِ وَ لَا تُكَذِّبُوا أَنْفُسَكُمْ عِنْدَهُمْ فِي مَنْزِلَتِكُمْ عِنْدَ اللَّهِ بِالْحَقِيرِ مِنَ الدُّنْيَا

Do not expose yourselves in the presence of your enemies during the Qiyamah, and do not belie yourselves in their presence regarding your statuses in the Presence of Allah-azwj, with the lowly ones from the world.

تَمَسَّكُوا بِمَا أَمَرَكُمُ اللَّهُ بِهِ فَمَا بَيْنَ أَحَدِكُمْ وَ بَيْنَ أَنْ يَغْتَبِطَ وَ يَرَى مَا يُحِبُّ إِلَّا أَنْ يَحْضُرَهُ رَسُولُ اللَّهِ ص وَ ما عِنْدَ اللَّهِ خَيْرٌ وَ أَبْقى وَ تَأْتِيهِ الْبِشَارَةُ مِنَ اللَّهِ عَزَّ وَ جَلَّ فَتَقَرُّ عَيْنُهُ وَ يُحِبُّ لِقَاءَ اللَّهِ.

Hold on to what Allah-azwj has Commanded you with, for there is nothing between one of you and his exultation and him seeing what he loves, except that Rasool-Allah-saww will attend him, and whatever is in the Presence of Allah-azwj is better and more lasting, and the glad tiding will come to him from Allah-azwj Mighty and Majestic, so his eyes will be delighted and he would love to meet Allah-azwj''.[383]

9- ن، عيون أخبار الرضا عليه السلام بِالْأَسَانِيدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص اخْتَارُوا الْجَنَّةَ عَلَى النَّارِ وَ لا تُبْطِلُوا أَعْمالَكُمْ فَتُقْذَفُوا فِي النَّارِ مُنْكَبِّينَ خالِدِينَ فِيها أَبَداً.

(The book) 'Uyoun Akhbar Al-Reza-asws', may the greetings be upon him-asws, by the three chains from Al-Reza-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'Choose the Paradise over the Fire, and do not invalidate your deeds, for you will be thrown into the Fire overturned, being eternally in it, forever!''[384]

10- ن، عيون أخبار الرضا عليه السلام مِنْ كَلَامِ الرِّضَا الْمَشْهُورِ الصَّغَائِرُ مِنَ الذُّنُوبِ طُرُقٌ إِلَى الْكَبَائِرِ وَ مَنْ لَمْ يَخَفِ اللَّهَ فِي الْقَلِيلِ لَمْ يَخَفْهُ فِي الْكَثِيرِ

[383] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 8
[384] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 9

(The book) 'Uyoun Akhbar Al-Reza-asws, may the greetings be upon him-asws – from the famous speech of Al-Reza-asws: 'The minor from the sins is a pathway to the major (sins), and one who does not fear Allah-azwj regarding the few (sins) will not fear Him-azwj regarding the lot!

وَ لَوْ لَمْ يُخَوِّفِ اللَّهُ النَّاسَ بِجَنَّةٍ وَ نَارٍ لَكَانَ الْوَاجِبُ عَلَيْهِمْ أَنْ يُطِيعُوهُ وَ لَا يَعْصُوهُ لِتَفَضُّلِهِ عَلَيْهِمْ وَ إِحْسَانِهِ إِلَيْهِمْ وَ مَا بَدَأَهُمْ بِهِ مِنْ إِنْعَامِهِ الَّذِي مَا اسْتَحَقُّوهُ.

And had Allah-azwj not Frightened the people with Paradise and Fire, it would have (still) been obligatory upon them to be obeying Him-azwj and not disobey Him-azwj, due to His-azwj Grace upon the and His-azwj Favours to them, and what He-azwj has Begun with them from His-azwj bounties which they had not deserved''.[385]

11- ل، الخصال أَبِي عَنِ الْحِمْيَرِيِّ عَنْ هَارُونَ عَنِ ابْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ قَالَ عَلِيٌّ ع إِنَّ لِلْمَرْءِ الْمُسْلِمِ ثَلَاثَةَ أَخِلَّاءَ فَخَلِيلٌ يَقُولُ أَنَا مَعَكَ حَيّاً وَ مَيِّتاً وَ هُوَ عَمَلُهُ وَ خَلِيلٌ يَقُولُ لَهُ أَنَا مَعَكَ إِلَى بَابِ قَبْرِكَ ثُمَّ أُخَلِّيكَ وَ هُوَ وَلَدُهُ وَ خَلِيلٌ يَقُولُ لَهُ أَنَا مَعَكَ إِلَى أَنْ تَمُوتَ وَ هُوَ مَالُهُ فَإِذَا مَاتَ صَارَ لِلْوَارِثِ.

(The book) 'Al Khisaal' – My father, from Al Himeyri, from Haroun, from Ibn Ziyad,

'From Ja'far-asws Bin Muhammad-asws, from his-asws father-asws, from his-asws grandfather-asws having said: 'Ali-asws said: 'For the Muslim person there are three friends – a friend saying, 'I am with you alive and dead', and it is his deed; and a friend saying to him, 'I am with you up to the door of your grave, then I shall leave you', and it is his children; and a friend saying to him, 'I am with you up to your death', and it is his wealth, so when he dies, it will come to the inheritors''.[386]

12- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنِ ابْنِ قُولَوَيْهِ عَنْ أَبِيهِ عَنْ سَعْدٍ عَنِ ابْنِ عِيسَى عَنْ يُونُسَ عَنْ كُلَيْبٍ الْأَسَدِيِّ عَنِ الصَّادِقِ ع قَالَ: أَمَ وَ اللَّهِ إِنَّكُمْ لَعَلَى دِينِ اللَّهِ وَ دِينِ مَلَائِكَتِهِ فَأَعِينُونَا عَلَى ذَلِكَ بِوَرَعٍ وَ اجْتِهَادٍ عَلَيْكُمْ بِالصَّلَاةِ وَ الْعِبَادَةِ عَلَيْكُمْ بِالْوَرَعِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlawiya, from his father, from Sa'ad, from Ibn Isa, from Yunus, from Kuleyb Al Asady,

'From Al-Sadiq-asws having said: 'But, by Allah-azwj, you are upon the religion of Allah-azwj and religion of His-azwj Angels, therefore assist us-asws upon that with devoutness and struggle. Upon you all is being with the Salat and the worship! Upon you all is being with the devoutness!''[387]

13- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنِ الصَّفَّارِ عَنِ الْقَاشَانِيِّ عَنِ الْأَصْبَهَانِيِّ عَنِ الْمِنْقَرِيِّ عَنْ حَفْصٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ قَالَ عِيسَى ابْنُ مَرْيَمَ لِأَصْحَابِهِ تَعْمَلُونَ لِلدُّنْيَا وَ أَنْتُمْ تُرْزَقُونَ فِيهَا بِغَيْرِ عَمَلٍ وَ لَا تَعْمَلُونَ لِلْآخِرَةِ وَ أَنْتُمْ لَا تُرْزَقُونَ فِيهَا إِلَّا بِالْعَمَلِ

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ahmad Bin Muhammad Bin Al-Husayn, from his father, from Al Saffar, from Al Qashany, from Al Asbahany, from Al Minqary, from Hafs who said,

[385] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 10
[386] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 11
[387] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 12

'I heard Abu Abdullah-asws saying: 'Isa-as Bin Maryam-as said to his-as companions: 'You are working for the world, and you are (still) being Sustained in it without working (for it), and you are not working for the Hereafter and you will not be Sustained in it except with (having worked) the deeds.

وَيْلَكُمْ عُلَمَاءَ السَّوْءِ الْأُجْرَةَ تَأْخُذُونَ وَ الْعَمَلَ لَا تَصْنَعُونَ يُوشِكُ رَبُّ الْعَمَلِ أَنْ يَطْلُبَ عَمَلَهُ وَ تُوشِكُوا أَنْ تَخْرُجُوا مِنَ الدُّنْيَا إِلَى ظُلْمَةِ الْقَبْرِ كَيْفَ يَكُونُ مِنْ أَهْلِ الْعِلْمِ مَنْ مَصِيرُهُ إِلَى آخِرَتِهِ وَ هُوَ مُقْبِلٌ عَلَى دُنْيَاهُ وَ مَا يَضُرُّهُ أَشْهَى إِلَيْهِ مِمَّا يَنْفَعُهُ.

Woe be unto you all evil scholars! You are taking the rewards and are not doing the work! Lord-azwj of the work is about to Demand His-azwj work, and you are about to exit from the world to darkness of the grave. How can he be from the people of knowledge, one whose destiny is to his Hereafter and he is (still) facing to his world, and what harmful to him is more yearning to him than what is beneficial to him''.[388]

14- ما، الأمالي للشيخ الطوسي عَنِ ابْنِ عُمَرَ قَالَ: أَخَذَ رَسُولُ اللَّهِ ص ذَاتَ يَوْمٍ بِبَعْضِ جَسَدِي فَقَالَ يَا عَبْدَ اللَّهِ بْنَ عُمَرَ كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ وَ كَأَنَّكَ عَابِرُ سَبِيلٍ وَ اعْدُدْ نَفْسَكَ فِي الْمَوْتَى.

(The book) 'Al Amaali' of the sheykh Al Tusi – from Ibn Umar who said,

'One day Rasool-Allah-saww held part of my body and he-saww said: 'O Abullah Bin Umar! Be in the world as if you are a stranger, and as if you are a passer-by, and prepare yourself regarding the deceased''.[389]

15- ما، الأمالي للشيخ الطوسي جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنْ أَحْمَدَ بْنِ عُبَيْدِ اللَّهِ بْنِ سَابُورَ عَنْ أَيُّوبَ بْنِ مُحَمَّدٍ الرَّقِّيِّ عَنْ سَلَّامِ بْنِ رَزِينٍ عَنْ إِسْرَائِيلَ بْنِ يُونُسَ عَنْ جَدِّهِ أَبِي إِسْحَاقَ الْحَارِثِ الْهَمْدَانِيِّ عَنْ عَلِيٍّ عَنِ النَّبِيِّ ص قَالَ: الْأَنْبِيَاءُ قَادَةٌ وَ الْفُقَهَاءُ سَادَةٌ وَ مُجَالَسَتُهُمْ زِيَادَةٌ وَ أَنْتُمْ فِي مَمَرِّ اللَّيْلِ وَ النَّهَارِ فِي آجَالٍ مَنْقُوصَةٍ وَ أَعْمَالٍ مَحْفُوظَةٍ وَ الْمَوْتُ يَأْتِيكُمْ بَغْتَةً فَمَنْ يَزْرَعْ خَيْراً يَحْصُدْ غِبْطَةً وَ مَنْ يَزْرَعْ شَرّاً يَحْصُدْ نَدَامَةً.

(The book) 'Al Amaali' of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Ahmad Bin Ubeydullah Bin Sabour, from Ayoub Bin Muhammad Al Raqqy, from Sallam Bin Razeyn, from Israil Bin Yunus, from his grandfather Abu Is'haq Al Haris Al Hamdani,

'From Ali-asws, from the Prophet-saww having said: 'The Prophets-as leaders, and the jurists are chiefs, and their gatherers are many, and you are in the passage of the night and day being reducer of your terms, and the deeds are preserved, and the death will be coming to you suddenly. So, the one who cultivates good will harvest joy, and one who cultivates evil will harvest regret''.[390]

(The book) 'Ilal Al Sharaie' – Ibn Al Waleed, from Ahmad Bin Idrees, from Al Ashari, from Ibn Yazeed, from Al Washa, from the one who mentioned it, from one of them having said,

'There is none from a day and an Angel calls out from the east: 'If only the people had known why they have been Created!''

[388] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 13
[389] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 14
[390] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 15

16- ع، علل الشرائع ابْنُ الْوَلِيدِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنِ ابْنِ يَزِيدَ عَنِ الْوَشَّاءِ عَمَّنْ ذَكَرَهُ عَنْ بَعْضِهِمْ قَالَ: مَا مِنْ يَوْمٍ إِلَّا وَ مَلَكٌ يُنَادِي مِنَ الْمَشْرِقِ لَوْ يَعْلَمُ الْخَلْقُ لِمَا ذَا خُلِقُوا قَالَ فَيُجِيبُهُ مَلَكٌ آخَرُ مِنَ الْمَغْرِبِ لَعَمِلُوا لِمَا خُلِقُوا.

He said, 'Another Angel answers him from the west: 'In order to work for what they have been Created!''[391]

17- ل، الخصال مع، معاني الأخبار مَاجِيلَوَيْهِ عَنْ عَمِّهِ عَنِ الْبَرْقِيِّ عَنِ الْقَاسِمِ عَنْ جَدِّهِ عَنْ أَبِي بَصِيرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ الْبَاقِرِ ع عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَخْفَى أَرْبَعَةً فِي أَرْبَعَةٍ أَخْفَى رِضَاهُ فِي طَاعَتِهِ فَلَا تَسْتَصْغِرَنَّ شَيْئاً مِنْ طَاعَتِهِ فَرُبَّمَا وَافَقَ رِضَاهُ وَ أَنْتَ لَا تَعْلَمُ

(The books) 'Al Khisaal', (and) 'Ma'any Al Akhbar' – Majaylawiya, from his uncle, from Al Barqy, from Al Qasim, from his grandfather, from Abu Baseer, from Muhammad Bin Muslim,

'From Al-Baqir-asws, from his-asws father-asws, from his-asws grandfather-asws Amir Al-Momineen-asws, may the Salawaat of Allah-azwj be upon them-asws, said: 'Allah-azwj Blessed and Exalted has Hidden four in four! He-azwj has Hidden His-azwj Satisfaction in His-azwj obedience, so do not be belittling anything from His-azwj obedience. Perhaps it may be compatible to His-azwj Satisfaction while you don't know.

وَ أَخْفَى سَخَطَهُ فِي مَعْصِيَتِهِ فَلَا تَسْتَصْغِرَنَّ شَيْئاً مِنْ مَعْصِيَتِهِ فَرُبَّمَا وَافَقَ سَخَطَهُ وَ أَنْتَ لَا تَعْلَمُ

And He-azwj has Hidden His-azwj Dissatisfaction in His-azwj disobedience, so do not belittle anything from His-azwj disobedience, perhaps it might be compatible to His-azwj Dissatisfaction while you don't know.

وَ أَخْفَى إِجَابَتَهُ فِي دَعْوَتِهِ فَلَا تَسْتَصْغِرَنَّ شَيْئاً مِنْ دُعَائِهِ فَرُبَّمَا وَافَقَ إِجَابَتَهُ وَ أَنْتَ لَا تَعْلَمُ

And He-azwj has Hidden His-azwj Answering in His-azwj supplication, so do not belittle anything from supplicating to Him-azwj, perhaps it is compatible to His-azwj Answer while you don't know.

وَ أَخْفَى وَلِيَّهُ فِي عِبَادِهِ فَلَا تَسْتَصْغِرَنَّ عَبْداً مِنْ عَبِيدِ اللَّهِ فَرُبَّمَا يَكُونُ وَلِيَّهُ وَ أَنْتَ لَا تَعْلَمُ.

And He-azwj has Hidden His-azwj friend among His-azwj servants, so do not belittle any servant from His-azwj servant, perhaps he would be His-azwj friend while you don't know''.[392]

18- لي، الأمالي للصدوق مع، معاني الأخبار الْعَسْكَرِيُّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْقُشَيْرِيِّ عَنْ أَحْمَدَ بْنِ عِيسَى الْكُوفِيِّ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيا قَالَ لَا تَنْسَ صِحَّتَكَ وَ قُوَّتَكَ وَ فَرَاغَكَ وَ شَبَابَكَ وَ نَشَاطَكَ أَنْ تَطْلُبَ بِهَا الْآخِرَةَ.

(The books) 'Al Amaali' of Al Sadouq, (and) 'Ma'any Al Akhbar' – Al Askari, from Muhammad Bin Ahmad Al Qusheyri, from Ahmad Bin Isa Al Kufi, from Musa Bin Ismail,

[391] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 16
[392] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 17

'Son of Musa-asws Bin Ja'far-asws, from his father-asws, from his-asws grandfather-asws, from his-asws forefathers-asws, from Ali-asws having said regarding Words of Allah-azwj Mighty and Majestic: ***and do not forget your share from the world, [28:77]***. He-asws said: 'Do not forget your health, and your strength, and your free time, and your youth, and your vitality (get-up-and-go) in seeking the Hereafter with it''.[393]

19- مع، معاني الأخبار أَبِي عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: الْمَغْبُونُ مَنْ غُبِنَ عُمُرُهُ سَاعَةً بَعْدَ سَاعَةٍ.

(The book) 'Ma'any Al Akhbar' – My father, from Muhammad Al Attar, from Al Ashari,

'Raising it to Abu Abdullah-asws having said: 'The embezzled is the one who has been embezzled of his life, hour after hour''.[394]

20- مع، معاني الأخبار ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ هَارُونَ عَنِ ابْنِ زِيَادٍ عَنِ الصَّادِقِ عَنْ أَبِيهِ ع أَنَّ النَّبِيَّ ص قَالَ: مَنْ أَطَاعَ اللَّهَ فَقَدْ ذَكَرَ اللَّهَ وَ إِنْ قَلَّتْ صَلَاتُهُ وَ صِيَامُهُ وَ تِلَاوَتُهُ الْقُرْآنَ.

(The book) 'Ma'any Al Akhbar' – Ibn Al Waleed, from Al Saffar, from Haroun, from Ibn Ziyad,

'From Al-Sadiq-asws, from his-asws father-asws: 'The Prophet-saww said: 'One who obeys Allah-azwj so he has done Zikr of Allah-azwj, and even if his Salat and His-azwj fasts and his recitation of the Quran were to be little''.[395]

(The book) 'Al Amaali' of Al Sadouq – My father, from Ali, from his father, from Safwan, from Al Kinany,

'From Al-Sadiq-asws having said: 'Amir Al-Momineen-asws said: 'Do not annoy Allah-azwj by pleasing anyone from His-azwj creatures, nor draw closer to anyone from the people by distancing from Allah-azwj Mighty and Majestic.

21- لي، الأمالي للصدوق أَبِي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنِ الْكِنَانِيِّ عَنِ الصَّادِقِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا تُسْخِطُوا اللَّهَ بِرِضَا أَحَدٍ مِنْ خَلْقِهِ وَ لَا تَتَقَرَّبُوا إِلَى أَحَدٍ مِنَ الْخَلْقِ بِتَبَاعُدٍ مِنَ اللَّهِ عَزَّ وَ جَلَّ فَإِنَّ اللَّهَ لَيْسَ بَيْنَهُ وَ بَيْنَ أَحَدٍ مِنَ الْخَلْقِ شَيْءٌ يُعْطِيهِ بِهِ خَيْراً أَوْ يَصْرِفُ بِهِ عَنْهُ سُوءاً إِلَّا بِطَاعَتِهِ وَ ابْتِغَاءِ مَرْضَاتِهِ

(The book) 'Al Amaali' of Al Sadouq – My father, from Ali, from his father, from Safwan, from Al Kinany,

'From Al-Sadiq-asws having said: 'Amir Al-Momineen-asws said: 'Do not annoy Allah-azwj by pleasing anyone from His-azwj creature, nor draw closer to anyone from the people by distancing from Allah-azwj Mighty and Majestic, for Allah-azwj is such there isn't anything between Him-azwj and anyone from the people to Given him good or Turn away evil away from him, except due to his obedience and his seeking His-azwj Satisfaction.

إِنَّ طَاعَةَ اللَّهِ نَجَاحُ كُلِّ خَيْرٍ يُبْتَغَى وَ نَجَاةٌ مِنْ كُلِّ شَرٍّ يُتَّقَى وَ إِنَّ اللَّهَ يَعْصِمُ مَنْ أَطَاعَهُ وَ لَا يَعْتَصِمُ مِنْهُ مَنْ عَصَاهُ

[393] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 18
[394] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 19
[395] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 20

The obedience of Allah-azwj is success of all good being sought, and a salvation from every evil feared; and Allah-azwj will Protect the one obeying Him-azwj and will not Protect from it the one disobeying Him-azwj.

وَ لَا يَجِدُ الْهَارِبُ مِنَ اللَّهِ مَهْرَباً فَإِنَّ أَمْرَ اللَّهِ نَازِلٌ بِإِذْلَالِهِ وَ لَوْ كَرِهَ الْخَلَائِقُ وَ كُلُّ مَا هُوَ آتٍ قَرِيبٌ مَا شَاءَ اللَّهُ كَانَ وَ مَا لَمْ يَشَأْ لَمْ يَكُنْ تَعاوَنُوا عَلَى الْبِرِّ وَ التَّقْوى وَ لا تَعاوَنُوا عَلَى الْإِثْمِ وَ الْعُدْوانِ وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقابِ.

And the fleer will not find any escape from Allah-azwj, for Allah-azwj's Command will befall with its humiliation and even if the people dislike it, and everything what is to come, is nearby. Whatever Allah-azwj so Desires happens and what He-azwj does not Desire, does not happen. ***and assist each other upon the righteousness and the piety; and do not assist each other upon the sin and the aggression, and fear Allah; surely Allah is severe of the Punishment [5:2]***''.[396]

22- لي، الأمالي للصدوق ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ عِيسَى عَنِ ابْنِ فَضَّالٍ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع عَنِ النَّبِيِّ ص قَالَ: قَالَ اللَّهُ عَزَّ وَ جَلَّ أَيُّمَا عَبْدٍ أَطَاعَنِي لَمْ أَكِلْهُ إِلَى غَيْرِي وَ أَيُّمَا عَبْدٍ عَصَانِي وَكَلْتُهُ إِلَى نَفْسِهِ ثُمَّ لَمْ أُبَالِ فِي أَيِّ وَادٍ هَلَكَ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ibn Fazzal, from Marwan Bin Muslim,

'From Abu Abdullah-asws, from his-asws forefathers-asws, from the Prophet-saww having said: 'Allah-azwj Mighty and Majestic Said: "Whichever servant obeys Me-azwj, I-azwj will not Allocate him to other than Me-azwj, and whichever servant disobeys Me-azwj, I will Allocate him to himself, then I-azwj will not Care in which valley he perishes''.[397]

23- ب، قرب الإسناد ابْنُ طَرِيفٍ عَنِ ابْنِ عُلْوَانَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَطِيعُوا اللَّهَ عَزَّ وَ جَلَّ فَمَا أَعْلَمَ اللَّهَ بِمَا يُصْلِحُكُمْ.

(The book) 'Qurb Al Asnaad' – Ibn Tareyf, from Ibn Ulwan,

'From Ja'far-asws, from his-asws father-asws having said: 'Rasool-Allah-saww said: 'Obey Allah-azwj Mighty and Majestic for Allah-azwj Knows what is correct for you all''.[398]

24- ل، الخصال ابْنُ الْوَلِيدِ عَنْ سَعْدٍ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ عَلِيِّ بْنِ النُّعْمَانِ رَفَعَهُ إِلَى النَّبِيِّ ص قَالَ: قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى يَا ابْنَ آدَمَ أَطِعْنِي فِيمَا أَمَرْتُكَ وَ لَا تُعَلِّمْنِي مَا يُصْلِحُكَ.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Sa'ad, from Ibn Abu Al Khattab, from Ali Bin Al Numan, raising it to,

'The Prophet-saww said: 'Allah-azwj Blessed and Exalted Said: "O son of Adam-as! Obey Me-azwj in what I-azwj have Commanded you and do not teach Me-azwj what is better for you!"'[399]

25- ل، الخصال عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: إِنَّ أَبْغَضَ النَّاسِ إِلَى اللَّهِ عَزَّ وَ جَلَّ مَنْ يَقْتَدِي بِسُنَّةِ إِمَامٍ وَ لَا يَقْتَدِي بِأَعْمَالِهِ.

[396] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 21
[397] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 22
[398] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 23
[399] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 24

(The book) 'Al Khisaal' –

'From Ali-asws Bin Al-Husayn-asws having said: 'The most Hateful of the people to Allah-azwj Mighty and Majestic is the one who imitates the Sunnah of an Imam-asws but does not imitate his-asws deeds''.[400]

26- ل، الخصال عَنْ سُفْيَانَ الثَّوْرِيِّ قَالَ قَالَ الصَّادِقُ ع يَا سُفْيَانُ مَنْ أَرَادَ عِزّاً بِلَا عَشِيرَةٍ وَ غِنًى بِلَا مَالٍ وَ هَيْبَةً بِلَا سُلْطَانٍ فَلْيَنْتَقِلْ مِنْ ذُلِّ مَعْصِيَةِ اللَّهِ إِلَى عِزِّ طَاعَتِهِ.

(The book) 'Al Khisaal' – from Sufyan Al Sowry who said,

'O Sufyan! One who wants honour without a clan, and riches without wealth, and prestige without authority, so let him transfer away from the disgrace of disobedience of Allah-azwj to the honour of obeying Him-azwj''.[401]

27- ثو، ثواب الأعمال ل، الخصال أَبِي عَنْ سَعْدٍ عَنِ الْحِمْيَرِيِّ عَنْ إِبْرَاهِيمَ بْنِ مَهْزِيَارَ عَنْ أَخِيهِ عَلِيٍّ عَنْ فَضَالَةَ عَنْ سُلَيْمَانَ بْنِ دُرُسْتَوَيْهِ عَنْ عَجْلَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثَةٌ يُدْخِلُهُمُ اللَّهُ الْجَنَّةَ بِغَيْرِ حِسَابٍ إِمَامٌ عَادِلٌ وَ تَاجِرٌ صَدُوقٌ وَ شَيْخٌ أَفْنَى عُمُرَهُ فِي طَاعَةِ اللَّهِ عَزَّ وَ جَلَ.

(The book) 'Sawaab Al Amaal', (and) 'Al Khisaal' – My father, from Sa'ad, from Al Himeyri, from Ibrahim Bin Mahziyar, from his brother Ali, from Fazalah, from Suleyman Bin Dorostawayh, from Ajlan,

'From Abu Abdullah-asws having said: 'Three, Allah-azwj will Enter them into the Paradise without Reckoning – a just Imam-asws, and a truthful trader, and an old man having spent his lifetime in obeying Allah-azwj Mighty and Majestic''.[402]

28- ما، الأمالي للشيخ الطوسي الْفَحَّامُ عَنْ عَمِّهِ عَمْرِو بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ الْمُثَنَّى عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ زَيْدٍ عَنْ جَابِرٍ الْجُعْفِيِّ عَنِ الْبَاقِرِ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ: يَا جَابِرُ بَلِّغْ شِيعَتِي عَنِّي السَّلَامَ وَ أَعْلِمْهُمْ أَنَّهُ لَا قَرَابَةَ بَيْنَنَا وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ وَ لَا يُتَقَرَّبُ إِلَيْهِ إِلَّا بِالطَّاعَةِ لَهُ

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Fahham, from his uncle Amro Bin Yahya, from Muhammad Bin Ja;far, from Muhammad Bin Al Musanna, from his father, from Usman Bin Zayd, from Jabir Al Jufy,

'From Al-Baqir-asws, may the Salawaat of Allah-azwj be upon him-asws, said: 'O Jabir! Convey the greetings from me-asws to my-asws Shias and let them know that there is no relationship between us-asws and Allah-azwj Mighty and Majestic, nor can they draw closer to Him-azwj except by the obedience to Him-azwj!

يَا جَابِرُ مَنْ أَطَاعَ اللَّهَ وَ أَحَبَّنَا فَهُوَ وَلِيُّنَا وَ مَنْ عَصَى اللَّهَ لَمْ يَنْفَعْهُ حُبُّنَا.

O Jabir! One who obeys Allah-azwj and loves us-asws, so he is our-asws friend, and one who disobeys Allah-azwj, having our-asws love will not benefit him''.[403]

[400] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 25
[401] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 26
[402] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 27
[403] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 28

29- ما، الأمالي للشيخ الطوسي بِإِسْنَادِ الْمُجَاشِعِيِّ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ أَرَادَ عِزّاً بِلَا عَشِيرَةٍ وَ هَيْبَةً مِنْ غَيْرِ سُلْطَانٍ وَ غِنًى مِنْ غَيْرِ مَالٍ وَ طَاعَةً مِنْ غَيْرِ بَذْلٍ فَلْيَتَحَوَّلْ مِنْ ذُلِّ مَعْصِيَةِ اللَّهِ إِلَى عِزِّ طَاعَتِهِ فَإِنَّهُ يَجِدُ ذَلِكَ كُلَّهُ.

(The book) 'Al Amaali' of the sheykh Al Tusi – by a chain of Al Majashie,

'From Al-Sadiq-asws, from his-asws forefathers-asws having said: 'Amir Al-Momineen-asws said: 'One who wants honour without a clan, and prestige from without any authority, and riches from without wealth, and obedience from without any effort, so let transfer away from the disgrace of disobeying Allah-azwj to the honour of obeying Him-azwj, for he will find that, all of it!''[404]

30- ما، الأمالي للشيخ الطوسي بِإِسْنَادِ أَخِي دِعْبِلٍ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ لِخُثَيْمَةَ أَبْلِغْ شِيعَتَنَا أَنَّا لَا نُغْنِي عَنِ اللَّهِ شَيْئاً وَ أَبْلِغْ شِيعَتَنَا أَنَّهُ لَا يُنَالُ مَا عِنْدَ اللَّهِ إِلَّا بِالْعَمَلِ وَ أَبْلِغْ شِيعَتَنَا أَنَّ أَعْظَمَ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ مَنْ وَصَفَ عَدْلًا ثُمَّ خَالَفَهُ إِلَى غَيْرِهِ وَ أَبْلِغْ شِيعَتَنَا أَنَّهُمْ إِذَا قَامُوا بِمَا أُمِرُوا أَنَّهُمْ هُمُ الْفَائِزُونَ يَوْمَ الْقِيَامَةِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – bya chain of a brother of Deobel,

'From Al-Reza-asws, from his-asws forefathers-asws, from Abu Ja'far-asws having said to Khuseyma: 'Deliver (the message) to our-asws Shias, we-asws will not avail anything from Allah-azwj; and deliver (the message) to our-asws Shias that whatever is in the Presence of Allah-azwj cannot be achieved except by the work; and deliver (the message) to our-asws Shias that the most regretful of the people on the Day of Qiyamah would be one who had described justice, then opposed it to something else; and deliver (the message) to our-asws Shias that when they stand with what they have been Commanded, they will be successful on the Day of Qiyamah''.[405]

31- ع، علل الشرائع أَبِي عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنْ عَلِيِّ بْنِ الرَّيَّانِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ أَبِي نَجْرَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ ذَرِيحٍ الْمُحَارِبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ ص فَقَالَ يَا رَسُولَ اللَّهِ يَسْأَلُ اللَّهُ عَمَّا سِوَى الْفَرِيضَةِ

(The book) 'Ilal Al Sharaie' – My father, from Ahmad Bin Idrees, from Al Ashary, from Ali Bin Al Rayyan, from Al-Husayn Bin Muhammad, from Abu Najran, from Abdul Rahman Bin Hammad, from Zareeh Al Muharby,

'From Abu Abdullah-asws having said: 'A man said to the Prophet-saww. He said, 'O Rasool-Allah-saww! Will Allah-azwj Ask about what is besides the obligations?'

قَالَ لَا

He-saww said: 'No'.

قَالَ فَوَ الَّذِي بَعَثَكَ بِالْحَقِّ لَا تَقَرَّبْتُ إِلَى اللَّهِ بِشَيْءٍ سِوَاهَا

He said, 'By the One-azwj Who Sent you with the truth! I will not draw closer to Allah-azwj with anything besides it!'

[404] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 29
[405] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 30

قَالَ وَ لِمَ

He-saww said: 'And why?'

قَالَ لِأَنَّ اللَّهَ قَبَّحَ خَلْقِي

He said, 'Because Allah-azwj has Made me ugly'.

قَالَ فَأَمْسَكَ النَّبِيُّ ص وَ نَزَلَ جَبْرَئِيلُ ع فَقَالَ يَا مُحَمَّدُ رَبُّكَ يُقْرِئُكَ السَّلَامَ وَ يَقُولُ أَقْرِئْ عَبْدِي فُلَاناً السَّلَامَ وَ قُلْ لَهُ أَ مَا تَرْضَى أَنْ أَبْعَثَكَ غَداً فِي الْآمِنِينَ

He-asws said: 'The Prophet-saww withheld (from talking), and Jibraeel-as descended. He-as said: 'O Muhammad-saww! Your-saww Lord-azwj Conveys the Greetings to you-saww and Says: "Convey the Greetings to My-azwj so and so servant and say to him: 'Are you not pleased that I-azwj shall Resurrect you tomorrow among the secured ones?"'

فَقَالَ يَا رَسُولَ اللَّهِ وَ قَدْ ذَكَرَنِيَ اللَّهُ عِنْدَهُ

He said, 'O Rasool-Allah-saww! And Allah-azwj Mentioned me with Him-azwj!"

قَالَ نَعَمْ

He-saww said: 'Yes'.

قَالَ فَوَ الَّذِي بَعَثَكَ بِالْحَقِّ لَا بَقِيَ شَيْءٌ يُتَقَرَّبُ بِهِ إِلَى اللَّهِ إِلَّا تَقَرَّبْتُ بِهِ.

He said, 'By the One-azwj Who Sent you-saww with the truth! There will not remain anything one can draw closer to Allah-azwj with, except I shall draw closer with it!''[406]

32- ل، الخصال أَبِي عَنْ سَعْدٍ عَنِ ابْنِ يَزِيدَ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ غَزْوَانَ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص بَادِرْ بِأَرْبَعٍ قَبْلَ أَرْبَعٍ بِشَبَابِكَ قَبْلَ هَرَمِكَ وَ صِحَّتِكَ قَبْلَ سُقْمِكَ وَ غِنَاكَ قَبْلَ فَقْرِكَ وَ حَيَاتِكَ قَبْلَ مَوْتِكَ.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Yazeed, from Musa Bin Al Qasim, from Muhammad Bin Gazwan, from Al Sakuny,

'Ja'far-asws Bin Muhammad-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww: 'Rush (hasten) with four (in obedience to Allah-azwj) before four (catch-up with you) – (Hasten) during your youth before your old age, and your health before your sickness, and your riches before your poverty, and your life before your death''.[407]

33- لي، الأمالي للصدوق مُحَمَّدُ بْنُ أَحْمَدَ الْأَسَدِيُّ عَنْ رُقَيَّةَ بِنْتِ إِسْحَاقَ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَزُولُ قَدَمَا عَبْدٍ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ أَرْبَعٍ عَنْ عُمُرِهِ فِيمَا أَفْنَاهُ وَ شَبَابِهِ فِيمَا أَبْلَاه وَ عَنْ مَالِهِ مِنْ أَيْنَ كَسَبَهُ وَ فِيمَا أَنْفَقَهُ وَ عَنْ حُبِّنَا أَهْلَ الْبَيْتِ.

[406] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 31
[407] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 32

(The book) 'Al Amaali' of Al Sadouq – Muhammad Bin Ahmad Al Asady,

'From Ruqaya Bin Is'haq, son of Musa-asws Bin Ja'far-asws, from her forefathers-asws, from his-asws forefathers having said: 'Rasool-Allah-saww said: 'The feet of a servant will not move on the Day of Qiyamah until he is Questioned about four – about his life what he had spent it in, and his youth what he had indulged in, and about his wealth where he had earned it, and regarding where he had spent it, and about our-asws love of People-asws of the Household''.[408]

34- لي، الأمالي للصدوق مع، معاني الأخبار ما، الأمالي للشيخ الطوسي فِي خَبَرِ الشَّيْخِ الشَّامِيِّ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا شَيْخُ مَنِ اعْتَدَلَ يَوْمَاهُ فَهُوَ مَغْبُونٌ وَ مَنْ كَانَتِ الدُّنْيَا هِمَّتَهُ اشْتَدَّتْ حَسْرَتُهُ عِنْدَ فِرَاقِهَا وَ مَنْ كَانَ غَدُهُ شَرَّ يَوْمَيْهِ فَمَحْرُومٌ وَ مَنْ لَمْ يُبَالِ مَا رُزِئَ مِنْ آخِرَتِهِ إِذَا سَلِمَتْ لَهُ دُنْيَاهُ فَهُوَ هَالِكٌ وَ مَنْ لَمْ يَتَعَاهَدِ النَّقْصَ مِنْ نَفْسِهِ غَلَبَ عَلَيْهِ الْهَوَى وَ مَنْ كَانَ فِي نَقْصٍ فَالْمَوْتُ خَيْرٌ لَهُ.

(The book) 'Al Amaali' of Al Sadouq, (and) 'Ma'any Al Akhbar', (and) 'Al Amaali' of the sheykh Al Tusi –

'In a Hadeeth of the Syrian sheykh, Amir Al-Momineen-asws said: 'O sheykh! One who equates his two days, so he is embezzled (deceived); and one whose main concern was the world, his regret would intensity at its separation; and one whose next day were to be eviler than his two days, so he is deprive; and one who does not care what is ruined from his Hereafter when (so long as) his world is intact, so he is destroyed; and one who does not care about the deficiencies of his own self, the whims will prevail over him, and one who were to be in deficiency, so the death is better for him''.[409]

35- لي، الأمالي للصدوق أَبِي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ عَلِيٌّ ع مَا مِنْ يَوْمٍ يَمُرُّ عَلَى ابْنِ آدَمَ إِلَّا قَالَ لَهُ ذَلِكَ الْيَوْمُ يَا ابْنَ آدَمَ أَنَا يَوْمٌ جَدِيدٌ وَ أَنَا عَلَيْكَ شَهِيدٌ فَقُلْ فِيَّ خَيْراً وَ اعْمَلْ فِيَّ خَيْراً أَشْهَدْ لَكَ بِهِ يَوْمَ الْقِيَامَةِ فَإِنَّكَ لَنْ تَرَانِي بَعْدَهُ أَبَداً.

(The book) 'Al Amaali' of Al Sadouq – My father, from Ali, from his father, from Al Nowfaly, from Al Sakuny,

'From Al-Sadiq-asws, from his-asws forefathers-asws having said: 'Ali-asws said: 'There is none from a day passing upon a son of Adam-as except that day says to him-asws, 'O son of Adam-as! I am a new day, and I am a witness upon you, so say good things during me, and do good (deeds) during me, I shall testify for you with it on the Day of Qiyamah, for you will never see me after it, ever!''[410]

36- ل الخصال لي، الأمالي للصدوق ابْنُ الْمُغِيرَةِ عَنْ جَدِّهِ عَنْ جَدِّهِ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كَانَتِ الْفُقَهَاءُ وَ الْحُكَمَاءُ إِذَا كَاتَبَ بَعْضُهُمْ بَعْضاً كَتَبُوا بِثَلَاثٍ لَيْسَ مَعَهُنَّ رَابِعَةٌ مَنْ كَانَتِ الْآخِرَةُ هَمَّهُ كَفَاهُ اللَّهُ هَمَّهُ مِنَ الدُّنْيَا وَ مَنْ أَصْلَحَ سَرِيرَتَهُ أَصْلَحَ اللَّهُ عَلَانِيَتَهُ وَ مَنْ أَصْلَحَ فِيمَا بَيْنَهُ وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ أَصْلَحَ اللَّهُ لَهُ فِيمَا بَيْنَهُ وَ بَيْنَ النَّاسِ.

(The book) 'Al Khisaal', (and) 'Al Amaali' of Al Sadouq – Ibn Al Mugheira, from his grandfather, from his grandfather, from Al Sakuny,

'From Al-Sadiq-asws, from his-asws forefathers-asws having said: 'Amir Al-Momineen-asws said: 'It was so that the jurists and the wise ones, whenever they wrote to each other, they wrote with three, there wasn't a fourth one with these – one whose main concern was his Hereafter,

[408] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 33
[409] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 34
[410] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 35

Allah-azwj would Suffice him for him concern of the world, and one whose secret is righteous, Allah-azwj would Correct his announcements, and one who reconciles what is between him and Allah-azwj Mighty and Majestic, Allah-azwj would Correct for him in what is between him and the people''.[411]

37- ثو، ثواب الأعمال أَبِي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ التَّاجِرِ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَمَّنْ رَوَاهُ عَنِ الْحَارِثِ بْنِ الْأَحْوَلِ صَاحِبِ الطَّاقِ عَنْ جَمِيلِ بْنِ صَالِحٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا يَغُرُّكَ النَّاسُ مِنْ نَفْسِكَ فَإِنَّ الْأَمْرَ يَصِلُ إِلَيْكَ مِنْ دُونِهِمْ وَ لَا تَقْطَعِ النَّهَارَ بِكَذَا وَ كَذَا فَإِنَّ مَعَكَ مَنْ يَحْفَظُ عَلَيْكَ

(The book) 'Sawaab Al Amaal' – My father, from Muhammad Bin Yahya, from Al-Husayn Bin Is'haq Al Tajir, from Ali Bin Mahziyar, from the one who reported it, from Al Haris Bin Al Ahowl, companion of Al Taq, from Jameel Bin Salih who said,

'Abu Abdullah-asws said: 'Do not let the people deceive you from yourself, for the matter arrives to you from besides them, and do not cut (pass) the day with such and such, for with you there is one (Angel) who is protecting upon you!

وَ لَمْ أَرَ شَيْئاً قَطُّ أَشَدَّ طَلَباً وَ لَا أَسْرَعَ دَرَكاً مِنَ الْحَسَنَةِ لِلذَّنْبِ الْقَدِيمِ وَ لَا تُصَغِّرْ شَيْئاً مِنَ الْخَيْرِ فَإِنَّكَ تَرَاهُ غَداً حَيْثُ يَسُرُّكَ وَ لَا تُصَغِّرْ شَيْئاً مِنَ الشَّرِّ فَإِنَّكَ تَرَاهُ غَداً حَيْثُ يَسُوؤُكَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ إِنَّ الْحَسَناتِ يُذْهِبْنَ السَّيِّئاتِ ذلِكَ ذِكْرى لِلذَّاكِرِينَ.

And I-asws have not seen anything at all of severer seeking, nor quicker in realising than the good deed for the old preceding sin; and do not belittle anything from the good for you will be seeing it tomorrow whereby it will cheer you, nor belittle anything from the evil for you will be seeing it tomorrow where it will sadden you. Allah-azwj Mighty and Majestic Says: ***Surely the good deeds erase the evil deeds, that is a Reminder for the mindful [11:114]***''.[412]

38- سن، المحاسن أَبِي عَنِ الْحَسَنِ عَنْ مُعَاوِيَةَ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا نَاصَحَ لِلَّهِ عَبْدٌ مُسْلِمٌ فِي نَفْسِهِ فَأُعْطِيَ الْحَقَّ مِنْهَا وَ أَخَذَ الْحَقَّ لَهَا إِلَّا أُعْطِيَ خَصْلَتَيْنِ رِزْقٌ مِنَ اللَّهِ يَقْنَعُ بِهِ وَ رِضًا عَنِ اللَّهِ يُنْجِيهِ.

(The book) 'Al Mahasin' – My father, from Al-Hassan, from Muawiya, from his father who said,

'I heard Abu Abdullah-asws saying: 'Whatever Muslim servant will advise for Allah-azwj within himself, so he gives the truth from it and takes the truth for it, except he will be Given two characteristics – sustenance from Allah-azwj he will be content with it, and Satisfaction from Allah-azwj Rescuing him''.[413]

39- ص، قصص الأنبياء عليهم السلام بِالْإِسْنَادِ إِلَى الصَّدُوقِ عَنْ أَبِيهِ عَنْ سَعْدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فِي التَّوْرَاةِ مَكْتُوبٌ ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي امْلَأْ قَلْبَكَ خَوْفاً مِنِّي وَ إِلَّا تَفَرَّغْ لِعِبَادَتِي أَمْلَأْ قَلْبَكَ شُغْلًا بِالدُّنْيَا ثُمَّ لَا أَسُدَّ فَاقَتَكَ وَ أَكِلْكَ إِلَى طَلَبِهَا.

(The book) 'Qasas Al Anbiya-as, may the greetings be upon them-as – by the chain to Al Sadouq, from his father, from Sa'ad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Umar Bin Yazeed,

[411] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 36
[412] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 37
[413] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 38

'From Abu Abdullah-asws having said: 'In the Torah it is written: "O son of Adam-as! Free yourself for worshipping Me-azwj, I-azwj shall Fill your heart with fear from Me-azwj, and if you don't free yourself for worshipping Me-azwj, I-azwj shall Fill your heart with pre-occupation with the world, then I-azwj will neither Block your destitution, and I-azwj shall Allocate you to seeking it!"'[414]

40- ص، قصص الأنبياء عليهم السلام بِالْإِسْنَادِ إِلَى الصَّدُوقِ عَنْ أَبِيهِ عَنْ سَعْدٍ عَنِ ابْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنِ الثُّمَالِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنْ بَلِّغْ قَوْمَكَ أَنَّهُ لَيْسَ مِنْ عَبْدٍ مِنْهُمْ آمُرُهُ بِطَاعَتِي فَيُعْطِينِي إِلَّا كَانَ حَقّاً عَلَيَّ أَنْ أُعِينَهُ عَلَى طَاعَتِي فَإِنْ سَأَلَنِي أَعْطَيْتُهُ وَ إِنْ دَعَانِي أَجَبْتُهُ وَ إِنِ اعْتَصَمَ بِي عَصَمْتُهُ وَ إِنِ اسْتَكْفَانِي كَفَيْتُهُ وَ إِنْ تَوَكَّلَ عَلَيَّ حَفِظْتُهُ وَ إِنْ كَادَهُ جَمِيعُ خَلْقِي كِدْتُ دُونَهُ.

(The book) 'Qasas Al Anbiya-as', may the greetings be upon them-as – by the chain to Al Sadouq, from his father, from Sa'ad, from Ibn Isa, from Ibn Mahboub, from Malik Bin Atiya, from Al Sumali,

'From Abu Abdullah-asws: '(It is written in the Torah that Allah-azwj Said): "Deliver to your-as people, there isn't any servant from them I-azwj have Commanded him with obeying Me-azwj, so he obeys Me-azwj, except there would be a right upon Me-azwj that I-azwj Assist him upon obeying Me-azwj. If he asks Me-azwj, I-azwj shall Give him, and if he supplicates to Me-azwj, I-azwj shall Answer him, and if he adheres with me-azwj, I-azwj shall Protect him, and if he suffices with Me-azwj, I-azwj shall Suffice him, and if he relies upon Me-azwj, I-azwj shall Preserve him even if entirety of My-azwj creatures were to plot against him, I-azwj be a Barrier besides him!"'[415]

41- ف، تحف العقول عَنْ أَبِي الْحَسَنِ الثَّالِثِ ع قَالَ: مَنِ اتَّقَى اللَّهَ يُتَّقَى وَ مَنْ أَطَاعَ اللَّهَ يُطَاعُ وَ مَنْ أَطَاعَ الْخَالِقَ لَمْ يُبَالِ سَخَطَ الْمَخْلُوقِينَ وَ مَنْ أَسْخَطَ الْخَالِقَ فَقَمِنٌ أَنْ يَحُلَّ بِهِ سَخَطُ الْمَخْلُوقِينَ.

(The book) 'Tuhaf Al Uqool' –

'From Abu Al-Hassan-asws the 3rd having said: 'One who fears Allah-azwj will be feared, and one who obeys Allah-azwj will be obeyed, and one who obeys the Creator will not care of the dissatisfaction of the created beings, and one who Dissatisfies the Creator can be certain that the dissatisfaction of the created beings will be released with him''.[416]

42- سن، المحاسن ابْنُ مَحْبُوبٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ اتَّقُوا اللَّهَ وَ اسْتَعِينُوا عَلَى مَا أَنْتُمْ عَلَيْهِ بِالْوَرَعِ وَ الِاجْتِهَادِ فِي طَاعَةِ اللَّهِ فَإِنَّ أَشَدَّ مَا يَكُونُ أَحَدُكُمْ اغْتِبَاطاً مَا هُوَ عَلَيْهِ لَوْ قَدْ صَارَ فِي حَدِّ الْآخِرَةِ وَ انْقَطَعَتِ الدُّنْيَا عَنْهُ

(The book) 'Al Mahasin' – Ibn Mahboub, from Al A'ala, from Muhammad who said,

'I heard Abu Ja'far-asws saying: 'Fear Allah-azwj be assisted upon what you are upon, with the devoutness and the struggling in obeying Allah-azwj, for the most intense of what one of you will be in joy of what he is upon, is when he would come into a limit of the Hereafter and the world will be cut off from him.

فَإِذَا كَانَ فِي ذَلِكَ الْحَدِّ عَرَفَ أَنَّهُ قَدِ اسْتَقْبَلَ النَّعِيمَ وَ الْكَرَامَةَ مِنَ اللَّهِ وَ الْبُشْرَى بِالْجَنَّةِ وَ أَمِنَ مِمَّنْ كَانَ يَخَافُ وَ أَيْقَنَ أَنَّ الَّذِي كَانَ عَلَيْهِ هُوَ الْحَقُّ وَ أَنَّ مَنْ خَالَفَ دِينَهُ عَلَى بَاطِلٍ هَالِكٌ.

[414] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 39
[415] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 40
[416] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 41

When he would be in that limit, he would recognise that he is facing the bounties and the Honours from Allah-azwj, and the glad tidings with the Paradise, and safety from the ones he had been fearing, and he will be certain, that which he had been upon, it was the truth, and that the one who had opposed his religion based upon the falsehood, is destroyed''.[417]

43- سن، المحاسن أَبِي عَنِ ابْنِ سِنَانٍ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ عَلِيٌّ ع اعْلَمُوا أَنَّهُ لَا يَصْغُرُ مَا ضَرَّ يَوْمَ الْقِيَامَةِ وَ لَا يَصْغُرُ مَا يَنْفَعُ يَوْمَ الْقِيَامَةِ فَكُونُوا فِيمَا أَخْبَرَكُمُ اللَّهُ كَمَنْ عَايَنَ.

(The book) 'Al Mahasin' – My father, from Ibn Sinan, from Muhammad Bin Hakeem, from the one who narrated it,

'From Abu Abdullah-asws having said: 'Ali-asws said: 'Know that it is not small, what will harm on the Day of Qiyamah, it is not small, what will benefit on the Day of Qiyamah, so be in what Allah-azwj has Informed you, like the one who witnesses (with his eyes)''.[418]

44- م، تفسير الإمام عليه السلام قَوْلُهُ عَزَّ وَ جَلَ وَ إِذْ أَخَذْنا مِيثاقَ بَنِي إِسْرائِيلَ لا تَعْبُدُونَ إِلَّا اللَّهَ وَ بِالْوالِدَيْنِ إِحْساناً وَ ذِي الْقُرْبى وَ الْيَتامى وَ الْمَساكِينِ وَ قُولُوا لِلنَّاسِ حُسْناً وَ أَقِيمُوا الصَّلاةَ وَ آتُوا الزَّكاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِنْكُمْ وَ أَنْتُمْ مُعْرِضُونَ

Tafseer of the Imam-asws (Hassan Al Askari-asws) – 'Words of Mighty and Majestic: ***And when We Took a Covenant with the Children of Israel: "You will not be worshipping but Allah, and the kindness with the parents, and the ones with relationship, and the orphans, and the poor, and you would be saying to the people good words, and will be establishing the Salat, and be giving the Zakat. Then you turned around, except for a few of you, and (now even) you are turning around". [2:83]***.

قَالَ الْإِمَامُ ع قَالَ اللَّهُ تَعَالَى لِبَنِي إِسْرَائِيلَ اذْكُرُوا إِذْ أَخَذْنا مِيثاقَ بَنِي إِسْرائِيلَ عَهْدَهُمُ الْمُؤَكَّدَ عَلَيْهِمْ لا تَعْبُدُونَ إِلَّا اللَّهَ أَيْ لَا تُشَبِّهُوهُ بِخَلْقِهِ وَ لَا تُجَوِّرُوهُ فِي حُكْمِهِ وَ لَا تَعْمَلُوا مَا يُرَادُ بِهِ وَجْهُهُ تُرِيدُونَ بِهِ وَجْهَ غَيْرِهِ

The Imam-asws said: 'Allah-azwj Mighty and Majestic Said to the Children of Israel: "And recall ***when We Took a Covenant with the Children of Israel***, their agreement confirmed upon them ***You will not be worshipping but Allah [2:83]*** – i.e., that they would not be resembling Him-azwj with His-azwj creatures, nor would they be considering Him-azwj as Tyrannous in His-azwj Decisions, nor be doing what is intended by it His-azwj Face Intending by it – a face other than His-azwj.

وَ بِالْوالِدَيْنِ إِحْساناً وَ أَخَذْنَا مِيثَاقَهُمْ بِأَنْ يَعْمَلُوا بِوَالِدَيْهِمْ إِحْسَاناً مُكَافَاةً عَنْ إِنْعَامِهِمَا عَلَيْهِمْ وَ إِحْسَانِهِمَا إِلَيْهِمْ وَ احْتِمَالِ الْمَكْرُوهِ الْغَلِيظِ لِتَرْفِيهِهِمَا وَ تَوْدِيعِهِمَا

And the kindness with the parents – And We Took their Covenant that they would be acting in kindness with the parents, as a reward for both their bounties upon them, and their being good to them, and the hardship they bore regarding them in order to raise them and provide (provision to) them.

[417] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 42
[418] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 43

وَ ذِي الْقُرْبى قَرَابَاتِ الْوَالِدَيْنِ بِأَنْ يُحْسِنُوا إِلَيْهِمْ لِكَرَامَةِ الْوَالِدَيْنِ

And the ones with relationship – the relatives of the parents for being good to them in honour of the parents.

وَ الْيَتامى وَ أَنْ يُحْسِنُوا إِلَى الْيَتَامَى الَّذِينَ فَقَدُوا آبَاءَهُمُ الْكَافِلِينَ لَهُمْ أُمُورَهُمْ السَّائِقِينَ لَهُمْ غِذَاءَهُمْ وَ قُوتَهُمُ الْمُصْلِحِينَ لَهُمْ مَعَاشَهُمْ

And the orphans – i.e., they should be good to the orphans, those who have lost their fathers, the ones responsible for them during their lives, the preceding to them their provisions and their livelihoods, being righteous to them during their lives.

وَ قُولُوا لِلنَّاسِ الَّذِينَ لَا مَئُونَةَ لَكُمْ عَلَيْهِمْ حُسْناً عَامِلُوهُمْ بِخُلُقٍ جَمِيلٍ

And you would be saying to the people – those who do not have provisions for them, upon you are ***good words*** – dealing with them with beautiful manners.

وَ أَقِيمُوا الصَّلَوَاتِ الْخَمْسَ وَ أَقِيمُوا أَيْضاً الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ عِنْدَ أَحْوَالِ غَضَبِكُمْ وَ رِضَاكُمْ وَ شِدَّتِكُمْ وَ رَخَاكُمْ وَ هُمُومِكُمُ الْمُعَلَّقَةِ لِقُلُوبِكُمْ

And will be establishing the Salat – the five (daily) and be establishing as well the *Salawaat* upon Muhammad-saww and the Progeny-asws of Muhammad-saww, the goodly ones during the states of your anger, and your pleasure, and your adversity, and your prosperity, and your concerns hanging (remaining persistent) in your hearts.

ثُمَّ تَوَلَّيْتُمْ أَيُّهَا الْيَهُودُ عَنِ الْوَفَاءِ بِمَا نُقِلَ إِلَيْكُمْ مِنَ الْعَهْدِ الَّذِي أَدَّاهُ أَسْلَافُكُمْ إِلَيْكُمْ وَ أَنْتُمْ مُعْرِضُونَ عَنْ ذَلِكَ الْعَهْدِ تَارِكِينَ لَهُ غَافِلِينَ عَنْهُ

Then you turned around – O you Jews, from the loyalty with what had been transmitted to you, from the agreement which your ancestors deposited to you, ***and (now even) you are turning around***, from that pact, being neglectful of it, heedless from it.

قَالَ الْإِمَامُ ع أَمَّا قَوْلُهُ تَعَالَى لا تَعْبُدُونَ إِلَّا اللَّهَ فَإِنَّ رَسُولَ اللَّهِ ص قَالَ مَنْ شَغَلَتْهُ عِبَادَةُ اللَّهِ عَنْ مَسْأَلَتِهِ أَعْطَاهُ اللَّهُ أَفْضَلَ مَا يُعْطِي السَّائِلِينَ.

The Imam-asws said: 'As for the Words of the Exalted: ***You will not be worshipping but Allah [2:83]***, so Rasool-Allah-saww said: 'The one whom the worship of Allah-azwj pre-occupies him from asking Him-azwj, Allah-azwj would Give him the best (Reward from) that what He-azwj Gives to the askers''.[419]

– وَ قَالَ عَلِيٌّ ع قَالَ اللَّهُ تَعَالَى مِنْ فَوْقِ عَرْشِهِ يَا عِبَادِي اعْبُدُونِي فِيمَا أَمَرْتُكُمْ وَ لَا تُعَلِّمُونِي مَا يُصْلِحُكُمْ فَإِنِّي أَعْلَمُ بِهِ وَ لَا أَبْخَلُ عَلَيْكُمْ بِمَصَالِحِكُمْ

'And Ali-asws said: 'Allah-azwj Mighty and Majestic Said from above His-azwj Throne: "O My-azwj servants! Worship Me-azwj regarding what I-azwj Command you with and do not (try to) teach Me-azwj what is better for you for I-azwj am more Knowing with it, and I-azwj will not be stingy upon you with what is better for you"'.

[419] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 44 a

وَ قَالَتْ فَاطِمَةُ ع مَنْ أَصْعَدَ إِلَى اللَّهِ خَالِصَ عِبَادَتِهِ أَهْبَطَ اللَّهُ إِلَيْهِ أَفْضَلَ مَصْلَحَتِهِ

And (Syeda) Fatima-asws said: 'The one who sends up to Allah-azwj the sincere of his worship, Allah-azwj would Send Down to him the most superior of his betterment'.

وَ قَالَ الْحَسَنُ بْنُ عَلِيٍّ ع مَنْ عَبَدَ اللَّهَ عَبَّدَ اللَّهُ لَهُ كُلَّ شَيْءٍ

And Al-Hassan-asws Bin Ali-asws said: 'The one who worships Allah-azwj, for him would be everything'.

وَ قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع مَنْ عَبَدَ اللَّهَ حَقَّ عِبَادَتِهِ آتَاهُ اللَّهُ فَوْقَ أَمَانِيِّهِ وَ كِفَايَتِهِ.

And Al-Husayn-asws Bin Ali-asws said: 'The one who worships Allah-azwj as is rightful of His-azwj worship, Allah-azwj would Give him above his wishes and his sufficiency''.[420]

45- شي، تفسير العياشي عَنْ إِبْرَاهِيمَ الْكَرْخِيِّ قَالَ: إِنِّي عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذْ دَخَلَ عَلَيْهِ رَجُلٌ مِنَ الْمَدِينَةِ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع مِنْ أَيْنَ جِئْتَ

Tafseer Al Ayyashi – from Ibrahim Al Karkhy who said,

'I was in the presence of Abu Abdullah-asws when a man from Al-Medina entered to see him-asws. Abu Abdullah-asws said to him: 'Where are you coming from?'

ثُمَّ قَالَ لَهُ جِئْتَ مِنْ هَاهُنَا وَ هَاهُنَا لِغَيْرِ مَعَاشٍ تَطْلُبُهُ وَ لَا لِعَمَلِ آخِرَةٍ انْظُرْ بِمَا ذَا تَقْطَعُ يَوْمَكَ وَ لَيْلَتَكَ

Then he-asws said to him: 'You come from over here and over there for other than the livelihood you seek, nor for any work of Hereafter. Look at what you are cutting (passing) your day and your night in.

وَ اعْلَمْ أَنَّ مَعَكَ مَلَكاً كَرِيماً مُوَكَّلًا بِكَ يَحْفَظُ عَلَيْكَ مَا تَفْعَلُ وَ يَطَّلِعُ عَلَى سِرِّكَ الَّذِي تُخْفِيهِ مِنَ النَّاسِ فَاسْتَحْيِ وَ لَا تُحَقِّرَنَّ سَيِّئَةً فَإِنَّهَا سَتَسُوؤُكَ يَوْماً وَ لَا تُحَقِّرَنَّ حَسَنَةً وَ إِنْ صَغُرَتْ عِنْدَكَ وَ قَلَّتْ فِي عَيْنِكَ فَإِنَّهَا سَتَسُرُّكَ يَوْماً

And know that there is an honourable Angel Allocated with you, recording upon you whatever you do, and he is notified upon your secrets which you have hidden from the people. Therefore, be embarrassed and do not belittle any evil deed for it will be saddening you one day, and do not belittle any good deed, and even if it is small in your view and little in your eyes, for it will be cheering you one day.

وَ اعْلَمْ أَنَّهُ لَيْسَ شَيْءٌ أَضَرَّ عَاقِبَةً وَ لَا أَسْرَعَ نَدَامَةً مِنَ الْخَطِيئَةِ وَ أَنَّهُ لَيْسَ شَيْءٌ أَشَدَّ طَلَباً وَ لَا أَسْرَعَ دَرَكاً لِلْحَطِيئَةِ مِنَ الْحَسَنَةِ

And know that there isn't anything of more harmful consequences, nor of quicker remorse than the sin; and there isn't anything of severer seeking nor of quicker realising than the sin from the good deeds.

[420] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 44 b

أَمَا إِنَّهَا لَتُدْرِكُ الْعَظِيمَ الْقَدِيمَ الْمَنْسِيَّ عِنْدَ عَامِلِهِ فَيَجِدُّ بِهِ وَ يُسْقِطُ وَ يَذْهَبُ بِهِ بَعْدَ إِسَاءَتِهِ وَ ذَلِكَ قَوْلُ اللَّهِ إِنَّ الْحَسَناتِ يُذْهِبْنَ السَّيِّئاتِ ذلِكَ ذِكْرى لِلذَّاكِرِينَ.

But it realises the mighty, the old, the forgotten (sin) by its worker, so he would find it, and it (sin) will fall, and be done away with, and that is the Word of Allah-azwj: ***Surely the good deeds erase the evil deeds, that is a Reminder for the mindful [11:114]***''.[421]

46- جا، المجالس للمفيد أَحْمَدُ بْنُ الْوَلِيدِ عَنْ أَبِيهِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ ابْنِ مَهْزِيَارَ عَنِ ابْنِ حَدِيدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ رَفَعَهُ قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَقُولُ وَيْحَ مَنْ غَلَبَتْ وَاحِدَتُهُ عَشَرَتَهُ.

(The book) 'Al Majaalis' of Al Mufeed – Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Ibn Hadeed, from Ali Bin Al Numan, raising it, said,

'Ali-asws Bin Al-Husayn-asws had said: 'Woe be to the one whose one (sin) overcomes ten (good deeds!''[422]

- وَ كَانَ أَبُو عَبْدِ اللَّهِ ع يَقُولُ الْمَغْبُونُ مَنْ غُبِنَ عُمُرُهُ سَاعَةً بَعْدَ سَاعَةٍ.

And Abu Abdullah-asws had said: 'The embezzled is the one embezzled of his life, hour after hour''.[423]

- وَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَقُولُ أَظْهِرِ الْيَأْسَ مِنَ النَّاسِ فَإِنَّ ذَلِكَ مِنَ الْغِنَى وَ أَقِلَّ طَلَبَ الْحَوَائِجِ إِلَيْهِمْ فَإِنَّ ذَلِكَ فَقْرٌ حَاضِرٌ وَ إِيَّاكَ وَ مَا يُعْتَذَرُ مِنْهُ وَ صَلِّ صَلَاةَ مُوَدِّعٍ وَ إِنِ اسْتَطَعْتَ أَنْ تَكُونَ الْيَوْمَ خَيْراً مِنْكَ أَمْسِ وَ غَداً خَيْراً مِنْكَ الْيَوْمَ فَافْعَلْ.

And Ali-asws Bin Al-Husayn-asws had said: 'Manifest the despair from the people for that is from the riches, and reduce seeking the needs to them, for that is the present poverty, and beware of what you have to apologise from; and pray the farewell Salat, and if you have the capacity to let today be better from you than yesterday, and tomorrow be better from you than today, then do so''.[424]

أَحْمَدُ بْنُ الْوَلِيدِ عَنْ أَبِيهِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ ابْنِ مَهْزِيَارَ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ الْعَمَلَ الصَّالِحَ يَذْهَبُ إِلَى الْجَنَّةِ فَيَمْهَدُ لِصَاحِبِهِ كَمَا يَبْعَثُ الرَّجُلُ غُلَامَهُ فَيَفْرُشُ لَهُ ثُمَّ قَرَأَ وَ أَمَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ فَلِأَنْفُسِهِمْ يَمْهَدُونَ.

Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Ali Bin Al Numan, from Dawood Bin Farqad who said,

'I heard Abu Ja'far-asws saying; 'The righteous deed will go to the Paradise and pave the way for its owner, just as the man sends his slave to prepare his bed for him'. Then he-asws recited, 'And as for those who believe and do righteous deeds, ***so they are preparing for their own selves, [30:44]***''.[425]

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[421] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 45
[422] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 46 a
[423] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 46 b
[424] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 46 c
[425] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 46 d

47- بشا، بشارة المصطفى مُحَمَّدُ بْنُ شَهْرِيَارَ الْخَازِنُ عَنْ شَيْخِ الطَّائِفَةِ وَ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ مَيْمُونٍ الْمُعَدِّلِ مَعاً عَنِ الْحَسَنِ بْنِ إِسْمَاعِيلَ الْبَزَّازِ وَ جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ الشَّيْبَانِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْعَلَوِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْمُنْعِمِ الصَّيْدَاوِيِّ عَنْ حُسَيْنِ بْنِ شَدَّادٍ الْجُعْفِيِّ عَنْ شَدَّادِ بْنِ رُشَيْدٍ عَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ هِنْدٍ الْجَمَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّ فَاطِمَةَ بِنْتَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَتَتْ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ فَقَالَتْ لَهُ يَا صَاحِبَ رَسُولِ اللَّهِ إِنَّ لَنَا عَلَيْكُمْ حُقُوقاً

(The book) 'Bashaarat Al Mustafa-saww' – Muhammad Bin Shahriyar Al Khazin, from Sheykh Al Taifa and Muhammad Bin Muhammad in Maymoun Al Muaddil, both together, from Al-Hassan Bin Ismail Al Bazzaz, and a group, from Abu Al Mufazzal Al Shaybani, from Ja'far Bin Muhammad Al Alawy, from Muhammad Bin Abdul Mun'im Al Saydanawy, from Husayn Bin Shaddad Al Jufy, from Shaddad Bin Rusheyd, from Amro Bin Abdullah Bin Hind Al Jamaly,

'From Abu Abdullah Ja'far-asws Bin Muhammad-asws: '(Syeda) Fatima-as daughter of Ali-asws Bin Abu Talib-asws, when she-as looked at what the son-asws of her-as brother-asws, Ali-asws Bin Al-Husayn-asws had done with himself-asws from the diligence during the worship, she-as went over to Jabir Bin Abdullah Al-Ansary, and she-as said to him:

وَ إِنَّ مِنْ حَقِّنَا عَلَيْكُمْ أَنْ إِذَا رَأَيْتُمْ أَحَدَنَا يُهْلِكُ نَفْسَهُ اجْتِهَاداً أَنْ تُذَكِّرُوهُ اللَّهَ وَ تَدْعُوهُ إِلَى الْبُقْيَا عَلَى نَفْسِهِ وَ هَذَا عَلِيُّ بْنُ الْحُسَيْنِ بَقِيَّةُ أَبِيهِ الْحُسَيْنِ ع قَدِ انْخَرَمَ أَنْفُهُ وَ ثَفِنَتْ جَبْهَتُهُ وَ رُكْبَتَاهُ وَ رَاحَتَاهُ إِدْآباً مِنْهُ لِنَفْسِهِ فِي الْعِبَادَةِ

'O companion of Rasool-Allah-saww! There are rights for us-asws upon you, and that from our-asws rights upon you is that when you see one of us striving very hard so you should remind that one for the sake of Allah-azwj and advise him to be less strenuous upon himself, and this is Ali-asws Bin Al-Husayn-asws, the remaining one of his-asws father-asws Al-Husayn-asws. He-asws has split his-asws nose and has callouses on his-asws forehead and his-asws knees and his-asws palms from being diligent from it for himself-asws during the worship'.

فَأَتَى جَابِرُ بْنُ عَبْدِ اللَّهِ بَابَ عَلِيِّ بْنِ الْحُسَيْنِ ع وَ بِالْبَابِ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ ع فِي أُغَيْلِمَةٍ مِنْ بَنِي هَاشِمٍ وَ قَدِ اجْتَمَعُوا هُنَاكَ فَنَظَرَ جَابِرُ بْنُ عَبْدِ اللَّهِ إِلَيْهِ مُقْبِلًا فَقَالَ هَذِهِ مِشْيَةُ رَسُولِ اللَّهِ وَ سَجِيَّتُهُ فَمَنْ أَنْتَ يَا غُلَامُ

Jabir Bin Abdullah went over to the door of Ali-asws Bin Al-Husayn-asws, and at the door was Abu Ja'far Muhammad-asws Bin Ali-asws among the boys of the Clan of Hashim-as who had gathered over there. Jabir Bin Abdullah faced looking at him, and he said, 'This is a desire of Rasool-Allah-saww and his-saww mannerisms, so who are you, O boy!?

فَقَالَ أَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ

He-asws said: 'I-asws am Muhammad-asws Bin Ali-asws Bin Al-Husayn-asws'.

فَبَكَى جَابِرٌ وَ قَالَ أَنْتَ وَ اللَّهِ الْبَاقِرُ عَنِ الْعِلْمِ حَقّاً ادْنُ مِنِّي بِأَبِي أَنْتَ

Jabir wept and said, 'You, by Allah-azwj are the expounder (Al-Baqir) of the true knowledge. Come near me, may my father be sacrificed for you-asws!'

فَدَنَا مِنْهُ فَحَلَّ جَابِرٌ أَزْرَارَهُ ثُمَّ وَضَعَ يَدَهُ عَلَى صَدْرِهِ فَقَبَّلَهُ وَ جَعَلَ عَلَيْهِ خَدَّهُ وَ وَجْهَهُ وَ قَالَ أُقْرِئُكَ عَنْ جَدِّكَ رَسُولِ اللَّهِ السَّلَامَ وَ قَدْ أَمَرَنِي أَنْ أَفْعَلَ بِكَ مَا فَعَلْتُ

he-asws went near him, he loosened his cloth, then placed his hand upon his-asws chest and kissed it and made his cheek and his face to be upon him-asws, and said, 'I convey the greetings from your-asws grandfather-saww Rasool-Allah-saww, and he-saww had ordered me that I should do with you-asws what I did.

وَ قَالَ لِي يُوشِكُ أَنْ تَعِيشَ وَ تَبْقَى حَتَّى تَلْقَى مِنْ وُلْدِي مَنِ اسْمُهُ مُحَمَّدُ بْنُ عَلِيٍّ يَبْقُرُ الْعِلْمَ بَقْراً

And he-saww had said: 'You are about to live and remain until you meet one from my-saww sons-asws who name would be Muhammad-asws Bin Ali -asws. He-asws would expound the knowledge with an expounding'.

وَ قَالَ إِنَّكَ تَبْقَى حَتَّى تَعْمَى وَ يَكْشِفُ لَكَ عَنْ بَصَرِكَ

And he-saww said: 'You shall remain until you are blind, and he-asws would recover your sight for you'.

ثُمَّ قَالَ لَهُ ائْذَنْ لِي عَلَى أَبِيكَ عَلِيِّ بْنِ الْحُسَيْنِ ع

Then he said to him-asws, 'Get permission for me to see your-asws father-asws Ali-asws Bin Al-Husayn-asws'.

فَدَخَلَ أَبُو جَعْفَرٍ إِلَى أَبِيهِ ع وَ أَخْبَرَهُ الْخَبَرَ وَ قَالَ إِنَّ شَيْخاً بِالْبَابِ وَ قَدْ فَعَلَ بِي كَيْتَ كَيْتَ

Abu Ja'far-asws entered to go to his-asws father and informed him-asws of the news and said: 'There is an old man at the door and he has done like of this and this'.

فَقَالَ يَا بُنَيَّ ذَاكَ جَابِرُ بْنُ عَبْدِ اللَّهِ ثُمَّ قَالَ مِنْ بَيْنِ وِلْدَانِ أَهْلِكَ قَالَ لَكَ مَا قَالَهُ وَ فَعَلَ بِكَ مَا فَعَلَهُ

He-asws said: 'O my-asws son-asws! That is Jabir Bin Abdullah'. Then he-asws said to him-asws: 'It was from between the children he welcomed you, and said to you-asws what he said to you-asws, and did with you-asws what he did?'

قَالَ نَعَمْ

He-asws said: 'Yes'.

قَالَ إِنَّا لِلَّهِ إِنَّهُ لَمْ يَقْصِدْكَ فِيهِ بِسُوءٍ وَ لَقَدْ أَشَاطَ بِدَمِكَ

He-asws said: 'We-asws are for Allah-azwj! He did not intend you-asws with evil, and he had been affected by your-asws blood'.

ثُمَّ أَذِنَ لِجَابِرٍ فَدَخَلَ عَلَيْهِ فَوَجَدَهُ فِي مِحْرَابِهِ قَدْ أَنْضَتْهُ الْعِبَادَةُ فَنَهَضَ عَلِيٌّ وَ سَأَلَهُ عَنْ حَالِهِ سُؤَالًا حَثِيثاً ثُمَّ أَجْلَسَهُ

Then he-asws permitted for Jabir, and he entered to see him-asws. He found him-asws to be in his-asws Prayer Niche, the worship having had exhausted him-asws. Ali-asws got up and asked him about his state with subtle questions. Then he-asws seated him.

فَأَقْبَلَ جَابِرٌ عَلَيْهِ يَقُولُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ مَا هَذَا الْجُهْدُ الَّذِي كَلَّفْتَهُ نَفْسَكَ أَ مَا عَلِمْتَ أَنَّ اللَّهَ إِنَّمَا خَلَقَ الْجَنَّةَ لَكُمْ وَ لِمَنْ أَحَبَّكُمْ وَ خَلَقَ النَّارَ لِمَنْ أَبْغَضَكُمْ وَ عَادَاكُمْ

And Jabir faced towards him-asws saying to him: 'O son-asws of Rasool-Allah-saww! But do you-asws not know that Allah-azwj, rather Created the Paradise for you-asws and for the ones who love you-asws, and Created the Fire for the ones who hate you-asws and are inimical to you-asws?'

فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ ع يَا صَاحِبَ رَسُولِ اللَّهِ أَ مَا عَلِمْتَ أَنَّ جَدِّي رَسُولَ اللَّهِ قَدْ غَفَرَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ فَلَمْ يَدَعِ الِاجْتِهَادَ وَ قَدْ تَعَبَّدَ بِأَبِي هُوَ وَ أُمِّي حَتَّى انْتَفَخَ السَّاقُ وَ وَرِمَ الْقَدَمُ فَقِيلَ لَهُ أَ تَفْعَلُ هَذَا وَ قَدْ غَفَرَ اللَّهُ لَكَ ما تَقَدَّمَ مِنْ ذَنْبِكَ وَ ما تَأَخَّرَ فَقَالَ أَ فَلَا أَكُونُ عَبْداً شَكُوراً

Ali-asws Bin Al-Husayn-asws said to him: 'O companion of Rasool-Allah-saww! But, do you not know that my-asws grandfather-saww Rasool-Allah-saww was such that Allah-azwj had Forgiven for him-saww the sins (of his-saww followers) and whatever was delayed, and he-saww did not leave the striving, and my-asws father-asws and my-asws mother-as had worshipped until the legs were swollen and the feet were injured? It was said to him-asws, 'You-asws are doing this and Allah-azwj has Forgiven for your-asws (followers) whatever has preceded from their sins and whatever is delayed?' He-asws said: 'Should I not happen to be a grateful servant?''

فَلَمَّا نَظَرَ جَابِرٌ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ع وَ أَنَّهُ لَيْسَ يُغْنِي فِيهِ قَوْلُ مَنْ يَسْتَمِيلُهُ مِنَ الْجُهْدِ وَ التَّعَبِ إِلَى الْقَصْدِ قَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ الْبَقَاءُ عَلَى نَفْسِكَ فَإِنَّكَ مِنْ أُسْرَةٍ بِهِمْ يُسْتَدْفَعُ الْبَلَاءُ وَ يُكْشَفُ اللَّأْوَاءُ وَ بِهِمْ يُسْتَمْطَرُ السَّمَاءُ

When Jabir looked at Ali-asws Bin Al-Husayn-asws that he-asws wasn't going to listen to the words of appeal, from the striving and the exhaustion to the moderation, he said to him-asws, 'O son-asws of Rasool-Allah-saww! The survival is upon yourself-asws, for you-asws are from a family by whom the afflictions are repelled, and the adversities are removed, and due to them the sky rains'.

فَقَالَ يَا جَابِرُ لَا أَزَالُ عَلَى مِنْهَاجِ آبَائِي صَلَوَاتُ اللَّهِ عَلَيْهِمْ حَتَّى أَلْقَاهُمْ

He-asws said: 'OJabir! I-asws will not cease to be upon the manifesto of my-asws father-asws until I-asws meet them-asws'.

فَأَقْبَلَ جَابِرٌ عَلَى مَنْ حَضَرَ وَ قَالَ وَ اللَّهِ مَا رُئِيَ مِنْ أَوْلَادِ الْأَنْبِيَاءِ مِثْلُ عَلِيِّ بْنِ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا إِلَّا يُوسُفُ بْنُ يَعْقُوبَ وَ اللَّهِ لَذُرِّيَّةُ عَلِيِّ بْنِ الْحُسَيْنِ أَفْضَلُ مِنْ ذُرِّيَّةِ يُوسُفَ بْنِ يَعْقُوبَ إِنَّ مِنْهُ لَمَنْ يَمْلَأُ الْأَرْضَ عَدْلًا كَمَا مُلِئَتْ جَوْراً.

Jabir faced the ones who were present and said, 'By Allah-azwj! There has not been seen from the children of the Prophets-as, the likes of Ali-asws Bin Al-Husayn-asws, except for Yusuf-as Bin Yaqoub-as. By Allah-azwj" The offspring of Ali-asws Bin Al-Husayn-asws is superior to the offspring of Yusuf-as Bin Yaqoub-as, that from him-asws is the one who would be filling the earth with justice just as it had been filled with tyranny (beforehand)''.[426]

48- بشا، بشارة المصطفى الْحَسَنُ بْنُ الْحُسَيْنِ بْنِ بَابَوَيْهِ عَنْ عَمِّهِ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنْ عَمِّهِ أَبِي جَعْفَرِ بْنِ بَابَوَيْهِ عَنْ أَبِيهِ عَنْ سَعْدٍ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ صَفْوَانَ عَنْ حَيْثَمَةَ الْجُعْفِيِّ قَالَ: دَخَلْتُ عَلَى الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع وَ أَنَا أُرِيدُ الشُّخُوصَ فَقَالَ أَبْلِغْ مَوَالِيَنَا السَّلَامَ وَ

[426] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 47

أَوْصِهِمْ بِتَقْوَى اللَّهِ وَ أَنْ يَعُودَ غَنِيُّهُمْ فَقِيرَهُمْ وَ قَوِيُّهُمْ ضَعِيفَهُمْ وَ أَنْ يَعُودَ صَحِيحُهُمْ مَرِيضَهُمْ وَ أَنْ يَشْهَدَ حَيُّهُمْ جِنَازَةَ مَيِّتِهِمْ وَ أَنْ يَتَلَاقَوْا فِي بُيُوتِهِمْ وَ أَنَّ لِقَاءَ بَعْضِهِمْ بَعْضاً حَيَاةٌ لِأَمْرِنَا رَحِمَ اللَّهُ عَبْداً أَحْيَا أَمْرَنَا

(The book) 'Bashaarat Al-Mustafa-saww' – Al-Hassan Bin Al-Hassan Bin Babuwayh, from his uncle Muhammad Bin Al-Hassan, from his father, from his uncle Abu Ja'far Bin Babuwayh, from his father, from Sa'ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Safwan, from Khaysama Al Ju'fy who said,

'I entered to see Al-Sadiq Ja'far-asws Bin Muhammad-asws and I wanted the person-to-person meeting. He-asws said: 'Deliver the greetings to our-asws friends and advise them with fearing Allah-azwj, and that they rich ones should assist their poor ones, and their strong ones (should assist) their weak ones, and their healthy ones should console their sick ones, and their living ones should attend the funeral of their dead ones, and they should meet each other in their houses, and the meeting of each other is a revival of our-asws matter. May Allah-azwj have Mercy on a servant reviving our matter!

يَا خَيْثَمَةُ إِنَّا لَا نُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئاً إِلَّا بِالْعَمَلِ إِنَّ وَلَايَتَنَا لَا تُنَالُ إِلَّا بِالْوَرَعِ وَ إِنَّ أَشَدَّ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ مَنْ وَصَفَ عَدْلًا ثُمَّ خَالَفَهُ إِلَى غَيْرِهِ.

O Khaysama! We-asws will not avail you of anything from Allah-azwj except with the deeds, and that our-asws Wilayah cannot be achieved except with the devoutness; and that the one of most intense regret of the people on the Day of Qiyamah will be the one describing justice, then he opposes it to something else''.[427]

49- ين، كتاب حسين بن سعيد و النوادر عَلِيُّ بْنُ النُّعْمَانِ عَنِ ابْنِ فَرْقَدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الْعَمَلَ الصَّالِحَ لَيَذْهَبُ إِلَى الْجَنَّةِ فَيُسَهِّلُ لِصَاحِبِهِ كَمَا يَبْعَثُ الرَّجُلُ غُلَاماً فَيَفْرُشُ لَهُ ثُمَّ قَرَأَ أَمَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ فَلِأَنْفُسِهِمْ يَمْهَدُونَ.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Ali Bin Al Numan, from Ibn Farqad who said,

'I heard Abu Abdullah-asws saying: 'The righteous deed will go to the Paradise and facilitate for its owner just as the man sends his slave to prepare his bed for him'. Then he-asws recited: 'And as for those who believe and do righteous deeds, ***so they are preparing for their own selves, [30:44]***''.[428]

50- ما، الأمالي للشيخ الطوسي الْحُسَيْنُ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ وَهْبَانَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ حَيَّانَ الْوَرَّاقِ فِي دُكَّانِهِ بِسِكَّةِ الْمَوَالِي عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ حَفْصٍ الْخَثْعَمِيِّ عَنْ عَبَّادِ بْنِ يَعْقُوبَ عَنْ خَلَّادٍ أَبِي عَلِيٍّ قَالَ: قَالَ لَنَا جَعْفَرُ بْنُ مُحَمَّدٍ ع وَ هُوَ يُوصِينَا اتَّقُوا اللَّهَ وَ أَحْسِنُوا الرُّكُوعَ وَ السُّجُودَ وَ كُونُوا أَطْوَعَ عِبَادِ اللَّهِ فَإِنَّكُمْ لَنْ تَنَالُوا وَلَايَتَنَا إِلَّا بِالْوَرَعِ وَ لَنْ تَنَالُوا مَا عِنْدَ اللَّهِ تَعَالَى إِلَّا بِالْعَمَلِ وَ إِنَّ أَشَدَّ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ لَمَنْ وَصَفَ عَدْلًا وَ خَالَفَهُ إِلَى غَيْرِهِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al-Husayn Bin Ibrahim, from Muhammad Bin Wahban, from Muhammad Bin Ismail Bin Hayyan Al Warraq in his shop by the path, from Muhammad Bin Al-Husayn Bin Hafs Al Khas'amy, from Abbad Bin Yaqoub, from Khallad Abu Ali who said,

'Ja'far-asws Bin Muhammad-asws said to us, and he-asws was advising us: 'Fear Allah-azwj and improve the Ruk'u and the Sajdah, and be the most obedience servants of Allah-azwj, for you will never attain our-asws Wilayah except with the devoutness, and you will never achieve what

[427] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 48
[428] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 49

is in the Presence of Allah-azwj the Exalted except with the work, and that the most intense on the Day of Qiyamah will be for one describing justice and he opposes it to something else''.[429]

51- مِنْ كِتَابِ صِفَاتِ الشِّيعَةِ، لِلصَّدُوقِ رَحِمَهُ اللَّهُ عَنِ ابْنِ الْمُتَوَكِّلِ عَنِ الْحِمْيَرِيِّ عَنِ ابْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا فَتَحَ رَسُولُ اللَّهِ ص مَكَّةَ قَامَ عَلَى الصَّفَا فَقَالَ يَا بَنِي هَاشِمٍ يَا بَنِي عَبْدِ الْمُطَّلِبِ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ وَ إِنِّي شَفِيقٌ عَلَيْكُمْ لَا تَقُولُوا إِنَّ مُحَمَّداً مِنَّا فَوَ اللَّهِ مَا أَوْلِيَائِي مِنْكُمْ وَ لَا مِنْ غَيْرِكُمْ إِلَّا الْمُتَّقُونَ

From the book 'Sifat Al Shia' of Al Sadouq, may Allah-azwj have Mercy on him – from Ibn Al Mutawakkil, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Ibn Riab, from Abu Ubeyda Al Hazaa,

'From Abu Abdullah-asws having said: 'When Rasool-Allah-saww conquered Makkah, he-saww stood upon (the hill) Al-Safa. He-saww said: 'O clan of Abdul Muttalib-as! I-saww am a Rasool-azwj of Allah-azwj to you all, and I-saww am compassionate upon you. Do not be saying, 'Muhammad-saww is from us', for by Allah-azwj, my-saww friends are neither from you nor from others, except the pious ones!

أَلَا فَلَا أَعْرِفُكُمْ تَأْتُونِي يَوْمَ الْقِيَامَةِ تَحْمِلُونَ الدُّنْيَا عَلَى رِقَابِكُمْ وَ يَأْتِي النَّاسُ يَحْمِلُونَ الْآخِرَةَ

Indeed! I-saww will not be recognising you on the Day of Qiyamah carrying the world upon your necks while the people will come carrying the Hereafter!

أَلَا وَ إِنِّي قَدْ أَعْذَرْتُ فِيمَا بَيْنِي وَ بَيْنَكُمْ وَ فِيمَا بَيْنَ اللَّهِ عَزَّ وَ جَلَّ وَ بَيْنَكُمْ وَ إِنَّ لِي عَمَلِي وَ لَكُمْ عَمَلُكُمْ.

Indeed! And I-as have excuse regarding what is between me-saww and you, and regarding what is between Allah-azwj Mighty and Majestic and you all, and for me-saww are my-saww deeds, and for you are your deeds!''[430]

52- ما، الأمالي للشيخ الطوسي جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عُبَيْدِ بْنِ يَاسِينَ عَنْ أَبِي الْحَسَنِ الثَّالِثِ عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ مِنَ الْغِرَّةِ بِاللَّهِ أَنْ يُصِرَّ الْعَبْدُ عَلَى الْمَعْصِيَةِ وَ يَتَمَنَّى عَلَى اللَّهِ الْمَغْفِرَةَ.

(The book) 'Al Amaali' of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Abdullah Bin Muhammad Bin Ubeyd Bin Yaseen,

'From Abu Al-Hassan-asws the 3rd, from his-asws forefathers having said: 'Amir Al-Momineen-asws said: 'From the deceptions with Allah-azwj is that the servant would be persistent upon the disobedience and will be wishing to Allah-azwj for the Forgiveness''.[431]

53- ما، الأمالي للشيخ الطوسي جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنْ رَجَاءِ بْنِ يَحْيَى عَنْ يَعْقُوبَ بْنِ السِّكِّيتِ النَّحْوِيِّ عَنْ أَبِي الْحَسَنِ الثَّالِثِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِيَّاكُمْ وَ الْإِيكَالَ بِالْمُنَى فَإِنَّهَا مِنْ بَضَائِعِ الْعَجَزَةِ

(The book) 'Al Amaali' of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Raja'a Bin Yahya, from Yaqoub Bin Al Sikeet Al Nahwy,,

[429] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 50
[430] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 51
[431] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 52

'From Abu Al-Hassan-asws the 3rd having said: 'Amir Al-Momineen-asws said: 'Beware of the relying with the wishes for these are the good of the elderly!'

قَالَ وَ أَنْشَدَنِي ابْنُ السِّكِّيتِ

إِذَا مَا رَمَى بِي الْهَمُّ فِي ضِيقِ مَذْهَبٍ رَمَتْ بِي الْمُنَى عَنْهُ إِلَى مَذْهَبٍ رَحْبٍ.

He-asws said: 'And Ibn Al-Sikeet prosed to me-asws, '*When the worries have thrown me into a doctrine, the wishes have thrown me away from it to a spacious doctrine*''.[432]

54- ما، الأمالي للشيخ الطوسي جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ هِلَالٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ ضُرَيْسٍ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ الْعَلَوِيِّ عَنْ أَبِيهِ عَنْ خَالِهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع عَنِ النَّبِيِّ ص قَالَ: وَعَظَنِي جَبْرَئِيلُ فَقَالَ يَا مُحَمَّدُ أَحْبِبْ مَنْ شِئْتَ فَإِنَّكَ مُفَارِقُهُ وَ اعْمَلْ مَا شِئْتَ فَإِنَّكَ مُلَاقِيهِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Muhammad Bin Ahmad Bin Muhammad Bin HIlal, from Muhammad Bin Yahya Bin Zureys, from Isa Bin Abdullah Al Alawy, from his father,

'From his maternal uncle Ja'far-asws Bin Muhammad-asws, from his-asws forefathers-asws, from the Prophet-saww having said: 'Jibraeel-as advised me-saww. He-as said: 'O Muhammad-saww! Love anyone you-saww so desire to, for you-saww will be separating from him, and work whatever you-saww so desire to for you-saww will be meeting it!''[433]

55- نهج، نهج البلاغة قَالَ ع مَنْ أَبْطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ حَسَبُهُ.

(The book) 'Nahj Al Balagah' –

'He-asws said: 'One whose knowledge slows him down, his affiliation (lineage) will not quicken him''.[434]

- وَ قَالَ ع إِنَّ أَوْلَى النَّاسِ بِالْأَنْبِيَاءِ أَعْلَمُهُمْ بِمَا جَاءُوا بِهِ ثُمَّ تَلَا ع إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَ هذَا النَّبِيُّ وَ الَّذِينَ آمَنُوا الْآيَةَ

And he-asws said: 'The foremost of the people with the Prophets-as is their most learned with what they-as had come with'. Then he-asws recited: ***Surely the foremost of people to Ibrahim are those who follow him and this Prophet and those who are believing; [3:68]*** – the Verse.

ثُمَّ قَالَ ع إِنَّ وَلِيَّ مُحَمَّدٍ مَنْ أَطَاعَ اللَّهَ وَ إِنْ بَعُدَتْ لُحْمَتُهُ وَ إِنَّ عَدُوَّ مُحَمَّدٍ مَنْ عَصَى اللَّهَ وَ إِنْ قَرُبَتْ قَرَابَتُهُ.

Then he-asws said: 'Surely the friend of Muhammad-saww is the one who obeys Allah-azwj and even if his flesh (kinship) would be remote, and the enemy of Muhammad-saww is one who disobeys Allah-azwj, and even if his kinship is near''.[435]

[432] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 53
[433] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 54
[434] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 55 a
[435] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 55 b

56- نهج، نهج البلاغة قَالَ ع شَتَّانَ بَيْنَ عَمَلَيْنِ عَمَلٍ تَذْهَبُ لَذَّتُهُ وَ تَبْقَى تَبِعَتُهُ وَ عَمَلٍ تَذْهَبُ مَئُونَتُهُ وَ يَبْقَى أَجْرُهُ.

(The book) 'Nahj Al Balagah' –

'He-asws said: 'Variance between two actions – an act, its pleasure goes and its consequence remains, and an action, its fatigue goes and its reward remains''.[436]

- وَ قَالَ ع عَلَيْكُمْ بِطَاعَةِ مَنْ لَا تُعْذَرُونَ بِجَهَالَتِهِ.

And he-asws said: 'Upon you all is to be with obedience of the one you do not apologise for his ignorance''.[437]

- وَ قَالَ ع مَنْ تَذَكَّرَ بُعْدَ السَّفَرِ اسْتَعَدَّ.

And he-asws said: 'One who keeps in mind the distance of the journey, will prepare (for it)''.[438]

- وَ قَالَ ع إِنَّ اللَّهَ سُبْحَانَهُ جَعَلَ الطَّاعَةَ غَنِيمَةَ الْأَكْيَاسِ عِنْدَ تَفْرِيطِ الْعَجَزَةِ.

And he-asws said: 'Allah-azwj the Glorious Made the obedience as a war booty of the clever ones with the excessive inabilities''.[439]

- وَ قَالَ ع احْذَرْ أَنْ يَرَاكَ اللَّهُ عِنْدَ مَعْصِيَتِهِ وَ يَفْقِدَكَ عِنْدَ طَاعَتِهِ فَتَكُونَ مِنَ الْخَاسِرِينَ وَ إِذَا قَوِيتَ فَاقْوَ عَلَى طَاعَةِ اللَّهِ وَ إِذَا ضَعُفْتَ فَاضْعُفْ عَنْ مَعْصِيَةِ اللَّهِ.

And he-asws said: 'Be careful of Allah-azwj Seeing you disobeying Him-azwj and Missing you obeying Him-azwj, for you will be from the losers, and when you are strong, then be strong upon obeying Allah-azwj, and when you are weak, then be weak from disobeying Allah-azwj''.[440]

- وَ قَالَ ع الرُّكُونُ إِلَى الدُّنْيَا مَعَ مَا تُعَايِنُ مِنْهَا جَهْلٌ وَ التَّقْصِيرُ فِي حُسْنِ الْعَمَلِ إِذَا وَثِقْتَ بِالثَّوَابِ عَلَيْهِ غَبْنٌ وَ الطُّمَأْنِينَةُ إِلَى كُلِّ أَحَدٍ قَبْلَ الِاخْتِبَارِ عَجْزٌ.

And he-asws said: 'The inclining towards the world with what you see from it, is ignorance, and the deficiency in good actions is when you trust in the rewards upon it is embezzlement, and the being reassured to every one before the choosing, is frustration''.[441]

- وَ قَالَ ع افْعَلُوا الْخَيْرَ وَ لَا تُحَقِّرُوا مِنْهُ شَيْئاً فَإِنَّ صَغِيرَهُ كَبِيرٌ وَ قَلِيلَهُ كَثِيرٌ وَ لَا يَقُولَنَّ أَحَدُكُمْ إِنَّ أَحَداً أَوْلَى بِفِعْلِ الْخَيْرِ مِنِّي فَيَكُونَ وَ اللَّهِ كَذَلِكَ إِنَّ لِلْخَيْرِ وَ الشَّرِّ أَهْلًا فَمَا تَرَكْتُمُوهُ مِنْهُمَا كَفَاكُمُوهُ أَهْلُهُ.

And he-asws said: 'Do the good and do not belittle anything from it, for the small is (actually) big, and its little is (actually) a lot; and not one of you should be saying, someone (else) is

[436] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 56 a
[437] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 56 b
[438] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 56 c
[439] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 56 d
[440] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 56 e
[441] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 56 f

foremost with the good deed than I am', for by Allah-azwj, it would be like that. There are people for the good and the evil, so whatever you neglect (in performing) from these two, its people would perform it''.[442]

– وَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي خُطْبَةٍ اعْمَلُوا رَحِمَكُمُ اللَّهُ عَلَى أَعْلَامٍ بَيِّنَةٍ فَالطَّرِيقُ نَهْجٌ يَدْعُو إِلَى دَارِ السَّلَامِ وَ أَنْتُمْ فِي دَارٍ مُسْتَعْتَبٍ عَلَى مَهَلٍ وَ فَرَاغٍ وَ الصُّحُفُ مَنْشُورَةٌ وَ الْأَقْلَامُ جَارِيَةٌ وَ الْأَبْدَانُ صَحِيحَةٌ وَ الْأَلْسُنُ مُطْلَقَةٌ وَ التَّوْبَةُ مَسْمُوعَةٌ وَ الْأَعْمَالُ مَقْبُولَةٌ.

And Amir Al-Momineen-asws said in a sermon: 'May Allah-azwj have Mercy on you all! Work upon clarified signs, for the path is clear calling to the house of Peace, and you are in a house of faults upon an opportunity and free time, and the registers are publicised (open) and the pens are flowing (recording), and the bodies are healthy, and tongues are free, and the repentance is being Heard, and the deeds are being Accepted''.[443]

– وَ قَالَ ع الْعَمَلَ الْعَمَلَ ثُمَّ النِّهَايَةَ النِّهَايَةَ وَ الِاسْتِقَامَةَ الِاسْتِقَامَةَ ثُمَّ الصَّبْرَ الصَّبْرَ وَ الْوَرَعَ الْوَرَعَ إِنَّ لَكُمْ نِهَايَةً فَانْتَهُوا إِلَى نِهَايَتِكُمْ وَ إِنَّ لَكُمْ عَلَماً فَاهْتَدُوا بِعَلَمِكُمْ وَ إِنَّ لِلْإِسْلَامِ غَايَةً فَانْتَهُوا إِلَى غَايَتِهِ وَ اخْرُجُوا إِلَى اللَّهِ مِمَّا افْتَرَضَ عَلَيْكُمْ مِنْ حَقِّهِ وَ بَيَّنَ لَكُمْ مِنْ وَظَائِفِهِ أَنَا شَاهِدٌ لَكُمْ وَ حَجِيجٌ يَوْمَ الْقِيَامَةِ عَنْكُمْ

And He-asws Said: 'The work! The work! Then the end! The end! And the straightness! The straightness! Then the patience! The patience! And the devoutness! The devoutness! There is an end point for you all, therefore end up to its end point! And for you there are flags, so be guided with your flags, and for Al-Islam there is a peak, so end up to its peak and bring out to Allah-azwj from what He-azwj has Imposed upon you of His-azwj Rights and has Clarified for you of His-azwj Demands. I-asws am a witness for you all and an arguer on the Day of Qiyamah on your behalf!

أَلَا وَ إِنَّ الْقَدَرَ السَّابِقَ قَدْ وَقَعَ وَ الْقَضَاءَ الْمَاضِيَ قَدْ تَوَرَّدَ وَ إِنِّي مُتَكَلِّمٌ بِعِدَةِ اللَّهِ وَ حُجَّتِهِ قَالَ اللَّهُ تَعَالَى إِنَّ الَّذِينَ قالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلائِكَةُ أَلَّا تَخافُوا وَ لا تَحْزَنُوا وَ أَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ

Indeed! And the pre-Determination, preceding is occurring and the Decree, the past, has arrived, and I-asws am speaking with a Promise of Allah-azwj and His-azwj Arguments! Allah-azwj the Exalted Said: ***Surely those who say, 'Our Lord is Allah!', then they are steadfast, the Angels would descend unto them (saying): 'Do not fear, and do not grieve, and receive glad tidings of the Paradise which you were Promised [41:30]***.

وَ قَدْ قُلْتُمْ رَبُّنَا اللَّهُ فَاسْتَقِيمُوا عَلَى كِتَابِهِ وَ عَلَى مِنْهَاجِ أَمْرِهِ وَ عَلَى الطَّرِيقَةِ الصَّالِحَةِ مِنْ عِبَادَتِهِ ثُمَّ لَا تَمْرُقُوا مِنْهَا وَ لَا تَبْتَدِعُوا فِيهَا وَ لَا تُخَالِفُوا عَنْهَا فَإِنَّ أَهْلَ الْمُرُوقِ مُنْقَطَعٌ بِهِمْ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ الْخُطْبَةَ.

And you have already said, 'Our Lord-azwj is Allah-azwj', therefore be steadfast upon His-azwj Book and upon the manifesto of His-azwj Commands, and upon the righteous path of worshipping Him-azwj, then do not deviate away from it, nor make innovations in it, nor turn away from it,

[442] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 56 g
[443] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 56 h

for the people of deviation, (Mercy) will be cut off from them in the Presence of Allah-azwj on the Day of Qiyamah' – the Hadeeth''.[444]

– وَ قَالَ ع فِي بَعْضِ خُطَبِهِ فَاعْمَلُوا وَ أَنْتُمْ فِي نَفَسِ الْبَقَاءِ وَ الصُّحُفُ مَنْشُورَةٌ وَ التَّوْبَةُ مَبْسُوطَةٌ وَ الْمُدْبِرُ يُدْعَى وَ الْمُسِيءُ يُرْجَى قَبْلَ أَنْ يَخْمُدَ الْعَمَلُ وَ يَنْقَطِعَ الْمَهَلُ وَ تَنْقَضِيَ الْمُدَّةُ وَ يُسَدَّ بَابُ التَّوْبَةِ وَ تَصْعَدَ الْمَلَائِكَةُ

And he-asws said in one of his-asws sermons: 'Work while you are in the breath of life, and the registers are open, and the repentance is Extended, and the one turning around is being called, and the evil doer is (Given) hope, before the deeds are frozen, and the opportunity is cut off, and the period expires, and the door of repentance is closed, and the Angels ascend.

فَأَخَذَ امْرُؤٌ مِنْ نَفْسِهِ لِنَفْسِهِ وَ أَخَذَ مِنْ حَيٍّ لِمَيِّتٍ وَ مِنْ فَانٍ لِبَاقٍ وَ مِنْ ذَاهِبٍ لِدَائِمٍ

A person should take from himself for himself, and take from the living for the deceased, and from mortal for an immortal, and from a goner for a stayer.

امْرُؤٌ خَافَ اللَّهَ وَ هُوَ مُعَمَّرٌ إِلَى أَجَلِهِ وَ مَنْظُورٌ إِلَى عَمَلِهِ

A person should fear Allah-azwj while he is living to his term and respited to his actions.

امْرُؤٌ أَلْجَمَ نَفْسَهُ بِلِجَامِهَا وَ زَمَّهَا بِزِمَامِهَا فَأَمْسَكَهَا بِلِجَامِهَا مِنْ مَعَاصِي اللَّهِ وَ قَادَهَا بِزِمَامِهَا إِلَى طَاعَةِ اللَّهِ.

A person should rein himself with its reins, and bridle with its bridles. He would be withheld with its reins from disobeying Allah-azwj and be guided with its bridle to obey Allah-azwj''.[445]

57- كِتَابُ الْغَارَاتِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ رَفَعَهُ عَنْ بَعْضِ أَصْحَابِ عَلِيٍّ ع أَنَّهُ قِيلَ لَهُ كَمْ تَتَصَدَّقُ أَ لَا تُمْسِكُ

The book 'Al Gharaat' of Ibnrahim Bin Muhammad Al Saqafi, raising it,

'From one of the companions of Ali-asws, 'It was said to him-asws, 'How much you-asws are giving in charity! Will you-asws not hold back (some)?'

قَالَ إِي وَ اللَّهِ لَوْ أَعْلَمُ أَنَّ اللَّهَ قَبِلَ مِنِّي فَرْضاً وَاحِداً لَأَمْسَكْتُ وَ لَكِنِّي وَ اللَّهِ مَا أَدْرِي أَ قَبِلَ اللَّهُ مِنِّي شَيْئاً أَمْ لَا.

He-asws said: 'Yes, by Allah-azwj! If I-asws had known that Allah-azwj has Accepted one obligatory act from me-asws, I-asws would hold back, but by Allah-azwj, I-asws don't know whether Allah-azwj has Accepted something from me-asws or not?''[446]

58- عُدَّةُ الدَّاعِي، حَدَّثَنَا أَبُو حَازِمٍ عَبْدُ الْغَفَّارِ بْنُ الْحَسَنِ قَالَ: قَدِمَ إِبْرَاهِيمُ بْنُ أَدْهَمَ الْكُوفَةَ وَ أَنَا مَعَهُ وَ ذَلِكَ عَلَى عَهْدِ الْمَنْصُورِ وَ قَدِمَهَا أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدِ بْنِ عَلِيٍّ الْعَلَوِيُّ فَخَرَجَ جَعْفَرُ بْنُ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِمَا يُرِيدُ الرُّجُوعَ إِلَى الْمَدِينَةِ فَشَيَّعَهُ الْعُلَمَاءُ وَ أَهْلُ الْفَضْلِ مِنْ أَهْلِ الْكُوفَةِ وَ كَانَ فِيمَنْ شَيَّعَهُ الثَّوْرِيُّ وَ إِبْرَاهِيمُ بْنُ أَدْهَمَ

[444] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 56 i
[445] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 56 j
[446] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 57

(The book) 'Uddat Al Daie' – It is narrated to us by HAzim Abdul Gaffar Bin Al-Hassan who said,

'Ibrahim Bin Ad'ham arrived at Al-Kufa and I was with him, and that was in the era of (the caliph) Al-Mansour, and Abu Abdullah Ja'far Bin Muhammad Bin Ali-asws the Alawite had arrived at it. Ja'far-asws Bin Muhammad-asws, may the Salawaat of Allah-azwj be upon them-asws both, intended the return to Al-Medina, so the scholars, and the people of merit from the people of Al-Kufa escorted him-asws, and among the ones escorting him-asws was Al-Sowry and Ibrahim Bin Al-Ad'ham.

فَتَقَدَّمَ الْمُشَيِّعُونَ فَإِذَا هُمْ بِأَسَدٍ عَلَى الطَّرِيقِ فَقَالَ لَهُمْ إِبْرَاهِيمُ بْنُ أَدْهَمَ قِفُوا حَتَّى يَأْتِيَ جَعْفَرٌ فَنَظَرَ مَا يُصْنَعُ فَجَاءَ جَعْفَرٌ فَذَكَرُوا لَهُ حَالَ الْأَسَدِ

The walkers proceeded, and behold, they were with a lion on the road. Ibrahim Bin Ad'ham said to them, 'Pause, until Ja'far-asws comes and looks at what it does!' Ja'far-asws came, and they mentioned to him-asws the situation of the lion.

فَأَقْبَلَ أَبُو عَبْدِ اللَّهِ ع حَتَّى دَنَا مِنَ الْأَسَدِ فَأَخَذَ بِأُذُنِهِ حَتَّى نَحَّاهُ عَنِ الطَّرِيقِ ثُمَّ أَقْبَلَ عَلَيْهِمْ فَقَالَ أَمَا إِنَّ النَّاسَ لَوْ أَطَاعُوا اللَّهَ حَقَّ طَاعَتِهِ لَحَمَلُوا عَلَيْهِ أَثْقَالَهُمْ.

Abu Abdullah-asws came until he-asws was near from the lion. He-asws held it by its ear until moved it aside from the road, then he-asws came back to them. He-asws said: 'But the people had they obeyed Allah-azwj as is the right of obeying Him-azwj, they would have loaded their luggage upon it (i.e., used it as a carrier)''.[447]

– وَ رَوَى دَاوُدُ بْنُ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْعَمَلَ الصَّالِحَ لَيَمْهَدُ لِصَاحِبِهِ فِي الْجَنَّةِ كَمَا يُرْسِلُ الرَّجُلُ غُلَاماً بِفِرَاشِهِ فَيَفْرُشُ لَهُ ثُمَّ قَرَأَ وَ مَنْ عَمِلَ صالِحاً فَلِأَنْفُسِهِمْ يَمْهَدُونَ.

And it is reported by Dawood Bin Farqad,

'From Abu Abdullah-asws having said: 'The righteous deed will facilitate for its owner in the Paradise, just as the man sends a slave with his bed, so he prepares it for him'. Then he-asws recited: ***and ones who do the righteous deed, they are preparing for their own selves, [30:44]***''.[448]

59– نهج، نهج البلاغة وَ مِنْ كَلَامٍ لَهُ عِنْدَ تِلَاوَتِهِ يا أَيُّهَا الْإِنْسانُ ما غَرَّكَ بِرَبِّكَ الْكَرِيمِ أَدْحَضُ مَسْئُولٍ حُجَّةً وَ أَقْطَعُ مُعْتَرٍّ مَعْذِرَةً لَقَدْ أَبْرَحَ جَهَالَةً بِنَفْسِهِ يَا أَيُّهَا الْإِنْسَانُ مَا غَرَّكَ بِرَبِّكَ وَ مَا جَرَّأَكَ عَلَى ذَنْبِكَ وَ مَا آنَسَكَ بِهَلَكَةِ نَفْسِكَ أَ مَا مِنْ دَائِكَ بُلُولٌ أَمْ لَيْسَ مِنْ نَوْمَتِكَ يَقْظَةٌ

(The book) 'Nahj Al Balagah' –

'And from a speech of his-asws at the recitation of: ***O you, the human being! What deceived you with your Lord, the Benevolent? [82:6]***: 'I-asws hereby refute the argument of the questioner, and cut-off his excuses and have left him to his own ignorance. O human being! What has made you to be audacious upon your sins, and what has made you to be careless

[447] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 58 a
[448] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 58 b

about your Lord-azwj, and what has made you to be satisfied with the destruction of your own self. Is there no cure for your sickness and no awakening from your sleep?

أَ مَا تَرْحَمُ مِنْ نَفْسِكَ مَا تَرْحَمُ مِنْ غَيْرِهَا فَلَرُبَّمَا تَرَى الضَّاحِيَ لِحَرِّ الشَّمْسِ فَتُظِلُّهُ أَوْ تَرَى الْمُبْتَلَى بِأَلَمٍ يُمِضُّ جَسَدَهُ فَتَبْكِي رَحْمَةً لَهُ فَمَا صَبَّرَكَ عَلَى دَائِكَ وَ جَلَّدَكَ عَلَى مَصَائِبِكَ وَ عَزَّاكَ مِنَ الْبُكَاءِ عَلَى نَفْسِكَ وَ هِيَ أَعَزُّ الْأَنْفُسِ عَلَيْكَ وَ كَيْفَ لَا يُوقِظُكَ خَوْفُ بَيَاتِ نَقِمَةٍ وَ قَدْ تَوَرَّطْتَ بِمَعَاصِيهِ مَدَارِجَ سَطَوَاتِهِ

But have you no pity for yourself like you have upon the others? Sometimes you see the one exposed to the sun, so you provide him with the shade, or you see someone afflicted with pains on his body, so you cry out of mercy for him. So, what makes you to be patient upon your own sickness and firm upon your own calamities, and what has consoled you from weeping upon yourself, although your life is more precious to you. And how come the fear of an ailment does not keep you awake at nights although you are on your way to the Wrath of Allah-azwj due to your sins?

فَتَدَاوَ مِنْ دَاءِ الْفَتْرَةِ فِي قَلْبِكَ بِعَزِيمَةٍ وَ مِنْ كَرَى الْغَفْلَةِ فِي نَاظِرِكَ بِيَقَظَةٍ وَ كُنْ لِلَّهِ مُطِيعاً وَ بِذِكْرِهِ آنِساً وَ تَمَثَّلْ فِي حَالِ تَوَلِّيكَ عَنْهُ إِقْبَالَهُ عَلَيْكَ يَدْعُوكَ إِلَى عَفْوِهِ وَ يَتَغَمَّدُكَ بِفَضْلِهِ وَ أَنْتَ مُتَوَلٍّ عَنْهُ إِلَى غَيْرِهِ

Therefore, medicate from the sickness of the stagnation in your heart with determination, and from the sleep of heedlessness in your looks with the wakefulness and be obedient to Allah-azwj and be comforted with His-azwj Zikr, and picture (yourself) being is a state of turning away from Him-azwj and He-azwj is Coming towards you-azwj Calling you to His-azwj Pardon and Covering you in of His-azwj Grace while you are turning away from Him-azwj to someone else.

فَتَعَالَى مِنْ قَوِيٍّ مَا أَكْرَمَهُ وَ أَحْلَمَهُ وَ تَوَاضَعْتَ مِنْ ضَعِيفٍ مَا أَجْرَأَكَ عَلَى مَعْصِيَتِهِ وَ أَنْتَ فِي كَنَفِ سِتْرِهِ مُقِيمٌ وَ فِي سَعَةِ فَضْلِهِ مُتَقَلِّبٌ

He-azwj is Exalted from strength. How Benevolent He-azwj is and Forbearing, while you are humbled from weakness. How audacious you are upon disobeying Him-azwj and you are staying in the canopy of His-azwj veil and turning in the vastness of His-azwj Grace!

فَلَمْ يَمْنَعْكَ فَضْلَهُ وَ لَمْ يَهْتِكْ عَنْكَ سِتْرَهُ بَلْ لَمْ تَخْلُ مِنْ لُطْفِهِ مَطْرَفَ عَيْنٍ فِي نِعْمَةٍ يُحْدِثُهَا لَكَ أَوْ سَيِّئَةٍ يَسْتُرُهَا عَلَيْكَ أَوْ بَلِيَّةٍ يَصْرِفُهَا عَنْكَ فَمَا ظَنُّكَ بِهِ لَوْ أَطَعْتَهُ

But He-azwj does not Prevent you of His-azwj Grace and does Take away His-azwj veil away from you, but you have not been vacant from His-azwj Kindness for the blink of an eye, being in the bounties He-azwj Keeps Bringing into occurrence for you, or evil deeds He-azwj has Concealed upon you, or an affliction He-azwj has Turned it away from you. So, what are your thoughts of Him-azwj, had you obeyed Him-azwj?

وَ ايْمُ اللَّهِ لَوْ أَنَّ هَذِهِ الصِّفَةَ كَانَتْ فِي مُتَّفِقَيْنِ فِي الْقُوَّةِ مُتَوَازِنَيْنِ فِي الْقُدْرَةِ لَكُنْتَ أَوَّلَ حَاكِمٍ عَلَى نَفْسِكَ بِذَمِيمِ الْأَخْلَاقِ وَ مَسَاوِئِ الْأَعْمَالِ

And I-asws swear by Allah-azwj! If these attributes had been in two being compatible in the strength, matching each other in might, you would have been the first judge upon yourself with condemning the manners and evil deeds.

وَ حَقّاً أَقُولُ مَا الدُّنْيَا غَرَّتْكَ وَ لَكِنْ بِهَا اغْتَرَرْتَ وَ لَقَدْ كَاشَفَتْكَ بِالْعِظَاتِ وَ آذَنَتْكَ عَلَى سَوَاءٍ وَ لَهِيَ بِمَا تَعِدُكَ مِنْ نُزُولِ الْبَلَاءِ بِجِسْمِكَ وَ النَّقْصُ فِي قُوَّتِكَ أَصْدَقُ وَ أَوْفَى مِنْ أَنْ تَكْذِبَكَ أَوْ تَغُرَّكَ

And truly I-asws am saying! The world has not deceived you, but you have deceived yourself with it, and it had uncovered the advice for you and has proclaimed to you upon the equalness, it is with what you had been threatened of the descent of the afflictions in your body and the reduction in your strength. I-asws am being truthful and loyal from lying to you or deceiving you.

وَ لَرُبَّ نَاصِحٍ لَهَا عِنْدَكَ مُتَّهَمٌ وَ صَادِقٍ مِنْ خَبَرِهَا مُكَذَّبٌ وَ لَئِنْ تَعَرَّفْتَهَا فِي الدِّيَارِ الْخَاوِيَةِ وَ الرُّبُوعِ الْخَالِيَةِ لَتَجِدَنَّهَا مِنْ حُسْنِ تَذْكِيرِكَ وَ بَلَاغِ مَوْعِظَتِكَ بِمَحَلَّةِ الشَّفِيقِ عَلَيْكَ وَ الشَّحِيحِ بِكَ

And sometimes the advisers of it are accused in your presence, and a truthful one is belied of its news, and if you were to know it in the collapsed houses and the empty quarters (ruins), you will find it a goodly reminder for you and far-reaching preaching for you with a place of the One-azwj Compassionate upon you, and Cares for you.

وَ لَنِعْمَ دَارُ مَنْ لَمْ يَرْضَ بِهَا دَاراً وَ مَحَلُّ مَنْ لَمْ يُوَطِّنْهَا مَحَلًّا وَ إِنَّ السُّعَدَاءَ بِالدُّنْيَا غَداً هُمُ الْهَارِبُونَ مِنْهَا الْيَوْمَ

And best is a house for the one not pleased with it as a house, and a place for one not making it a place of homeland, and that the fortunate ones with the world tomorrow, they are the one fleeing away from it today.

إِذَا رَجَفَتِ الرَّاجِفَةُ وَ حَقَّتْ بِجَلَائِلِهَا الْقِيَامَةُ وَ لَحِقَ بِكُلِّ مَنْسِكٍ أَهْلُهُ وَ بِكُلِّ مَعْبُودٍ عَبَدَتُهُ وَ بِكُلِّ مُطَاعٍ أَهْلُ طَاعَتِهِ

When the earthquakes shake, and the Qiyamah is proven true with its majesty, and every ritual will be joined with its people, and with every deity will be its worshipper, and with every obeyed one will be people having obeyed him.

فَلَمْ يُجْزَ فِي عَدْلِهِ وَ قِسْطِهِ يَوْمَئِذٍ خَرْقُ بَصَرٍ فِي الْهَوَاءِ وَ لَا هَمْسُ قَدَمٍ فِي الْأَرْضِ إِلَّا بِحَقِّهِ فَكَمْ حُجَّةٍ يَوْمَ ذَاكَ دَاحِضَةٌ وَ عَلَائِقِ عُذْرٍ مُنْقَطِعَةٌ

On that Day it will not be allowed in His-azwj Justice and His-azwj Fairness, a pinhole of a sight in the air, nor whisper of a foot in the ground except by its right. So how many an argument will be voided on that Day, and related excuses cut off.

فَتَحَرَّ مِنْ أَمْرِكَ مَا يَقُومُ بِهِ عُذْرُكَ وَ تَثْبُتُ بِهِ حُجَّتُكَ وَ خُذْ مَا يَبْقَى لَكَ مِمَّا لَا تَبْقَى لَهُ وَ تَيَسَّرْ لِسَفَرِكَ وَ شِمْ بَرْقَ النَّجَاةِ وَ ارْحَلْ مَطَايَا التَّشْمِيرِ.

So, scrutinise from your affairs what your excuse can be standing with, and your argument can be proven with, and take whatever remains for you from what there is no lasting for it, and travel on your journey, and smell the flash of salvation, and roll up your belongings for the departure!''[449]

[449] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 64 H 59

باب 65 أداء الفرائض و اجتناب المحارم

CHAPTER 65 – FULFILLING THE OBLIGATIONS AND SHUNNING THE PROHIBITIONS

1- كا، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلٍ وَ عَلِيٍّ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع مَنْ عَمِلَ بِمَا افْتَرَضَ اللَّهُ عَلَيْهِ فَهُوَ مِنْ خَيْرِ النَّاسِ.

(The book) 'Al Kafi' – from the number, from Sahl, and Ali from his father, altogether from Ibn Mahboub, from Abu Hamza Al Sumali who said,

'Ali-asws Bin Al-Husayn-asws said: 'One who works with what Allah-azwj has Obligated upon him, so he is from best of the people''.[450]

2- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَ اصْبِرُوا وَ صابِرُوا وَ رابِطُوا قَالَ اصْبِرُوا عَلَى الْفَرَائِضِ.

(The book) 'Al Kafi' – from Ali, from his father, from Hammad Bin Isa, from Al-Husayn Bin Al Mukhtar, from Abdullah Bin Abu Yafour,

'From Abu Abdullah-asws having said regarding Words of Allah-azwj Mighty and Majestic: ***Be patient, and excel in patience, and remain steadfast, [3:200]***, he-asws said: 'Be patient upon the obligations''.[451]

3- كا، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ أَبِي السَّفَاتِجِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَ اصْبِرُوا وَ صابِرُوا وَ رابِطُوا قَالَ اصْبِرُوا عَلَى الْفَرَائِضِ وَ صَابِرُوا عَلَى الْمَصَائِبِ وَ رَابِطُوا عَلَى الْأَئِمَّةِ ع.

(The book) 'Al Kafi' – from the number, from Sahl, from Ibn Abu Nakran, from Hamad Bin Isa, from Abu Al Saffatij,

'From Abu Abdullah-asws regarding Words of Allah-azwj Mighty and Majestic: ***Be patient, and excel in patience, and remain steadfast, [3:200]***, he-asws said: 'Be patient upon the obligation, and excel in patience upon the calamities, and remain steadfast upon the Imams-asws''.[452]

وَ فِي رِوَايَةِ ابْنِ مَحْبُوبٍ عَنْ أَبِي السَّفَاتِجِ وَ زَادَ فِيهِ وَ اتَّقُوا اللَّهَ رَبَّكُمْ فِيمَا افْتَرَضَ عَلَيْكُمْ.

And in a report of Ibn Mahboub, from Abu Al Saffatij,

'And there is an increase in it: 'And fear Allah-azwj, your Lord-azwj, in what He-azwj has Obligated upon you all!''[453]

[450] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 65 H 1
[451] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 65 H 2
[452] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 65 H 3 a
[453] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 65 H 3 b

بيان

Explanation – (Ahadeeth only)

رُوِيَ ذَلِكَ عَنْ عَلِيٍّ ع وَ رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ سُئِلَ عَنْ أَفْضَلِ الْأَعْمَالِ فَقَالَ إِسْبَاغُ الْوُضُوءِ فِي السَّبَرَاتِ وَ نَقْلُ الْأَقْدَامِ إِلَى الْجَمَاعَاتِ وَ انْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ فَذَلِكُمُ الرِّبَاطُ.

That is reported from Ali-asws and reported from the Prophet-saww having been asked about the best deeds. He-saww said 'Perfecting the Wud'u in the cold weather, and taking the feet to the congregation (for Salat), and awaiting the Salat after the Salat, so that is you remaining steadfast'.

وَ رُوِيَ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: مَعْنَاهُ اصْبِرُوا عَلَى الْمَصَائِبِ وَ صابِرُوا عَلَى عَدُوِّكُمْ وَ رابِطُوا عَدُوَّكُمْ.

And it is reported from Abu Ja'far-asws having said: 'It's meaning is, be patient upon the calamities, and excel in patience against your enemies, and remain steadfast against your enemies''.

4- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص اعْمَلْ بِفَرَائِضِ اللَّهِ تَكُنْ أَتْقَى النَّاسِ.

(The book) 'Al Kafi' – from Ali, from his father, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah-asws having said: 'Rasool-Allah-saww said: 'Work with the Obligations of Allah-azwj, you will become most pious of the people''.[454]

5- كا، الكافي عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ مُحَمَّدٍ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى مَا تَحَبَّبَ إِلَيَّ عَبْدِي بِأَحَبَّ مِمَّا افْتَرَضْتُ عَلَيْهِ.

(The book) 'Al Kafi' – from the number, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Jameela, from Muhammad Al Halby,

'From Abu Abdullah-asws having said: 'Allah-azwj Blessed and Exalted Said: "My-azwj servant will not be Beloved to Me-azwj with anything more beloved than what I-azwj have Obligated upon him!"'[455]

6- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَ وَ قَدِمْنا إِلى ما عَمِلُوا مِنْ عَمَلٍ فَجَعَلْناهُ هَباءً مَنْثُوراً قَالَ أَمَا وَ اللَّهِ إِنْ كَانَتْ أَعْمَالُهُمْ أَشَدَّ بَيَاضاً مِنَ الْقَبَاطِيِّ وَ لَكِنْ كَانُوا إِذَا عَرَضَ لَهُمْ حَرَامٌ لَمْ يَدَعُوهُ.

(The book) 'Al Kafi' – from Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Suleyman Bin Khalid who said,

'I asked Abu Abdullah-asws about Words of Allah-azwj Mighty and Majestic: ***And We will proceed to what they have done of a deed, so We shall Make it as scattered floating dust [25:23]***.

[454] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 65 H 4
[455] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 65 H 5

He-asws said: 'But, by Allah-azwj! Even though their deeds were to be more intensely brighter than the tapestry but whenever a Prohibited presented to them, they did not leave it''.[456]

7- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كُلُّ عَيْنٍ بَاكِيَةٌ يَوْمَ الْقِيَامَةِ غَيْرَ ثَلَاثٍ عَيْنٍ سَهِرَتْ فِي سَبِيلِ اللَّهِ وَ عَيْنٍ فَاضَتْ مِنْ خَشْيَةِ اللَّهِ وَ عَيْنٍ غُضَّتْ مِنْ مَحَارِمِ اللَّهِ.

(The book) 'Al-Kafi' – from Ali, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani,

'From Abu Ja'far-asws having said: 'Every eye will be crying on the Day of Qiyamah apart from three – an eye that held vigil in the Way of Allah-azwj, and an eye that overflowed from fear of Allah-azwj, and an eye which had shut from the Prohibitions of Allah-azwj''.[457]

8- كا، الكافي عَنْ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فِيمَا نَاجَى اللَّهُ عَزَّ وَ جَلَّ بِهِ مُوسَى ع يَا مُوسَى مَا تَقَرَّبَ إِلَيَّ الْمُتَقَرِّبُونَ بِمِثْلِ الْوَرَعِ عَنْ مَحَارِمِي فَإِنِّي أُبِيحُهُمْ جَنَّاتِ عَدْنٍ لَا أُشْرِكُ مَعَهُمْ أَحَداً.

(The book) 'Al Kafi' – from Ali, from Muhammad Bin Isa, from Yunus, from the one who mentioned it,

'From Abu Abdullah-asws having said: 'Among what Allah-azwj Mighty and Majestic Whispered to Musa-as with: "O Musa-as! The ones drawing closer to Me-azwj will not draw closer with the likes of the devoutness (abstaining) from the Prohibitions! I-azwj shall Legalise the Gardens of Eden for them, not participating anyone else with them!"'[458]

9- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مِنْ أَشَدِّ مَا فَرَضَ اللَّهُ عَلَى خَلْقِهِ ذِكْرُ اللَّهِ كَثِيراً

(The book) 'Al Kafi' – from Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Ibn Ubeyda,

'From Abu Abdullah-asws having said: 'From the hardest of what Allah-azwj has Obligated upon His-azwj creatures is doing Zikr of Allah-azwj a lot'.

ثُمَّ قَالَ لَا أَعْنِي سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ إِنْ كَانَ مِنْهُ وَ لَكِنْ ذِكْرَ اللَّهِ عِنْدَ مَا أَحَلَّ وَ حَرَّمَ فَإِنْ كَانَ طَاعَةً عَمِلَ بِهَا وَ إِنْ كَانَ مَعْصِيَةً تَرَكَهَا.

Then he-asws said: 'I-asws don't mean (saying), 'Glory be to Allah-azwj, and the Praise is for Allah-azwj, and there is no god except Allah-azwj, and Allah-azwj is the Greatest', and even though it is from it, but Zikr (remembering) Allah-azwj during what Allah-azwj has Permitted and Prohibited. If it was obedience, then act with it, and if it was disobedience, leave it!''[459]

10- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ تَرَكَ مَعْصِيَةَ اللَّهِ مَخَافَةَ اللَّهِ تَبَارَكَ وَ تَعَالَى أَرْضَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ.

[456] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 65 H 6
[457] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 65 H 7
[458] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 65 H 8
[459] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 65 H 9

(The book) 'Al Kafi' – from Ali, from his father, from Al Nowfaly, from Al Sakuni,

'From Abu Abdullah-asws having said: 'Rasool-Allah-saww said: 'One who leaves disobedience of Allah-azwj fearing Allah-azwj Blessed and Exalted, Allah-azwj will Please him on the Day of Qiyamah''.[460]

11- ن، عيون أخبار الرضا عليه السلام بِالْأَسَانِيدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَزَالُ أُمَّتِي بِخَيْرٍ مَا تَحَابُّوا وَ تَهَادَوْا وَ أَدَّوُا الْأَمَانَةَ وَ اجْتَنَبُوا الْحَرَامَ وَ قَرَوُا الضَّيْفَ وَ أَقَامُوا الصَّلَاةَ وَ آتَوُا الزَّكَاةَ فَإِذَا لَمْ يَفْعَلُوا ذَلِكَ ابْتُلُوا بِالْقَحْطِ وَ السِّنِينَ.

(The book) 'Uyoun Akhbar Al-Reza-asws', may the greetings be upon him-asws, by the three chains from Al-Reza-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'My-saww community will not cease to be with goodness for as long as they love each other, and gift each other, and fulfill the entrustment, and shun the Prohibitions, and entertain the guest, and establish the Salat, and give the Zakat. When they don't do that, they will be afflicted with the drought and the years (of Yusuf-as)''.[461]

12- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنِ الْمُظَفَّرِ بْنِ مُحَمَّدِ بْنِ الْبَلْخِيِّ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ حُمَيْدِ بْنِ زِيَادٍ عَنْ إِبْرَاهِيمَ بْنِ عُبَيْدِ بْنِ حَنَانٍ عَنِ الرَّبِيعِ بْنِ سَلْمَانَ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص اعْمَلْ بِفَرَائِضِ اللَّهِ تَكُنْ مِنْ أَتْقَى النَّاسِ وَ ارْضَ بِقِسْمِ اللَّهِ تَكُنْ مِنْ أَغْنَى النَّاسِ وَ كُفَّ عَنْ مَحَارِمِ اللَّهِ تَكُنْ أَوْرَعَ النَّاسِ وَ أَحْسِنْ مُجَاوَرَةَ مَنْ يُجَاوِرُكَ تَكُنْ مُؤْمِناً وَ أَحْسِنْ مُصَاحَبَةَ مَنْ صَاحَبَكَ تَكُنْ مُسْلِماً.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Muzaffar Bin Muhammad Bin Al Balkhy, from Muhammad Bin Hammam, from Humeyd Bin Ziyad, from Ibrahim Bin Ubeyd Bin Hanan, from Al Rabie Bin Salman, from Al Sakuni,

'From Al-Sadiq-asws, from his-asws forefathers-asws having said: 'Rasool-Allahsaww said: 'Work with the Obligations of Allah-azwj, you will become from most pious of the people, and be satisfied with the apportionment of Allah-azwj you will be from richest of the people, and refrain from Prohibitions of Allah-azwj you will be most devout of the people, and be a good neighbour with the one in your neighbourhood you will become a Momin, and be a good companion of the one accompanying you, you will be a Muslim''.[462]

13- لي، الأمالي للصدوق قَالَ رَسُولُ اللَّهِ ص أَعْبَدُ النَّاسِ مَنْ أَقَامَ الْفَرَائِضَ وَ أَشَدُّ النَّاسِ اجْتِهَاداً مَنْ تَرَكَ الذُّنُوبَ.

(The book) 'Al Amaali' of Al Sadouq,

'Rasool-Allah-saww said: 'The most worshipping of the people is one who establishes the Obligations, and most intense of the people of Ijtihad (struggle) is one who neglects the sins''.[463]

14- ل، الخصال مَاجِيلَوَيْهِ عَنْ عَمِّهِ عَنِ الْبَرْقِيِّ عَنِ ابْنِ مَعْرُوفٍ عَنْ أَبِي شُعَيْبٍ يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: أَوْرَعُ النَّاسِ مَنْ وَقَفَ عِنْدَ الشُّبْهَةِ أَعْبَدُ النَّاسِ مَنْ أَقَامَ الْفَرَائِضَ أَزْهَدُ النَّاسِ مَنْ تَرَكَ الْحَرَامَ أَشَدُّ النَّاسِ اجْتِهَاداً مَنْ تَرَكَ الذُّنُوبَ.

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[461] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 65 H 11
[462] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 65 H 12
[463] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 65 H 13

(The book) 'Al Khisaal' – Majaylawiya, from his uncle, from Al Barqy, from Ibn Marouf, from Abu Shueyb raising it to,

'Abu Abdullah-asws said: 'The most devout of people is the one pausing at the doubts; most worshipping of the people is one establishing the Obligations; most ascetic of the people is one leaving the Prohibitions; most intense of the people of struggle is one who neglects of the sins''.[464]

15- ع، علل الشرائع عَلِيُّ بْنُ حَاتِمٍ عَنْ أَحْمَدَ بْنِ عَلِيٍّ الْعَبْدِيِّ عَنِ الْحَسَنِ بْنِ إِبْرَاهِيمَ الْهَاشِمِيِّ عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ الدَّيْرِيِّ عَنْ عَبْدِ الرَّزَّاقِ بْنِ هَمَّامٍ عَنْ مَعْمَرٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ حَبِيبِي جَبْرَئِيلُ إِنَّ مَثَلَ هَذَا الدِّينِ كَمَثَلِ شَجَرَةٍ ثَابِتَةٍ الْإِيمَانُ أَصْلُهَا وَ الصَّلَاةُ عُرُوقُهَا وَ الزَّكَاةُ مَاؤُهَا وَ الصَّوْمُ سَعَفُهَا وَ حُسْنُ الْخُلُقِ وَرَقُهَا وَ الْكَفُّ عَنِ الْمَحَارِمِ ثَمَرُهَا فَلَا تَكْمُلُ شَجَرَةٌ إِلَّا بِالثَّمَرِ كَذَلِكَ الْإِيمَانُ لَا يَكْمُلُ إِلَّا بِالْكَفِّ عَنِ الْمَحَارِمِ.

(The book) 'Ilal Al Sharaie' – Ali Bin Hatim, from Ahmad Bin Ali Al Abdy, from Al-Hassan Bin Ibrahim Al Hashimy, from Is'haq Bin Ibrahim Al Deyri, from Abdul Razzaq Bin Hammam, from Ma'mar, from Qatadah, from Anas (well known fabricator) who said,

'My-saww beloved Jibraeel-as said: 'An example of this religion is like a tree. Affirmation of the Eman is its roots, and the Salat is its veins, and the Zakat is its water, and the fast is its fronds, and good manners are its leaves, and the restraint from the Prohibitions is its fruits. A tree cannot be complete except with the fruits, like that the Eman cannot be complete except with the restrain from the Prohibitions''.[465]

16- ثو، ثواب الأعمال ابْنُ مُوسَى عَنِ الْأَسَدِيِّ عَنِ النَّخَعِيِّ عَنِ النَّوْفَلِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع رُوِيَ عَنِ الْمُغِيرَةِ أَنَّهُ قَالَ إِذَا عَرَفَ الرَّجُلُ رَبَّهُ لَيْسَ عَلَيْهِ وَرَاءَ ذَلِكَ شَيْءٌ

(The book) 'Sawaab Al Amaal' – Ibn Musa, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Muhammad Bin Sinan, from Al Mufazzal who said,

'I said to Abu Abdullah-asws, 'It is being reported from Al-Mugheira that he said, 'When the man recognise his Lord-azwj, there isn't anything upon him (to do) beyond that''.

قَالَ مَا لَهُ لَعَنَهُ اللَّهُ أَ لَيْسَ كُلَّمَا ازْدَادَ بِاللَّهِ مَعْرِفَةً فَهُوَ أَطْوَعُ لَهُ أَ فَيُطِيعُ اللَّهَ عَزَّ وَ جَلَّ مَنْ لَا يَعْرِفُهُ

He-asws said: 'What is the matter with him? May Allah-azwj Curse him! Isn't it so that every time recognition of Allah-azwj is increased, so he would be more obedient to Him-azwj? Can Allah-azwj Mighty and Majestic be obeyed by the one who does not recognise Him-azwj?

إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَ مُحَمَّداً ص بِأَمْرٍ وَ أَمَرَ مُحَمَّدٌ ص الْمُؤْمِنِينَ بِأَمْرٍ فَهُمْ عَامِلُونَ بِهِ إِلَى أَنْ يَجِيءَ نَهْيُهُ وَ الْأَمْرُ وَ النَّهْيُ عِنْدَ الْمُؤْمِنِ سَوَاءٌ

Allah-azwj Mighty and Majestic Commanded Muhammad-saww with a Command, and Muhammad-saww instructed the Momineen with an instruction, so they are working with it until its Prohibition came with it, and the Command and the Prohibition are the same in the presence of the Momin''.

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[465] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 65 H 15

قَالَ ثُمَّ قَالَ لَا يَنْظُرُ اللَّهُ عَزَّ وَ جَلَّ إِلَى عَبْدٍ وَ لَا يُزَكِّيهِ إِذَا تَرَكَ فَرِيضَةً مِنْ فَرَائِضِ اللَّهِ أَوِ ارْتَكَبَ كَبِيرَةً مِنَ الْكَبَائِرِ

He (the narrator) said: 'Then he-asws said: 'Allah-azwj Mighty and Majestic will neither Look at a servant (with Mercy) nor Purify him when he neglects an Obligation from the Obligations of Allah-azwj, or commits a major sin from the major sins'.

قَالَ قُلْتُ لَا يَنْظُرُ اللَّهُ إِلَيْهِ

He (the narrator) said, 'I said, 'Allah-azwj will not Look at him (with Mercy)?'

قَالَ نَعَمْ قَدْ أَشْرَكَ بِاللَّهِ

He-asws said: 'Yes! He has associated with Allah-azwj!'

قَالَ قُلْتُ أَشْرَكَ

He (the narrator) said, 'I said, 'Associated?'

قَالَ نَعَمْ إِنَّ اللَّهَ جَلَّ وَ عَزَّ أَمَرَهُ بِأَمْرٍ وَ أَمَرَهُ إِبْلِيسُ بِأَمْرٍ فَتَرَكَ مَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِهِ وَ صَارَ إِلَى مَا أَمَرَ إِبْلِيسُ فَهَذَا مَعَ إِبْلِيسَ فِي الدَّرْكِ السَّابِعِ مِنَ النَّارِ.

He-asws said: 'Yes! Allah-azwj, Majestic and Mighty, has Commanded him with a Command, and Iblees-la instructed him with an instruction, so he neglected what Allah-azwj Mighty and Majestic had Commanded him with, and he came to what Iblees-la had instructed him. So, this one will be with Iblees-la in the seventh (lowest) Level from the Fire''.[466]

17- ختص، الإختصاص قَالَ الصَّادِقُ ع حَدَّثَنِي أَبِي عَنْ أَبِيهِ ع أَنَّ رَجُلًا مِنْ أَهْلِ الْكُوفَةِ كَتَبَ إِلَى أَبِي الْحُسَيْنِ بْنِ عَلِيٍّ ع يَا سَيِّدِي أَخْبِرْنِي بِخَيْرِ الدُّنْيَا وَ الْآخِرَةِ

(The book) 'Al Ikhtisaas' –

'Al-Sadiq-asws said: 'It is narrated to me-asws by my-asws father-asws, from his-asws father-asws: 'A man from the people of Al-Kufa wrote to my-asws father-asws Al-Husayn-asws Bin Ali-asws, 'O my Master-asws! Inform me with good of the world and the Hereafter'.

فَكَتَبَ صَلَوَاتُ اللَّهِ عَلَيْهِ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ أَمَّا بَعْدُ فَإِنَّ مَنْ طَلَبَ رِضَا اللَّهِ بِسَخَطِ النَّاسِ كَفَاهُ اللَّهُ أُمُورَ النَّاسِ وَ مَنْ طَلَبَ رِضَا النَّاسِ بِسَخَطِ اللَّهِ وَكَلَهُ اللَّهُ إِلَى النَّاسِ وَ السَّلَامُ.

He-asws, may the Salawaat of Allah-azwj be upon him-asws, wrote: 'In the Name of Allah-azwj the Beneficent, the Merciful! As for after, the one who seeks the Satisfaction of Allah-azwj by annoying the people, Allah-azwj would Suffice him from the affairs of the people, and one who

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seeks satisfaction of the people by Annoying Allah-azwj, Allah-azwj would Allocate him to the people! And the greetings (be upon you)''.[467]

18- ين، كتاب حسين بن سعيد و النوادر عُثْمَانُ بْنُ عِيسَى عَنْ سَمَاعَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ اصْبِرْ وَ مَا لَمْ يَأْتِ مِنْهَا فَلَسْتَ تَعْرِفُهُ فَاصْبِرْ عَلَى تِلْكَ السَّاعَةِ الَّتِي أَنْتَ فِيهَا وَ كَأَنَّكَ قَدْ أُعْطِيتَ.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Usman Bin Isa, from Sama'at who said,

'I heard Abu Abdullah-asws saying: 'Be patient and what has not come from it, for you don't know it. Be patient upon that time which you are in, and it is as if you have been Given (resources to deal with it)''.[468]

19- نَوَادِرُ الرَّاوَنْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ شَيْءٍ أَحَبَّ إِلَى اللَّهِ تَعَالَى مِنَ الْإِيمَانِ بِهِ وَ الْعَمَلِ الصَّالِحِ وَ تَرْكِ مَا أَمَرَ بِهِ أَنْ يَتْرُكَهُ.

(The book) 'Nawadir' of Al Rawandi – by his chain,

'From Musa-asws Bin Ja'far-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'There isn't anything more Beloved to Allah-azwj the Exalted than the Eman in Him-azwj, and the righteous deed, and neglecting what he has been Commanded to neglect it''.[469]

20- نهج، نهج البلاغة قَالَ ع لَا عِبَادَةَ كَأَدَاءِ الْفَرَائِضِ.

(The book) 'Nahj Al Balagah' –

'He-asws said: 'There is no (act of) worship like fulfilling the Obligations''.[470]

[467] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 65 H 17
[468] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 65 H 18
[469] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 65 H 19
[470] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 65 H 20

باب 66 الاقتصاد في العبادة و المداومة عليها و فعل الخير و تعجيله و فضل التوسط في جميع الأمور و استواء العمل

CHAPTER 66 – THE MODERATION IN THE WORSHIP, AND THE CONSTANCY UPON IT, AND DOING THE GOOD, AND HASTENING IT, AND MERIT OF THE MODERATENESS IN ENTIRETY OF THE AFFAIRS, AND THE EVEN WORK

الآيات

The Verse

البقرة فَاسْتَبِقُوا الْخَيْرَاتِ

Surah Al Baqarah - ***therefore compete for the good deeds. [2:148]***

آل عمران وَ يُسارِعُونَ فِي الْخَيْراتِ وَ أُولئِكَ مِنَ الصَّالِحِينَ

Surah Aal-e-Imran - ***and are hastening regarding the good deeds. They are from the righteous ones [3:114]***

وَ قَالَ وَ سارِعُوا إِلى مَغْفِرَةٍ مِنْ رَبِّكُمْ

And Said - ***And hasten to Forgiveness from your Lord; [3:133]***

المائدة فَاسْتَبِقُوا الْخَيْرَاتِ إِلَى اللهِ مَرْجِعُكُمْ جَمِيعاً فَيُنَبِّئُكُمْ بِما كُنْتُمْ فِيهِ تَخْتَلِفُونَ

Surah Al Maidah - ***So compete with each other for the goodness. To Allah is your return, altogether, and He would be Informing you with what you had been differing in [5:48]***

طه وَ عَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضى

(Surah) Ta Ha - ***and I hastened on to You, Lord, for You to be Pleased' [20:84]***

الأنبياء إِنَّهُمْ كانُوا يُسارِعُونَ فِي الْخَيْراتِ

(Surah) Al Anibya - ***They were being swift in the good deeds [21:90]***

المؤمنون أُولئِكَ يُسارِعُونَ فِي الْخَيْراتِ وَ هُمْ لَها سابِقُونَ.

(Surah) Al Mominoun - ***They are hastening in the good deeds, and they are being foremost to these [23:61]***

1- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنِ الْأَحْوَلِ عَنْ سَلَّامِ بْنِ الْمُسْتَنِيرِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَلَا إِنَّ لِكُلِّ عِبَادَةٍ شِرَّةً ثُمَّ تَصِيرُ إِلَى فَتْرَةٍ فَمَنْ صَارَتْ شِرَّةُ عِبَادَتِهِ إِلَى سُنَّتِي فَقَدِ اهْتَدَى وَ مَنْ خَالَفَ سُنَّتِي فَقَدْ ضَلَّ وَ كَانَ عَمَلُهُ فِي تَبَابٍ أَمَا إِنِّي أُصَلِّي وَ أَنَامُ وَ أَصُومُ وَ أُفْطِرُ وَ أَضْحَكُ وَ أَبْكِي فَمَنْ رَغِبَ عَنْ مِنْهَاجِي وَ سُنَّتِي فَلَيْسَ مِنِّي

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboub, from Al Ahowl, from Sallam Bin Al Mustaneer,

'From Abu Ja'far-asws having said: 'Rasool-Allah-saww said: 'Indeed! Every worship has a vigour (drive), then it comes to the nature. The one who becomes vigorous in his worship to my-saww Sunnah, he has been Guided, and the one who opposes my-saww Sunnah, he has strayed, and his deeds would be in ruination. As for me-saww, I-saww pray Salat, and sleep, and Fast, and break the Fast, and smile, and cry. The one who turns away from my-saww Manifesto and my-saww Sunnah, he is not from me-saww'.

وَ قَالَ كَفَى بِالْمَوْتِ مَوْعِظَةً وَ كَفَى بِالْيَقِينِ غِنًى وَ كَفَى بِالْعِبَادَةِ شُغُلًا.

And he-asws said: 'Suffice with death as an exhortation, and suffice with the conviction as affluence, and suffice with the worship as a pre-occupation''.[471]

2- كا، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَجَّالِ عَنْ ثَعْلَبَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لِكُلِّ أَحَدٍ شِرَّةٌ وَ لِكُلِّ شِرَّةٍ فَتْرَةٌ فَطُوبَى لِمَنْ كَانَتْ فَتْرَتُهُ إِلَى خَيْرٍ.

(The book) 'Al Kafi' – from the number, from Sahl Bin Ziyad, from Al Hajjal, from Sa'alba who said,

'Abu Abdullah-asws said: 'For every one there is vigour, and for every vigour there is a nature, so beatitude be for the one whose nature was too good''.[472]

وَ قَدْ رُوِيَ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: مَا مِنْ أَحَدٍ إِلَّا وَ لَهُ شِرَّةٌ وَ فَتْرَةٌ فَمَنْ كَانَتْ فَتْرَتُهُ إِلَى سُنَّةٍ فَقَدِ اهْتَدَى وَ مَنْ كَانَتْ فَتْرَتُهُ إِلَى بِدْعَةٍ فَقَدْ غَوَى وَ هُوَ يُؤَيِّدُ مَا ذَكَرْنَا.

And it has been reported,

'From Abu Ja'far-asws having said: 'There is no one except and there is vigour for him and nature. The one whose nature was to a Sunnah, so he has been guided, and the one whose nature was to innovation, so he has been deviated', and it supports what we have mentioned''.[473]

3- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ هَذَا الدِّينَ مَتِينٌ فَأَوْغِلُوا فِيهِ بِرِفْقٍ وَ لَا تُكَرِّهُوا عِبَادَةَ اللَّهِ إِلَى عِبَادِ اللَّهِ فَتَكُونُوا كَالرَّاكِبِ الْمُنْبَتِّ الَّذِي لَا سَفَراً قَطَعَ وَ لَا ظَهْراً أَبْقَى.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Muhammad Bin Sinan, from Abu Al Jaroud,

[471] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 1
[472] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 2 a
[473] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 2 b

'From Abu Ja'far-asws having said: 'Rasool-Allah-saww said: ''This Religion is robust, therefore delve (probe) into it with softness, and do not make the worship of Allah-azwj seem abhorrent to the servants of Allah-azwj, so you would become like the excessive rider who neither cuts (completes) a journey nor does a back (of an animal) remain (for him)''.[474]

4- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تُكَرِّهُوا إِلَى أَنْفُسِكُمُ الْعِبَادَةَ.

(The book) 'Al Kafi' – from Ali, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazan, altogether from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

'From Abu Abdullah-asws having said: 'Do not make the (acts of) worship to be abhorrent to yourselves!''[475]

5- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَنَانِ بْنِ سَدِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا أَحَبَّ عَبْداً فَعَمِلَ عَمَلًا قَلِيلًا جَزَاهُ بِالْقَلِيلِ الْكَثِيرَ وَ لَمْ يَتَعَاظَمْهُ أَنْ يَجْزِيَ بِالْقَلِيلِ الْكَثِيرَ لَهُ.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Muhammad Bin Ismail, from Hanan Bin Sadeyr who said,

'I heard Abu Abdullah-asws saying: 'When Allah-azwj Mighty and Majestic Loves a servant, so he works a little, He-azwj Recompenses him at lot for the little, and He-azwj Does not Consider a big thing that He-azwj has Rewarded for the little (work), a lot for it''.[476]

6- كا، الكافي عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ الْحَسَنِ بْنِ جَهْمٍ عَنْ مَنْصُورٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَرَّ بِي أَبِي وَ أَنَا بِالطَّوَافِ وَ أَنَا حَدَثٌ وَ قَدِ اجْتَهَدْتُ فِي الْعِبَادَةِ فَرَآنِي وَ أَنَا أَتَصَابُّ عَرَقاً فَقَالَ لِي يَا جَعْفَرُ يَا بُنَيَّ إِنَّ اللَّهَ إِذَا أَحَبَّ عَبْداً أَدْخَلَهُ الْجَنَّةَ وَ رَضِيَ عَنْهُ بِالْيَسِيرِ.

(The book) 'Al Kafi' – from the number, from Ahmad Bi nMuhammad, from Ibn Fazzal, from Al-Hassan Bin Jahm, from Mansour, from Abu Baseer,

'From Abu Abdullah-asws having said: ''My-asws father-asws passed by me-asws and I-asws was in the Tawaaf, and I-asws was young and had strived regarding the worship. So he-asws saw me-asws, and I-asws was affected by perspiration. He-asws said to me-asws: 'O Ja'far-asws! O my-asws son-asws! Allah-azwj, when He-azwj Loves a servant, Enters him into the Paradise and is Pleased with the little from him''.[477]

7- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ وَ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اجْتَهَدْتُ فِي الْعِبَادَةِ وَ أَنَا شَابٌّ فَقَالَ لِي أَبِي يَا بُنَيَّ دُونَ مَا أَرَاكَ تَصْنَعُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا أَحَبَّ عَبْداً رَضِيَ عَنْهُ بِالْيَسِيرِ.

[474] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 3
[475] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 4
[476] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 5
[477] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 6

(The book) 'Al Kafi' – from Ali, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary and someone else,

'From Abu Abdullah-asws having said: 'I-asws strive regarding the worship and I-asws was a youth. my-asws father-asws said to me-asws: 'O my-asws son-asws! Besides what I-asws see you-asws doing, Allah-azwj Mighty and Majestic, when He-azwj Loves a servant, (He-azwj) is Pleased with the less from him''.[478]

8- كا، الكافي عَنْ حُمَيْدِ بْنِ زِيَادٍ عَنِ الْخَشَّابِ عَنِ ابْنِ بَقَّاحٍ عَنْ مُعَاذِ بْنِ ثَابِتٍ عَنْ عَمْرِو بْنِ جُمَيْعٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِنَّ هَذَا الدِّينَ مَتِينٌ فَأَوْغِلْ فِيهِ بِرِفْقٍ وَ لَا تُبَغِّضْ إِلَى نَفْسِكَ عِبَادَةَ رَبِّكَ إِنَّ الْمُنْبَتَّ يَعْنِي الْمُفْرِطَ لَا ظَهْراً أَبْقَى وَ لَا أَرْضاً قَطَعَ فَاعْمَلْ عَمَلَ مَنْ يَرْجُو أَنْ يَمُوتَ هَرِماً وَ احْذَرْ حَذَرَ مَنْ يَتَخَوَّفُ أَنْ يَمُوتَ غَداً.

(The book) 'Al Kafi' – from Humeyr Bin Ziyad, from Al Khashab, from Ibn Baqqah, from Muaz Bin Sabit, from Amro Bin Jumie,

'From Abu Abdullah-asws having said: 'Rasool-Allah-saww said: 'O Ali-asws! This Religion is robust, so delve softly into it and do not make it hateful to yourself the worship of your-asws Lord-azwj, for the hyper one, meaning the excessive one, there would not remain a back for him (to ride upon) nor a land to cut (travel through). Therefore, perform deeds of the one who wishes that he would be dying in old age, and be cautious with a caution of the one who is fearing that he would be dying tomorrow''.[479]

9- ما، الأمالي للشيخ الطوسي فِي وَصِيَّةِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ عِنْدَ وَفَاتِهِ وَ اقْتَصِدْ يَا بُنَيَّ فِي مَعِيشَتِكَ وَ اقْتَصِدْ فِي عِبَادَتِكَ وَ عَلَيْكَ فِيهَا بِالْأَمْرِ الدَّائِمِ الَّذِي تُطِيقُهُ.

(The book) 'Al Amaali' of the sheykh Al Tusi –

'In a bequest of Amir Al-Momineen-asws, may the Salawaat of Allah-azwj be upon him-asws at his-asws expiry: 'And be economical, O my-asws son-asws, in your-asws livelihood, and be moderate in your-asws worship, and upon you-asws regarding it is with the constancy of the matter which you-asws can tolerate''.[480]

10- ع، علل الشرائع ابْنُ الْمُتَوَكِّلِ عَنِ الْحِمْيَرِيِّ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْعَمَلُ الدَّائِمُ الْقَلِيلُ عَلَى الْيَقِينِ أَفْضَلُ عِنْدَ اللَّهِ مِنَ الْعَمَلِ الْكَثِيرِ عَلَى غَيْرِ يَقِينٍ.

(The book) 'Ilal Al Sharaie' – Ibn Al Mutawakkil, from Al Himeyri, from Muhammad Bin Isa, from Ibn Mahboub, from Hisham Bin Salim,

[478] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 7
[479] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 8
[480] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 9

'From Abu Abdullah-asws having said: 'The few constant deeds performed upon the certainty are superior in the Presence of Allah-azwj than a lot of deeds performed upon non-certainty''.[481]

11- ع، علل الشرائع عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَلَا وَ قُولُوا خَيْراً تُعْرَفُوا بِهِ وَ اعْمَلُوا بِهِ تَكُونُوا مِنْ أَهْلِهِ.

(The book) 'Ilal Al Sharaie' –

'From Amir Al-Momineen-asws: 'Indeed, and speak good, you will be recognised by it, and work with it, you will be from its people!''[482]

12- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنِ الْجِعَابِيِّ عَنِ ابْنِ عُقْدَةَ عَنْ يَعْقُوبَ بْنِ زِيَادٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ إِسْحَاقَ بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ إِسْحَاقَ عَنْ أَخِيهِ مُوسَى عَنْ أَبِيهِ ع قَالَ: أَحْسَنُ مِنَ الصِّدْقِ قَائِلُهُ وَ خَيْرٌ مِنَ الْخَيْرِ فَاعِلُهُ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ibn Uqdah, from Yaqoub Bin Ziyad, from Ismail Bin Muhammad Bin Is'haq son of Ja'far-asws, from his father, from his grandfather Is'haq,

'From his brother-asws Musa-asws, from his-asws father-asws having said: 'Better than the truthfulness is it's speaker and better than the best is it's doer''.[483]

13- ل، الخصال أَبِي عَنْ سَعْدٍ عَنِ ابْنِ عِيسَى عَنِ الْحَجَّالِ عَنِ الْعَلَاءِ عَنْ مُحَمَّدٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ الْخَيْرَ ثَقُلَ عَلَى أَهْلِ الدُّنْيَا عَلَى قَدْرِ ثِقَلِهِ فِي مَوَازِينِهِمْ يَوْمَ الْقِيَامَةِ وَ إِنَّ الشَّرَّ خَفَّ عَلَى أَهْلِ الدُّنْيَا عَلَى قَدْرِ خِفَّتِهِ فِي مَوَازِينِهِمْ.

(The book) 'Al Khisaal – My father, from Sa'ad, from Ibn Isa, from Al Hajjal, from Al A'ala, from Muhammad who said,

'I heard Abu Ja'far-asws saying: 'The good is heavy upon people of the world, in accordance to its weight in their scales on the Day of Qiyamah, and the evil is light upon people of the world, in accordance to its lightness in their scales''.[484]

14- لي، الأمالي للصدوق ابْنُ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ بَشَّارِ بْنِ بَشَّارٍ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: إِذَا أَرَدْتَ شَيْئاً مِنَ الْخَيْرِ فَلَا تُؤَخِّرْهُ فَإِنَّ الْعَبْدَ لَيَصُومُ الْيَوْمَ الْحَارَّ يُرِيدُ بِهِ مَا عِنْدَ اللَّهِ عَزَّ وَ جَلَّ فَيُعْتِقُهُ اللَّهُ مِنَ النَّارِ وَ يَتَصَدَّقُ بِالصَّدَقَةِ يُرِيدُ بِهَا وَجْهَ اللَّهِ فَيُعْتِقُهُ اللَّهُ مِنَ النَّارِ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Barqy, from his father, from his grandfaterh, from Ali Bin Al Hakam, from Aban Bin Usman, from Bashar Bin Bashar,

'From Al-Sadiq Ja'far-asws Bin Muhammad-asws having said: 'Whenever you want something from the good, do not delay it, for the servant tends to fast the hot day intending by it what is in the Presence of Allah-azwj Mighty and Majestic, so Allah-azwj Liberates him from the Fire,

[481] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 10
[482] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 11
[483] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 12
[484] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 13

and he gives in charity intending the Face of Allah-azwj by it, so Allah-azwj Liberates him from the Fire''.[485]

15- ل، الخصال الْأَرْبَعُمِائَةِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِكُلِّ شَيْءٍ ثَمَرَةٌ وَ ثَمَرَةُ الْمَعْرُوفِ تَعْجِيلُهُ.

(The book) 'Al Khisaal' – The (Hadeeth Al Arbamia),

'Amir Al-Momineen-asws said: 'For everything there is a fruit, and the fruit of an act of kindness is hastening it''.[486]

- وَ قَالَ ع بَادِرُوا بِعَمَلِ الْخَيْرِ قَبْلَ أَنْ تُشْغَلُوا عَنْهُ بِغَيْرِهِ.

And he-asws said: 'Rush with the good deeds before you get pre-occupied from it with something else!''[487]

16- ما، الأمالي للشيخ الطوسي فِيمَا أَوْصَى بِهِ أَمِيرُ الْمُؤْمِنِينَ ع عِنْدَ وَفَاتِهِ إِذَا عَرَضَ شَيْءٌ مِنْ أَمْرِ الْآخِرَةِ فَابْدَأْ بِهِ وَ إِذَا عَرَضَ شَيْءٌ مِنْ أَمْرِ الدُّنْيَا فَتَأَنَّهُ حَتَّى تُصِيبَ رُشْدَكَ فِيهِ.

(The book) 'Al Amaali' of the sheykh Al Tusi –

'Amon what Amir Al-Momineen-asws had bequeathed with at his-asws expiry: 'Whenever something from the matters of the Hereafter presents, begin with it, and whenever something from matters of the world presents, desist until you attain the rightful guidance regarding it''.[488]

17- مص، مصباح الشريعة قَالَ الصَّادِقُ ع دَاوِمْ عَلَى تَخْلِيصِ الْمُفْتَرَضَاتِ وَ السُّنَنِ فَإِنَّهُمَا الْأَصْلُ فَمَنْ أَصَابَهُمَا وَ أَدَّاهُمَا بِحَقِّهِمَا فَقَدْ أَصَابَ الْكُلَّ فَإِنَّ خَيْرَ الْعِبَادَاتِ أَقْرَبُهَا بِالْأَمْنِ وَ أَخْلَصُهَا مِنَ الْآفَاتِ وَ أَدْوَمُهَا وَ إِنْ قَلَّ فَإِنْ سَلِمَ لَكَ فَرْضُكَ وَ سُنَّتُكَ فَأَنْتَ أَنْتَ

(The book) 'Misbah Al Sharia' –

'Al-Sadiq-asws said: 'Be constant upon the pure Obligations and the Sunnah's, for these two are the origin. The one who accompanies these and fulfills these with their rights, so he has attained the whole, for best of the (acts of) worship is their closest with the safety, and their purest from the afflictions, and their most constant, and even if little. So, if your Obligations and Sunnah's is safe for you, then so are (do it).

وَ احْذَرْ أَنْ تَطَأَ بِسَاطَ مَلِيكِكَ إِلَّا بِالذِّلَّةِ وَ الِافْتِقَارِ وَ الْخَشْيَةِ وَ التَّعْظِيمِ وَ أَخْلِصْ حَرَكَاتِكَ مِنَ الرِّيَاءِ وَ سِرَّكَ مِنَ الْقَسَاوَةِ فَإِنَّ النَّبِيَّ ص قَالَ الْمُصَلِّي يُنَاجِي رَبَّهُ فَاسْتَحْيِ أَنْ يَطَّلِعَ عَلَى سِرِّكَ الْعَالِمُ بِنَجْوَاكَ وَ مَا يُخْفِي ضَمِيرُكَ وَ كُنْ بِحَيْثُ رَآكَ لِمَا أَرَادَ مِنْكَ وَ دَعَاكَ إِلَيْهِ

And beware of treading on the carpet of your king except with the humiliation, and the poverty, and the fear, and the reverence, and purify your movements from the showing off,

[485] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 14
[486] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 15 a
[487] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 15 b
[488] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 16

and your secret from the cruelty, for the Prophet-saww said: 'The praying one whispers to his Lord-azwj, so he should be embarrassed from the Knower of your whisper Noticing your secrets and what your conscience is hiding, and be whereby He-azwj Sees you for what He-azwj Wants from you and your supplicating to Him-azwj.

وَ كَانَ السَّلَفُ لَا يَزَالُونَ مِنْ وَقْتِ الْفَرْضِ إِلَى وَقْتِ الْفَرْضِ فِي إِصْلَاحِ الْفَرْضَيْنِ جَمِيعاً وَ فِي هَذَا الزَّمَانِ لِلْفَضَائِلِ عَلَى الْفَرَائِضِ كَيْفَ يَكُونُ بَدَنٌ بِلَا رُوحٍ.

And the previous ones were not ceasing to be, from the time of an obligation to the time of an obligation, being in righteousness of the two obligations together, while in this time for the merits upon the obligations. How can a body be without soul?''[489]

– قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع عَجِبْتُ لِطَالِبِ فَضِيلَةٍ تَارِكِ فَرِيضَةٍ وَ لَيْسَ ذَلِكَ إِلَّا لِحِرْمَانِ مَعْرِفَةِ الْآمِرِ وَ تَعْظِيمِهِ وَ تَرْكِ رُؤْيَةِ مَشِيَّتِهِ بِمَا أَهَّلَهُمْ لِأَمْرِهِ وَ اخْتَارَهُمْ لَهُ.

Ali-asws Bin Al-Husayn-asws said: 'I-asws am surprised at the seeker of merit, neglecter of obligations, and that isn't except for deprivation of recognising the Command and revering it, and neglecting seeing His-azwj Desire with what He-azwj has Permitted them for His-azwj Command and Chosen them for it''.[490]

18– سر، السرائر عَنْ حَرِيزٍ عَنْ زُرَارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ع اعْلَمْ أَنَّ أَوَّلَ الْوَقْتِ أَبَداً أَفْضَلُ فَتَعَجَّلِ الْخَيْرَ أَبَداً مَا اسْتَطَعْتَ وَ أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ تَعَالَى مَا دَامَ عَلَيْهِ الْعَبْدُ وَ إِنْ قَلَّ.

(The book) 'Al Saraair' – from Hareyz, from Zurara who said,

'Abu Ja'far-asws said: 'Know that the beginning of the timing will always be superior, so hasten the good for ever as per your capacity, and the most Beloved of the deeds to Allah-azwj the Exalted is what servant is constant upon it, and even if it is little''.[491]

19– شي، تفسير العياشي عَنِ الْحَلَبِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْهُ قَالَ: قَالَ أَبُو جَعْفَرٍ ع لِأَبِي عَبْدِ اللَّهِ ع يَا بُنَيَّ عَلَيْكَ بِالْحَسَنَةِ بَيْنَ السَّيِّئَتَيْنِ تَمْحُوهُمَا

Tafseer Al Ayyashi – from Al Halby, from one of our companions, from him who said,

'Abu Ja'far-asws said to Abu Abdullah-asws: 'O my-asws son-asws! Upon you-asws is to be with the good deed between the two evil deeds, to delete them both!'

قَالَ وَ كَيْفَ ذَلِكَ يَا أَبَتِ

He-asws said: 'And how is that so, O father-asws?'

قَالَ مِثْلُ قَوْلِ اللَّهِ وَ لا تَجْهَرْ بِصَلاتِكَ وَ لا تُخافِتْ بِها لَا تَجْهَرْ بِصَلَاتِكَ سَيِّئَةً وَ لَا تُخَافِتْ بِهَا سَيِّئَةً وَ ابْتَغِ بَيْنَ ذلِكَ سَبِيلًا حَسَنَةً

[489] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 17 a
[490] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 17 b
[491] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 18

He-asws said: 'Like the Words of Allah-azwj: ***And neither be loud with your Salat nor be silent with it [17:110]***, do not be loud with your-asws Salat, (it is) an evil deed, and do not be silent with it, an evil deed - ***and seek a way between that' [17:110]*** – a good deed.

وَ مِثْلُ قَوْلِهِ وَ لا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلى عُنُقِكَ وَ لا تَبْسُطْها كُلَّ الْبَسْطِ وَ مِثْلُ قَوْلِهِ وَ الَّذِينَ إِذا أَنْفَقُوا لَمْ يُسْرِفُوا وَ لَمْ يَقْتُرُوا فَأَسْرَفُوا سَيِّئَةً وَ أَقْتَرُوا سَيِّئَةً وَ كانَ بَيْنَ ذلِكَ قَواماً حَسَنَةً فَعَلَيْكَ بِالْحَسَنَةِ بَيْنَ السَّيِّئَتَيْنِ.

And like His-azwj Words: ***And do not make your hand to be shackled to your neck nor extend it with every extension [17:29]***; and like His-azwj Words: ***And those, when they spend, are not being extravagant and are not stingy,*** - their being extravagant is an evil deed, and being stingy is an evil deed - ***and are moderate between that [25:67]*** – a good deed. Thus, it is upon you-asws with the good deed between the two evil deeds''.[492]

20- جا، المجالس للمفيد أَحْمَدُ بْنُ الْوَلِيدِ عَنْ أَبِيهِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ ابْنِ مَهْزِيَارَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: إِذَا هَمَمْتَ بِخَيْرٍ فَلَا تُؤَخِّرْهُ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى رُبَّمَا اطَّلَعَ عَلَى عَبْدِهِ وَ هُوَ عَلَى الشَّيْءِ مِنْ طَاعَتِهِ فَيَقُولُ وَ عِزَّتِي وَ جَلَالِي لَا أُعَذِّبُكَ بَعْدَهَا

(The book) 'Al Majaalis' of Al Mufeed – Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah-asws having said: 'Whenever you think of doing a good, do not delay it, for Allah-azwj Blessed and Exalted sometimes Notifies upon His-azwj servant while he is upon something from His-azwj obedience, so He-azwj Says: 'By My-azwj Might and My-azwj Majesty! I-azwj will not Punish you after it!"

وَ إِذَا هَمَمْتَ بِمَعْصِيَةٍ فَلَا تَفْعَلْهَا فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى رُبَّمَا اطَّلَعَ عَلَى الْعَبْدِ وَ هُوَ عَلَى شَيْءٍ مِنْ مَعَاصِيهِ فَيَقُولُ وَ عِزَّتِي وَ جَلَالِي لَا أَغْفِرُ لَكَ أَبَداً.

And whenever you think of doing an evil deed, do not do it, for Allah-azwj Blessed and Exalted sometimes Notifies upon the servant while he is upon something from His-azwj disobedience, so He-azwj Says: "By My-azwj Mighty and My-azwj Majestic! I-azwj will not Forgive (your sins) for you, ever!"'[493]

21- جا، المجالس للمفيد بِهَذَا الْإِسْنَادِ عَنِ ابْنِ مَهْزِيَارَ عَنِ ابْنِ حَدِيدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ حَمْزَةَ بْنِ حُمْرَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِذَا هَمَّ أَحَدُكُمْ بِخَيْرٍ فَلَا يُؤَخِّرْهُ فَإِنَّ الْعَبْدَ رُبَّمَا صَلَّى الصَّلَاةَ وَ صَامَ الصَّوْمَ فَيُقَالُ لَهُ اعْمَلْ مَا شِئْتَ بَعْدَهَا فَقَدْ غُفِرَ لَكَ أَبَداً.

(The book) 'Al Majaalis' of Al Mufeed, by this chain from Ibn Mahziyar, from Ibn Hadeed, from Ali Bin Al Numan, from Hamza Bin Humran who said,

'I heard Abu Abdullah-asws saying: 'Whenever one of you thinks of doing good, he should not delay it, for sometimes the servant prays the Salat and fasts the Fast, He-azwj Says to him: "Do whatever you so desire to after it, for (sins) have been Forgiven for you, for ever!"'[494]

22- نهج، نهج البلاغة قَالَ ع فَاعِلُ الْخَيْرِ خَيْرٌ مِنْهُ وَ فَاعِلُ الشَّرِّ شَرٌّ مِنْهُ.

[492] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 19
[493] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 20
[494] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 21

(The book) 'Nahj Al Balagah' –

'He-asws said: 'The doer of the good is better than it, and the doer of the evil is eviler than it''.[495]

– وَ قَالَ ع لَا يُرَى الْجَاهِلُ إِلَّا مُفْرِطاً أَوْ مُفَرِّطاً.

And he-asws said: 'You will not see the ignorant except as excessive or made to be excessive''.[496]

– وَ قَالَ ع إِضَاعَةُ الْفُرْصَةِ غُصَّةٌ.

And he-asws said: 'Wasting the opportunity chokes (anguish)''.[497]

– وَ قَالَ ع إِنَّ لِلْقُلُوبِ شَهْوَةً وَ إِقْبَالًا وَ إِدْبَاراً فَأْتُوهَا مِنْ قِبَلِ شَهْوَتِهَا وَ إِقْبَالِهَا فَإِنَّ الْقَلْبَ إِذَا أُكْرِهَ عَمِيَ.

And he-asws said: 'For the hearts there is lustful desire and advancing and retreating. So come to these from before their lustful desires and their advancing for the heart, when it is coerced, is blinded''.[498]

– وَ قَالَ ع أَفْضَلُ الْأَعْمَالِ مَا أَكْرَهْتَ نَفْسَكَ عَلَيْهِ.

And he-asws said: 'The best of the deeds is what your soul is coerced upon it''.[499]

– وَ قَالَ ع قَلِيلٌ تَدُومُ عَلَيْهِ أَرْجَى مِنْ كَثِيرٍ مَمْلُولٍ مِنْهُ.

And he-asws said: 'A little (good deed) you are constant upon is more profitable than a lot (of good deeds) one is fed up from it''.[500]

– وَ قَالَ ع إِذَا أَضَرَّتِ النَّوَافِلُ بِالْفَرَائِضِ فَارْفُضُوهَا.

And he-asws said: 'When the optional (good deeds) are harmful to the obligations, reject these''.[501]

وَ قَالَ ع قَلِيلٌ مَدُومٌ عَلَيْهِ خَيْرٌ مِنْ كَثِيرٍ مَمْلُولٍ مِنْهُ.

And he-asws said: 'A little (good deed) been constant upon is better than a lot been fed up with''.[502]

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[495] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 22 a
[496] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 22 b
[497] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 22 c
[498] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 22 d
[499] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 22 e
[500] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 22 f
[501] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 22 g
[502] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 22 h

23- الْمَجَازَاتُ النَّبَوِيَّةُ، قَالَ ص إِنَّ هَذَا الدِّينَ مَتِينٌ فَأَوْغِلْ فِيهِ بِرِفْقٍ وَ لَا تُبَغِّضْ إِلَى نَفْسِكَ عِبَادَةَ اللَّهِ فَإِنَّ الْمُنْبَتَّ لَا أَرْضاً قَطَعَ وَ لَا ظَهْراً أَبْقَى.

(The book) 'Al Mujazaat Al Nabawiya' –

'He-saww said: 'This religion is robust, so delve into it with gentleness and do not make it hateful to yourself the worship of Allah-azwj, for the hyper one, there would not remain a back for him (to ride upon) nor a land to cut (travel through).[503]

بيان: وَ مِمَّا يُقَوِّي أَنَّ الْمُرَادَ بِهَذَا الْخَبَرِ مَا كَشَفْنَا عَنْ حَقِيقَتِهِ الْخَبَرُ الْآخَرُ عَنْهُ ع وَ هُوَ فِيمَا رَوَاهُ بُرَيْدَةُ بْنُ الْحُصَيْبِ الْأَسْلَمِيُّ قَالَ قَالَ ع عَلَيْكُمْ هَدْياً قَاصِداً فَإِنَّهُ مَنْ يُغَايِرْ هَذَا الدِّينَ يَغْلِبْهُ.

Explanation – *And from what strengthens is that the intent with this Hadeeth is what we have uncovered from a reality of another Hadeeth from him-asws, and it is among what is reported by Bureyda Bin Al Huseyb who said, 'He-asws said: 'Upon you all is a guiding aim, for the one who is persistent in this religion, would overcome it''.*

24- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا كَانَ الرَّجُلُ عَلَى عَمَلٍ فَلْيَدُمْ عَلَيْهِ سَنَةً ثُمَّ يَتَحَوَّلُ عَنْهُ إِنْ شَاءَ إِلَى غَيْرِهِ وَ ذَلِكَ أَنَّ لَيْلَةَ الْقَدْرِ يَكُونُ فِيهَا فِي عَامِهِ ذَلِكَ مَا شَاءَ اللَّهُ أَنْ يَكُونَ.

(The book) 'Al Kafi' – from Ali, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby who said,

'Abu Abdullah-asws said: 'When the man were to be upon a deed, so let him be constant upon it for a year, then transfer away from it, if he so desires, to something else, and that is because on the Night of pre-Determination, it transpires in it during that year of it, whatever Allah-azwj so Desires it to transpire''.[504]

25- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَ جَلَّ مَا دَاوَمَ عَلَيْهِ الْعَبْدُ وَ إِنْ قَلَّ.

(The book) 'Al Kafi' – from Ali, from his father, from Hammad, from Hareyz, from Zurara,

'From Abu Ja'far-asws having said: 'The deeds most Beloved to Allah-azwj Mighty and Majestic is what the servant is constant upon it, and even if it is little''.[505]

كَمَا قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قَلِيلٌ مِنْ عَمَلٍ مَدُومٍ عَلَيْهِ خَيْرٌ مِنْ عَمَلٍ كَثِيرٍ مَمْلُولٍ مِنْهُ.

Just as Amir Al-Momineen-asws had said: 'Little of from the deed one is constant upon, is better than many deeds one is fed up with''.[506]

26- كا، الكافي عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ عِيسَى بْنِ أَيُّوبَ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ نَجَبَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَا مِنْ شَيْءٍ أَحَبَّ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ عَمَلٍ يُدَاوَمُ عَلَيْهِ وَ إِنْ قَلَّ.

[503] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 23
[504] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 24
[505] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 25 a
[506] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 25 b

(The book) 'Al Kafi' – from Abu Ali Al Ashari, from Isa Bin Ayoub, from Ali Bin Mahziyar, from Fazalat Bin Ayoub, from Muawiya Bin Ammar, from Najba,

'From Abu Ja'far-asws having said: 'There is nothing more Beloved to Allah-azwj Mighty and Majestic than a deed one is constant upon, and even if it is little''.[507]

27- كا، الكافي بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنْ فَضَالَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا يَقُولُ إِنِّي لَأُحِبُّ أَنْ أُدَاوِمَ عَلَى الْعَمَلِ وَ إِنْ قَلَّ.

(The book) 'Al Kafi' – by the previous chain, from Fazalat, from Muawiya Bin Ammar,

'From Abu Abdullah-asws said: 'Ali-asws Bin Al-Husayn-asws, may the Salawaat of Allah-azwj be upon them-asws both, had said: 'I-asws love to be constant upon the deed, and even if it is little''.[508]

28- كا، الكافي وَ بِالْإِسْنَادِ عَنْ فَضَالَةَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَقُولُ إِنِّي لَأُحِبُّ أَنْ أَقْدَمَ عَلَى رَبِّي وَ عَمَلِي مُسْتَوٍ.

(The book) 'Al Kafi' – and by the chain, from Fazalat, from Al A'ala, from Muhammad Bin Muslim,

'From Abu Ja'far-asws having said: 'Ali Bin Al-Husayn-asws had said: 'I-asws love to proceed to my-asws Lord-azwj and my-asws actions are even''.[509]

29- كا، الكافي عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِيَّاكَ أَنْ تَفْرِضَ عَلَى نَفْسِكَ فَرِيضَةً فَتُفَارِقَهَا اثْنَيْ عَشَرَ هِلَالًا.

(The book) 'Al Kafi' – from the number, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Ja'far Bin Bashir, from Abdul Kareem Bin Amro, from Suleyman Bin Khalid who said,

'Abu Abdullah-asws said: 'Beware, if you have imposed upon yourself an Obligation, so you separate (not perform) it for twelve crescents''.[510]

30- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عِيسَى عَنْ عَلِيِّ بْنِ النُّعْمَانِ قَالَ حَدَّثَنِي حَمْزَةُ بْنُ حُمْرَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِذَا هَمَّ أَحَدُكُمْ بِخَيْرٍ فَلَا يُؤَخِّرْهُ فَإِنَّ الْعَبْدَ رُبَّمَا صَلَّى الصَّلَاةَ أَوْ صَامَ الصَّوْمَ فَيُقَالُ لَهُ اعْمَلْ مَا شِئْتَ بَعْدَهَا فَقَدْ غَفَرَ اللَّهُ لَكَ.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Ali Bin Al Numan who said, 'It is narrated to me by Hamza Bin Humran who said,

'Whenever one of you thinks of good, he should not delay it, for sometimes the servant prays Salat, or fasts a fast, it is said to him: 'Work whatever you so desire to after it, for Allah-azwj has Forgiven (your sins) for you!''[511]

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[507] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 26
[508] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 27
[509] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 28
[510] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 29
[511] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 30

بيان كَمَا رُوِيَ عَنِ النَّبِيِّ ص إِنَّ لِرَبِّكُمْ فِي أَيَّامِ دَهْرِكُمْ نَفَحَاتٍ أَلَا فَتَعَرَّضُوا لَهَا.

Explanation – *Like what is reported from the Prophet-saww: 'For your Lord-azwj, during the days of your lifetime, there are Conferment's. Indeed, expose yourselves to these!''*

31- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي جَمِيلَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع افْتَتِحُوا نَهَارَكُمْ بِخَيْرٍ وَ أَمْلُوا عَلَى حَفَظَتِكُمْ فِي أَوَّلِهِ وَ فِي آخِرِهِ خَيْراً يُغْفَرْ لَكُمْ مَا بَيْنَ ذَلِكَ إِنْ شَاءَ اللَّهُ.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Ali Bin Al Hakam, from Abu Jameela who said,

'Abu Abdullah-asws said: 'Begin your days with good and dictate good to your recorders (Angels) in its beginning and in its end, it will be Forgiven for you whatever is between that, if Allah-azwj so Desires''.[512]

32- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عِيسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُرَازِمِ بْنِ حَكِيمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَبِي يَقُولُ إِذَا هَمَمْتَ بِخَيْرٍ فَبَادِرْ فَإِنَّكَ لَا تَدْرِي مَا يَحْدُثُ.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ibn Isa, fro Ibn Abu Umeyr, from Murazim Bin Hakeem,

'From Abu Abdullah-asws having said: 'My-asws father-asws had said: 'Whenever you think of doing good, so rush, for you don't know what is to occur''.[513]

33- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ يُحِبُّ مِنَ الْخَيْرِ مَا يُعَجَّلُ.

(The book) 'Al Kafi' – from Ali, from his father, from Ibn Abu Umeyr, from Ibn Uzina, from Zurarah who said,

'Rasool-Allah-saww said: 'Allah-azwj Loves from the good (deeds) what is hastened''.[514]

34- كا، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ بِشْرِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَرَدْتَ شَيْئاً مِنَ الْخَيْرِ فَلَا تُؤَخِّرْهُ فَإِنَّ الْعَبْدَ يَصُومُ الْيَوْمَ الْحَارَّ يُرِيدُ مَا عِنْدَ اللَّهِ فَيُعْتِقُهُ اللَّهُ بِهِ مِنَ النَّارِ وَ لَا يُسْتَقَلُّ مَا يُتَقَرَّبُ بِهِ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ لَوْ بِشِقِّ تَمْرَةٍ.

(The book) 'Al Kafi' – from the number, from Al Barqy, from Ali Bin Al Hakam, from Aban Bin Usman, from Bishr Bin Yasaar,

'From Abu Abdullah-asws having said: 'Whenever you intend something from the good, do not delay it, for the servants would fast on a hot day intending what is in the Presence of Allah-azwj, So Allah-azwj would Liberate him from the Fire due to it, and do not belittle what can be drawn closer to Allah-azwj Mighty and Majestic with, and even if it is with half a date''.[515]

[512] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 31
[513] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 32
[514] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 33
[515] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 34

35- كا، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ هَمَّ بِخَيْرٍ فَلْيُعَجِّلْهُ وَ لَا يُؤَخِّرْهُ فَإِنَّ الْعَبْدَ رُبَّمَا عَمِلَ الْعَمَلَ فَيَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى قَدْ غَفَرْتُ لَكَ وَ لَا أَكْتُبُ عَلَيْكَ شَيْئاً أَبَداً

(The book) 'Al Kafi' – from the number, from Al Barqy, from Ibn Fazzal, from Ibn Bukeyr, from one of our companions,

'From Abu Abdullah-asws having said: 'One who thinks of doing good, let him hasten it and not delay it, for sometimes the servant does the deed, so Allah-azwj Blessed and Exalted Says: "I-azwj have Forgiven (your sins) for you and will not Write anything against you, ever!"

وَ مَنْ هَمَّ بِسَيِّئَةٍ فَلَا يَعْمَلْهَا فَإِنَّهُ رُبَّمَا عَمِلَ الْعَبْدُ السَّيِّئَةَ فَيَرَاهُ الرَّبُّ سُبْحَانَهُ فَيَقُولُ لَا وَ عِزَّتِي وَ جَلَالِي لَا أَغْفِرُ لَكَ بَعْدَهَا أَبَداً.

And one who thinks of evil, he should not do it, for sometimes the servant does the evil deed, so the Glorious Lord-azwj Sees him and Says: "No, by My-azwj Mighty and My-azwj Majesty! I-azwj will not Forgive (your sins) for you after it, ever!"'[516]

36- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا هَمَمْتَ بِشَيْءٍ مِنَ الْخَيْرِ فَلَا تُؤَخِّرْهُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ رُبَّمَا اطَّلَعَ عَلَى الْعَبْدِ وَ هُوَ عَلَى شَيْءٍ مِنَ الطَّاعَةِ فَيَقُولُ وَ عِزَّتِي وَ جَلَالِي لَا أُعَذِّبُكَ بَعْدَهَا أَبَداً

(The book) 'Al Kafi' – from Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah-asws having said: 'Whenever you think of something from the good, do not delay it, for Allah-azwj Mighty and Majestic sometimes Notifies upon the servant while he is upon something from the obedience, so He-azwj Says: "By My-azwj Might and My-azwj servant! I-azwj will not Punish you after it, ever!"

وَ إِذَا هَمَمْتَ بِسَيِّئَةٍ فَلَا تَعْمَلْهَا فَإِنَّهُ رُبَّمَا اطَّلَعَ اللَّهُ عَلَى الْعَبْدِ وَ هُوَ عَلَى شَيْءٍ مِنَ الْمَعْصِيَةِ فَيَقُولُ وَ عِزَّتِي وَ جَلَالِي لَا أَغْفِرُ لَكَ بَعْدَهَا أَبَداً.

And when you think of an evil deed, do not do it, for sometimes Allah-azwj Notifies upon the servant whilehe is u pon something from the disobedience, so He-azwj Says: 'By My-azwj Might and My-azwj Majesty! I-azwj will not Forgive (your sins) for you after it, ever!"'[517]

37- كا، الكافي عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا هَمَّ أَحَدُكُمْ بِخَيْرٍ أَوْ صِلَةٍ فَإِنَّ عَنْ يَمِينِهِ وَ شِمَالِهِ شَيْطَانَيْنِ فَلْيُبَادِرْ لَا يَكُفَّاهُ عَنْ ذَلِكَ.

(The book) 'Al Kafi' – from Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Fazala, from Abu Jameela, from Muhammad Bin Humran,

'From Abu Abdullah-asws having said: 'Whenever one of you thinks of doing good, or helping (a relative), there are two Satans-la on his right and his left. So let him rush for them-la not to stop him from that''.[518]

[516] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 35
[517] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 36
[518] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 37

38- كا، الكافي عَنْ مُحَمَّدٍ عَنْ أَحْمَدَ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ مَنْ هَمَّ بِشَيْءٍ مِنَ الْخَيْرِ فَلْيُعَجِّلْهُ فَإِنَّ كُلَّ شَيْءٍ فِيهِ تَأْخِيرٌ فَإِنَّ لِلشَّيْطَانِ فِيهِ نَظْرَةً.

(The book) 'Al Kafi' – from Muhammad Bin Ahmad, from Ibn Sinan, from Abu Al Jaroud who said,

'I heard Abu Ja'far-asws saying: 'One who thinks of something from the good, let him hasten it, for all things having delay in it, there is a consideration for the Satan-la in it''.[519]

39- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ اللَّهَ ثَقَّلَ الْخَيْرَ عَلَى أَهْلِ الدُّنْيَا كَثِقَلِهِ فِي مَوَازِينِهِمْ يَوْمَ الْقِيَامَةِ وَ إِنَّ اللَّهَ خَفَّفَ الشَّرَّ عَلَى أَهْلِ الدُّنْيَا كَخِفَّتِهِ فِي مَوَازِينِهِمْ يَوْمَ الْقِيَامَةِ.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Ali Bin Asbat, from Al A'ala, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far-asws saying: 'Allah-azwj will weigh the good upon people of the world like its weight in their scales on the Day of Qiyamah, and Allah-azwj will Lighten the evil upon people of the world like its lightness in their scales on the Day of Qiyamah''.[520]

[519] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 38
[520] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 66 H 39

باب 67 ترك العجب و الاعتراف بالتقصير

CHAPTER 67 – NEGLECTING THE SELF-CONCEIT AND THE ACKNOWLEDGEMENT WITH THE DEFICIENTY

الآيات

The Verses

فاطر أَ فَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَناً فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشاءُ وَ يَهْدِي مَنْ يَشاءُ.

(Surah) Fatir - ***So the one, the evil of his deed is adorned for him is so much, that he sees it as good? Allah Lets to stray the one He so Desires to, and Guides the one He so Desires to, [35:8]***

1- ب، قرب الإسناد ذَكَرَ الْحَسَنُ بْنُ الْجَهْمِ أَنَّهُ سَمِعَ الرِّضَا ع يَقُولُ إِنَّ رَجُلًا كَانَ فِي بَنِي إِسْرَائِيلَ عَبَدَ اللَّهَ تَبَارَكَ وَ تَعَالَى أَرْبَعِينَ سَنَةً فَلَمْ يَقْبَلْ مِنْهُ فَقَالَ لِنَفْسِهِ مَا أُتِيتُ إِلَّا مِنْكِ وَ لَا أَكْدَيْتُ إِلَّا لَكِ

(The book) 'Qurb Al Asnaad' – It is mentioned by Al-Hassan Bin Al Jahm,

'He heard Al-Reza-asws saying: 'There was a man among the children of Israel who worshipped Allah-azwj Blessed and Exalted for forty years, but it was not Accepted from him. He said to himself, 'It has not happened except from you, nor have I toiled except for you!'

فَأَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَيْهِ ذَمُّكَ نَفْسَكَ أَفْضَلُ مِنْ عِبَادَةِ أَرْبَعِينَ سَنَةً.

Allah-azwj Blessed and Exalted Revealed to you: "Your condemning yourself is superior to worship of forty years''.[521]

2- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنِ ابْنِ قُولَوَيْهِ عَنِ الْكُلَيْنِيِّ عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنِ ابْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنِ الْبَرْقِيِّ عَنِ الْحَذَّاءِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ عَزَّ وَ جَلَّ لَا يَتَّكِلِ الْعَامِلُونَ عَلَى أَعْمَالِهِمُ الَّتِي يَعْمَلُونَ بِهَا لِثَوَابِي فَإِنَّهُمْ لَوِ اجْتَهَدُوا وَ أَتْعَبُوا أَنْفُسَهُمْ أَعْمَالَهُمْ فِي عِبَادَتِي كَانُوا مُقَصِّرِينَ غَيْرَ بَالِغِينَ فِي عِبَادَتِهِمْ كُنْهَ عِبَادَتِي فِيمَا يَطْلُبُونَ مِنْ كَرَامَتِي وَ النَّعِيمِ فِي جَنَّاتِي وَ رَفِيعِ الدَّرَجَاتِ الْعُلَى فِي جِوَارِي

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlawiya, from Al Kulayni, from a number of his companion, from Ibn Isa, from Ibn Mahboub, from Al Barqy, from Al Haza'a,

'From Ja'far-asws having said: 'Rasool-Allah-saww: 'Allah-azwj Mighty and Majestic Said: "The workers should not be relying upon their works which they are working with for My-azwj Rewards, for they, if they were to struggle and fatigue themselves in their works in worshipping Me-azwj, they would (still) be deficient, not reaching in their (acts of) worship the essence of worshipping Me-azwj regarding what they are seeking of My-azwj Benevolence and the bounties in My-azwj Garden, and lofty exalted ranks in My-azwj vicinity.

[521] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 67 H 1

وَ لَكِنْ بِرَحْمَتِي فَلْيَثِقُوا وَ فَضْلِي فَلْيَرْجُوا وَ إِلَى حُسْنِ الظَّنِّ بِي فَلْيَطْمَئِنُّوا فَإِنَّ رَحْمَتِي عِنْدَ ذَلِكَ تُدْرِكُهُمْ وَ بِمَنِّي أُبَلِّغُهُمْ رِضْوَانِي وَ أُلْبِسُهُمْ عَفْوِي فَإِنِّي أَنَا اللَّهُ الرَّحْمَنُ الرَّحِيمُ بِذَلِكَ تَسَمَّيْتُ.

But let them trust in My-azwj Mercy and let them be hoping for My-azwj Grace, and let them be reassured to goodly thoughts with Me-azwj, for My-azwj Mercy will come across them during that, and with My-azwj Conferment My-azwj Pleasure will be reaching them, and My-azwj Pardon will cover them, for I-azwj am Allah-azwj the Beneficent, the Merciful. I-azwj have been Named with that!"'[522]

3- ما، الأمالي للشيخ الطوسي بِهَذَا الْإِسْنَادِ عَنِ الْكُلَيْنِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ سَعْدِ بْنِ أَبِي خَلَفٍ عَنْ أَبِي الْحَسَنِ ع أَنَّهُ قَالَ: عَلَيْكَ بِالْجِدِّ وَ لَا تُخْرِجَنَّ نَفْسَكَ عَنْ حَدِّ التَّقْصِيرِ فِي عِبَادَةِ اللَّهِ وَ طَاعَتِهِ فَإِنَّ اللَّهَ تَعَالَى لَا يُعْبَدُ حَقَّ عِبَادَتِهِ.

(The book) 'Al Amaali' of the sheykh Al Tusi, by this chain from Al Kulayni, from Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboub, from Sa'ad Bin Abu Khalaf,

'From Abu Al-Hassan-asws having said: 'Upon you is to be with the effort, and do not expel yourself from the limit of deficiency in worshipping Allah-azwj and obeying Him-azwj, for Allah-azwj Allah-azwj the Exalted cannot be worshipped as is right of worshipping Him-azwj''.[523]

4- سن، المحاسن فِي رِوَايَةِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع الرَّجُلُ يَعْمَلُ الْعَمَلَ وَ هُوَ خَائِفٌ مُشْفِقٌ ثُمَّ يَعْمَلُ شَيْئاً مِنَ الْبِرِّ فَيَدْخُلُهُ شِبْهُ الْعُجْبِ لِمَا عَمِلَ

(The book) 'Al Mahasin' – in a report of Abdul Rahman Bin Abu Najran who said,

'I said to Abu Abdullah-asws, 'The man does the work, and he is fearful, dreading, then he does something from the righteousness, so a resemblance of self-conceit enters him due to what he had done'.

قَالَ ع فَهُوَ فِي حَالِهِ الْأُولَى أَحْسَنُ حَالًا مِنْهُ فِي هَذِهِ الْحَالِ.

He-asws said: 'He, in his first state was of better state than him being in this state''.[524]

5- سن، المحاسن ابْنُ سِنَانٍ عَنِ الْعَلَاءِ عَنْ خَالِدٍ الصَّيْقَلِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ فَوَّضَ الْأَمْرَ إِلَى مَلَكٍ مِنَ الْمَلَائِكَةِ فَخَلَقَ سَبْعَ سَمَاوَاتٍ وَ سَبْعَ أَرَضِينَ فَلَمَّا رَأَى أَنَّ الْأَشْيَاءَ قَدِ انْقَادَتْ لَهُ قَالَ مَنْ مِثْلِي فَأَرْسَلَ اللَّهُ عَلَيْهِ نُوَيْرَةً مِنَ النَّارِ

(The book) 'Al Mahasin' – Ibn Sinan, from Al A'ala, from Khalid Al Sayqal,

'From Abu Ja'far-asws having said: 'Allah-azwj Delegated the Command to an Angel from His-azwj Angels. He created the seven skies and seven earths. When he saw, that things had yielded to him, he said, 'Who is like me?' So Allah-azwj Sent a 'Nuweyra' from the Fire upon him'.

قُلْتُ وَ مَا النُّوَيْرَةُ

[522] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 67 H 2
[523] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 67 H 3
[524] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 67 H 4

I said, 'And what is 'Al-Nuweyra'?'

قَالَ نَارٌ مِثْلُ الْأَنْمُلَةِ فَاسْتَقْبَلَهَا بِجَمِيعِ مَا خَلَقَ فَيَحُكُّ لِذَلِكَ حَتَّى وَصَلَتْ إِلَى نَفْسِهِ لَمَّا أَنْ دَخَلَهُ الْعُجْبُ.

He-asws said: 'A fire (size) like the ant. It was received by entirety of what he had created, and he was stupefied at that until it arrived to his soul, due to the self-conceit which had entered him''.[525]

6- م، تفسير الإمام عليه السلام قَالَ مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ ع دَخَلَ مُحَمَّدُ بْنُ عَلِيِّ بْنِ مُسْلِمِ بْنِ شِهَابٍ الزُّهْرِيُّ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ زَيْنِ الْعَابِدِينَ ع وَ هُوَ كَئِيبٌ حَزِينٌ فَقَالَ لَهُ زَيْنُ الْعَابِدِينَ مَا بَالُكَ مَهْمُوماً مَغْمُوماً

Tafseer of the Imam (Hassan Al-Askari-asws) – Muhammad-asws Bin Ali Al-Baqir-asws said: ''Muhammad Bin Ali Bin Muslim Bin Shihab Al-Zuhry came to Ali-asws Bin Al-Husayn-asws Zayn Al-Abideen-asws, and he was bleak, grieving. Ali-asws Bin Al-Husayn-asws said to him: 'What is the matter with you, worried, gloomy?'

قَالَ يَا ابْنَ رَسُولِ اللَّهِ هُمُومٌ وَ غُمُومٌ تَتَوَالَى عَلَيَّ لِمَا امْتُحِنْتُ بِهِ مِنْ جِهَةِ حُسَّادِ نِعْمَتِي وَ الطَّامِعِينَ فِيَّ وَ مِمَّنْ أَرْجُوهُ وَ مِمَّنْ أَحْسَنْتُ إِلَيْهِ فَيُخْلِفُ ظَنِّي

He said, 'O son-asws of Rasool-Allah-saww! Worries and grief are coming to me due to what I am being Tried with, from an aspect of envy of my Bounties and the greedy ones regarding me, and from what I Beseech Him-azwj for, and from the one I have done favour to, but he is opposite to my thoughts (acts against me)'.

فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ زَيْنُ الْعَابِدِينَ ع احْفَظْ لِسَانَكَ تَمْلِكْ بِهِ إِخْوَانَكَ

Ali-asws Bin Al-Husayn-asws (Zayn Al-Abideen-asws) said to him: 'Protect your tongue, you will be able to control your brethren with it'.

قَالَ الزُّهْرِيُّ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي أُحْسِنُ إِلَيْهِمْ بِمَا يَبْدُرُ مِنْ كَلَامِي

Al-Zuhry said, 'O son-asws of Rasool-Allah-saww! I am good to them with what I release from my speech'.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع هَيْهَاتَ هَيْهَاتَ إِيَّاكَ وَ أَنْ تُعْجَبَ مِنْ نَفْسِكَ بِذَلِكَ وَ إِيَّاكَ أَنْ تَتَكَلَّمَ بِمَا يَسْبِقُ إِلَى الْقُلُوبِ إِنْكَارُهُ وَ إِنْ كَانَ عِنْدَكَ اعْتِذَارُهُ فَلَيْسَ كُلُّ مَنْ تُسْمِعُهُ نُكْراً يُمْكِنُكَ لِأَنْ تُوَسِّعَهُ عُذْراً

Ali-asws Bin Al-Husayn-asws said: 'Far be it! Far be it! Beware of being fascinated from yourself with that and beware of speaking with what would precede to the hearts of its denial, and if there was an apology with you, so everyone who hears it would not be evil if you were to extend an apology to him'.

ثُمَّ قَالَ يَا زُهْرِيُّ مَنْ لَمْ يَكُنْ عَقْلُهُ أَكْمَلَ مَا فِيهِ كَانَ هَلَاكُهُ مِنْ أَيْسَرِ مَا فِيهِ

[525] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 67 H 5

Then he-asws said: 'O Zuhry! The one whose intellect does not happen to be perfect of what is in it, his destruction would come easily, due to what is in it'.

ثُمَّ قَالَ يَا زُهْرِيُّ وَ مَا عَلَيْكَ أَنْ تَجْعَلَ الْمُسْلِمِينَ مِنْكَ بِمَنْزِلَةِ أَهْلِ بَيْتِكَ فَتَجْعَلَ كَبِيرَهُمْ بِمَنْزِلَةِ وَالِدِكَ وَ تَجْعَلَ صَغِيرَهُمْ بِمَنْزِلَةِ وَلَدِكَ وَ تَجْعَلَ تِرْبَكَ مِنْهُمْ بِمَنْزِلَةِ أَخِيكَ فَأَيَّ هَؤُلَاءِ تُحِبُّ أَنْ تَظْلِمَ وَ أَيُّ هَؤُلَاءِ تُحِبُّ أَنْ تَدْعُوَ عَلَيْهِ وَ أَيُّ هَؤُلَاءِ تُحِبُّ أَنْ تَهْتِكَ سِتْرَهُ

Then he-asws said: 'O Zuhry! And what is upon you is that you should make the submitter from you to be at the status of your family members, so, you would make their elders to be at the status of your father and make their young ones to be at the status of your son and make the fathers from them to be at the status of your brother. Which of these would you love to be unjust to? And which of these would you love to supplicate against? And which of these would you love to violate his veil (private matters)?

وَ إِنْ عَرَضَ لَكَ إِبْلِيسُ لَعَنَهُ اللَّهُ بِأَنَّ لَكَ فَضْلًا عَلَى أَحَدٍ مِنْ أَهْلِ الْقِبْلَةِ فَانْظُرْ إِنْ كَانَ أَكْبَرَ مِنْكَ فَقُلْ قَدْ سَبَقَنِي بِالْإِيمَانِ وَ الْعَمَلِ الصَّالِحِ فَهُوَ خَيْرٌ مِنِّي

And if Iblees-la, may Allah-azwj Curse him-la, presents to you, that there is merit for you over anyone from the people of the Qiblah, so look at the one who was older than you and say, 'He has preceded me with the Eman and the righteous deeds, therefore he is better than me'.

وَ إِنْ كَانَ أَصْغَرَ مِنْكَ فَقُلْ قَدْ سَبَقْتُهُ بِالْمَعَاصِي وَ الذُّنُوبِ فَهُوَ خَيْرٌ مِنِّي

And if he was younger than you, then say, 'I have preceded him with the (acts of) disobedience and the sins, therefore he is better than me'.

وَ إِنْ كَانَ تِرْبَكَ فَقُلْ أَنَا عَلَى يَقِينٍ مِنْ ذَنْبِي وَ فِي شَكٍّ مِنْ أَمْرِهِ

And if he was one of similar age to you, then say, 'I am certain of my sins, and in doubt of his affairs, so why should I leave my certainty for doubt regarding him?'

فَمَا لِي أَدَعُ يَقِينِي بِشَكِّي وَ إِنْ رَأَيْتَ الْمُسْلِمِينَ يُعَظِّمُونَكَ وَ يُوَقِّرُونَكَ وَ يُبَجِّلُونَكَ فَقُلْ هَذَا فَضْلٌ أَخَذُوا بِهِ وَ إِنْ رَأَيْتَ مِنْهُمْ جَفَاءً وَ انْقِبَاضاً عَنْكَ فَقُلْ هَذَا لِذَنْبٍ أَحْدَثْتُهُ

And if you were to see the Muslims revering you, and dignifying you, and venerating you, then say, 'This is a merit they are taking with'. And if you see from them, disloyalty, and constriction from you, then say, 'This is due to the new sins I have committed'.

فَإِنَّكَ إِنْ فَعَلْتَ ذَلِكَ سَهَّلَ اللَّهُ عَلَيْكَ عَيْشَكَ وَ كَثُرَ أَصْدِقَاؤُكَ وَ قَلَّ أَعْدَاؤُكَ وَ فَرِحْتَ بِمَا يَكُونُ مِنْ بِرِّهِمْ وَ لَمْ تَأْسَفْ عَلَى مَا يَكُونُ مِنْ جَفَائِهِمْ

If you were to do that, Allah-azwj would Ease your life upon you, and your friends would be a lot and your enemies would be few, and you would be happy with what is happening from their righteousness, and you would not regret upon what is happening from their disloyalty.

وَ اعْلَمْ أَنَّ أَكْرَمَ النَّاسِ عَلَى النَّاسِ مَنْ كَانَ خَيْرُهُ فَائِضاً عَلَيْهِمْ وَ كَانَ عَنْهُمْ مُسْتَغْنِياً مُتَعَفِّفاً وَ أَكْرَمُ النَّاسِ بَعْدَهُ عَلَيْهِمْ مَنْ كَانَ عَنْهُمْ مُتَعَفِّفاً وَ إِنْ كَانَ إِلَيْهِمْ مُحْتَاجاً فَإِنَّمَا أَهْلُ الدُّنْيَا يَعْشَقُونَ الْأَمْوَالَ

And know, that the most benevolent of the people to the people, is the one who was extra good upon them, and he was needless from them, chaste. And the most benevolent of the people after him, to them, is the one who is chaste (not asking) from them, and even though he is needy to them, for rather, the people of the world are desirous for the wealth.

فَمَنْ لَمْ يُزَاحِمْهُمْ فِيمَا يَعْشَقُونَهُ كَرُمَ عَلَيْهِمْ وَ مَنْ لَمْ يُزَاحِمْهُمْ فِيهَا وَ مَكَّنَهُمْ مِنْهَا أَوْ مِنْ بَعْضِهَا كَانَ أَعَزَّ وَ أَكْرَمَ.

Therefore, the one who does not challenge them with regards to what they are desirous for, they would be honourable to them, and the one who does not challenge them with regards to it and enables them (even more) from it (acquiring wealth), or from part of it, he would be the most honourable to them and most prestigious''.[526]

6- ين، كتاب حسين بن سعيد و النوادر النَّضْرُ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ عَالِماً أَتَى عَابِداً فَقَالَ لَهُ كَيْفَ صَلَاتُكَ فَقَالَ تَسْأَلُنِي عَنْ صَلَاتِي وَ أَنَا أَعْبُدُ اللَّهَ مُنْذُ كَذَا وَ كَذَا

The book of Husayn Bin Saeed, and 'Al Nawadir' – Al Nazr, from Muhammad Bin Sinan, from Is'haq Bin Ammar,

'From Abu Abdullah-asws having said: 'A scholar came to a worshipper. He said to him, 'How is your Salat?' He said, 'You are asking me about my Salat, and I have been worshipping Allah-azwj since such and such (time)!'

فَقَالَ كَيْفَ بُكَاؤُكَ فَقَالَ إِنِّي لَأَبْكِي حَتَّى تَجْرِيَ دُمُوعِي

He said, 'How is your crying?' He said, 'I tend to cry until my tears flow'.

فَقَالَ لَهُ الْعَالِمُ فَإِنَّ ضَحِكَكَ وَ أَنْتَ تَخَافُ اللَّهَ أَفْضَلُ مِنْ بُكَائِكَ وَ أَنْتَ مُدِلٌّ عَلَى اللَّهِ إِنَّ الْمُدِلَّ بِعَمَلِهِ لَا يَصْعَدُ مِنْ عَمَلِهِ شَيْءٌ.

The scholar said to him. 'If you were to laugh while you are fearing Allah-azwj, it would be better than your crying while you are haughty upon Allah-azwj. The one haughty with his deed, nothing from his work ascends''.[527]

7- ين، كتاب حسين بن سعيد و النوادر النَّضْرُ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ زُرَارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ دَاوُدُ النَّبِيُّ ع لَأَعْبُدَنَّ اللَّهَ الْيَوْمَ عِبَادَةً وَ لَأَقْرَأَنَّ قِرَاءَةً لَمْ أَفْعَلْ مِثْلَهَا قَطُّ

The book of Husayn Bin Saeed, and 'Al Nawadir' – Al Nazr, from Muhammad Bin Sinan, from Musa Bin Bakr, from Zurara,

'From Abu Abdullah-asws having said: 'The Prophet-as Dawood-as said: 'I-as shall worship Allah-azwj today and shall recite such a recitation I-as have not done the like of it at all!'

فَدَخَلَ مِحْرَابَهُ فَفَعَلَ فَلَمَّا فَرَغَ مِنْ صَلَاتِهِ إِذَا هُوَ بِضِفْدَعٍ فِي الْمِحْرَابِ فَقَالَ لَهُ يَا دَاوُدُ أَعْجَبَكَ الْيَوْمَ مَا فَعَلْتَ مِنْ عِبَادَتِكَ وَ قِرَاءَتِكَ فَقَالَ نَعَمْ

[526] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 67 H 6 a
[527] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 67 H 6 b

He-as entered his-as prayer Niche and did so. When he-as was free from his-as Salat, there he-as was with a frog in the prayer Niche. It said to him-as, 'O Dawood-as! Are you-as impressed today at what you-as have done from your-as worship and your-as recitation?' He-as said: 'Yes'.

فَقَالَ لَا يُعْجِبَنَّكَ فَإِنِّي أُسَبِّحُ اللَّهَ فِي كُلِّ لَيْلَةٍ أَلْفَ تَسْبِيحَةٍ يَتَشَعَّبُ لِي مَعَ كُلِّ تَسْبِيحَةٍ ثَلَاثَةُ آلَافِ تَحْمِيدَةٍ وَ إِنِّي لَأَكُونُ فِي قَعْرِ الْمَاءِ فَيُصَوِّتُ الطَّيْرُ فِي الْهَوَاءِ فَأَحْسَبُهُ جَائِعاً فَأَطْفُو لَهُ عَلَى الْمَاءِ لِيَأْكُلَنِي وَ مَا لِي ذَنْبٌ.

It said, 'Do not let it fascinate you-as, for I have been glorifying Allah-azwj with a thousand glorifications during every night, branching out for me with every glorification, three thousand praises, and I happen to be at the bottom of the water. The bird tends to chirp in the air, so I reckon it is hungry, so I float for it upon the water so it can eat me, and there is no sin for me''.[528]

8- ين، كتاب حسين بن سعيد و النوادر ابْنُ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْعَبْدَ لَيُذْنِبُ الذَّنْبَ فَيَنْدَمُ عَلَيْهِ ثُمَّ يَعْمَلُ الْعَمَلَ فَيَسُرُّهُ ذَلِكَ فَيَتَرَاخَى عَنْ حَالِهِ تِلْكَ وَ لَأَنْ يَكُونَ عَلَى حَالِهِ تِلْكَ خَيْرٌ لَهُ مِمَّا دَخَلَ فِيهِ.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Ibn Abu Umeyr, from Abdul Rahman,

'From Abu Abdullah-asws having said: 'The servant tends to commit the sin, so he regrets upon it, then he does the (good) deed so that cheers him, so he slackened from that state of his, and although his having been upon that state of his is better for him than what he had entered into''.[529]

9- ين، كتاب حسين بن سعيد و النوادر ابْنُ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنِ الثُّمَالِيِّ عَنْ أَحَدِهِمَا ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ إِنَّ مِنْ عِبَادِي مَنْ يَسْأَلُنِي الشَّيْءَ مِنْ طَاعَتِي لِأُجِيبَهُ فَأَصْرِفُ ذَلِكَ عَنْهُ لِكَيْلَا يُعْجِبَهُ عَمَلُهُ.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Ibn Abu Umeyr, from Mansour, from Yunus, from Al Sumali,

'From one of the two (5th or 6th Imam-asws) having said: 'Allah-azwj Blessed and Exalted Says: "From My-azwj servants there is one who asks Me-azwj for the thing from My-azwj obedience to Answer him, but I-azwj Turn that away from him lest his deed fascinates him''.[530]

10- ين، كتاب حسين بن سعيد و النوادر الْوَشَّاءُ عَنْ أَبِي الْحَسَنِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ أَيُّوبَ النَّبِيَّ ص قَالَ يَا رَبِّ مَا سَأَلْتُكَ شَيْئاً مِنَ الدُّنْيَا قَطُّ وَ دَاخَلَهُ شَيْءٌ

The book of Husayn Bin Saeed, and 'Al Nawadir' – Al Washa,

'From Abu Al-Hassan-asws, he (the narrator) said, 'I heard him-asws saying, 'The Prophet-as Ayoub-as said: 'O Lord-azwj! I-as have not asked You-azwj for anything from the world at all, and something had entered it!'

فَأَقْبَلَتْ إِلَيْهِ سَحَابَةٌ حَتَّى نَادَتْهُ يَا أَيُّوبُ مَنْ وَفَّقَكَ لِذَلِكَ قَالَ أَنْتَ يَا رَبِّ.

[528] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 67 H 7
[529] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 67 H 8
[530] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 67 H 9

The Glorious Turned to him-as until He-azwj Called out to him-as: "O Ayoub-as! Who Harmonised you-as to that?" He-as said: 'You-azwj, O Lord-azwj!''[531]

11- نهج، نهج البلاغة قَالَ ع لَا وَحْدَةَ أَوْحَشُ مِنَ الْعُجْبِ.

(The book) 'Nahj Al Balagah' –

'He-asws said: 'There is no loneliness lonelier than the self-conceit''.[532]

12- عُدَّةُ الدَّاعِي، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ اعْلَمُوا عِبَادَ اللَّهِ أَنَّ الْمُؤْمِنَ لَا يُصْبِحُ وَ لَا يُمْسِي إِلَّا وَ نَفْسُهُ ظَنُونٌ عِنْدَهُ فَلَا يَزَالُ زَارِياً عَلَيْهَا وَ مُسْتَزِيداً لَهَا فَكُونُوا كَالسَّابِقِينَ قَبْلَكُمْ وَ الْمَاضِينَ أَمَامَكُمْ قَوَّضُوا مِنَ الدُّنْيَا تَقْوِيضَ الرَّاحِلِ وَ طَوَوْهَا طَيَّ الْمَنَازِلِ.

(The book) 'Uddat Al Daie' –

'Amir Al-Momineen-asws said: 'And know, servants of Allah-azwj! The Momin neither comes to a morning nor evening except and his soul is thoughtful with him. He does not cease to visit upon it and asking more for it. So be like the foremost ones before you, and the past ones are in front of you (as example). Pull down from the world the pulling down of the departing one (i.e., prepare to leave) and fold it (affairs) the folding of the pausing stops''.[533]

13- كِتَابُ الْغَارَاتِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ بِإِسْنَادِهِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: خَطَبَ عَلِيٌّ ع فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ ذَكَرَ النَّبِيَّ فَصَلَّى عَلَيْهِ ثُمَّ قَالَ أَمَّا بَعْدُ فَإِنِّي أُوصِيكُمْ بِتَقْوَى اللَّهِ الَّذِي بِطَاعَتِهِ يَنْفَعُ أَوْلِيَاءَهُ وَ بِمَعْصِيَتِهِ يَضُرُّ أَعْدَاءَهُ

The book 'Al Gharaat' of Ibrahim Bin Muhammad Al Saqafy, by his chain from Al Asbagh Bin Nubata who said,

'Ali-asws preached. He-asws praised Allah-azwj and extolled upon Him-azwj, and he-asws mentioned the Prophet-saww, so he-asws sent Salawaat upon him-saww, then said: 'As for after, I-asws hereby advise you all with fearing Allah-azwj Who by obedience to Him-azwj, He-azwj Benefits His-azwj friends, and by disobedience to Him-azwj, Harms His-azwj enemies.

وَ إِنَّهُ لَيْسَ لِهَالِكٍ هَلَكَ مَنْ يُعْذِرُهُ فِي تَعَمُّدِ ضَلَالَةٍ حَسِبَهَا هُدًى وَ لَا تَرْكِ حَقٍّ حَسِبَهُ ضَلَالَةً وَ إِنَّ أَحَقَّ مَا يَتَعَاهَدُ الرَّاعِي مِنْ رَعِيَّتِهِ أَنْ يَتَعَاهَدَهُمْ بِالَّذِي لِلَّهِ عَلَيْهِمْ فِي وَظَائِفِ دِينِهِمْ

And surely there is no destruction for a destroyed, one whose excuse is in deliberately straying reckoning it to be guidance, nor neglecting a right reckoning it to be straying, and that the most rightful of what the shepherd can pact from his flock is that he pacts them with that which is for Allah-azwj upon them in the functions of their religion.

وَ إِنَّمَا عَلَيْنَا أَنْ نَأْمُرَكُمْ بِمَا أَمَرَكُمُ اللَّهُ بِهِ وَ أَنْ نَنْهَاكُمْ عَمَّا نَهَاكُمُ اللَّهُ عَنْهُ وَ أَنْ نُقِيمَ أَمْرَ اللَّهِ فِي قَرِيبِ النَّاسِ وَ بَعِيدِهِمْ لَا نُبَالِي بِمَنْ جَاءَ الْحَقُّ عَلَيْهِ

And rather, upon us-asws is that we-asws should instruct you all with what Allah-azwj has Commanded you all with and forbid you from what Allah-azwj has Prohibited you from, and for

[531] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 67 H 10
[532] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 67 H 11
[533] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 67 H 12

us-asws to establish the Commands of Allah-azwj among the near people and their far ones. We-asws don't mind with whom the truth comes upon.

وَ قَدْ عَلِمْتَ أَنَّ أَقْوَى مَا يَتَمَنَّوْنَ فِي دِينِهِمُ الْأَمَانِيُّ وَ يَقُولُونَ نَحْنُ نُصَلِّي مَعَ الْمُصَلِّينَ وَ نُجَاهِدُ مَعَ الْمُجَاهِدِينَ وَ نَهْجُرُ الْهِجْرَةَ وَ نَقْتُلُ الْعَدُوَّ وَ كُلَّ ذَلِكَ يَفْعَلُهُ أَقْوَامٌ لَيْسَ الْإِيمَانُ بِالتَّحَلِّي وَ لَا بِالتَّمَنِّي

And you have known that the strongest of what they were wishing for regarding their religion are the wishes and they were saying, 'We pray Salat with the praying ones, and we fight Jihad with the fighting ones', and the we emigrated the emigration, and we kill the enemies', and all that was done by a people the Eman wasn't with the high moral standing, nor with the wishes.

الصَّلَاةُ لَهَا وَقْتٌ فَرَضَهُ رَسُولُ اللَّهِ لَا تَصْلُحُ إِلَّا بِهِ فَوَقْتُ صَلَاةِ الْفَجْرِ حِينَ تَزَايُلِ الْمَرْءِ لَيْلَهُ وَ يَحْرُمُ عَلَى الصَّائِمِ طَعَامُهُ وَ شَرَابُهُ

The Salat, there are timings for it imposed by Rasool-Allah-azwj. It is not correct except by it. So ,the time for the dawn Salat is when the person's night declined, and it is Prohibited unto the fasting one, his food and his drink.

وَ وَقْتُ صَلَاةِ الظُّهْرِ إِذَا كَانَ الْقَيْظُ حِينَ يَكُونُ ظِلُّكَ مِثْلَكَ وَ إِذَا كَانَ الشِّتَاءُ حِينَ تَزُولُ الشَّمْسُ مِنَ الْفَلَكِ وَ ذَلِكَ حِينَ تَكُونُ عَلَى حَاجِبِكَ الْأَيْمَنِ مَعَ شُرُوطِ اللَّهِ فِي الرُّكُوعِ وَ السُّجُودِ

And the time of the Zohr Salat, when it was the summer is when your shadow is similar (in size) to you, and when it is the winter is when the sun declines from the orbit, and that is when you would be upon your right eyebrow with the conditions of Allah-azwj in the Ruk'u and the Sajdah.

وَ وَقْتُ الْعَصْرِ وَ الشَّمْسُ بَيْضَاءُ نَقِيَّةٌ قَدْرَ مَا يَسْلُكُ الرَّجُلُ عَلَى الْجَمَلِ الثَّقِيلِ فَرْسَخَيْنِ قَبْلَ غُرُوبِهَا

And the time of Al-Asr (is when) the sun is bright and pure, a measurement of what the man can travel upon the heavy camel for two Farsakh before it's setting.

وَ وَقْتُ صَلَاةِ الْمَغْرِبِ إِذَا غَرَبَتِ الشَّمْسُ وَ أَفْطَرَ الصَّائِمُ

And the time of Al-Maghrib Salat is when the sun sets, and the fasting one breaks (his fast).

وَ وَقْتُ صَلَاةِ الْعِشَاءِ الْآخِرَةِ حِينَ غَسَقَ اللَّيْلُ وَ تَذْهَبُ حُمْرَةُ الْأُفُقِ إِلَى ثُلُثِ اللَّيْلِ فَمَنْ نَامَ عِنْدَ ذَلِكَ فَلَا أَنَامَ اللَّهُ عَيْنَهُ

And the time of Al-Isha the last (Salat) is when the night twilight and the redness of the horizons is gone, up to a third of the night. The one who sleeps during that, may Allah-azwj not let his eyes sleep.

فَهَذِهِ مَوَاقِيتُ الصَّلَاةِ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتاباً مَوْقُوتاً-

Thus, these are the timings of the Salat: ***Surely the Salat was always a timed Ordinance for the Momineen [4:103]***.

وَ يَقُولُ الرَّجُلُ هَاجَرْتُ وَ لَمْ يُهَاجِرْ إِنَّمَا الْمُهَاجِرُونَ الَّذِينَ يَهْجُرُونَ السَّيِّئَاتِ وَ لَمْ يَأْتُوا بِهَا

And the man says, 'I have emigrated', and he did not emigrate. But rather, the emigrants are the ones emigrating (fleeing) from the evil deeds, and they do not come with (commit) it.

وَ يَقُولُ الرَّجُلُ جَاهَدْتُ وَ لَمْ يُجَاهِدْ إِنَّمَا الْجِهَادُ اجْتِنَابُ الْمَحَارِمِ وَ مُجَاهَدَةُ الْعَدُوِّ وَ قَدْ يُقَاتِلُ أَقْوَامٌ فَيُحِبُّونَ الْقِتَالَ لَا يُرِيدُونَ إِلَّا الذِّكْرَ وَ الْأَجْرَ وَ إِنَّ الرَّجُلَ لَيُقَاتِلُ بِطَبْعِهِ مِنَ الشَّجَاعَةِ فَيَحْمِي مَنْ يَعْرِفُ وَ مَنْ لَا يَعْرِفُ وَ يَجْبُنُ بِطَبِيعَتِهِ مِنَ الْجُبْنِ فَيُسَلِّمُ أَبَاهُ وَ أُمَّهُ إِلَى الْعَدُوِّ

And the man says, 'I fought Jihad', and he did not fight Jihad. But rather, the Jihad is shunning the Prohibitions; and a people had fought. They loved the battle, not intending except the Zikr and the Recompense, and that the man tends to fight due to his nature from the bravery. So, he protects the one he knows and the one he does not know; and he is cowardly by his nature from the cowardice, so he submits his father and his mother to the enemy.

وَ إِنَّمَا الْمِثَالُ حَتْفٌ مِنَ الْحُتُوفِ وَ كُلُّ امْرِئٍ عَلَى مَا قَاتَلَ عَلَيْهِ وَ إِنَّ الْكَلْبَ لَيُقَاتِلُ دُونَ أَهْلِهِ

And rather the example of death is from the dead, and every person is upon what he had fought upon, and the dog tend to fight defending its people (owners).

وَ الصِّيَامُ اجْتِنَابُ الْمَحَارِمِ كَمَا يَمْتَنِعُ الرَّجُلُ مِنَ الطَّعَامِ وَ الشَّرَابِ

And the fasts are shunning the Prohibitions just as the man prevents from the food and the drink.

وَ الزَّكَاةُ الَّتِي فَرَضَهَا النَّبِيُّ ص طَيِّبَةً بِهَا نَفْسُكَ لَا تَمْنُنُوا عَلَيْهَا سَنَّيْهَا

And Zakat is which the Prophet-saww has impose, feeling good with yourself, not favouring upon it as a favour.

فَافْهَمُوا مَا تُوعَظُونَ فَإِنَّ الْحَرِيبَ مَنْ حَرِبَ دِينَهُ وَ السَّعِيدَ مَنْ وُعِظَ بِغَيْرِهِ أَلَا وَ قَدْ وَعَظْتُكُمْ فَنَصَحْتُكُمْ وَ لَا حُجَّةَ لَكُمْ عَلَى اللَّهِ أَقُولُ قَوْلِي هَذَا وَ أَسْتَغْفِرُ اللَّهَ لِي وَ لَكُمْ.

So, understand what you are being preached, for the fleer is one who flees his religion, and the fortunate is one taking preaching with others, and I-asws have preached to you all and have advised you, and there is no argument for you all against Allah-azwj! I-asws am saying this word of mine-asws and I-asws seek Forgiveness of Allah-azwj for me-asws and for you all!''[534]

14- كا، الكافي عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ عِيسَى بْنِ أَيُّوبَ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنِ الْفَضْلِ بْنِ يُونُسَ عَنْ أَبِي الْحَسَنِ ع قَالَ: قَالَ أَكْثِرْ مِنْ أَنْ تَقُولَ اللَّهُمَّ لَا تَجْعَلْنِي مِنَ الْمُعَارِينَ وَ لَا تُخْرِجْنِي مِنَ التَّقْصِيرِ

(The book) 'Al Kafi' – from Abu Ali Al Ashary, from Isa Bin Ayoub, from Ali Bin Mahziyar, from Al Fazl Bin Yunus,

[534] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 67 H 13

'From Abu Al-Hassan-asws, he (the narrator) said, 'He-asws said: 'Frequent from your saying, 'O Allah-azwj! Do not Make me to be from the lent ones nor Expel me from the deficiencies!'

قُلْتُ أَمَّا الْمُعَارُونَ فَقَدْ عَرَفْتُ أَنَّ الرَّجُلَ يُعَارُ الدِّينَ ثُمَّ يَخْرُجُ مِنْهُ فَمَا مَعْنَى لَا تُخْرِجْنِي مِنَ التَّقْصِيرِ

I said, 'As for the lent ones, so I have recognised, that the man is lent the religion, then he exits from it. But what is the meaning of, 'Do not Expel me from the deficiencies'?'

فَقَالَ كُلُّ عَمَلٍ تُرِيدُ بِهِ اللَّهَ عَزَّ وَ جَلَّ فَكُنْ فِيهِ مُقَصِّراً عِنْدَ نَفْسِكَ فَإِنَّ النَّاسَ كُلَّهُمْ فِي أَعْمَالِهِمْ فِيمَا بَيْنَهُمْ وَ بَيْنَ اللَّهِ مُقَصِّرُونَ إِلَّا مَنْ عَصَمَهُ اللَّهُ عَزَّ وَ جَلَّ.

He-asws said: 'Every deed you intend Allah-azwj Mighty and Majestic, so be in it a deficient one with yourself, for the people, all of them are in their deeds are deficient in what is between them and Allah-azwj, except the one Allah-azwj Mighty and Majestic has Made Infallible''.[535]

15- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ إِنَّ رَجُلًا فِي بَنِي إِسْرَائِيلَ عَبَدَ اللَّهَ أَرْبَعِينَ سَنَةً ثُمَّ قَرَّبَ قُرْبَاناً فَلَمْ يُقْبَلْ مِنْهُ فَقَالَ لِنَفْسِهِ وَ مَا أُتِيتُ إِلَّا مِنْكِ وَ مَا الذَّنْبُ إِلَّا لَكِ

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Al-Hassan Bin Al Jahm who said,

'I heard Abu Al-Hassan-asws Saying: 'There was a man among the children of Israel. He worshipped Allah-azwj for forty years, then he offered an offering, but it was not Accepted from him. He said to himself, 'And it has not come (happened) except from you, and there is no sin for you''.

قَالَ فَأَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَيْهِ ذَمُّكَ نَفْسَكَ أَفْضَلُ مِنْ عِبَادَتِكَ أَرْبَعِينَ سَنَةً.

He-asws said: 'Allah-azwj Blessed and Exalted Revealed to him: 'You're condemning yourself is superior to your worship of forty years''.[536]

16- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ سَعْدِ بْنِ أَبِي خَلَفٍ عَنْ أَبِي الْحَسَنِ مُوسَى ع قَالَ: قَالَ لِبَعْضِ وُلْدِهِ يَا بُنَيَّ عَلَيْكَ بِالْجِدِّ لَا تُخْرِجَنَّ نَفْسَكَ عَنْ حَدِّ التَّقْصِيرِ فِي عِبَادَةِ اللَّهِ عَزَّ وَ جَلَّ وَ طَاعَتِهِ فَإِنَّ اللَّهَ لَا يُعْبَدُ حَقَّ عِبَادَتِهِ.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboub, from Sa'ad Bin Abu Khalaf,

'From Abu Al-Hassan Musa-asws, he (the narrator) said, 'He-asws said to one of his-asws sons: 'O my-asws son! Upon you is with the efforts. Do not take yourself out from the limit of deficiency in worshipping Allah-azwj Mighty and Majestic and obeying Him-azwj, for Allah-azwj cannot be worshipped as is the right of worshipping Him-azwj''.[537]

كَمَا قَالَ سَيِّدُ الْبَشَرِ ص مَا عَبَدْنَاكَ حَقَّ عِبَادَتِكَ.

[535] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 67 H 14
[536] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 67 H 15
[537] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 67 H 16

Just as the chief of mortals-saww said: 'We have not worshipped You-azwj as is the right of worshipping You-azwj!'[538]

17- كا، الكافي الْعِدَّةُ عَنِ الْبَرْقِيِّ عَنْ بَعْضِ الْعِرَاقِيِّينَ عَنْ مُحَمَّدِ بْنِ الْمُثَنَّى الْحَضْرَمِيِّ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ زَيْدٍ عَنْ جَابِرٍ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ ع يَا جَابِرُ لَا أَخْرَجَكَ اللَّهُ مِنَ النَّقْصِ وَ لَا التَّقْصِيرِ.

(The book) 'Al Kafi' – the number, from Al Barqy, fro one of the Iraqis, from Muhammad Bin Al Musanna Al Hazramy, from his father, from Usman Bin Zayd, from Jabir who said,

'Abu Ja'far-asws said to me: 'O Jabir! May Allah-azwj not Expel you from neither the imperfection nor the deficiency''.[539]

[538] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 67 H 17
[539] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 67 H 18

باب 68 أن الله يحفظ بصلاح الرجل أولاده و جيرانه

CHAPTER 68 – DUE TO THE RIGHTEOUSNESS OF THE MAN, ALLAH-azwj PROTECTS HIS CHILDREN AND HIS NEIGHBOURS

الآيات

The Verses –

الكهف وَ أَمَّا الْجِدارُ فَكانَ لِغُلامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَ كانَ تَحْتَهُ كَنْزٌ لَهُما وَ كانَ أَبُوهُما صالِحاً فَأَرادَ رَبُّكَ أَنْ يَبْلُغا أَشُدَّهُما وَ يَسْتَخْرِجا كَنزَهُما رَحْمَةً مِنْ رَبِّكَ

(Surah) Al Kahf - ***And as for the wall, so it belonged to two orphaned boys in the city, and beneath it was a treasure for them, and their father was righteous. So, your Lord Wanted both of them to reach maturity and to extract their treasure, being a Mercy from your Lord. [18:82]***.

1- شي، تفسير العياشي عَنْ زُرَارَةَ وَ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع قَالا يُحْفَظُ الْأَطْفَالُ بِصَلَاحِ آبَائِهِمْ كَمَا حَفِظَ اللَّهُ الْغُلَامَيْنِ بِصَلَاحِ أَبَوَيْهِمَا.

Tafseer Al Ayyashi - from Zurara and Humran,

'From Abu Ja'far-asws and Abu Abdullah-asws, both having said: 'The children are Protected due to the righteousness of their fathers. Allah-azwj Protected the two boys due to the righteousness of their parents''.[540]

1- شي، تفسير العياشي عَنْ زُرَارَةَ وَ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع قَالا يُحْفَظُ الْأَطْفَالُ بِصَلَاحِ آبَائِهِمْ كَمَا حَفِظَ اللَّهُ الْغُلَامَيْنِ بِصَلَاحِ أَبَوَيْهِمَا.

Tafseer Al Ayyashi - from Zurara and Humran,

'From Abu Ja'far-asws and Abu Abdullah-asws, both having said: 'The children are Protected due to the righteousness of their fathers. Allah-azwj Protected the two boys due to the righteousness of their parents''.[541]

2- شي، تفسير العياشي عَنْ مُحَمَّدِ بْنِ عَمْرٍو الْكُوفِيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ يَحْفَظُ وُلْدَ الْمُؤْمِنِ إِلَى أَلْفِ سَنَةٍ وَ إِنَّ الْغُلَامَيْنِ كَانَ بَيْنَهُمَا وَ بَيْنَ أَبِيهِمَا سَبْعُمِائَةِ سَنَةٍ.

Tafsser Al Ayyashi – from Muhammad Bin Amro Al Kufi, from a man,

[540] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 68 H 1
[541] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 68 H 1

'From Abu Abdullah-asws having said: 'Allah-azwj Protects a child of the Momin up to a thousand years. The two boys, between them and their parents were seven hundred years (gap period)''.[542]

3- شي، تفسير العياشي عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ اللَّهَ لَيُفْلِحُ بِفَلَاحِ الرَّجُلِ الْمُؤْمِنِ وُلْدَهُ وَ وُلْدَ وُلْدِهِ وَ يَحْفَظُهُ فِي دُوَيْرَتِهِ وَ دُوَيْرَاتٍ حَوْلَهُ فَلَا يَزَالُونَ فِي حِفْظِ اللَّهِ لِكَرَامَتِهِ عَلَى اللَّهِ

Tafseer Al Ayyashi – from Is'haq Bin Ammar who said,

'I heard Abu Abdullah-asws saying: 'Due to the success of the Momin man, Allah-azwj Grants success to his children, and children of his children, and He-azwj Protects in his houses and the houses around him. So they do not cease to be in the Protection of Allah-azwj due to his prestige unto Allah-azwj'.

ثُمَّ ذَكَرَ الْغُلَامَيْنِ فَقَالَ وَ كانَ أَبُوهُما صالِحاً أَ لَمْ تَرَ أَنَّ اللَّهَ شَكَرَ صَلَاحَ أَبَوَيْهِمَا لَهُمَا.

Then he-asws mentioned the two boys. He-asws said: '***and their father was righteous. [18:82]***. Don't you see that Allah-azwj has Thanked the righteousness of their fathers to them?''[543]

4- شي، تفسير العياشي عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع أَنَّ النَّبِيَّ ص قَالَ: إِنَّ اللَّهَ لَيَخْلُفُ الْعَبْدَ الصَّالِحَ مِنْ بَعْدِ مَوْتِهِ فِي أَهْلِهِ وَ مَالِهِ وَ إِنْ كَانَ أَهْلُهُ أَهْلَ سَوْءٍ ثُمَّ قَرَأَ هَذِهِ الْآيَةَ إِلَى آخِرِهَا وَ كانَ أَبُوهُما صالِحاً.

Tafseer Al Ayyashi – from Mas'ada Bin Sadaqa,

'From Ja'far-asws Bin Muhammad-asws, from his-asws forefathers-asws: 'The Prophet-saww said: 'Allah-azwj tends to Replace the righteous servant from after his death, in his family and his wealth, and even if his family were to be evil'. Then he-asws recited this Verse up to its end: ***and their father was righteous. [18:82]***''.[544]

[542] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 68 H 2
[543] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 68 H 3
[544] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 68 H 4

باب 69 أن الله لا يعاقب أحدا بفعل غيره

CHAPTER 69 – ALLAH-azwj DOES NOT PUNISH ANYONE FOR THE ACTIONS OF OTHERS

الآيات

The Verses –

فاطر وَ لا تَزِرُ وازِرَةٌ وِزْرَ أُخْرى وَ إِنْ تَدْعُ مُثْقَلَةٌ إِلى حِمْلِها لا يُحْمَلْ مِنْهُ شَيْءٌ وَ لَوْ كانَ ذا قُرْبى إلى قوله تعالى وَ مَنْ تَزَكَّى فَإِنَّما يَتَزَكَّى لِنَفْسِهِ وَ إِلَى اللَّهِ الْمَصِيرُ

And no bearer will bear a burden of another; and if a burdened one were to call (another) to carry it, he would not be able to carry anything from it, and even though he may be a next of kin. – up to Words of the Exalted - ***And one who purifies, so rather he purifies for himself, and to Allah is the destination [35:18]***

الزمر وَ لا تَزِرُ وازِرَةٌ وِزْرَ أُخْرى ثُمَّ إِلى رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِما كُنْتُمْ تَعْمَلُونَ.

(Surah) Al Zumar - ***And a bearer of burden will not bear the burden of another, then to your Lord would be your return, and He will Inform you with what you had been doing. [39:7]***

و في القرآن الكريم آيات كثيرة تدلّ على أن الله عزّ و جلّ لا يعاقب أحدا بفعل غيره

Note – And in the Quran there are many Verses evidencing upon that Allah-azwj Mighty and Majestic will not Punish anyone for the actions of others.

منها:

From these are: -

البقرة: تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَها ما كَسَبَتْ وَ لَكُمْ ما كَسَبْتُمْ وَ لا تُسْئَلُونَ عَمَّا كانُوا يَعْمَلُونَ (134).

They were a community which has passed away; for it was what it earned and for you would be what you earn; and you will not be Questioned about what they were doing [2:134]

و قال تعالى: قُلْ أَ تُحاجُّونَنا فِي اللَّهِ وَ هُوَ رَبُّنا وَ رَبُّكُمْ وَ لَنا أَعْمالُنا وَ لَكُمْ أَعْمالُكُمْ وَ نَحْنُ لَهُ مُخْلِصُونَ (139).

And the Exalted Said: ***Say: 'Are you disputing with us regarding Allah, and He is our Lord and your Lord? And for us are our deeds and for you are your deeds, and we are being sincere to Him' [2:139]***

و قال سبحانه: لا يُكَلِّفُ اللَّهُ نَفْساً إِلَّا وُسْعَها لَها ما كَسَبَتْ وَ عَلَيْها مَا اكْتَسَبَتْ (286).

And the Glorious Said: ***(Allah Said): "Allah does not Encumber a soul except to its capacity. For it would be what it earned and against it would be what it earned". [2:286]***

النساء: مَنْ يَكْسِبْ إِثْماً فَإِنَّما يَكْسِبُهُ عَلى نَفْسِهِ (110).

(Surah) Al Nisaa - ***And the one who does evil or is unjust to himself, [4:110]***

الانعام: وَ لا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْها وَ لا تَزِرُ وازِرَةٌ وِزْرَ أُخْرى ثُمَّ إِلى رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِما كُنْتُمْ فِيهِ تَخْتَلِفُونَ (164).

(Surah) Al Anaam - ***And no soul earns except against it, nor will it bear the burden of another; then to your Lord is your return, so He would be Informing you with what you were differing in [6:164]***

أسرى: مَنِ اهْتَدى فَإِنَّما يَهْتَدِي لِنَفْسِهِ وَ مَنْ ضَلَّ فَإِنَّما يَضِلُّ عَلَيْها وَ لا تَزِرُ وازِرَةٌ وِزْرَ أُخْرى وَ ما كُنَّا مُعَذِّبِينَ حَتَّى نَبْعَثَ رَسُولًا (15).

(Surah) Isra - ***One who accepts Guidance, rather he accepts it for his own self, and one who strays, so rather he strays against it; and no bearer will bear the burden of another; and We do not Punish until We Send a Rasool [17:15]***

لقمان: وَ اخْشَوْا يَوْماً لا يَجْزِي والِدٌ عَنْ وَلَدِهِ وَ لا مَوْلُودٌ هُوَ جازٍ عَنْ والِدِهِ شَيْئاً (33).

(Surah) Luqman-as - ***O you people! Fear your Lord and dread the Day when neither will a father avail his son, nor a son avail his father of anything. [31:33]***

سبأ: قُلْ لا تُسْئَلُونَ عَمَّا أَجْرَمْنا وَ لا نُسْئَلُ عَمَّا تَعْمَلُونَ (25).

(Surah) Saba - ***Say: 'You will not be Questioned about what we commit nor will we be Questioned about what you are doing'. [34:25]***

(1) الزمر: 7،

And a bearer of burden will not bear the burden of another, then to your Lord would be your return, and He will Inform you with what you had been doing [39:7]

النجم: أَمْ لَمْ يُنَبَّأْ بِما فِي صُحُفِ مُوسى*

(Surah) 'Al Najm' - ***Or, did he (the Rasool) not inform of what is in the Parchment of Musa? [53:36]***

وَ إِبْراهِيمَ الَّذِي وَفَّى*

And (Parchment of) Ibrahim who fulfilled it? [53:37]

أَلَّا تَزِرُ وازِرَةٌ وِزْرَ أُخْرى*

A bearer of a burden will not bear the burden of another [53:38]

وَ أَنْ لَيْسَ لِلْإِنْسانِ إِلَّا ما سَعى*

And there wouldn't be for the human being except what he strives for [53:39]

وَ أَنَّ سَعْيَهُ سَوْفَ يُرى*

And surely his striving will soon be Seen [53:40]

ثُمَّ يُجْزاهُ الْجَزاءَ الْأَوْفى (36- 41).

Then He will Recompense him the fullest Recompense [53:41]

الى غير ذلك من الآيات الكريمة، و انما نقلنا بعضها و لعلها كانت أهمها.

Up to other than that from the honourable Verses, and rather we are transmitting some of these, and perhaps these would be the more important.

و من الاخبار التي تناسب عنوان الباب و ظفرنا عليها على العجالة:

And from the Ahadeeth which are appropriate to the heading of the chapter, and we have attained it upon the hastiness –

ل- أحمد بن محمّد بن الهيثم العجليّ و أحمد بن الحسن القطان و محمّد بن أحمد السناني و الحسين بن إبراهيم بن هشام المكتب و عبد الله بن محمّد الصائغ و عليّ بن عبد الله. الوراق رضى الله عنهم قالوا حدّثنا أبو العباس أحمد بن يحيى بن زكريا القطان قال: حدّثنا بكر بن عبد الله بن حبيب، قال: حدّثنا تميم بن بهلول قال: حدّثنا ابن معاوية عن الأعمش

Ahmad Bin Muhammad Bin Al Haysam, and Ahmad Bin Al-Hassan Al Qattan, and Muhammad Bin Ahmad Al Sinany, and Al-Husayn Bin Ibrahim Bin Hisham Al Maktab, and Abdullah bin Muhammad Al Sa'aig, and Ali Bin Abdullah Al Waraq, may Allah-azwj be Pleased with them. They said, 'It is narrated to us by Abu Al Abbas Ahmad Bin Yahya Bin Zakariya Al Qattan who said, 'It is narrated to us by Bakr Bin Abdullah Bin Habeeb who said, 'It is narrated to us by Tameem Bin Bahloul who said, 'It is narrated to us by Ibn Muawiya, from Al Amsh,

عن جعفر بن محمّد عليه السلام قال: فيما وصف لي من شرائع الدين ان الله لا يكلف نفسا الا وسعها و لا يكلفها فوق طاقتها و أفعال العباد مخلوقة خلق تقدير لا خلق تكوين،

'From Ja'far-asws Bin Muhammad-asws having said: 'Among what has been described to me-asws from the Laws of religion is that Allah-azwj does not Encumber any soul except to its capacity, and He-azwj does not Encumber above its endurance, and the deeds of servant are creations, creations of determination nor creations of coming into being.

و الله خالق كل شيء و لا يقول بالجبر و لا بالتفويض و لا يأخذ الله عزّ و جلّ البرىء بالسقيم و لا يعذب الله عزّ و جلّ الاطفال بذنوب الآباء

And Allah-azwj is the Creator of all things, and He-azwj neither Says with the Compulsion nor the Delegation, and Allah-azwj Mighty and Majestic does not Seize the created being with the sickness, nor does Allah-azwj Mighty and Majestic Punish the children for the sins of the fathers.

فانه قال في محكم كتابه «وَ لا تَزِرُ وازِرَةٌ وِزْرَ أُخْرى»* و قال الله عزّ و جلّ: «وَ أَنْ لَيْسَ لِلْإِنْسانِ إِلَّا ما سَعى* وَ أَنَّ سَعْيَهُ سَوْفَ يُرى» و الله عزّ و جلّ ان يعفو و يتفضل و ليس له أن يظلم الخبر (الخصال ج 2 ص 154).

He-azwj Said in the Decisive of His-azwj Book: ***and no bearer will bear the burden of another; [17:15]***, and Mighty and Majestic Said: ***And there wouldn't be for the human being except what he strives for [53:39] And surely his striving will soon be Seen [53:40]***. And Allah-azwj Mighty and Majestic Pardons and Graces, and it isn't for Him-azwj to be unjust' – the Hadeeth'.[545]

يد، ن: الطالقاني، عن أحمد بن علي الأنصاريّ، عن الهروي قال: سمعت أبا الحسن عليّ بن موسى بن جعفر عليهم السلام يقول: من قال بالجبر فلا تعطوه من الزكاة و لا تقبلوا له شهادة، ان الله تبارك و تعالى لا يُكَلِّفُ اللَّهُ نَفْساً إِلَّا وُسْعَها، و لا يحملها فوق طاقتها وَ لا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْها، وَ لا تَزِرُ وازِرَةٌ وِزْرَ أُخْرى (التوحيد ص 371، عيون الاخبار ج 1 ص 144).

Al Talaqany – from Ahmad Bin Ali Al Ansari, from Al Harwy who said,

'I heard Abu Al-Hassan Ali-asws Bin Musa-asws Bin Ja'far-asws saying: 'One who says (believed) in the Compulsion, do not give him from the Zakat, nor accept any testimony for him. Allah-azwj Blessed and Exalted Says: ***"Allah does not Encumber a soul except to its capacity. [2:286]***; nor does He-azwj Load him above its endurance: ***And no soul earns except against it, nor will it bear the burden of another; [6:164]***''.[546]

ن: ابن عبدوس، عن ابن قتيبة، عن الفضل، عن الرضا عليه السلام فيما كتب للمأمون من محض الإسلام: ان الله تبارك و تعالى لا يُكَلِّفُ اللَّهُ نَفْساً إِلَّا وُسْعَها، و ان أفعال العباد مخلوقة لله تعالى خلق تقدير لا خلق تكوين،

Abdous, from Ibn Quteyba, from Al Fazal,

'From Al-Reza-asws among what he-asws wrote for Al-Mamoun: 'From the pure Al-Islam is that Allah-azwj Blessed and Exalted (Said): ***"Allah does not Encumber a soul except to its capacity. [2:286]***, and deeds of the servant are creations of Allah-azwj the Exalted, creations of Determination nor creations of coming into being.

و اللَّهُ خالِقُ كُلِّ شَيْءٍ* و لا نقول بالجبر و التفويض و لا يأخذ الله البرىء بالسقيم، و لا يعذب الله تعالى الاطفال بذنوب الآباء وَ لا تَزِرُ وازِرَةٌ وِزْرَ أُخْرى*، وَ أَنْ لَيْسَ لِلْإِنْسانِ إِلَّا ما سَعى، الخبر (عيون الأخبار ج 2 ص 125).

And Allah-azwj is the Creator of all things, and He-azwj neither Says with the Compulsion nor the Delegation, and Allah-azwj Mighty and Majestic does not Seize the created being with the sickness, nor does Allah-azwj Mighty and Majestic Punish the children for the sins of the fathers. ***and no bearer will bear the burden of another; [17:15]***, and Mighty and Majestic Said: ***And there wouldn't be for the human being except what he strives for [53:39]***' – the Hadeeth'.

ن- ع- حدّثنا أحمد بن زياد بن جعفر الهمدانيّ قال: حدّثنا عليّ بن إبراهيم عن عبد الله بن صالح قال: قلت لابي الحسن الرضا عليه السلام: ما تقول: في حديث يروى عن الصادق عليه السلام أنّه إذا خرج القائم قتل ذرارى قتلة الحسين عليه السلام بفعال آبائها

[545] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 69 H 1
[546] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 69 H 2

It is narrated to us by Ahmad Bin Ziyad Bin Ja'far Al Hamdany who said, 'It is narrated to us by Ali Bin Ibrahim, from Abdullah Bin Salih who said,

'I said to Abu Al-Hassan Al-Reza-asws, 'What are you-asws saying regarding a Hadeeth being reported from Al-Sadiq-asws, the greetings be upon him-asws, that when Al-Qaim-asws emerged, he-asws will kill the offspring of the ones who had killed Al-Husayn-asws, may the greetings be upon him-asws due to the actions of their forefathers!'

فقال عليه السلام: هو كذلك،

He-asws, may the greetings be upon him-asws, said: 'It is like that'.

فقلت: فقول الله عزّ و جلّ: «وَ لا تَزِرُ وازِرَةٌ وِزْرَ أُخْرى»* ما معناه؟.

I said, 'So the Words of Allah-azwj Mighty and Majestic: ***and no bearer will bear the burden of another; [17:15]***, what is its meaning?'

فقال: صدق الله في جميع أقواله لكن ذرارى قتلة الحسين يرضون أفعال آبائهم. و يفتخرون بها، و من رضى شيئا كان كمن أتاه، و لو أن رجلا قتل في المشرق فرضى بقتله رجل في المغرب، لكان الراضى عند الله شريك القاتل، و انما يقتلهم القائم إذا خرج لرضاهم بفعل آبائهم، الخبر. راجع علل الشرائع ج 1 ص 219، عيون الأخبار ج 1 ص 273.

He-asws said: 'Allah-azwj has Spoken the Truth in entirety of His-azwj Words, but the offspring of the killers of Al-Husayn-asws, will be pleased with the actions of their fathers and they will be priding with it, and the one who is pleased with something would be like the one who did it, and even if a man is killed in the east and a man in the west is pleased with his killing, the pleased one would be an associate of the killer, and rather Al-Qaim-ajfj will be killing them when he-asws emerges, due to their being pleased with the actions of their forefathers' – the Hadeeth''.[547]

نهج: أيها الناس انما يجمع الناس الرضا و السخط و انما عقر ناقة ثمود رجل واحد فعمهم الله بالعذاب لما عموه بالرضا، فقال سبحانه: «فَعَقَرُوها فَأَصْبَحُوا نادِمِينَ» فما كان الا أن خارت أرضهم بالخسفة خوار السكة المحماة في الأرض الخوارة (الرقم 199 من الخطب).

(The book) 'Nahj Al-Balagah' – 'O you people! But rather, the people gather the satisfaction and the dissatisfaction, and rather the she-camel of Samoud was killed by one man, but Allah-azwj Generalised them with the Punishment due to what they had generalised with the satisfaction, so the Glorious Said: ***But they hamstrung her, then they became regretful [26:157]***, so it did not happen except that their land sank with the submergence like the sinking of the plough into the weak land''.[548]

أقول: و لذلك كان عليّ بن أبي طالب عليه السلام لا يبدأ بقتال أهل البغى الا أن يبدءوا هم بالقتال كما فعل ذلك في جمل و صفّين و غير ذلك من الموارد.

[547] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 69 H 3
[548] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 69 H 4

Note: *I (Majlisi) am saying, 'And for that (reason), Ali-asws Bin Abu Talib-asws, may the greetings be upon him-asws, did not begin fighting the rebellious people except after they had begun with the fighting, just as he-asws had done that during (the battles of) 'Jamal', and 'Siffeen', and other than that from the battles''.*

روى ثقة الإسلام الكليني في الكافي ج 5 ص 83 عن عبد الرحمن بن جندب، عن أبيه أن أمير المؤمنين صلوات الله عليه كان يأمر في كل موطن لقينا فيه عدونا فيقول: لا تقاتلوا القوم حتّى يبدؤكم فانكم بحمد الله على حجة، و تركككم اياهم حتّى يبدؤكم حجة لكم اخرى، الخبر.

It is reported by the trustworthy of Al-Islam, Al-Kulayni, in 'Al Kafi' V5 P 83, from Abdul Rahman Bin Jundab, from his father that, 'Amir Al-Momineen-asws, may the Salawaat of Allah-azwj be upon him-asws, had ordered during every place we met our enemies in by saying: 'Do not fight the people until they initiate you, for you, by the Praise of Allah-azwj, are upon an argument, and your leaving them until they initiate you, would be another argument for you' – the Hadeeth''.

باب 70 الحسنات بعد السيئات و تفسير قوله تعالى إن أحسنتم أحسنتم لأنفسكم

CHAPTER 70 – THE GOOD DEEDS AFTER THE EVIL DEEDS, AND INTERPRETATION OF WORDS OF THE EXALTED: *If you do good, you will be doing good to your own selves, [17:7]*.

الآيات

The Verses

هود إِنَّ الْحَسَناتِ يُذْهِبْنَ السَّيِّئاتِ

(Surah) Hud-as - ***Surely the good deeds erase the evil deeds, [11:114]***

أسرى إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَ إِنْ أَسَأْتُمْ فَلَها

(Surah) Isra - ***If you do good, you will be doing good to your own selves, and if you do evil, so it would be for these [17:7]***

الفرقان إِلَّا مَنْ تابَ وَ آمَنَ وَ عَمِلَ عَمَلًا صالِحاً فَأُوْلئِكَ يُبَدِّلُ اللَّهُ سَيِّئاتِهِمْ حَسَناتٍ وَ كانَ اللَّهُ غَفُوراً رَحِيماً

(Surah) Al Furqan - ***Except one who repents, and believes, and does righteous deeds, so those ones, Allah would Replace their evil deeds with good deeds, and Allah is ever Forgiving, Merciful [25:70]***

النمل إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْناً بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ

(Suarh) Al Naml - ***Except the one (who is) unjust, then he replaces by (doing) a good deed after evil, for I am Forgiving, Merciful [27:11]***

1- لي، الأمالي للصدوق ابْنُ الْمُتَوَكِّلِ عَنِ الْحِمْيَرِيِّ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَا أَحْسَنَ الْحَسَنَاتِ بَعْدَ السَّيِّئَاتِ وَ مَا أَقْبَحَ السَّيِّئَاتِ بَعْدَ الْحَسَنَاتِ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkil, from Al Himeyri, from Ibn Abu Al Khattab, from Ibn Mahboub, from Abu Ayoub, from Muhammad Bin Muslim,

'From Abu Ja'far-asws having said: 'How excellent are the good deeds after the evil deeds, and how ugly are the evil deeds after the good deeds!''[549]

2- فس، تفسير القمي أَبِي عَنْ حَمَّادٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ ع يَا عَلِيُّ مَا مِنْ دَارٍ فِيهَا فَرْحَةٌ إِلَّا يَتْبَعُهَا تَرْحَةٌ وَ مَا مِنْ هَمٍّ إِلَّا وَ لَهُ فَرَجٌ إِلَّا هَمَّ أَهْلِ النَّارِ فَإِذَا عَمِلْتَ سَيِّئَةً فَأَتْبِعْهَا بِحَسَنَةٍ تَمْحُهَا سَرِيعاً وَ عَلَيْكَ بِصَنَائِعِ الْخَيْرِ فَإِنَّهَا تَدْفَعُ مَصَارِعَ السَّوْءِ.

[549] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 70 H 1

Tafseer Al Qummi – My father, from Hammad, from Abu Baseer,

'From Abu Abdullah-asws having said: 'Rasool-Allah-saww said to Ali-asws: 'There is no house having happiness in it except it is followed by sorrow, and there is no worry except and there is relief for it except the worry of people of the Fire. Whenever you do an evil deed, then follow it up with a good deed to have it Deleted quickly, and upon you is with doing the good, for it repels the onslaught of the evil deed''.[550]

3- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنِ الْكَاتِبِ عَنْ أَحْمَدَ بْنِ جَعْفَرٍ الْمَالِكِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ أَبِيهِ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سُفْيَانَ عَنْ حَبِيبٍ عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ ص اتَّقِ اللَّهَ حَيْثُ كُنْتَ وَ خَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ وَ إِذَا عَمِلْتَ سَيِّئَةً فَاعْمَلْ حَسَنَةً تَمْحُوهَا.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Katib, from Ahmad Bin Ja'far Al Maliky, from Abdullah Bin Ahmad Bin Hanbal, from his father, from Yahya Bin Saeed, from Sufyan, from Habeeb, from Maymoun Nin Abu Shueyb,

'From Abu Zarr-ra, from Rasool-Allah-saww having said: 'Fear Allah-azwj wherever you may be, and Creator of the people is good with created being, and whenever you do an evil deed, so do a good deed to have it Deleted''.[551]

4- فس، تفسير القمي أَبِي عَنْ جَعْفَرٍ وَ إِبْرَاهِيمَ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَوْقَفَ اللَّهُ الْمُؤْمِنِينَ بَيْنَ يَدَيْهِ وَ عَرَضَ عَلَيْهِ عَمَلَهُ فَيَنْظُرُ فِي صَحِيفَتِهِ فَأَوَّلُ مَا يَرَى سَيِّئَاتُهُ فَيَتَغَيَّرُ لِذَلِكَ لَوْنُهُ وَ تَرْتَعِشُ فَرَائِصُهُ

Tafseer Al Qummi – My father, from Ja'far and Ibrahim,

'From Abu Al-Hassan Al-Reza-asws having said: 'When it will be the Day of Qiyamah, Allah-azwj will Pause the Momin in front of Him-azwj and Present his deeds to him. He will look into his register, so the first of what he would see are his evil deeds. His colour will change at that, and his limbs will tremble.

Then He-azwj will Present his good deeds to him, so his soul will rejoice at that. Allah-azwj will Say; 'Replace his evil deeds into good deed and manifest it to the people!".

ثُمَّ يَعْرِضُ عَلَيْهِ حَسَنَاتِهِ فَيَفْرَحُ لِذَلِكَ نَفْسُهُ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ بَدِّلُوا سَيِّئَاتِهِمْ حَسَنَاتٍ وَ أَظْهِرُوهَا لِلنَّاسِ فَيُبَدَّلُ لَهُمْ فَيَقُولُ النَّاسُ أَ مَا كَانَ لِهَؤُلَاءِ سَيِّئَةٌ وَاحِدَةٌ وَ هُوَ قَوْلُهُ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ.

So, it will be replaced to them. The people will say, 'Weren't there even one evil deed for them?' And it is His-azwj Word: ***Allah would Replace their evil deeds with good deeds, [25:70]***''.[552]

5- ع، علل الشرائع ابْنُ الْمُتَوَكِّلِ عَنِ السَّعْدَآبَادِيِّ عَنِ الْبَرْقِيِّ عَنْ عَبْدِ الْعَظِيمِ الْحَسَنِيِّ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ عَنْ خَالِهِ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ رَجُلٍ عَنِ الْبَاقِرِ ع قَالَ: إِنِّي لَمْ أَرَ شَيْئاً قَطُّ أَشَدَّ طَلَباً وَ لَا أَسْرَعَ دَرَكاً مِنْ حَسَنَةٍ مُحْدَثَةٍ لِذَنْبٍ قَدِيمٍ.

[550] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 70 H 2
[551] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 70 H 3
[552] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 70 H 4

(The book) 'Ilal Sharaie' – Ibn Al Mutawakkil, from Al Asadabady, from Al Barqy, from Abdul Azeem Al Hasany, from Ibn Abu Umeyr, from Abdullah Bin Al Fazl, from his mater uncle Muhammad Bin Suleyman, from a man,

'From Al-Baqir-asws having said: 'I-asws have not seen anything at all of severer seeking nor of quicker realising than a good new deed for an old sin''.[553]

6- مع، معاني الأخبار مَاجِيلَوَيْهِ عَنْ عَمِّهِ عَنِ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ عَنِ ابْنِ ظَبْيَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ خَلَا بِعَمَلٍ فَلْيَنْظُرْ فِيهِ فَإِنْ كَانَ حَسَناً جَمِيلًا فَلْيَمْضِ عَلَيْهِ وَ إِنْ كَانَ سَيِّئاً قَبِيحاً فَلْيَجْتَنِبْهُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْلَى بِالْوَفَاءِ وَ الزِّيَادَةِ

(The book) 'Ma'any Al Akhbar' – Majaylawiya, from his uncle, from Al Barqy, from Muhammad Bin Sinan, from Al Mufazzal, from Ibn Zabyan who said,

'Abu Abdullah-asws having said: 'One who engages in a deed, let him look into it. If it was good, beautiful, let him continue upon it, and if it was evil, let him shun it, for Allah-azwj Mighty and Majestic is Foremost with the loyalty and the increase.

وَ مَنْ عَمِلَ سَيِّئَةً فِي السِّرِّ فَلْيَعْمَلْ حَسَنَةً فِي السِّرِّ وَ مَنْ عَمِلَ سَيِّئَةً فِي الْعَلَانِيَةِ فَلْيَعْمَلْ حَسَنَةً فِي الْعَلَانِيَةِ.

And one has done an evil deed in the secret so let him do a good deed in the secret, and one who has done an evil deed in the open, so let him do a good deed in the open''.[554]

7- مع، معاني الأخبار أَبِي عَنْ سَعْدٍ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَقُولُ وَيْلٌ لِمَنْ غَلَبَتْ آحَادُهُ أَعْشَارَهُ

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Hisham Bi Sali,

'From Abu Abdullah-asws having said: 'Ali-asws Bin Al-Husayn-asws had said: 'Woe be to the one whose one deed is overwhelmed by his ten'.

فَقُلْتُ لَهُ وَ كَيْفَ هَذَا

I said to him-asws, 'And how is this so?'

فَقَالَ أَ مَا سَمِعْتَ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ مَنْ جاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثالِها وَ مَنْ جاءَ بِالسَّيِّئَةِ فَلا يُجْزى إِلَّا مِثْلَها

He-asws said: 'Have you not heard Allah-azwj Mighty and Majestic Saying; '***One who comes with the good deed, then for him would be ten the likes of it, and one who comes with the evil deed, so he would not be Recompensed except the like of it, [6:160]***.

فَالْحَسَنَةُ الْوَاحِدَةُ إِذَا عَمِلَهَا كُتِبَتْ لَهُ عَشْراً وَ السَّيِّئَةُ الْوَاحِدَةُ إِذَا عَمِلَهَا كُتِبَتْ لَهُ وَاحِدَةً

[553] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 70 H 5
[554] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 70 H 6

So, the one good deed, when he does it, it is written for him as ten, and the one evil deed, when he does it, it is written for him as one.

فَنَعُوذُ بِاللَّهِ مِمَّنْ يَرْتَكِبُ فِي يَوْمٍ وَاحِدٍ عَشْرَ سَيِّئَاتٍ وَ لَا تَكُونُ لَهُ حَسَنَةٌ وَاحِدَةٌ فَتَغْلِبَ حَسَنَاتُهُ سَيِّئَاتِهِ.

We-asws seek Refuge with Allah-azwj from the one who commits ten evil deeds during one day and there does not happen one good deed for him, so his good deed is overcome by his evil deeds''.[555]

8- ن، عيون أخبار الرضا عليه السلام لي، الأمالي للصدوق الطَّالَقَانِيُّ عَنْ أَحْمَدَ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنِ الرِّضَا ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَ إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَ إِنْ أَسَأْتُمْ فَلَها قَالَ إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَ إِنْ أَسَأْتُمْ فَلَهَا رَبٌّ يَغْفِرُ لَهَا.

Uyoun Akhbar Al-Reza-asws, may the greetings be upon him-asws, (and) Al Amaali' of Al Sadouq – Al Talaqany, from Ahmad Al Hamdany, from Ali Bin Al-Hassan Bin Fazzal,

'From his father, from Al-Reza-asws regarding Words of Allah-azwj Mighty and Majestic: ***If you do good, you will be doing good to your own selves, and if you do evil, so it would be for these [17:7]***. He-asws said: 'If you do good, you will be doing food for your own selves, and if you do evil, so there is a Lord-azwj for it, to Forgive for (having done) it''.[556]

9- جا، المجالس للمفيد الصَّدُوقَ عَنْ مَاجِيلَوَيْهِ عَنْ عَمِّهِ عَنِ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي النُّعْمَانِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي يَا أَبَا النُّعْمَانِ لَا يَغُرَّنَّكَ النَّاسُ مِنْ نَفْسِكَ فَإِنَّ الْأَمْرَ يَصِلُ إِلَيْكَ دُونَهُمْ وَ لَا تَقْطَعْ نَهَارَكَ بِكَذَا وَ كَذَا فَإِنَّ مَعَكَ مَنْ يُحْصِي عَلَيْكَ وَ أَحْسِنْ فَإِنِّي لَمْ أَرَ أَشَدَّ طَلَباً وَ لَا أَسْرَعَ دَرَكاً مِنْ حَسَنَةٍ مُحْدَثَةٍ لِذَنْبٍ قَدِيمٍ إِنَّ اللَّهَ جَلَّ وَ عَزَّ يَقُولُ إِنَّ الْحَسَناتِ يُذْهِبْنَ السَّيِّئاتِ ذلِكَ ذِكْرى لِلذَّاكِرِينَ.

(The book) 'Al Majaalis' of Al Mufeed – Al Sadouq, from Majaylawiya, from his uncle, from Al Kufi, from Muhammad Bin Sinan, from Abu Al Numan,

'From Abu Abdullah-asws, he (the narrator) said, 'He-asws said to me: 'O Abu Al-Numan! Do not let the people deceive you from your own self, for the Command will arrive to you besides them, and do not cut (pass) your day with such and such, for with you there is one council upon you, and do good for I-asws have not seen anything of severer seeking nor of quicker realising than a good new deed for an old sin. Allah-azwj Majestic and Mighty Says: ***And establish the Salat in the two ends of the day and near from the night. Surely the good deeds erase the evil deeds, that is a Reminder for the mindful [11:114]***''.[557]

[555] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 70 H 7
[556] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 70 H 8
[557] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 70 H 9

باب 71 تضاعف الحسنات و تأخير إثبات الذنوب بفضل الله و ثواب نية الحسنة و العزم عليها و أنه لا يعاقب على العزم على الذنوب

CHAPTER 71 – MULTIPLICATION OF THE GOOD DEEDS, AND DELAY IN AFFIRMATION OF THE SINS BY THE GRACE OF ALLAH-azwj, AND REWARDS OF THE GOOD INTENTION AND DETERMINATION UPON IT, AND HE-azwj WILL NOT PUNISH UPON THE DETERMINATION UPON COMMITTING THE SINS

الآيات

The Verses –

النساء إِنَّ اللَّهَ لا يَظْلِمُ مِثْقالَ ذَرَّةٍ وَ إِنْ تَكُ حَسَنَةً يُضاعِفْها وَ يُؤْتِ مِنْ لَدُنْهُ أَجْراً عَظِيماً

(Surah) Al Nisaa - ***Surely Allah does not do injustice to the weight of a particle; and if you do a good deed, He Multiplies it and Gives from Himself a great Recompense [4:40]***

و قال إِنْ تُبْدُوا خَيْراً أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كانَ عَفُوًّا قَدِيراً

And Said: ***If you do good openly or conceal it, or pardon an evil, so Allah would always be Pardoning, Powerful [4:149]***

الأنعام مَنْ جاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثالِها وَ مَنْ جاءَ بِالسَّيِّئَةِ فَلا يُجْزى إِلَّا مِثْلَها وَ هُمْ لا يُظْلَمُونَ

(Surah) Al Anaam - ***One who comes with the good deed, then for him would be ten the likes of it, and one who comes with the evil deed, so he would not be Recompensed except the like of it, and they would not be wronged [6:160]***

يونس لِلَّذِينَ أَحْسَنُوا الْحُسْنى وَ زِيادَةٌ وَ لا يَرْهَقُ وُجُوهَهُمْ قَتَرٌ وَ لا ذِلَّةٌ أُولئِكَ أَصْحابُ الْجَنَّةِ هُمْ فِيها خالِدُونَ

(Surah) Yunus - ***For those who do good is the good and more; neither will darkness cover their faces nor disgrace; they are the dwellers of the Paradise; they would abide therein eternally [10:26]***

وَ الَّذِينَ كَسَبُوا السَّيِّئاتِ جَزاءُ سَيِّئَةٍ بِمِثْلِها وَ تَرْهَقُهُمْ ذِلَّةٌ ما لَهُمْ مِنَ اللَّهِ مِنْ عاصِمٍ كَأَنَّما أُغْشِيَتْ وُجُوهُهُمْ قِطَعاً مِنَ اللَّيْلِ مُظْلِماً أُولئِكَ أَصْحابُ النَّارِ هُمْ فِيها خالِدُونَ

And those who earn evil, the Recompense of an evil deed is the like of it and disgrace shall cover them. There will not be a Protector for them from Allah. It would be as if their faces are overwhelmed by a piece of the dark night. They are the inmates of the Fire, they would be abiding therein eternally [10:27]

القصص مَنْ جاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْها وَ مَنْ جاءَ بِالسَّيِّئَةِ فَلا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئاتِ إِلَّا ما كانُوا يَعْمَلُونَ

(Surah) Al Qasas - ***One who comes with the good deed, for him would be better than it, and one who comes with the evil deed, so those who performed evil deeds would not be Recompensed except for what they had been doing [28:84]***

حمعسق وَ مَنْ يَقْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيها حُسْناً إِنَّ اللَّهَ غَفُورٌ شَكُورٌ.

(Surah) Al Shura - ***And one who earns good, We will Increase the good for him therein. Surely, Allah is Forgiving, Grateful [42:23]***

1- مع، معاني الأخبار ابْنُ الْمُتَوَكِّلِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ ابْنِ عِيسَى عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي أَيُّوبَ الْخَزَّازِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ عَلَى النَّبِيِّ ص مَنْ جاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْها قَالَ رَسُولُ اللَّهِ ص اللَّهُمَّ زِدْنِي

(The book) 'Ma'any Al-Akhbar' – Ibn Al Mutawakkil, from Muhammad Al Attar, from Ibn Isa, from Usman Bin Isa, from Abu Ayoub Al Khazaz who said,

'I heard Abu Abdullah-asws saying: 'When this Verse was Revealed unto the Prophet-saww: ***One who comes with the good deed, for him would be better than it, [28:84]***, Rasool-Allah-saww said: 'O Allah-azwj! Increase for me-saww!'

فَأَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى مَنْ جاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثالِها فَقَالَ رَسُولُ اللَّهِ ص اللَّهُمَّ زِدْنِي

Allah-azwj Blessed and Exalted Revealed: ***One who comes with the good deed, then for him would be ten the likes of it, [6:160]***. Rasool-Allah-saww said: 'O Allah-azwj! Increase for me-saww!'

فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضاً حَسَناً فَيُضاعِفَهُ لَهُ أَضْعافاً كَثِيرَةً فَعَلِمَ رَسُولُ اللَّهِ ص أَنَّ الْكَثِيرَ مِنَ اللَّهِ عَزَّ وَ جَلَّ لَا يُحْصَى وَ لَيْسَ لَهُ مُنْتَهَى.

So, Allah-azwj Mighty and Majestic Revealed: ***Who is it that who will lend to Allah a goodly loan, so He will Multiply it for him manifold? [2:245]***. Rasool-Allah-saww knew that the 'manifold' from Allah-azwj Mighty and Majestic cannot be counted and there isn't any end-point for it''.[558]

2- ل، الخصال الْحَسَنُ بْنُ مُحَمَّدِ بْنِ سَعِيدٍ الْهَاشِمِيُّ عَنْ فُرَاتٍ عَنْ مُحَمَّدِ بْنِ ظُهَيْرٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْعَبْدِيِّ عَنْ سَهْلِ بْنِ عَبْدِ الْوَهَّابِ عَنْ عَبْدِ الْقُدُّوسِ عَنْ سُلَيْمَانَ بْنِ مِهْرَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: إِذَا هَمَّ الْعَبْدُ بِحَسَنَةٍ كُتِبَتْ لَهُ حَسَنَةً فَإِذَا عَمِلَهَا كُتِبَتْ لَهُ عَشْرَ حَسَنَاتٍ وَ إِذَا هَمَّ بِسَيِّئَةٍ لَمْ تُكْتَبْ عَلَيْهِ فَإِذَا عَمِلَهَا أُجِّلَ تِسْعَ سَاعَاتٍ فَإِنْ نَدِمَ عَلَيْهَا وَ اسْتَغْفَرَ وَ تَابَ لَمْ تُكْتَبْ عَلَيْهِ وَ إِنْ لَمْ يَنْدَمْ وَ لَمْ يَتُبْ مِنْهَا كُتِبَتْ عَلَيْهِ سَيِّئَةً وَاحِدَةً.

(The book) 'Al Khisaal' – Al-Hassan Bin Muhammad Bin Saeed Al Hashimy, from Furaat, from Muhammad Bin Zaheer, from Al-Hassan Bin Ali Al Abdy, from Sahl Bin Abdul Wahab, from Abdul Qudous, from Suleyman Bin Mihtan,

'From Ja'far-asws Bin Muhammad-asws having said: 'When the servant thinks of a good deed, a good deed is written for him. When he does do it, ten good deeds are written for him; and when he thinks of an evil deed, it is not written against him. When he does do it, he is respited for nine hours. If he were to regret upon it, and seeks Forgiveness and repents, it is not written

[558] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 71 H 1

against him, and if he does not regret, and does not repent from it, one evil deed is written against him''.[559]

3- ب، قرب الإسناد هَارُونُ عَنِ ابْنِ صَدَقَةَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: مَا مِنْ عَبْدٍ مُؤْمِنٍ يُذْنِبُ ذَنْباً إِلَّا أَجَّلَهُ اللَّهُ فِيهِ سَبْعَ سَاعَاتٍ فَإِنْ هُوَ تَابَ مِنْهُ وَ اسْتَغْفَرَ لَمْ يُكْتَبْ عَلَيْهِ وَ إِنْ لَمْ يَتُبْ كُتِبَ عَلَيْهِ سَيِّئَةً وَاحِدَةً.

(The book) 'Qurb Al Asnaad' – Haroun, from Ibn Sadaqa,

'From Ja'far-asws, from his-asws father-asws having said: 'There is no Momin committing a sin except Allah-azwj Respites him for seven hours. If he were to repent from it and seeks Forgiveness, it is not written against him, and if does not repent, one evil deed is written against him''.[560]

4- ب، قرب الإسناد هَارُونُ عَنِ ابْنِ صَدَقَةَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ أَتَى أَبِي رَضِيَ اللَّهُ عَنْهُ الْحَسَنُ الْبَصْرِيُّ وَ قَالَ يَا أَبَا جَعْفَرٍ بَلَغَنِي عَنْكَ أَنَّكَ قُلْتَ مَا مِنْ عَبْدٍ يُذْنِبُ ذَنْباً إِلَّا أَجَّلَهُ اللَّهُ سَبْعَ سَاعَاتٍ فَإِنْ هُوَ تَابَ مِنْهُ وَ اسْتَغْفَرَ لَمْ يُكْتَبْ عَلَيْهِ

(The book) 'Qurb Al Asnaad' – Haroun, from Ibn Sadaqa,

'From Ja'far-asws, from his-asws father-asws having said: 'Al-Hassan Al-Basry came to my-asws father-asws, may Allah-azwj be Pleased with him-asws, and said, 'O Abu Ja'far-asws! It has reached me from you-asws that you-asws said: 'There is no servant committing a sin except Allah-azwj Respites him for seven hours. If he were to repent from it and seeks Forgiveness, it is not written against him''.

فَقَالَ لَهُ أَبِي لَيْسَ هَكَذَا قُلْتُ وَ لَكِنِّي قُلْتُ مَا مِنْ عَبْدٍ مُؤْمِنٍ يُذْنِبُ ذَنْباً وَ كَذَلِكَ كَانَ قَوْلِي.

My-asws father-asws said to him: 'I-asws didn't say it like this! But I-asws said, 'There is no Momin servant who commits a sin', and like that was my-asws word''.[561]

5- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ طَاهِرٍ عَنِ ابْنِ عُقْدَةَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْحَسَنِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص صَاحِبُ الْيَمِينِ أَمِيرٌ عَلَى صَاحِبِ الشِّمَالِ فَإِذَا عَمِلَ الْعَبْدُ السَّيِّئَةَ قَالَ صَاحِبُ الْيَمِينِ لِصَاحِبِ الشِّمَالِ لَا تَعْجَلْ وَ أَنْظِرْهُ سَبْعَ سَاعَاتٍ فَإِنْ مَضَى سَبْعُ سَاعَاتٍ وَ لَمْ يَسْتَغْفِرْ قَالَ اكْتُبْ فَمَا أَقَلَّ حَيَاءَ هَذَا الْعَبْدِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Muhammad Bin Muhammad Bin Tahir, from Ibn Uqdah, from Muhammad Bin Ismail, from Al-Hassan Bin Ziyad, from Muhammad Bin Is'haq,

'From Ja'far-asws Bin Muhammad-asws, from his-asws father-asws, from his-asws grandfather-asws having said: 'Rasool-Allah-saww said: 'Companion of the right hands is a commander over companion of the left hand. When the servant commits the evil deed, the companion of the right says to companion of the left: 'Do not be hasty and wait for seven hours!' If seven hours

[559] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 71 H 2
[560] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 71 H 3
[561] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 71 H 4

pass by and he does not seek Forgiveness, he says, 'Write! How little is the shame of this servant!''[562]

6- ثو، ثواب الأعمال ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ عَنْ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْمُؤْمِنَ لَيَنْوِي الذَّنْبَ فَيُحْرَمُ رِزْقَهُ.

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Ja'far Bin Muhammad Bin Ubeydulla, from Bakr Bin Muhammad Al Azdy,

'From Abu Abdullah-asws having said: 'The Momin intends the sin, so his sustenance is deprived''.[563]

7- سن، المحاسن ابْنُ مَحْبُوبٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِذَا أَحْسَنَ الْمُؤْمِنُ عَمَلَهُ ضَاعَفَ اللَّهُ عَمَلَهُ لِكُلِّ حَسَنَةٍ سَبْعَمَائَةٍ وَ ذَلِكَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ اللَّهُ يُضاعِفُ لِمَنْ يَشاءُ فَأَحْسِنُوا أَعْمَالَكُمُ الَّتِي تَعْمَلُونَهَا لِثَوَابِ اللَّهِ

(The book) 'Al Mahasin' – Ibn Mahboub, from Umar Bin Yazeed who said,

'I heard Abu Abdullah-asws saying: 'When the Momin is good in his work, Allah-azwj will Multiply, seven hundred for every good deed, and that is the Word of Allah-azwj Blessed and Exalted: ***and Allah Multiplies for the one He so desires to; [2:261]***. Improve your deed which you are doing for the Rewards of Allah-azwj'.

فَقُلْتُ لَهُ وَ مَا الْإِحْسَانُ

I said to him-asws, 'And what is the improvement?'

قَالَ فَقَالَ إِذَا صَلَّيْتَ فَأَحْسِنْ رُكُوعَكَ وَ سُجُودَكَ وَ إِذَا صُمْتَ فَتَوَقَّ كُلَّ مَا فِيهِ فَسَادُ صَوْمِكَ وَ إِذَا حَجَجْتَ فَتَوَقَّ مَا يَحْرُمُ عَلَيْكَ فِي حَجِّكَ وَ عُمْرَتِكَ

He (the narrator) said, 'He-asws said: 'Whenever you pray Salat, improve your Ruk'u, and your Sajdah, and when you fast, avoid all what in it could spoil your fast, and when you perform Hajj, avoid whatever is Prohibited upon you during your Hajj and your Umrah'.

قَالَ وَ كُلُّ عَمَلٍ تَعْمَلُهُ فَلْيَكُنْ نَقِيّاً مِنَ الدَّنَسِ.

He-asws said: 'And every work that you do, so let it be pure from the filth''.[564]

8- شي، تفسير العياشي عَنْ مُحَمَّدٍ الْوَابِشِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَحْسَنَ الْعَبْدُ الْمُؤْمِنُ ضَاعَفَ اللَّهُ لَهُ عَمَلَهُ بِكُلِّ حَسَنَةٍ سَبْعَمَائَةِ ضِعْفٍ وَ ذَلِكَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ اللَّهُ يُضاعِفُ لِمَنْ يَشاءُ.

Tafseer Al Ayyashi – from Muhammad Al Wabishy,

[562] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 71 H 5
[563] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 71 H 6
[564] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 71 H 7

'From Abu Abdullah-asws having said: 'When the Momin servant does good, Allah-azwj Multiplies his deed for him, seven hundred multiple for every good deed, and that is the world of Allah-azwj Blessed and Exalted: ***and Allah Multiplies for the one He so desires to; [2:261]***''.[565]

9- شي، تفسير العياشي عَنْ زُرَارَةَ وَ حُمْرَانَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع قَالُوا سَأَلْنَاهُمَا عَنْ قَوْلِهِ مَنْ جاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثالِها أَ هِيَ لِضُعَفَاءِ الْمُسْلِمِينَ

Tafseer Al Ayyashi – from Zurara and Humran, and Muhammad Bin Muslim,

'From Abu Ja'far-asws and Abu Abdullah-asws. They (narrators) said, 'We asked them-asws both about His-azwj Word: '***One who comes with the good deed, then for him would be ten the likes of it, [6:160]***. 'Is it for the weak Muslims?'

قَالَ لَا وَ لَكِنَّهَا لِلْمُؤْمِنِينَ وَ إِنَّهُ لَحَقٌّ عَلَى اللَّهِ أَنْ يَرْحَمَهُمْ.

He-asws said; 'No, but it is for the Momineen, and surely there is a right upon Allah-azwj to have Mercy on them''.[566]

10- شي، تفسير العياشي عَنْ زُرَارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى جَعَلَ لِآدَمَ ثَلَاثَ خِصَالٍ فِي ذُرِّيَّتِهِ جَعَلَ لَهُمْ أَنَّ مَنْ هَمَّ مِنْهُمْ بِحَسَنَةٍ أَنْ يَعْمَلَهَا كَتَبَ لَهُ حَسَنَةً وَ مَنْ هَمَّ بِحَسَنَةٍ فَعَمِلَهَا كَتَبَ لَهُ بِهَا عَشْرَ حَسَنَاتٍ

Tafseer Al Ayyashi – from Zurara,

'From Abu Abdullah-asws having said: 'Allah-azwj Blessed and Exalted has Made three characteristics for Adam-as to be in his-as offspring. He-azwj Made for them, and if one of them were to think of doing a good deed, He-azwj will Write a good deed for him, and one who thinks of doing a good deed, so he does do it, He-azwj will Write tent good deeds for him.

وَ مَنْ هَمَّ بِالسَّيِّئَةِ أَنْ يَعْمَلَهَا لَا يُكْتَبُ عَلَيْهِ وَ مَنْ عَمِلَهَا كُتِبَتْ عَلَيْهِ سَيِّئَةً وَاحِدَةً وَ جَعَلَ لَهُمُ التَّوْبَةَ حَتَّى يَبْلُغَ حَنْجَرَةَ الرَّجُلِ

And one who thinks of doing the evil deed, He-azwj will not Write it against him, and the one who does do it, He-azwj will Write one evil deed against him; and He-azwj Made the repentance to be for them until (the soul) reaches the throat of the man.

فَقَالَ إِبْلِيسُ يَا رَبِّ جَعَلْتَ لِآدَمَ ثَلَاثَ خِصَالٍ فَاجْعَلْ لِي مِثْلَ مَا جَعَلْتَ لَهُ

Iblees-la said, 'O Lord-azwj! You-azwj have Made three characteristics to be for Adam-as, so Make for me-la similar to what You-azwj have Made for him-as!'

فَقَالَ قَدْ جَعَلْتُ لَكَ لَا يُولَدُ لَهُ مَوْلُودٌ إِلَّا وُلِدَ لَكَ مِثْلُهُ وَ جَعَلْتُ لَكَ أَنْ تَجْرِيَ مِنْهُمْ مَجْرَى الدَّمِ فِي الْعُرُوقِ وَ جَعَلْتُ لَكَ أَنْ جَعَلْتُ صُدُورَهُمْ أَوْطَاناً وَ مَسَاكِنَ لَكَ

[565] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 71 H 8
[566] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 71 H 9

He-azwj Said: "I-azwj has Made for you-la, that there will be no new-born born for him except a similar one will be born for you-la, and I-azwj have Made for you-la to flow from them the flow of blood in the veins, and I-azwj have Made for you-la to make their chests as homeland and a settlement for you-la!"

فَقَالَ إِبْلِيسُ يَا رَبِّ حَسْبِي.

Iblees-la said, 'O Lord-azwj! It suffices me-la''.[567]

11- ين، كتاب حسين بن سعيد و النوادر ابْنُ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ بُكَيْرٍ عَنْ أَحَدِهِمَا ع قَالَ إِنَّ آدَمَ ع قَالَ: يَا رَبِّ سَلَّطْتَ عَلَيَّ الشَّيْطَانَ وَ أَجْرَيْتَهُ مَجْرَى الدَّمِ مِنِّي فَاجْعَلْ لِي شَيْئاً أَصْرِفُ كَيْدَهُ عَنِّي

The book of Husayn Bin Saeed, and 'Al Nawadir' – Ibn Abu Umeyr, from Jameel, from Bukeyr,

'From one of the two-asws having said: 'Adam-as said: 'O Lord-azwj! You-as Prevailed the Satan-la upon me-la, and I-la flow in him-as the flow of blood, so Make something for me-as I-as can turn away his-la plots from me-as with it!'

قَالَ يَا آدَمُ قَدْ جَعَلْتُ لَكَ أَنَّ مَنْ هَمَّ مِنْ ذُرِّيَّتِكَ بِسَيِّئَةٍ لَمْ يُكْتَبْ عَلَيْهِ وَ مَنْ هَمَّ مِنْهُمْ بِحَسَنَةٍ وَ لَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةً فَإِنْ عَمِلَهَا كُتِبَتْ لَهُ عَشَرَةً

He-azwj Said: 'O Adam-as! I-azwj had Made for you that the one from your-as offspring thinks of an evil deed, it will not be written against him, and the one from them who thinks of a good deed, and he does not do it, a good deed will be written for him. If he does do it, ten will be written for him!"

قَالَ يَا رَبِّ زِدْنِي

He-as said: 'O Lord-azwj! Increase for me-as!'

قَالَ يَا آدَمُ قَدْ جَعَلْتُ لَكَ أَنَّ مَنْ عَمِلَ مِنْهُمْ بِسَيِّئَةٍ ثُمَّ اسْتَغْفَرَ غَفَرْتُ لَهُ

He-azwj Said: "O Adam-as! I-azwj had Made for you-as that the one from them who does an evil deed, then seeks Forgiveness for it, I-azwj shall Forgive him for it!"

قَالَ يَا رَبِّ زِدْنِي

He-as said: 'O Lord-azwj! Increase for me-as!'

قَالَ قَدْ جَعَلْتُ لَهُمُ التَّوْبَةَ أَوْ بَسَطْتُ لَهُمُ التَّوْبَةَ حَتَّى تَبْلُغَ النَّفْسُ الْحُنْجُرَةَ

He-azwj Said: "I-azwj have Made the repentance for them, or Extend the repentance for them until the soul reaches the throat!"

[567] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 71 H 10

قَالَ يَا رَبِّ حَسْبِي.

He-as said: 'O Lord-azwj! It suffices me-as!''[568]

12- الْعُيُونُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ دَارِمِ بْنِ قَبِيصَةَ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يُوحِي اللَّهُ إِلَى الْحَفَظَةِ الْكِرَامِ الْبَرَرَةِ لَا تَكْتُبُوا عَلَى عَبْدِي وَ أَمَتِي عَلَى ضَجَرِهِمْ وَ عَثَرَاتِهِمْ بَعْدَ الْعَصْرِ.

(The book) 'Al Uyoun' – from Muhammad Bin Ahmad Bin Al-Husayn, from Ali Bin Muhammad Bin Ja'far, from Darim Bin Qabeysa,

'From Al-Reza-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'Allah-azwj Revealed to the righteous honourable recorders (Angels): "Do not be writing against My-azwj servant and My-azwj community upon their dullness and their stumbles after the afternoon!"'[569]

13- كِتَابُ الْمُسَلْسَلَاتِ، حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ قَالَ حَدَّثَنِي أَبِي عَنْ حَبِيبِ بْنِ الْحَسَنِ التَّغْلِبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْمَنْصُورِ عَنْ أَبِيهِ قَالَ: سَأَلْتُ مَوْلَانَا أَبَا الْحَسَنِ مُوسَى بْنَ جَعْفَرٍ ع عَنْ قَوْلِهِ عَزَّ وَ جَلَ يَعْلَمُ السِّرَّ وَ أَخْفى

'Kitab Al Musalsalaat' – It is narrated to us by Muhammad Bin Ali Bin Al-Husayn who said, 'It is narrated to me by my father, from Habeeb Bin Al-Hassan All Taglaby, from Abdullah Abi Al Mansour, from his father who said,

'I asked our Master-asws Abu Al-Hassan Musa-asws Bin Ja'far-asws about Words of Mighty and Majestic: '***He Knows the secret and the concealed (matters) [20:7]***'.

قَالَ فَقَالَ لِي سَأَلْتُ أَبِي قَالَ سَأَلْتُ جَدِّي قَالَ سَأَلْتُ أَبِي عَلِيَّ بْنَ الْحُسَيْنِ قَالَ سَأَلْتُ أَبِيَ الْحُسَيْنَ بْنَ عَلِيٍّ قَالَ سَأَلْتُ النَّبِيَّ ص عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَ يَعْلَمُ السِّرَّ وَ أَخْفى

He (the narrator) said, 'He-asws said to me: 'I-asws asked my-asws father. He-asws said: 'I-asws asked my-asws grandfather who said, 'I-asws my-asws father-asws Ali Bin Al-Husayn (as.). He-asws said: 'I-asws asked my-asws father Abu Al-Husayn-asws Bin Ali-asws who said: 'I-asws asked the Prophet-saww about Words of Allah-azwj Mighty and Majestic: ***He Knows the secret and the concealed (matters) [20:7]***.

قَالَ سَأَلْتُ اللَّهَ عَزَّ وَ جَلَّ فَأَوْحَى إِلَيَّ أَنِّي خَلَقْتُ فِي قَلْبِ آدَمَ عِرْقَيْنِ يَتَحَرَّكَانِ بِشَيْءٍ مِنَ الْهَوَاءِ فَإِنْ يَكُنْ فِي طَاعَتِي كَتَبْتُ لَهُ حَسَنَاتٍ وَ إِنْ يَكُنْ فِي مَعْصِيَتِي لَمْ أَكْتُبْ عَلَيْهِ شَيْئاً حَتَّى يُوَاقِعَ الْخَطِيئَةَ فَاذْكُرُوا اللَّهَ عَلَى مَا أَعْطَاكُمْ أَيُّهَا الْمُؤْمِنُونَ.

He-saww said: 'I-saww asked Allah-azwj Mighty and Majestic. He -azwj Revealed to me-saww: "I-saww have Created two veins in the heart of Adam-as. They are stirred by something from the air. If he happens to be in My-azwj obedience, I-azwj Write a good deed for him, and if he happens to be in My-azwj disobedience, I-azwj do not Wire anything against him until he does commit the sin!" Therefore, remember Allah-azwj upon what He-azwj has Given you all, O you Momineen!''[570]

[568] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 71 H 11
[569] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 71 H 12
[570] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 71 H 13

14 قال الشهيد رفع الله درجته في القواعد و روى من طريق العامّة أن إبليس بعد ما صار ملعونا و انظر قال: بعزتك لا أخرج عن قلب ابن آدم ما دام الروح في بدنه، فقال الله تبارك و تعالى: بعزتي لا أسد باب التوبة عليه ما دام الروح في بدنه.

And the martyr said, may Allah-azwj Raise his rank, in 'Al-Qawaid', 'And it is reported from the way of the general Muslims that Iblees-la, after having become Accursed, and he-la looked, said, 'By Your-azwj Might! I-la will not exit from the heart of a son of Adam-as for as long as the soul is in his body!' Allah-azwj Blessed and Exalted Said: "By My-azwj Might! I-azwj will not Block the door of repentance to him for as long as the soul is in his body!"'[571]

كَمَا رَوَاهُ ثِقَةُ الْإِسْلَامِ فِي الْكَافِي عَنْ زُرَارَةَ عَنْ أَحَدِهِمَا ع أَنَّهُ قَالَ: إِنَّ اللَّهَ تَعَالَى جَعَلَ لِآدَمَ فِي ذُرِّيَّتِهِ مَنْ هَمَّ بِحَسَنَةٍ وَ لَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةً وَ مَنْ هَمَّ بِحَسَنَةٍ وَ عَمِلَهَا كُتِبَتْ لَهُ عَشْراً

Like what has been reported by the trusted one of Al Islam (Al Kulayni) in 'Al Kafi', from Zurara,

'From one of the two (5th or 6th Imam-asws) having said: 'Allah-azwj the Exalted Made for Adam-as regarding his-as offspring, one who thinks of a good deed and does not do it, He-azwj will Write a good deed for him, and one who thinks of a good deed and does do it, He-azwj will Write ten for him''.

وَ مَنْ هَمَّ بِسَيِّئَةٍ لَمْ تُكْتَبْ عَلَيْهِ وَ مَنْ هَمَ بِهَا وَ عَمِلَهَا كُتِبَتْ عَلَيْهِ سَيِّئَةً.

And one who thinks of an evil deed, He-azwj will not Write it against him, and one who thinks of it and does it, He-azwj will Write an evil deed against him''.[572]

وَ كَمَا رَوَاهُ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: إِنَّ الْمُؤْمِنَ لَيَهُمُّ بِالسَّيِّئَةِ أَنْ يَعْمَلَهَا فَلَا تُكْتَبُ عَلَيْهِ

And like what is reported from Abu Baseer,

'From Abu Abdullah-asws having said: 'The Momin tends to think of the evil deed that he will do it, but it is not Written against him'.

وَ الْأَحَادِيثُ الْوَارِدَةُ فِي الْكَافِي وَ غَيْرِهِ بِهَذَا الْمَضْمُونِ كَثِيرَةٌ

And the Ahadeeth referred in Al-Kafi and elsewhere with this content, are many''.[573]

[571] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 71 H 14 a
[572] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 71 H 14 b
[573] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 71 H 14 c

باب 72 ثواب من سن سنة حسنة و ما يلحق الرجل بعد موته

CHAPTER 72 – REWARDS OF THE ONE CONDUCTS A GOOD CONDUCT AND WHAT THE MAN FACES AFTER HIS DEATH

1- لي، الأمالي للصدوق مُحَمَّدُ بْنُ عَلِيٍّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ مَنْصُورٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: لَيْسَ يَتْبَعُ الرَّجُلَ بَعْدَ مَوْتِهِ مِنَ الْأَجْرِ إِلَّا ثَلَاثُ خِصَالٍ صَدَقَةٌ أَجْرَاهَا فِي حَيَاتِهِ فَهِيَ تَجْرِي بَعْدَ مَوْتِهِ وَ سُنَّةُ هُدًى سَنَّهَا فَهِيَ تُعْمَلُ بِهَا بَعْدَ مَوْتِهِ وَ وَلَدٌ صَالِحٌ يَسْتَغْفِرُ لَهُ.

(The book) 'Al Amaali' of Al Sadouq – Muhammad Bin Ali, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Mansour, from Hisham Bin Salim,

'From Al-Sadiq Ja'far-asws Bin Muhammad-asws having said: 'They won't be following the man after his death except the Recompense of three qualities – a charity he had caused to flow during his lifetime, so it flows after his death, and a Sunnah of guidance he had conducted, so it is being worked with after his death, and a righteous child seeking Forgiveness for him''.[574]

2- ل، الخصال لي، الأمالي للصدوق أَبِي عَنْ سَعْدٍ عَنِ الْيَقْطِينِيِّ عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ عَنِ الْهَيْثَمِ بْنِ أَبِي كَهْمَشٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سِتُّ خِصَالٍ يَنْتَفِعُ بِهَا الْمُؤْمِنُ بَعْدَ مَوْتِهِ وَلَدٌ صَالِحٌ يَسْتَغْفِرُ لَهُ وَ مُصْحَفٌ يَقْرَأُ مِنْهُ وَ قَلِيبٌ يَحْفِرُهُ وَ غَرْسٌ يَغْرِسُهُ وَ صَدَقَةُ مَاءٍ يُجْرِيهِ وَ سُنَّةٌ حَسَنَةٌ يُؤْخَذُ بِهَا بَعْدَهُ.

(The books) 'Al Khisaal', (and) 'Al Amaali' of Al Sadouq – My father, from Sa'ad, from Al Yaqteeny, from Muhammad Bin Shueyb, from Al Haysam Bin Abu Kahmash,

'From Abu Abdullah-asws having said: 'Six characteristics the Momin will benefit by these after his death – a righteous child seeking Forgiveness for him, and a Quran he used to recited from, and a well he had dug, and a plant he had planted, and a charity of water he had flowed, and a good conduct taken with, after him''.[575]

3- ل، الخصال أَبِي عَنِ الْحِمْيَرِيِّ عَنِ ابْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَيْسَ يَتْبَعُ الرَّجُلَ بَعْدَ مَوْتِهِ مِنَ الْأَجْرِ إِلَّا ثَلَاثُ خِصَالٍ صَدَقَةٌ أَجْرَاهَا فِي حَيَاتِهِ فَهِيَ تَجْرِي بَعْدَ مَوْتِهِ إِلَى يَوْمِ الْقِيَامَةِ صَدَقَةً مَوْقُوفَةً لَا تُورَثُ أَوْ سُنَّةُ هُدًى سَنَّهَا فَكَانَ يَعْمَلُ بِهَا وَ عَمِلَ بِهَا مِنْ بَعْدِهِ غَيْرُهُ أَوْ وَلَدٌ صَالِحٌ يَسْتَغْفِرُ لَهُ.

(The book) 'Al Khisaal' – My father, from Al HImeyri, from Ibn Isa, from Ibn Mahboub, from Ibn Riak, from Al Halby,

'From Abu Abdullah-asws having said: 'No Recompense will follow the man after his dead except three characteristics – a charity he had flowed during his lifetime, so it keeps flowing after his death up to the Day of Qiyamah; a dedicated (Waqf) charity not being inherited; or a guiding conduct he had conducted, so he had enacted it and it was being acted with from after him by others; or a righteous child seeking Forgiveness for him''.[576]

[574] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 72 H 1
[575] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 72 H 2
[576] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 72 H 3

4- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنْ أَحْمَدَ بْنِ الْوَلِيدِ عَنْ أَبِيهِ عَنِ الصَّفَّارِ عَنِ ابْنِ عِيسَى عَنْ يُونُسَ عَنِ السَّرِيِّ بْنِ عِيسَى عَنْ عَبْدِ الْخَالِقِ بْنِ عَبْدِ رَبِّهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع خَيْرُ مَا يُخَلِّفُهُ الرَّجُلُ بَعْدَهُ ثَلَاثَةٌ وَلَدٌ بَارٌّ يَسْتَغْفِرُ لَهُ وَ سُنَّةُ خَيْرٍ يُقْتَدَى بِهِ فِيهَا وَ صَدَقَةٌ تَجْرِي مِنْ بَعْدِهِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Yunus, from Al Sary Bin Isa, from Abdul Khaliq Bin Abd Rabbih who said,

'The best of what a man can leave behind after him are three – a righteous child seeking Forgiveness for him, and a good conduct being imitated with in it, and a charity flowing from after him''.[577]

5- ثو، ثواب الأعمال ابْنُ الْمُتَوَكِّلِ عَنِ الْحِمْيَرِيِّ عَنِ ابْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ مَيْمُونٍ الْقَدَّاحِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَيُّمَا عَبْدٍ مِنْ عِبَادِ اللَّهِ سَنَّ سُنَّةَ هُدًى كَانَ لَهُ أَجْرٌ مِثْلُ أَجْرِ مَنْ عَمِلَ بِذَلِكَ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْءٌ

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Muawiya Bin Wahab, from Maymoun Al Qaddah,

'From Abu Ja'far-asws having said: 'Whichever servant from the servants of Allah-azwj enacts a guiding conduct, there would be for him a Recompense like the Recompense of the one acts with that, from without there being any reduction from their Rewards by anything.

أَيُّمَا عَبْدٍ مِنْ عِبَادِ اللَّهِ سَنَّ سُنَّةَ ضَلَالَةٍ كَانَ عَلَيْهِ مِثْلُ وِزْرِ مَنْ فَعَلَ ذَلِكَ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْءٌ.

Whichever servant from the servants of Allah-azwj were to enact a straying (evil) conduct, upon him would be a burden of the one who does that, from without there being any reduction of their burdens by anything!''[578]

6- سن، المحاسن أَبِي عَنِ ابْنِ مَحْبُوبٍ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ مَنْ سَنَّ سُنَّةَ عَدْلٍ فَاتُّبِعَ كَانَ لَهُ مِثْلُ أَجْرِ مَنْ عَمِلَ بِهَا مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْءٌ

(The book) 'Al Mahasin' – My father, from Ibn Mahboub, from Ismail Al Jufy who said,

'I heard Abu Ja'far-asws saying: 'One who enacts a just conduct, so it was followed, there would be for him a Recompense like the one who acted with it from without there being a reduction from the Rewards by anything.

وَ مَنْ سَنَّ سُنَّةَ جَوْرٍ فَاتُّبِعَ كَانَ لَهُ مِثْلُ وِزْرِ مَنْ عَمِلَ بِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْءٌ.

And one who enacts a tyrannical conduct, so it gets followed, there would be for him like the burden of the one who acted with it, from without there being any reduction from their burdens, by anything''.[579]

[577] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 72 H 4
[578] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 72 H 5
[579] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 72 H 6

باب 73 الاستبشار بالحسنة

CHAPTER 73 – BEING DELIGHTED WITH THE GOOD DEEDS

1- لي، الأمالي للصدوق الْفَامِيُّ عَنْ مُحَمَّدٍ الْحِمْيَرِيِّ عَنْ أَبِيهِ عَنْ هَارُونَ عَنِ ابْنِ صَدَقَةَ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ سَاءَتْهُ سَيِّئَتُهُ وَ سَرَّتْهُ حَسَنَتُهُ فَهُوَ مُؤْمِنٌ.

(The book) 'Al Amaali' of the Al Sadouq – Al Famy, from Muhammad Al Himeyri, from his father, fro Haroun, from Ibn Sadaqa,

'From Al-Sadiq-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'The one whom his evil deed saddens and his good deed cheers him, so he is a Momin''.[580]

عَنِ الْبَاقِرِ ع أَنَّهُ سُئِلَ رَسُولُ اللَّهِ ص عَنْ خِيَارِ الْعِبَادِ فَقَالَ الَّذِينَ إِذَا أَحْسَنُوا اسْتَبْشَرُوا وَ إِذَا أَسَاءُوا اسْتَغْفَرُوا الْخَبَرَ.

From Al-Baqir-asws: 'Rasool-Allah-saww was asked about the best servant. He-saww said: 'The ones who, when they do good deeds, they are delighted, and when they do evil deeds they seek Forgiveness' – the Hadeeth''.[581]

2- ن، عيون أخبار الرضا عليه السلام الدَّقَّاقُ وَ السِّنَانِيُّ وَ الْمُكَتِّبُ جَمِيعاً عَنِ الْأَسَدِيِّ عَنْ سَهْلٍ عَنْ عَبْدِ الْعَظِيمِ الْحَسَنِيِّ عَنْ إِبْرَاهِيمَ بْنِ أَبِي مَحْمُودٍ قَالَ قَالَ الرِّضَا ع الْمُؤْمِنُ الَّذِي إِذَا أَحْسَنَ اسْتَبْشَرَ وَ إِذَا أَسَاءَ اسْتَغْفَرَ وَ الْمُسْلِمُ الَّذِي يَسْلَمُ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَ يَدِهِ وَ لَيْسَ مِنَّا مَنْ لَمْ يَأْمَنْ جَارُهُ بَوَائِقَهُ.

(The book) 'Uyoun Akhbar Al-Reza-asws', may the greetings be upon him-asws – Al Daqqaq, and Al Sinany, and Al Mukarrib, altogether from Al Asady, from Sahl, from Abdul Azeem Al Hasany, from Ibrahim Bin Abu Mahboub who said,

'Al-Reza-asws said: 'The Momin is the one when he does a good deed, is delighted, and when he does an evil deed, he seeks Forgiveness; and the Muslim is the one the (other) Muslims are safe from him tongue and his hands; and he isn't from us-asws, the one whose neighbour is not safe from his evil''.[582]

3- عُدَّةُ الدَّاعِي، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَيْسَ مِنَّا مَنْ لَمْ يُحَاسِبْ نَفْسَهُ كُلَّ يَوْمٍ فَإِنْ عَمِلَ خَيْراً حَمِدَ اللَّهَ وَ اسْتَزَادَهُ وَ إِنْ عَمِلَ سُوءاً اسْتَغْفَرَ اللَّهَ.

(The book) 'Uddat Al Daie' –

'Amir Al-Momineen-asws said: 'He isn't from us, one who does not reckon himself every day. If he has done a good deed, he should praise Allah-azwj and seek His-azwj increase, and if he has done an evil deed, he should seek Forgiveness of Allah-azwj''.[583]

[580] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 73 H 1 a
[581] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 73 H 1 b
[582] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 73 H 2
[583] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 73 H 3

باب 74 الوفاء بما جعل الله على نفسه

CHAPTER 74 – THE LOYALTY WITH WHAT HE HAS MADE ALLAH-azwj UPON HIMSELF

الآيات

The Verses

البقرة وَ ما أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ وَ ما لِلظَّالِمِينَ مِنْ أَنْصارٍ

(Surah) 'Al Baqarah - ***And whatever you spend from the provisions, or you vow from the vows, so Allah Knows it; and there would not be for the unjust ones, any helpers (from the just ones) [2:270]***

الأنعام وَ بِعَهْدِ اللَّهِ أَوْفُوا

(Surah) Al Anaam - ***And fulfil the Covenant of Allah. [6:152]***

الأعراف وَ ما وَجَدْنا لِأَكْثَرِهِمْ مِنْ عَهْدٍ

(Surah) Al Araaf - ***And We did not find in most of them any (faithfulness to) the Covenant, [7:102]***.

1- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنْ أَحْمَدَ بْنِ الْوَلِيدِ عَنْ أَبِيهِ عَنِ الصَّفَّارِ عَنِ ابْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنِ السُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَرْبَعٌ مَنْ كُنَّ فِيهِ كَمُلَ إِسْلَامُهُ وَ أُعِينَ عَلَى إِيمَانِهِ وَ مُحِّصَتْ ذُنُوبُهُ وَ لَقِيَ رَبَّهُ وَ هُوَ عَنْهُ رَاضٍ وَ لَوْ كَانَ فِيمَا بَيْنَ قَرْنِهِ إِلَى قَدَمَيْهِ ذُنُوبٌ حَطَّهَا اللَّهُ عَنْهُ وَ هِيَ

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Ibn Mahboub, from Abu Ayoub, from Al Sumali,

'From Abu Ja'far-asws having said: 'Four (things), one who has these in him, his Islam would be perfect, and he would be assisted upon his Eman, and his sins would be blotted out and he will meet his Lord-azwj and He-azwj would be Satisfied with him, and even if there were to be sins in what is between his head to his feet, Allah-azwj will Remove them away from him, and these are: -

الْوَفَاءُ بِمَا يَجْعَلُ لِلَّهِ عَلَى نَفْسِهِ وَ صِدْقُ اللِّسَانِ مَعَ النَّاسِ وَ الْحَيَاءُ مِمَّا يَقْبُحُ عِنْدَ اللَّهِ وَ عِنْدَ النَّاسِ وَ حُسْنُ الْخُلُقِ مَعَ الْأَهْلِ وَ النَّاسِ الْخَبَرَ.

The loyalty with what he make for Allah-azwj upon himself, and truthfulness of the tongue with the people, and the embarrassment from what he had been ugly with in the Present of Allah-azwj and the people, and good manners with the family and the people' – the Hadeeth''.[584]

[584] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 74 H 1

باب 75 ثواب تمني الخيرات و من سن سنة عدل على نفسه و لزوم الرضا بما فعله و الأنبياء و الأئمة ع

CHAPTER 75 – REWARDS OF WISHING FOR THE GOOD DEEDS, AND THE ONE WHO ENACTS A JUDICIAL CONDUCT UPON HIMSELF, AND NECESSITATING THE SATISFACTION WITH WHAT THE PROPHETS-as AND THE IMAMS-asws HAVE DONE

1- ل، الخصال ابْنُ الْمُتَوَكِّلِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ التَّاجِرِ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ فَضَالَةَ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ تَمَنَّى شَيْئاً وَ هُوَ لِلَّهِ عَزَّ وَ جَلَّ رِضاً لَمْ يَخْرُجْ مِنَ الدُّنْيَا حَتَّى يُعْطَاهُ.

(The book) 'Al Khisaal' – Ibn Al Mutawakkill – from Muhammad Al Attar, from Al-Husayn Bin Is'haq Al Tajir, from Ali Bin Mahziyar, from Fazalat, from Al Sakuny,

'From Abu Abdullah-asws, from his-asws forefathers-asws, from Ali-asws having said: 'Rasool-Allah-saww: 'One who wishes for something, and he is satisfied for Allah-azwj Mighty and Majestic, will not exit from the world until he is Given it''.[585]

2- سن، المحاسن أَبِي عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ يَقْطِينٍ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مِنْ مُؤْمِنٍ سَنَّ عَلَى نَفْسِهِ سُنَّةً حَسَنَةً أَوْ شَيْئاً مِنَ الْخَيْرِ ثُمَّ حَالَ بَيْنَهُ وَ بَيْنَ ذَلِكَ حَائِلٌ إِلَّا كَتَبَ اللَّهُ لَهُ مَا أَجْرَى عَلَى نَفْسِهِ أَيَّامَ الدُّنْيَا.

(The book) 'Al Mahasin' – My father, from Al-Hassan Bin Ali Bin Yaqteen, from Sa'dan Bin Muslim, from Is'haq Bin Ammar,

'From Abu Abdullah-asws having said: 'There is no Momin who enacts a good conduct upon himself, or something from the good, then a someone forms a barrier between him and that, except Allah-azwj will Write for him whatever he had flowed upon himself in the days of the world''.[586]

3- سن، المحاسن ابْنُ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْعَبْدَ الْمُؤْمِنَ الْفَقِيرَ لَيَقُولُ يَا رَبِّ ارْزُقْنِي حَتَّى أَفْعَلَ كَذَا وَ كَذَا مِنَ الْبِرِّ وَ وُجُوهِ الْخَيْرِ فَإِذَا عَلِمَ اللَّهُ ذَلِكَ مِنْهُ بِصِدْقِ نِيَّتِهِ كَتَبَ اللَّهُ لَهُ مِنَ الْأَجْرِ مِثْلَ مَا يَكْتُبُ لَهُ لَوْ عَمِلَهُ إِنَّ اللَّهَ وَاسِعٌ كَرِيمٌ.

(The book) 'Al Mahasin' – Ibn Mahboub, from Hisham Bin Salim, from Abu Baseer,

'From Abu Abdullah-asws having said: 'The Momin servant, the poor, let him say, 'O Lord-azwj! Grace me until I do such and such from the righteous deed and aspects of good!' When Allah-azwj Knows that from him being with truthfulness of his intention, Allah-azwj will Write for him of the Recompense similar to what He-azwj would have Written for him if he had done it. Surely Allah-azwj is Capacious, Benevolent''.[587]

[585] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 75 H 1
[586] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 75 H 2
[587] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 75 H 3

4- سن، المحاسن مُحَمَّدُ بْنُ الْحَسَنِ بْنِ شَمُّونٍ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ الْأَنْصَارِيِّ عَنِ الصَّبَّاحِ الْمُزَنِيِّ عَنِ الْحَارِثِ بْنِ حَصِيرَةَ عَنِ الْحَكَمِ بْنِ عُيَيْنَةَ قَالَ: لَمَّا قَتَلَ أَمِيرُ الْمُؤْمِنِينَ ع الْخَوَارِجَ يَوْمَ النَّهْرَوَانِ قَامَ إِلَيْهِ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ طُوبَى لَنَا إِذْ شَهِدْنَا مَعَكَ هَذَا الْمَوْقِفَ وَ قَتَلْنَا مَعَكَ هَؤُلَاءِ الْخَوَارِجَ

(The book) 'Al Mahasin' – Muhammad Bin Al-Husayn Bin Shamoun, from Abdullah Bin Hammad Al Ansari, from Al Sabbah Al Muzny, from Al Haris Bin HAseyra, from Al Hakam Bin Uyayna who said,

'When Amir Al-Momineen-asws killed the Kharijites on the day of (battle of) Al Nahrwan, a man stood up to him-asws and he said, 'O Amir Al-Momineen-asws! Beatitude is for us when we have attended this event with you-asws, and we have battled these Kharijites with you-asws!'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لَقَدْ شَهِدَنَا فِي هَذَا الْمَوْقِفِ أُنَاسٌ لَمْ يَخْلُقِ اللَّهُ آبَاءَهُمْ وَ لَا أَجْدَادَهُمْ بَعْدُ

Amir Al-Momineen-asws said: 'By the One-azwj Who Split the seed and Formed the person! Some people have attended this event, Allah-azwj has neither Created their fathers nor their grandfathers yet!'

فَقَالَ الرَّجُلُ وَ كَيْفَ يَشْهَدُنَا قَوْمٌ لَمْ يُخْلَقُوا

The man said, 'And how can a people attend us, not having been Created (yet)?'

قَالَ بَلَى قَوْمٌ يَكُونُونَ فِي آخِرِ الزَّمَانِ يَشْرَكُونَنَا فِيمَا نَحْنُ فِيهِ وَ يُسَلِّمُونَ لَنَا فَأُولَئِكَ شُرَكَاؤُنَا فِيمَا كُنَّا فِيهِ حَقّاً حَقّاً.

He-asws said: 'Yes! A people will come into being at the end of time. They will be participating with us in what we are in, and they will be submitting to us, so they are our associates in what we had been in, truly, truly!''[588]

5- سن، المحاسن مُحَمَّدُ بْنُ سَلَمَةَ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّمَا يَجْمَعُ النَّاسَ الرِّضَا وَ السَّخَطُ فَمَنْ رَضِيَ أَمْراً فَقَدْ دَخَلَ فِيهِ وَ مَنْ سَخِطَهُ فَقَدْ خَرَجَ مِنْهُ.

(The book) 'Al Mahasin' – Muhammad Bin Salama, raising it, said,

'Amir Al-Momineen-asws said: 'But rather, the people gather the satisfaction and the dissatisfaction. One who is satisfied with a matter, so he has entered into it, and the one dissatisfied with it, so he has exited from it''.[589]

6- سن، المحاسن ابْنُ بَزِيعٍ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو الْخَثْعَمِيِّ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَوْ أَنَّ أَهْلَ السَّمَاوَاتِ وَ الْأَرْضِ لَمْ يُجِبُّوا أَنْ يَكُونُوا شَهِدُوا مَعَ رَسُولِ اللَّهِ ص لَكَانُوا مِنْ أَهْلِ النَّارِ.

(The book) 'Al Mahasin' – Ibn Bazie, from Ja'far Bin Bashir, from Abdul Kareem Bin Amro Al Khas'amy, from Suleyman Bin Khalid,

[588] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 75 H 4
[589] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 75 H 5

‘From Abu Abdullah-asws having said: ‘If the people of the skies and the earth do not love to be attending with Rasool-Allah-saww, they would be from the people of Fire’’.[590]

[590] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 75 H 6

باب 76 الاستعداد للموت

CHAPTER 76 – THE PREPARATION FOR DEATH

1- لي، الأمالي للصدوق ن، عيون أخبار الرضا عليه السلام الْمُفَسِّرُ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْحُسَيْنِيِّ عَنْ أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ عَنْ آبَائِهِ ع قَالَ: قِيلَ لِأَمِيرِ الْمُؤْمِنِينَ ع مَا الِاسْتِعْدَادُ لِلْمَوْتِ

(The book) 'Al Amaali' of Al Sadouq, (and) 'Uyoun Akhbar Al-Reza-asws', may the greetings be upon him-asws – Al Mufassir, from Ahmad Bin Al-Hassan Al-Husayni,

'From Abu Muhammad Al-Askari-asws, from his-asws forefathers-asws having said: 'It was said to Amir Al-Momineen-asws, 'What is the preparation for the death?'

قَالَ أَدَاءُ الْفَرَائِضِ وَ اجْتِنَابُ الْمَحَارِمِ وَ الِاشْتِمَالُ عَلَى الْمَكَارِمِ ثُمَّ لَا يُبَالِي أَ وَقَعَ عَلَى الْمَوْتِ أَمْ وَقَعَ الْمَوْتُ عَلَيْهِ وَ اللَّهِ مَا يُبَالِي ابْنُ أَبِي طَالِبٍ أَ وَقَعَ عَلَى الْمَوْتِ أَمْ وَقَعَ الْمَوْتُ عَلَيْهِ.

He-asws said: 'Fulfilling the obligations, and shunning the Prohibitions, and the inclusion upon the honourable (manners), then he should not care whether he falls upon the death, or the death falls upon him. By Allah-azwj! The son-asws of Abu Talib-as does not care whether he-asws falls upon the death or the death falls upon him-asws!''[591]

2- لي، الأمالي للصدوق فِي خُطْبَةِ الْوَسِيلَةِ عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ لَا غَائِبَ أَقْرَبُ مِنَ الْمَوْتِ أَيُّهَا النَّاسُ إِنَّهُ مَنْ مَشَى عَلَى وَجْهِ الْأَرْضِ فَإِنَّهُ يَصِيرُ إِلَى بَطْنِهَا وَ اللَّيْلُ وَ النَّهَارُ مُسْرِعَانِ فِي هَدْمِ الْأَعْمَارِ

(The book) 'Al Amaali' of Al Sadouq –

'In the sermon 'Al-Waseela' from Amir Al-Momineen-asws, may the Salawaat of Allah-azwj be upon him-asws: 'There no hidden thing closer than the death. O you people! One who walks upon surface of the earth will (eventually) come to its interior, while the night and day are hastening in demolishing the life spans.

وَ لِكُلِّ ذِي رَمَقٍ قُوتٌ وَ لِكُلِّ حَبَّةٍ آكِلٌ وَ أَنْتَ قُوتُ الْمَوْتِ وَ إِنَّ مَنْ عَرَفَ الْأَيَّامَ لَمْ يَغْفُلْ عَنِ الِاسْتِعْدَادِ لَمْ يَنْجُ مِنَ الْمَوْتِ غَنِيٌّ بِمَالِهِ وَ لَا فَقِيرٌ لِإِقْلَالِهِ.

And for every one with breath there is daily subsistence, and for every seed there is an eater, and you are the subsistence for the death, and the one who recognises the days will not be heedless from the preparation. The rich one will not be saved from the death by his wealth, nor will a poor one (be saved) by his little''.[592]

3- لي، الأمالي للصدوق أَبِي عَنْ سَعْدٍ عَنِ ابْنِ هَاشِمٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنِ ابْنِ حُمَيْدٍ عَنِ ابْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع بِالْكُوفَةِ إِذَا صَلَّى الْعِشَاءَ الْآخِرَةَ يُنَادِي النَّاسَ ثَلَاثَ مَرَّاتٍ حَتَّى يُسْمِعَ أَهْلَ الْمَسْجِدِ أَيُّهَا النَّاسُ تَجَهَّزُوا رَحِمَكُمُ اللَّهُ فَقَدْ نُودِيَ فِيكُمْ بِالرَّحِيلِ فَمَا التَّعَرُّجُ عَلَى الدُّنْيَا بَعْدَ نِدَاءٍ فِيهَا بِالرَّحِيلِ

[591] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 76 H 1
[592] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 76 H 2

(The book) 'Al Amaali' of Al Sadouq – My father, from Sa'ad, from Ibn Hashim, from Ibn Abu Najran, from Ibn Humeyr, from Ibn Qays,

'From Abu Ja'far-asws having said: 'Amir Al-Momineen-asws was at Al-Kufa when he-asws prays Al-Isha the last Salat. He-asws called out to the people three times until the people of the Masjid heard: 'O you people! Equip yourselves, may Allah-azwj have Mercy on you all, for the departure has been called for among you. So, what is the meandering upon the world after the call for the departure in it?

تَجَهَّزُوا رَحِمَكُمُ اللَّهُ وَ انْتَقِلُوا بِأَفْضَلِ مَا بِحَضْرَتِكُمْ مِنَ الزَّادِ وَ هُوَ التَّقْوَى وَ اعْلَمُوا أَنَّ طَرِيقَكُمْ إِلَى الْمَعَادِ وَ مَمَرَّكُمْ عَلَى الصِّرَاطِ وَ الْهَوْلَ الْأَعْظَمَ أَمَامَكُمْ وَ عَلَى طَرِيقِكُمْ عَقَبَةٌ كَئُودٌ وَ مَنَازِلُ مَهُولَةٌ مَخُوفَةٌ

Equip yourselves, may Allah-azwj have Mercy on you all, and transfer with the superior of what you can be presenting from the provisions, and it is the piety, and know that your path to the Hereafter and your passing over the Bridge, and the mighty horrors in front of you, and there is daunting obstacle in your path, and terrifying stations, fearful.

لَا بُدَّ لَكُمْ مِنَ الْمَمَرِّ عَلَيْهَا وَ الْوُقُوفِ بِهَا فَإِمَّا بِرَحْمَةٍ مِنَ اللَّهِ فَنَجَاةٌ مِنْ هَوْلِهَا وَ عِظَمِ خَطَرِهَا وَ فَظَاعَةِ مَنْظَرِهَا وَ شِدَّةِ مُخْتَبَرِهَا وَ إِمَّا بِهَلَكَةٍ لَيْسَ بَعْدَهَا انْجِبَارٌ.

There is no escape for you from passing over it, and the pausing at it, either by Mercy from Allah-azwj, so there will be salvation from its horrors and its mighty dangers, and its horrible sceneries, and severity of its tests, or with destruction, there is no compulsion after it''.[593]

4- ما، الأمالي للشيخ الطوسي فِيمَا كَتَبَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى أَهْلِ مِصْرَ عِبَادَ اللَّهِ إِنَّ الْمَوْتَ لَيْسَ مِنْهُ فَوْتٌ فَاحْذَرُوا قَبْلَ وُقُوعِهِ وَ أَعِدُّوا لَهُ عُدَّتَهُ فَإِنَّكُمْ طَرْدُ الْمَوْتِ إِنْ أَقَمْتُمْ لَهُ أَخَذَكُمْ وَ إِنْ فَرَرْتُمْ مِنْهُ أَدْرَكَكُمْ وَ هُوَ أَلْزَمُ لَكُمْ مِنْ ظِلِّكُمْ

(The book) 'Al Amaali' of the sheykh Al-Tusi –

'Among what Amir Al-Momineen-asws wrote to the people of Egypt: 'Servants of Allah-azwj! The death, there isn't any escape from it, therefore be cautious before its occurrence and prepare for it - its preparation, for you will be expelled by the death (from the world). If you were to stand for it, it will seize you, and if you were to flee from it, it will catch up with you, and it will stick more with you than your shadows.

الْمَوْتُ مَعْقُودٌ بِنَوَاصِيكُمْ وَ الدُّنْيَا تُطْوَى خَلْفَكُمْ فَأَكْثِرُوا ذِكْرَ الْمَوْتِ عِنْدَ مَا تُنَازِعُكُمْ إِلَيْهِ أَنْفُسُكُمْ مِنَ الشَّهَوَاتِ وَ كَفَى بِالْمَوْتِ وَاعِظاً

The death is tied to your forelocks and the world is folding up behind you, therefore frequently remember the death during whatever from the lustful desires snatches you to it and suffice with the death as a preaching.

وَ كَانَ رَسُولُ اللَّهِ ص كَثِيراً مَا يُوصِي أَصْحَابَهُ بِذِكْرِ الْمَوْتِ فَيَقُولُ أَكْثِرُوا ذِكْرَ الْمَوْتِ فَإِنَّهُ هَادِمُ اللَّذَّاتِ حَائِلٌ بَيْنَكُمْ وَ بَيْنَ الشَّهَوَاتِ.

[593] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 76 H 3

And Rasool-Allah-saww used to frequently advise his companions to remember the death and he-saww would say: 'Frequently remember the death for it is a demolisher of the pleasures, a barrier between you and the lustful desires''.[594]

5- ما، الأمالي للشيخ الطوسي قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْمَوْتُ طَالِبٌ وَ مَطْلُوبٌ لَا يُعْجِزُهُ الْمُقِيمُ وَ لَا يَفُوتُهُ الْهَارِبُ فَقَدِّمُوا وَ لَا تَتَّكِلُوا فَإِنَّهُ لَيْسَ عَنِ الْمَوْتِ مَحِيصٌ إِنَّكُمْ إِنْ لَمْ تُقْتَلُوا تَمُوتُوا وَ الَّذِي نَفْسُ عَلِيٍّ بِيَدِهِ لَأَلْفُ ضَرْبَةٍ بِالسَّيْفِ عَلَى الرَّأْسِ أَهْوَنُ مِنْ مَوْتٍ عَلَى فِرَاشٍ.

(The book) 'Al Amaali' of the sheykh Al Tusi –

'Amir Al-Momineen-asws said: 'The death is a seeker and the sought. Neither will the staying one (be able to) frustrate it nor will the fleer (be able to) escape it. Therefore proceed and do not be reliant (on living longer), for there isn't any way out from the death. If you are not killed, you will be dying. By the One-azwj in Whose Hand is the soul of Ali-asws! A thousand strikes with the sword upon the head are easier than the death upon a bed!''[595]

6- ما، الأمالي للشيخ الطوسي وَ مِنْ كَلَامِهِ ع أَيُّهَا النَّاسِ أَصْبَحْتُمْ أَغْرَاضاً تَنْتَضِلُ فِيكُمُ الْمَنَايَا وَ أَمْوَالُكُمْ نُهْبٌ لِلْمَصَائِبِ مَا طَعِمْتُمْ فِي الدُّنْيَا مِنْ طَعَامٍ فَلَكُمْ فِيهِ غَصَصٌ وَ مَا شَرِبْتُمُوهُ مِنْ شَرَابٍ فَلَكُمْ فِيهِ شَرَقٌ

(The book) 'Al-Amaali' of the sheykh Al-Tusi –

'And from a speech of his-asws (Amir Al-Momineen-asws): 'O you people! You have become objects succumbing to the death in it, and your wealth is plunder for the calamities. Whatever food you feed in the world, there is a suffocation for you in it, and whatever drink you are drinking, there is a lump (stuck in the throat) for you in it.

وَ أَشْهَدُ بِاللَّهِ مَا تَنَالُونَ مِنَ الدُّنْيَا نِعْمَةً تَفْرَحُونَ بِهَا إِلَّا بِفِرَاقِ أُخْرَى تَكْرَهُونَهَا

And I-asws testify, by Allah-azwj, whatever bounty you are taking from the world, you will only rejoice with it by separation of another you will be disliking it.

أَيُّهَا النَّاسُ وَ إِنَّا خُلِقْنَا وَ إِيَّاكُمْ لِلْبَقَاءِ لَا لِلْفَنَاءِ وَ لَكِنَّكُمْ مِنْ دَارٍ إِلَى دَارٍ تُنْقَلُونَ فَتَزَوَّدُوا لِمَا أَنْتُمْ صَائِرُونَ إِلَيْهِ وَ خَالِدُونَ فِيهِ وَ السَّلَامُ.

O you people! We-asws and you all have been Created for the remaining, nor for the perishing, but you will be transferring from a house to a house, therefore provide for what you will be going to and be eternally in it! And the greetings''.[596]

7- لي، الأمالي للصدوق ابْنُ الْمُتَوَكِّلِ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ سَمِعَ الصَّادِقَ قَالَ كَانَ ع يَقُولُ

اعْمَلْ عَلَى مَهَلٍ فَإِنَّكَ مَيِّتٌ- وَ احْتَرْ لِنَفْسِكَ أَيُّهَا الْإِنْسَانُ-
فَكَأَنَّ مَا قَدْ كَانَ لَمْ يَكُ إِذْ مَضَى- وَ كَأَنَّ مَا هُوَ كَائِنٌ قَدْ كَانَ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkil, from Ali, from his father, from Ibn Abu Umeyr,

[594] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 76 H 4
[595] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 76 H 5
[596] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 76 H 6

'From the one who heard Al-Sadiq-asws, he (the narrator) said, 'He-asws was saying (couplet): 'Work upon the opportunity for you will be death, and O you human being, choose for yourself! It is as if whatever has happened had not been, when it has passed, and it is as if whatever is going to happen, has already happened''.[597]

8- مص، مصباح الشريعة قَالَ الصَّادِقُ ع لَوْ لَمْ يَكُنْ لِلْحِسَابِ مَهُولَةٌ إِلَّا حَيَاءُ الْعَرْضِ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ فَضِيحَةُ هَتْكِ السِّتْرِ عَلَى الْمَخْفِيَّاتِ لَحَقَّ لِلْمَرْءِ أَلَّا يَهْبِطَ مِنْ رُءُوسِ الْجِبَالِ وَ لَا يَأْوِيَ إِلَى عُمْرَانٍ وَ لَا يَأْكُلَ وَ لَا يَشْرَبَ وَ لَا يَنَامَ إِلَّا عَنِ اضْطِرَارٍ مُتَّصِلٍ بِالتَّلَفِ

(The book) 'Misbah Al Sharia' –

'Al-Sadiq-asws said: 'Even if there does not happen to be any terror except the presentation to Allah-azwj Mighty and Majestic, and exposure by violation of the veil upon the hidden matters, there would be a right for the person that he does not come down from top of the mountain, nor shelter to any built-up area, nor eat, nor drink, nor sleep except from desperation connected with the damage.

وَ مِثْلَ ذَلِكَ يَفْعَلُ مَنْ يَرَى الْقِيَامَةَ بِأَهْوَالِهَا وَ شَدَائِدِهَا قَائِمَةً فِي كُلِّ نَفْسٍ وَ يُعَايِنُ بِالْقَلْبِ الْوُقُوفَ بَيْنَ يَدَيِ الْجَبَّارِ حِينَئِذٍ يَأْخُذُ نَفْسَهُ بِالْمُحَاسَبَةِ كَأَنَّهُ إِلَى عَرَصَاتِهَا مَدْعُوٌّ وَ فِي غَمَرَاتِهَا مَسْئُولٌ

And similar to that with the actions. One who sees the Qiyamah with its horrors and its adversities present in every breath, and he witnesses with the heart the pausing in front of the Subduer on that Day, would take the reckoning with himself as if he has been called to its presentation, and immersed in its Questioning.

قَالَ اللَّهُ عَزَّ وَ جَلَ وَ إِنْ كانَ مِثْقالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنا بِها وَ كَفى بِنا حاسِبِينَ.

Allah-azwj Mighty and Majestic Said: ***And even if it was the weight of a mustard seed, We will Come with it; and suffice with Us as the Reckoners [21:47]***''.[598]

- وَ قَالَ بَعْضُ الْأَئِمَّةِ حَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسَبُوا وَ زِنُوا أَعْمَالَكُمْ بِمِيزَانِ الْحَيَاءِ قَبْلَ أَنْ تُوزَنُوا.

And one of the Imams-asws said: 'Reckon your own selves before you are reckoned with and weigh your deed in the scale of modesty before you are weighed!''[599]

وَ قَالَ أَبُو ذَرٍّ رَحْمَةُ اللَّهِ عَلَيْهِ ذِكْرُ الْجَنَّةِ مَوْتٌ وَ ذِكْرُ النَّارِ مَوْتٌ فَوَا عَجَبَا لِنَفْسٍ تَحْيَا بَيْنَ مَوْتَيْنِ.

And Abu Zarr-ra, may Allah-azwj have Mercy on him-ra, said: 'Remembrance of the Paradise is death, and remembrance of the Fire is death. How strange of a soul living between two deaths!''[600]

[597] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 76 H 7
[598] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 76 H 8 a
[599] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 76 H 8 b
[600] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 76 H 8 c

– وَ رُوِيَ أَنَّ يَحْيَى بْنَ زَكَرِيَّا ع كَانَ يُفَكِّرُ فِي طُولِ اللَّيْلِ فِي أَمْرِ الْجَنَّةِ وَ النَّارِ فَيَسْهَرُ لَيْلَهُ وَ لَا يَأْخُذُهُ نَوْمٌ ثُمَّ يَقُولُ عِنْدَ الصَّبَاحِ اللَّهُمَّ أَيْنَ الْمَفَرُّ وَ أَيْنَ الْمُسْتَقَرُّ اللَّهُمَّ إِلَّا إِلَيْكَ.

And it is reported,

'Yahya-as Bin Zakariya-as was thinking in the length of the night regarding the matter of Paradise and Fire. He-as stayed awake his-as nighty and the sleep did not seize him-saww. Then he-as said in the morning: 'O Allah-azwj! Where is the fleeing and where is the staying, O Allah-azwj, except to You-azwj!''[601]

9– ضه، روضة الواعظين قَالَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ عَجِبْتُ لِسِتٍّ ثَلَاثٍ أَضْحَكَتْنِي وَ ثَلَاثٍ أَبْكَتْنِي فَأَمَّا الَّتِي أَبْكَتْنِي فَفِرَاقُ الْأَحِبَّةِ مُحَمَّدٍ وَ حِزْبِهِ وَ هَوْلُ الْمُطَّلَعِ وَ الْوُقُوفُ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ

(The book) 'Rowzat Al Waizeen' –

'Salman-ra, may Allah-azwj be Pleased with him-ra, said: 'I-ra am surprised at six, three making me-ra laugh and three making me-ra cry! As for that which makes me-ra cry – separation of the loved one, Muhammad-saww and his-saww party, and the emerging horror, and the pausing in front of Allah-azwj Mighty and Majestic.

وَ أَمَّا الَّذِي أَضْحَكَتْنِي فَطَالِبُ الدُّنْيَا وَ الْمَوْتُ يَطْلُبُهُ وَ غَافِلٌ لَيْسَ بِمَغْفُولٍ عَنْهُ وَ ضَاحِكٌ مِلْءَ فِيهِ لَا يَدْرِي أَ رَضِيَ اللَّهُ أَمْ سَخِطَ.

And as for those which make me-ra laugh – seeking the world while the death is seeking him, and a heedless one who isn't heedless from (by Allah-azwj), and one filled with laughter not knowing whether Allah-azwj is Satisfied with him or dissatisfied''.[602]

10– ين، كتاب حسين بن سعيد و النوادر فَضَالَةُ عَنْ سَعْدَانَ الْوَاسِطِيِّ عَنْ عَجْلَانَ أَبِي صَالِحٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا بَا صَالِحٍ إِذَا حَمَلْتَ جَنَازَةً فَكُنْ كَأَنَّكَ أَنْتَ الْمَحْمُولُ أَوْ كَأَنَّكَ سَأَلْتَ رَبَّكَ الرُّجُوعَ إِلَى الدُّنْيَا لِتَعْمَلَ فَانْظُرْ مَا تَسْتَأْنِفُ

The book of Husayn Bin Saeed, and 'Al Nawadir' – Fazalat, from Sa'adan Al Wasity, from Ajlan Abu Salih who said,

'Abu Abdullah-asws said: 'O Abu Salih! Whenever you carry a funeral bier, then be as if you are the one being carried, or as if you are asking your Lord-azwj for returning to the world in order to work. So look (consider) what you can resume!'

قَالَ ثُمَّ قَالَ عَجَباً حُبِسَ أَوَّلُهُمْ عَلَى آخِرِهِمْ ثُمَّ نَادَى مُنَادٍ فِيهِمْ بِالرَّحِيلِ وَ هُمْ يَلْعَبُونَ.

He (the narrator) said, 'Then he-asws said: 'It is astonishing that their first ones are withheld over their last ones, then a caller calls out among them for the departure while they are playing around!''[603]

[601] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 76 H 8 d
[602] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 76 H 9
[603] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 76 H 10

11- ين، كتاب حسين بن سعيد و النوادر ابْنُ أَبِي عُمَيْرٍ عَنِ الْحَكَمِ بْنِ أَيْمَنَ عَنْ دَاوُدَ الْأَبْزَارِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: يُنَادِي مُنَادٍ كُلَّ يَوْمٍ ابْنَ آدَمَ لِدْ لِلْمَوْتِ وَ اجْمَعْ لِلْفَنَاءِ وَ ابْنِ لِلْخَرَابِ.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Ibn Abu Umeyr, from Al Hakam Bin Ayman, from Dawood Al Abzary,

'From Abu Ja'far-asws having said: 'A caller calls out during every day: 'Son of Adam-as! Beget for the death, and amass for the perishing, and build for the ruination!''[604]

12- ين، كتاب حسين بن سعيد و النوادر ابْنُ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي عُبَيْدَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع جُعِلْتُ فِدَاكَ حَدِّثْنِي بِمَا أَنْتَفِعُ بِهِ

The book of Husayn Bin Saeed, and 'Al Nawadir' – Ibn Abu Umeyr, from Abu Ayoub,, from Abu Ubeyda who said,

'I said to Abu Ja'far-asws, 'May I be sacrificed for you-asws! Narrate to me what I can benefit with'.

فَقَالَ يَا بَا عُبَيْدَةَ أَكْثِرْ ذِكْرَ الْمَوْتِ فَمَا أَكْثَرَ ذِكْرَ الْمَوْتِ إِنْسَانٌ إِلَّا زَهِدَ فِي الدُّنْيَا.

He-asws said: 'O Abu Ubeyda! Frequently remember the death, for a human being will not frequent the remembrance of the death except he will be ascetic in the world''.[605]

13- ين، كتاب حسين بن سعيد و النوادر عَلِيُّ بْنُ النُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ عَنْ أَبِي شَيْبَةَ الزُّهْرِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْمَوْتَ الْمَوْتَ جَاءَ الْمَوْتُ بِمَا فِيهِ جَاءَ بِالرَّوْحِ وَ الرَّاحَةِ وَ الْكَرَّةِ الْمُبَارَكَةِ إِلَى جَنَّةٍ عَالِيَةٍ لِأَهْلِ دَارِ الْخُلُودِ الَّذِينَ كَانَ لَهُمْ سَعْيُهُمْ وَ فِيهَا رَغْبَتُهُمْ

The book of Husayn Bin Saeed, and 'Al Nawadir' – Ali Bin Al Numan, from Ibn Muskan, from Dawood Bin Abu Yazeed, from Abu Shayba Al Zuhry,

'From Abu Ja'far-asws having said: 'Rasool-Allah-saww said: 'The death! The death! The death comes with whatever is in it, with the comfort and the rest and the Blessed turning to the lofty Garden for people of the eternal house, those who had their striving for them, and in it are their desires!'

وَ قَالَ إِذَا اسْتَحَقَّتْ وَلَايَةُ الشَّيْطَانِ وَ الشَّقَاوَةُ جَاءَ الْأَمَلُ بَيْنَ الْعَيْنَيْنِ وَ ذَهَبَ الْأَجَلُ وَرَاءَ الظَّهْرِ.

And he-saww said: 'When the wilayah of the Satan-la and the wretchedness expire, the wishes come in front of the eyes and the death goes behind the back''.[606]

قَالَ وَ قَالَ: سُئِلَ رَسُولُ اللَّهِ ص أَيُّ الْمُؤْمِنِينَ أَكْيَسُ

He (the narrator) said, 'And he-asws said: 'Rasool-Allah-saww was asked, 'Which of the Momineen is the cleverest?'

[604] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 76 H 11
[605] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 76 H 12
[606] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 76 H 13 a

قَالَ أَكْثَرُهُمْ ذِكْراً لِلْمَوْتِ وَ أَشَدُّهُمْ لَهُ اسْتِعْدَاداً.

He-saww said: 'The most frequent of them in remembering the death, and their most intense in preparation for it''.[607]

14- ين، كتاب حسين بن سعيد و النوادر ابْنُ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: جَاءَ جَبْرَئِيلُ ع إِلَى النَّبِيِّ ص فَقَالَ يَا مُحَمَّدُ عِشْ مَا شِئْتَ فَإِنَّكَ مَيِّتٌ وَ أَحْبِبْ مَنْ شِئْتَ فَإِنَّكَ مُفَارِقُهُ وَ اعْمَلْ مَا شِئْتَ فَإِنَّكَ مُلَاقِيهِ.

The book of Husayn Bin Saeed and 'Al Nawadir' – Ibn Umer, from Hisham Bin Salim,

'From Abu Abdullah-asws having said: 'Jibraeel-as came to the Prophet-saww. He-as said: 'O Muhammad-saww! Live for as long as you-saww desire, for you-saww will be dead, and love the one you-as desire for you-saww will be separated from him, and work whatever you-as so desire, for you-asws will be meeting it''.[608]

6- قَالَ ابْنُ أَبِي عُمَيْرٍ وَ زَادَ فِيهِ ابْنُ سِنَانٍ يَا مُحَمَّدُ شَرَفُ الْمُؤْمِنِ صَلَاتُهُ بِاللَّيْلِ وَ عِزُّهُ كَفُّهُ الْأَذَى عَنِ النَّاسِ.

Ibn Abu Umeyr said, 'And there is an increase in it by Ibn Sinan: 'O Muhammad-saww! Nobility of the Momin is his praying the night Salat, and his honour is his refraining harm from the people''.[609]

15- ين، كتاب حسين بن سعيد و النوادر فَضَالَةُ عَنْ إِسْمَاعِيلَ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ قَالَ كَانَ عِيسَى ابْنُ مَرْيَمَ ع يَقُولُ هَوْلٌ لَا تَدْرِي مَتَى يَلْقَاكَ مَا يَمْنَعُكَ أَنْ تَسْتَعِدَّ لَهُ قَبْلَ أَنْ يَفْجَأَكَ.

The book of Husayn Bin Saeed, and 'Al Nawadir' – From Ismail,

'From Abu Abdullah-asws, from his-asws father-asws having said: 'Isa-as Bin Maryam-as had said: 'A horror (death) you don't know when it will meet you, what prevents you from preparing for it before it surprises you?''[610]

16- نهج، نهج البلاغة قَالَ ع مَنْ أَكْثَرَ مِنْ ذِكْرِ الْمَوْتِ رَضِيَ مِنَ الدُّنْيَا بِالْيَسِيرِ.

(The book) 'Nahj Al Balagah' –

'He-asws said: 'One who frequent in remembering the death, would be satisfied from the world with the less''.[611]

17- دَعَوَاتُ الرَّاوَنْدِيِّ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي قَوْلِهِ تَعَالَى وَ لا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيا أَيْ لَا تَنْسَ صِحَّتَكَ وَ قُوَّتَكَ وَ فَرَاغَكَ وَ شَبَابَكَ وَ نَشَاطَكَ وَ غِنَاكَ أَنْ تَطْلُبَ بِهِ الْآخِرَةَ

[607] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 76 H 13 b
[608] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 76 H 14 a
[609] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 76 H 14 b
[610] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 76 H 15
[611] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 76 H 16

(The book) 'Dawaat' of Al Rawandy –

'Amir Al-Momineen-asws said regarding Words of the Exalted: ***and do not forget your share from the world, [28:77]***: 'I.e., do not forget your health, and your strength, and your free time, and your youth, and your activeness, and your riches in seeking the Hereafter with it'.

وَ قِيلَ لِزَيْنِ الْعَابِدِينَ ع مَا خَيْرُ مَا يَمُوتُ عَلَيْهِ الْعَبْدُ

And it was said to Zayn Al-Abideen-asws, 'What is the best of what the servant can be dying upon?'

قَالَ أَنْ يَكُونَ قَدْ فَرَغَ مِنْ أَبْنِيَتِهِ وَ دُورِهِ وَ قُصُورِهِ

He-asws said: 'If he happens to be free from his buildings, and his houses, and his castles'.

قِيلَ وَ كَيْفَ ذَلِكَ

It was said, 'And how is that so?'

قَالَ أَنْ يَكُونَ مِنْ ذُنُوبِهِ تَائِباً وَ عَلَى الْخَيْرَاتِ مُقِيماً يَرِدُ عَلَى اللَّهِ حَبِيباً كَرِيماً.

He-asws said: 'That he happens to be repentant from his sins, and staying upon the good deed, he will return to Allah-azwj as Beloved, Honoured''.[612]

– وَ قَالَ النَّبِيُّ ص مَنْ مَاتَ وَ لَمْ يَتْرُكْ دِرْهَماً وَ لَا دِينَاراً لَمْ يَدْخُلِ الْجَنَّةَ أَغْنَى مِنْهُ.

And the Prophet-saww said: 'One who dies and neither left a Dirham nor Dinar, there will not enter the Paradise anyone richer than him''.[613]

– وَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَانْظُرْ مَا سَلَكْتَ فِي بَطْنِكَ وَ مَا كَسَبْتَ فِي يَوْمِكَ وَ اذْكُرْ أَنَّكَ مَيِّتٌ وَ أَنَّ لَكَ مَعَاداً.

And Abu Abdullah-asws said: 'And Abu Abdullah-asws having said: 'Whenever you go to your bed, then look at what has gone into your belly, and what you have earned in your day, and remember, you will be dying and that there is a Hereafter for you!''[614]

[612] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 76 H 17 a
[613] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 76 H 17 b
[614] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 76 H 17 c

باب 77 العفاف و عفة البطن و الفرج

CHAPTER 77 – THE CHASTITY, AND CHASTITY OF THE BELLY AND THE PRIVATE PART

الآيات

The Verses –

الأحزاب وَ الْحافِظِينَ فُرُوجَهُمْ وَ الْحافِظاتِ

(Surah) 'Al Ahzaab' - ***and the men who guard their private parts and the women who guard, [33:35]***

المعارج وَ الَّذِينَ هُمْ لِفُرُوجِهِمْ حافِظُونَ

(Surah) 'Al Ma'arij' - ***And those who are guarding their chastity [70:29]***

إِلَّا عَلى أَزْواجِهِمْ أَوْ ما مَلَكَتْ أَيْمانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ

Except from their spouses, or what their right hands possess, so they would be without blame [70:30]

فَمَنِ ابْتَغى وَراءَ ذلِكَ فَأُولئِكَ هُمُ العادُونَ.

But one who seek to go beyond that, so those, they are the transgressors [70:31].

1- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَا عُبِدَ اللَّهُ بِشَيْءٍ أَفْضَلَ مِنْ عِفَّةِ بَطْنٍ وَ فَرْجٍ.

(The book) 'Al Kafi' – from Ali, from his father, from Hammad Bin Isa, from hareyz, from Zurara,

'From Abu Ja'far-asws having said: 'Allah-azwj has not been worshipped with anything superior to chastity of the belly and the private part''.[615]

2- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِنَّ أَفْضَلَ الْعِبَادَةِ عِفَّةُ الْبَطْنِ وَ الْفَرْجِ.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from hanan Bin Sadeyr, from his father who said,

'Abu Ja'far-asws said: 'The superior worship is chastity of the belly and the private part''.[616]

[615] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 77 H 1
[616] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 77 H 2

3- كا، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ يَقُولُ أَفْضَلُ الْعِبَادَةِ الْعَفَافُ.

(The book) 'Al Kafi' – from the number, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Abdullah Bi Maymoun Al Qaddah,

'From Abu Abdullah-asws having said: 'Amir Al-Momineen-asws, may the Salawaat of Allah-azwj be upon him-asws, had said: 'The best (act of) worship is the chastity''.[617]

4- كا، الكافي عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ عَنْ مُعَلَّى أَبِي عُثْمَانَ عَنْ أَبِي بَصِيرٍ قَالَ: قَالَ رَجُلٌ لِأَبِي جَعْفَرٍ ع إِنِّي ضَعِيفُ الْعَمَلِ قَلِيلُ الصِّيَامِ وَ لَكِنِّي أَرْجُو أَنْ لَا آكُلَ إِلَّا حَلَالًا

(The book) 'Al Kafi' – from the number, from Ahmad Bin Abu Abdullah, from his father, from Al Nazr Bin Suweyd, from Yahya Bin Imran Al Halby, from Moalla Abu Usman, from Abu Baseer who said,

'A man said to Abu Ja'far-asws, 'I am of weak deeds, few fasts, but I am hoping that I do not eat except the Permissible''.

قَالَ فَقَالَ لَهُ وَ أَيُّ الِاجْتِهَادِ أَفْضَلُ مِنْ عِفَّةِ بَطْنٍ وَ فَرْجٍ.

He (the narrator) said, 'He-asws said to him: 'And which thing is superior to chastity of belly and private part?''[618]

5- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَكْثَرُ مَا تَلِجُ بِهِ أُمَّتِي النَّارَ الْأَجْوَفَانِ الْبَطْنُ وَ الْفَرْجُ.

(The book) 'Al Kafi' – from Ali, from his father, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah-asws having said: 'Rasool-Allah-saww said: 'The most of what my-saww community will be entering the Fire is due to the two hollows – the belly and the private part''.[619]

وَ بِإِسْنَادِهِ الْمُتَقَدِّمِ قَالَ قَالَ رَسُولُ اللَّهِ ص ثَلَاثٌ أَخَافُهُنَّ بَعْدِي عَلَى أُمَّتِي الضَّلَالَةُ بَعْدَ الْمَعْرِفَةِ وَ مَضَلَّاتُ الْفِتَنِ وَ شَهْوَةُ الْبَطْنِ وَ الْفَرْجِ.

And by the previous chain, said,

'Rasool-Allah-saww said: 'Three I-saww am fearing upon my-saww community after me-saww – the straying after the recognition, and the dilemmas of Fitna, and the desires of the belly and the private part''.[620]

الْحَدِيثُ أَنْ لَا تَنْسَوُا الْجَوْفَ وَ مَا وَعَى.

[617] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 77 H 3
[618] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 77 H 4
[619] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 77 H 5 a
[620] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 77 H 5 b

The Hadeeth: 'Do not forget the hollow and what it contains!''[621]

الْحَدِيثُ إِنَّ أَخْوَفَ مَا أَخَافُ عَلَيْكُمُ الْأَجْوَفَانِ.

The Hadeeth: 'The most fearing of what I-saww am fearing upon you all are the two hollows! (belly and private part)''.[622]

6- ك، إكمال الدين عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مَيْمُونٍ الْقَدَّاحِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ مَا مِنْ عِبَادَةٍ أَفْضَلَ مِنْ عِفَّةِ بَطْنٍ وَ فَرْجٍ.

(The book) 'Ikmal Al Deen' – from Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from one of his companions, from Maymoun Al Qaddah who said,

'I heard Abu Ja'far-asws saying: 'There is no worship superior to chastity of the belly and private part''.[623]

7- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَا مِنْ عِبَادَةٍ أَفْضَلَ عِنْدَ اللَّهِ مِنْ عِفَّةِ بَطْنٍ وَ فَرْجٍ.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Mansour Bin Hazim,

'From Abu Ja'far-asws having said: 'There is no worship superior in the Presence of Allah-azwj than chastity of the belly and the private part''.[624]

8- الْمُفِيدُ عَنِ الْجِعَابِيِّ عَنِ الْفَضْلِ بْنِ حُبَابٍ عَنْ عَبْدِ الْوَاحِدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنِ الْأَجْلَحِ الْكِنْدِيِّ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ يُحِبُّ الْحَيِيَّ الْمُتَعَفِّفَ وَ يُبْغِضُ الْبَذِيَّ السَّائِلَ الْمُلْحِفَ.

Al Mufeed, from Al Jiany, from Al Fazl Bin Hubab, from Abdul Wahid Bin Suleyman, from his father, from Al Ajlah Al Kindy, from Nafie, from Ibn Umar who said,

'Rasool-Allah-saww said: 'Allah-azwj Loves the modest, the chaste, and He-azwj Hates the wretched persistent beggar''.[625]

9- ل، الخصال أَبِي عَنْ سَعْدٍ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَعْدِ بْنِ أَبِي خَلَفٍ عَنْ نَجْمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ لِي يَا نَجْمُ كُلُّكُمْ فِي الْجَنَّةِ مَعَنَا إِلَّا أَنَّهُ مَا أَقْبَحَ بِالرَّجُلِ مِنْكُمْ أَنْ يَدْخُلَ الْجَنَّةَ قَدْ هُتِكَ وَ بَدَتْ عَوْرَتُهُ

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ayoub Bin Nuh, from Ibn Abu Umeyr, from Sa'ad Bin Abu Khalaf, from Najm,

[621] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 77 H 5 c
[622] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 77 H 5 d
[623] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 77 H 6
[624] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 77 H 7
[625] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 77 H 8

'From Abu Ja'far-asws, he (the narrator) said, 'He-asws said to me: 'O Najm! All of you would be in the Paradise with us-asws except that how ugly it would be with the man from you that he enters the Paradise and (his veil) had been torn and his nakedness is revealed!'

قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ وَ إِنَّ ذَلِكَ لَكَائِنٌ

He (the narrator) said, 'I said to him-asws, 'May I be sacrificed for you-asws, and will that be happening?'

قَالَ نَعَمْ إِنْ لَمْ يَحْفَظْ فَرْجَهُ وَ بَطْنَهُ.

He-asws said: 'Yes, if he does not preserve his private part and his belly''.[626]

10- ل، الخصال ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنِ ابْنِ رِبَاطٍ عَنِ الْحَضْرَمِيِّ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: بَرُّوا آبَاءَكُمْ يَبَرَّكُمْ أَبْنَاؤُكُمْ وَ عِفُّوا عَنْ نِسَاءِ النَّاسِ تُعَفَّ نِسَاؤُكُمْ.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Ibn Abdul Jabbar, from Ibn Abu Najran, from Ibn Ribat, from Al Hazramy, from one of his companions,

'From Abu Abdullah-asws having said: 'Be righteous to your fathers, your sons will be righteous with you, and be chaste from women of the people, your womenfolk will be chaste from''.[627]

11- ب، قرب الإسناد مُحَمَّدُ بْنُ عِيسَى عَنِ الْقَدَّاحِ عَنْ جَعْفَرٍ عَنْ أَبِيهِ قَالَ قَالَ النَّبِيُّ ص اسْتَحْيُوا مِنَ اللَّهِ حَقَّ الْحَيَاءِ

(The book) 'Qurb Al Asnaad' – Muhammad Bin Isa, from Al Qaddah,

'From Ja'far-asws, from his-asws father-asws having said: 'The Prophet-saww said: 'Be embarrassed from Allah-azwj as is the right of embarrassment!'

قَالُوا وَ مَا نَفْعَلُ يَا رَسُولَ اللَّهِ

They said, 'And what shall we do, O Rasool-Allah-saww!'

قَالَ فَإِنْ كُنْتُمْ فَاعِلِينَ فَلَا يَبِيتَنَّ أَحَدُكُمْ إِلَّا وَ أَجَلُهُ بَيْنَ عَيْنَيْهِ وَ لْيَحْفَظِ الرَّأْسَ وَ مَا وَعَى وَ الْبَطْنَ وَ مَا حَوَى وَ لْيَذْكُرِ الْقَبْرَ وَ الْبِلَى وَ مَنْ أَرَادَ الْآخِرَةَ فَلْيَدَعْ زِينَةَ الْحَيَاةِ الدُّنْيَا.

He-saww said: 'If you were to do, then not one of you should spend a night except and his death should be in front of his eyes and let him preserve the head and what it has retained, and the belly and what it contains, and let him remember the grave and the decay; and the one who wants the Hereafter, let him leave adornments of the worldly life''.[628]

12- لي، الأمالي للصدوق ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ هَاشِمٍ عَنِ الْقَدَّاحِ مِثْلَهُ.

[626] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 77 H 9
[627] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 77 H 10
[628] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 77 H 11

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Waleed, from Al Saffar, from Ibn Hashim, from Al Qaddah – similar to it'.[629]

13- ل، الخصال الْخَلِيلُ بْنُ أَحْمَدَ عَنْ مُعَاذٍ عَنِ الْحُسَيْنِ الْمَرْوَزِيِّ عَنْ مُحَمَّدِ بْنِ عُبَيْدٍ عَنْ دَاوُدَ الْأَوْدِيِّ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ص قَالَ: إِنَّ أَوَّلَ مَا يُدْخِلُ النَّارَ مِنْ أُمَّتِيَ الْأَجْوَفَانِ

(The book) 'Al Khisaal' – Al Khaleel Bin Ahmad, from Muaz, from Al-Husayn Al Marouzy, from Muhammad Bin Ubeyd, from Dawood Al Awdy, from his father, from Abu Hureyra (well known fabricator),

'From the Prophet-saww having said: 'The first what from my-saww community to enter the Fire with are the two hollows'.

قَالُوا يَا رَسُولَ اللَّهِ وَ مَا الْأَجْوَفَانِ

They said, 'O Rasool-Allah-saww! And what are the two hollows?'

قَالَ الْفَرْجُ وَ الْفَمُ وَ أَكْثَرُ مَا يُدْخَلُ بِهِ الْجَنَّةَ تَقْوَى اللَّهِ وَ حُسْنُ الْخُلُقِ.

He-saww said: 'The private part, and the mouth; and most of what the Paradise will be entered with is fear of Allah-azwj and good mannerisms''.[630]

14- ل، الخصال الْفَامِيُّ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنِ الصَّفَّارِ عَنِ ابْنِ هَاشِمٍ عَنِ الْحَسَنِ بْنِ أَبِي الْحُسَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ زَيْدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ سَلِمَ مِنْ أُمَّتِي [مِنْ] أَرْبَعِ خِصَالٍ فَلَهُ الْجَنَّةُ مِنَ الدُّخُولِ فِي الدُّنْيَا وَ اتِّبَاعِ الْهَوَى وَ شَهْوَةِ الْبَطْنِ وَ شَهْوَةِ الْفَرْجِ.

(The book) 'Al Khisaal' – Al Famy, from Muhammad Bin Ja'far, from Al Saffar, from Ibn Hashim, from Al Hassn Bin Abu Al-Husayn, from Abdullah Bin Al-Husayn Bin Zsyd Bin Ali, from his father,

'From Abu Abdullah-asws having said: 'Rasool-Allah-saww said: 'One from my-saww community who is safe from four characteristics, the Paradise is for him – (safe) from entering into the world, and pursuing the whims, and desires of the belly, and desires of the private part''.[631]

15- فس، تفسير القمي فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: فِي قَوْلِهِ تَعَالَى يا بَنِي آدَمَ قَدْ أَنْزَلْنا عَلَيْكُمْ لِباساً يُوارِي سَوْآتِكُمْ وَ رِيشاً فَأَمَّا اللِّبَاسُ فَالثِّيَابُ الَّتِي يَلْبَسُونَ وَ أَمَّا الرِّيَاشُ فَالْمَتَاعُ وَ الْمَالُ وَ أَمَّا لِبَاسُ التَّقْوَى فَالْعَفَافُ

Tafseer Al Qummi – In a report of Abu Al Jaroud,

From Abu Ja'far-asws having said regarding Words of the Exalted: ***O children of Adam! We have Sent down to you clothing to cover your evil and (for) appearance [7:26]***, having said: 'As for the clothing, so these are the clothes which are being worn, and as for the good appearance, so it is for the enjoyment and the wealth, and as for the clothing of piety, so it is the chastity.

[629] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 77 H 12
[630] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 77 H 13
[631] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 77 H 14

إِنَّ الْعَفِيفَ لَا تَبْدُو لَهُ عَوْرَةٌ وَ إِنْ كَانَ عَارِياً مِنَ الثِّيَابِ وَ الْفَاجِرُ بَادِي الْعَوْرَةِ وَ إِنْ كَانَ كَاسِياً مِنَ الثِّيَابِ

The chaste ones do not display their nakedness, even if it was the wearing of clothing which, display the nakedness. And the immoral one displays nakedness even though he may be covered by the clothing.

يَقُولُ اللَّهُ وَ لِباسُ التَّقْوى ذلِكَ خَيْرٌ يَقُولُ الْعَفَافُ خَيْرٌ ذلِكَ مِنْ آياتِ اللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ.

Allah[azwj] is Saying: ***and the clothing of piety, that is better***. He[azwj] is Saying: "Chastity is better", ***That is from the Signs of Allah, perhaps they would be mindful [7:26]***''.[632]

16- ن، عيون أخبار الرضا عليه السلام بِالْأَسَانِيدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص ثَلَاثٌ أَخَافُهُنَّ عَلَى أُمَّتِي مِنْ بَعْدِي الضَّلَالَةُ بَعْدَ الْمَعْرِفَةِ وَ مَضَلَّاتُ الْفِتَنِ وَ شَهْوَةُ الْبَطْنِ وَ الْفَرْجِ.

(The book) 'Uyoun Akhbar Al-Reza[-asws], may the greetings be upon him[-asws] – by the three chains from Al-Reza[-asws], from his[-asws] forefathers[-asws] having said: 'Rasool-Allah[-saww] said: 'Three, I[-saww] am fearing upon my[-saww] community from after me[-saww] – the straying after the recognition, and the dilemmas of the Fitna, and desires of the belly and the private part''.[633]

17- ن، عيون أخبار الرضا عليه السلام بِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ شَهِيدٌ وَ عَبْدٌ مَمْلُوكٌ أَحْسَنَ عِبَادَةَ رَبِّهِ وَ نَصَحَ لِسَيِّدِهِ وَ رَجُلٌ عَفِيفٌ مُتَعَفِّفٌ ذُو عِبَادَةٍ.

(The book) 'Uyoun Akhbar Al-Reza[-asws]', may the greetings be upon him[-asws] – By this chain, said: 'Rasool-Allah[-saww] said: 'The first ones to enter the Paradise will be a martyr, and an owned slave of excellent worship of his Lord[-azwj] and good advice to his master, and a chaste virtuous man with worship''.[634]

18- مع، معاني الأخبار عَلِيُّ بْنُ عَبْدِ اللَّهِ الْمُذَكِّرُ عَنْ عَلِيِّ بْنِ أَحْمَدَ الطَّبَرِيِّ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ زَكَرِيَّا عَنْ خِرَاشٍ مَوْلَى أَنَسٍ عَنْ أَنَسٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ص عَلَى أَصْحَابِهِ فَقَالَ مَنْ ضَمِنَ لِي اثْنَيْنِ ضَمِنْتُ لَهُ الْجَنَّةَ

(The book) 'Ma'any Al Akhbar' – Ali in Abdullah Al Muzakkir, from Ali Bin Ahmad Al Tabary, from Al-Hassan Bin Zakariya, from Khirash, a slave of Anas, from Anas (well known fabricator),

'Rasool-Allah[-saww] came out to his[-saww] companions. He[-saww] said: 'One who guarantees two to me[-saww], I[-saww] shall guarantee the Paradise to him!'

فَقَالَ أَبُو هُرَيْرَةَ فِدَاكَ أَبِي وَ أُمِّي يَا رَسُولَ اللَّهِ أَنَا أَضْمَنُهُمَا لَكَ مَا هُمَا

Abu Hureyra said, 'May my father and my mother be sacrificed for you[-saww], O Rasool-Allah[-saww]! I shall guarantee the two to you[-asws]! What are they?''

[632] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 77 H 15
[633] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 77 H 16
[634] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 77 H 17

قَالَ فَقَالَ رَسُولُ اللَّهِ ص مَنْ ضَمِنَ لِي مَا بَيْنَ لَحْيَيْهِ وَ مَا بَيْنَ رِجْلَيْهِ ضَمِنْتُ لَهُ الْجَنَّةَ.

He (the narrator) said, 'Rasool-Allah-saww said: 'One who guarantees to be what is between his heart and his two legs, I-saww shall guarantee the Paradise to him''.[635]

19- مع، معاني الأخبار ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ الْبَرْقِيِّ عَنْ عَلِيِّ بْنِ حَفْصٍ الْقُرَشِيِّ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا يُقَالُ لَهُ إِبْرَاهِيمُ قَالَ: سُئِلَ الْحَسَنُ ع عَنِ الْمُرُوَّةِ فَقَالَ الْعَفَافُ فِي الدِّينِ وَ حُسْنُ التَّقْدِيرِ فِي الْمَعِيشَةِ وَ الصَّبْرُ عَلَى النَّائِبَةِ.

(The book) 'Ma'any Al Akhbaar' – Ibn Al Waleed, from Al Saffar, from Al Barqy, from Ali Bin Hafs Al Qureyshi, from a man from our companions called Ibrahim who said,

'Al-Hassan-asws was asked about the manliness. He-asws said: 'The one chaste in the religion, and of goodly management in the livelihood, and the patient upon the calamities''.[636]

20- سن، المحاسن أَبِي عَنِ النَّضْرِ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ مُعَلًّى أَبِي عُثْمَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ لَهُ رَجُلٌ إِنِّي ضَعِيفُ الْعَمَلِ قَلِيلُ الصَّلَاةِ قَلِيلُ الصَّوْمِ وَ لَكِنْ أَرْجُو أَنْ لَا آكُلَ إِلَّا حَلَالًا وَ لَا أَنْكَحَ إِلَّا حَلَالًا

(The book) 'Al Mahasin' – My father, from Al Nazr, from Yahya Al Halby, from Moalla Abu Usman, from Abu Baseer,

'From Abu Ja'far-asws, he (the narrator) said, 'A man said to him-asws, 'I am of weak deeds, few fasts, but I am hoping not to eat except the Permissible, and not to marry except the Permissible'.

فَقَالَ وَ أَيُّ جِهَادٍ أَفْضَلُ مِنْ عِفَّةِ بَطْنٍ وَ فَرْجٍ.

He-asws said: 'And which Jihad is superior to chastity of the belly and the private part?''[637]

21- سن، المحاسن ابْنُ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبٍ الْأَسَدِيِّ عَنْ ثَابِتٍ أَبِي الْمِقْدَامِ عَنْ أَبِي بَرْزَةَ وَ كَانَ مَكْفُوفاً وَ كَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص فِي حَدِيثٍ لَهُ طَوِيلٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَا أَخَافُ عَلَيْكُمْ بَعْدِي إِلَّا ثَلَاثاً الْجَهْلَ بَعْدَ الْمَعْرِفَةِ وَ مَضَلَّاتِ الْفِتَنِ وَ شَهَوَاتِ الْعَيْنِ مِنَ الْبَطْنِ وَ الْفَرْجِ.

(The book) 'Al Mahasin' – Ibn Mahboub, from Abdullah Bin Ghalib Al Asady, from Sabit Abu Al Miqdam,

'From Abu Barzah, and he was blind, and he was from the companions of Rasool-Allah-saww, in a lengthy Hadeeth of his. He said, 'Rasool-Allah-saww said: 'I-saww do not fear upon you all except three – the ignorance after the recognition, and dilemmas of the Fitna, and desires of the eyes from the belly and the private part''.[638]

22- صح، صحيفة الرضا عليه السلام عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ: سُئِلَ رَسُولُ اللَّهِ ص مَا أَكْثَرُ مَا يُدْخِلُ الْجَنَّةَ

[635] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 77 H 18
[636] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 77 H 19
[637] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 77 H 20
[638] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 77 H 21

(The book) 'Saheefa Al-Reza-asws', may the greetings be upon him-asws, from Al-Reza-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww was asked, 'What is the most of what the Paradise can be entered with?'

قَالَ تَقْوَى اللَّهِ وَ حُسْنُ الْخُلُقِ

He-saww said: 'Fear of Allah-azwj and good manners'.

وَ سُئِلَ عَنْ أَكْثَرِ مَا يُدْخِلُ النَّارَ قَالَ الْأَجْوَفَانِ الْبَطْنُ وَ الْفَرْجُ.

And he-saww was asked about most of what the Fire would be entered with. He-saww said: 'The two hollows – the belly and the private part''.[639]

23- ين، كتاب حسين بن سعيد و النوادر صَفْوَانُ بْنُ يَحْيَى عَنْ أَبِي خَالِدٍ عَنْ حَمْزَةَ بْنِ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَتَى النَّبِيَّ ص أَعْرَابِيٌّ فَقَالَ لَهُ أَوْصِنِي يَا رَسُولَ اللَّهِ فَقَالَ نَعَمْ أُوصِيكَ بِحِفْظِ مَا بَيْنَ رِجْلَيْكَ.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Safwan Bin Yahya, from Abu Khalid, from Hamza Bin Humran,

'From Abu Abdullah-asws having said: 'A Bedouin came to the Prophet-saww. He said to him-saww, 'Advise me, O Rasool-Allah-saww!' He-saww said: 'I-saww advise you with preserving what is between your legs''.[640]

24- مِشْكَاةُ الْأَنْوَارِ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أوصيكم [أُوصِيكَ] بِحِفْظِ مَا بَيْنَ رِجْلَيْكَ وَ مَا بَيْنَ لَحْيَيْكَ.

(The book) 'Mishkat Al Anwaar' –

'From Abu Abdullah-asws having said: 'I-asws advise you with preserving what is between your legs and what is between your beard' (i.e. from your private part to your beard)''.[641]

[639] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 77 H 22
[640] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 77 H 23
[641] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 77 H 24

باب 78 السكوت و الكلام و موقعهما و فضل الصمت و ترك ما لا يعني من الكلام

CHAPTER 78 – THE SILENCE AND THE SPEECH AND THEIR PLACES, AND MERIT OF THE SILENCE AND LEAVING FROM THE SPEECH WHAT HAS NO MEANING (CONCERN)

الآيات

The Verses –

المائدة يا أَيُّهَا الَّذِينَ آمَنُوا لا تَسْئَلُوا عَنْ أَشْياءَ إِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ إلى قوله تعالى قَدْ سَأَلَها قَوْمٌ مِنْ قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِها كافِرِينَ.

(Surah) Al Maidah - ***O you who believe! Do not ask about things, if it is declared to you it would offend you; [5:101]*** – up to Words of the Exalted: ***A people from before you had asked these, then they became Kafirs due to it [5:102]***.

1- ج، الإحتجاج سُئِلَ عَلِيُّ بْنُ الْحُسَيْنِ ع عَنِ الْكَلَامِ وَ السُّكُوتِ أَيُّهُمَا أَفْضَلُ

(The book) 'Al Ihtijaj' –

'Ali-asws Bin Al-Husayn-asws was asked about the speech and the silence, 'Which of the two is superior?'

فَقَالَ ع لِكُلِّ وَاحِدٍ مِنْهُمَا آفَاتٌ فَإِذَا سَلِمَا مِنَ الْآفَاتِ فَالْكَلَامُ أَفْضَلُ مِنَ السُّكُوتِ

He-asws said: 'For every one of the two there are faults, so when there is safety from the faults, the speech is superior to the silence'.

قِيلَ كَيْفَ ذَلِكَ يَا ابْنَ رَسُولِ اللَّهِ ص

It was said, 'How is that so, O son-asws of Rasool-Allah-saww?'

قَالَ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ مَا بَعَثَ الْأَنْبِيَاءَ وَ الْأَوْصِيَاءَ بِالسُّكُوتِ إِنَّمَا بَعَثَهُمْ بِالْكَلَامِ وَ لَا اسْتُحِقَّتِ الْجَنَّةُ بِالسُّكُوتِ وَ لَا اسْتُوجِبَتْ وَلَايَةُ اللَّهِ بِالسُّكُوتِ وَ لَا تُوُقِّيَتِ النَّارُ بِالسُّكُوتِ

He-asws said: 'Because Allah-azwj Mighty and Majestic did not Send he Prophets-as and the successors-as with the silence. But rather He-azwj Sent them-as with the speech, neither can the Paradise be deserved by the silence nor can the Wilayah of Allah-azwj be obligated by the silence, nor can the Fire be Saved from by the silence.

إِنَّمَا ذَلِكَ كُلُّهُ بِالْكَلَامِ مَا كُنْتُ لِأَعْدِلَ الْقَمَرَ بِالشَّمْسِ إِنَّكَ تَصِفُ فَضْلَ السُّكُوتِ بِالْكَلَامِ وَ لَسْتَ تَصِفُ فَضْلَ الْكَلَامِ بِالسُّكُوتِ.

But rather, all that is with the speech. I-asws will not equate the moon with the sun! You can describe the merit of silence with the speech, and you cannot describe the merit of the speech with the silence''.[642]

2- لي، الأمالي للصدوق أَبِي عَنِ الْحِمْيَرِيِّ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ: جُمِعَ الْخَيْرُ كُلُّهُ فِي ثَلَاثِ خِصَالٍ النَّظَرِ وَ السُّكُوتِ وَ الْكَلَامِ

(The book) 'Al Amaali' of Al Sadouq – My father, from Al Himeyri, from Ibn Yazeed, from Ibn Abu Umeyr, from Hisham Bin Sali, from Suleyman Bin Khalid,

'From Al-Sadiq-asws, from his-asws forefathers-asws: 'Amir Al-Momineen-asws said: 'The good, all of it is gathered in three characteristics – the viewing, and the silence and the speech.

فَكُلُّ نَظَرٍ لَيْسَ فِيهِ اعْتِبَارٌ فَهُوَ سَهْوٌ وَ كُلُّ سُكُوتٍ لَيْسَ فِيهِ فِكْرٌ فَهُوَ غَفْلَةٌ وَ كُلُّ كَلَامٍ لَيْسَ فِيهِ ذِكْرٌ فَهُوَ لَغْوٌ فَطُوبَى لِمَنْ كَانَ نَظَرُهُ عِبَراً وَ سُكُوتُهُ فِكْراً وَ كَلَامُهُ ذِكْراً وَ بَكَى عَلَى خَطِيئَتِهِ وَ آمَنَ النَّاسَ شَرَّهُ.

Every view not having consideration in it, it is a mistake, and every silence not having thinking in it, it is heedlessness, and every speech not having Zikr in it, it is meaningless. Beatitude is for one whose view was consideration, and his silence, thoughtful, and his speech, Zikr, and he cries upon his sins and the people are safe from his evil''.[643]

3- لي، الأمالي للصدوق عَنِ الْبَاقِرِ عَنْ آبَائِهِ ع عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: لَا حَافِظَ أَحْفَظُ مِنَ الصَّمْتِ.

(The book) 'Al Amaali' of Al Sadouq,

'From Al-Baqir-asws, from his-asws forefathers-asws, from Amir Al-Momineen-asws having said: 'There is no protector more protective than the silence''.[644]

4- لي، الأمالي للصدوق الدَّقَّاقُ عَنِ الصُّوفِيِّ عَنِ الرُّوَيَانِيِّ عَنْ عَبْدِ الْعَظِيمِ الْحَسَنِيِّ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ: مَرَّ أَمِيرُ الْمُؤْمِنِينَ ع عَلِيُّ بْنُ أَبِي طَالِبٍ بِرَجُلٍ يَتَكَلَّمُ بِفُضُولِ الْكَلَامِ فَوَقَفَ عَلَيْهِ ثُمَّ قَالَ يَا هَذَا إِنَّكَ تُمْلِي عَلَى حَافِظَيْكَ كِتَاباً إِلَى رَبِّكَ فَتَكَلَّمْ بِمَا يَعْنِيكَ وَ دَعْ مَا لَا يَعْنِيكَ.

(The book) 'Al Amaali' of Al Sadouq – Al Daqqaq, from Al Sufy, from Al Rowyani, from Abdul Azeem Al Hasany, from Suleyman Al Ja'far,

'From Musa-asws Bin Ja'far-asws, from his-asws having said: 'Amir Al-Momineen Ali-asws Bin Abu Talib-asws passed by a man talking with nonsensical speech. He-asws paused by him, then said: 'O you! You are dictating to your recording Angels a letter to your Lord-azwj, so speak with what concerns you and leave what does not concern you!''[645]

5- مع، معاني الأخبار لي، الأمالي للصدوق قَالَ رَسُولُ اللَّهِ أَعْظَمُ النَّاسِ قَدْراً مَنْ تَرَكَ مَا لَا يَعْنِيهِ.

[642] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 1
[643] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 2
[644] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 3
[645] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 4

(The book) 'Ma'any Al Akhbar', (and), 'Al Amaali' of Al Sadouq –

'Rasool-Allah-saww said: 'The mightiest of people in worth is one who leaves what does not concern him''.[646]

6- لي، الأمالي للصدوق ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: النَّوْمُ رَاحَةٌ لِلْجَسَدِ وَ النُّطْقُ رَاحَةٌ لِلرُّوحِ وَ السُّكُوتُ رَاحَةٌ لِلْعَقْلِ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Sa'dan Bin Muslim,

'From Abu Abdullah-asws having said: 'The sleep is rest for the body, and the talking is rest for the soul, and the silence is rest for the mind''.[647]

7- ن، عيون أخبار الرضا عليه السلام لي، الأمالي للصدوق ابْنُ مُوسَى عَنِ الصُّوفِيِّ عَنِ الرُّوبَانِيِّ عَنْ عَبْدِ الْعَظِيمِ عَنْ أَبِي جَعْفَرٍ الثَّانِي عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ: الْمَرْءُ مَخْبُوءٌ تَحْتَ لِسَانِهِ.

(The book) 'Uyoun Akhbar Al-Reza-asws', may the greetings be upon him-asws, (and) 'Al Amaali' of Al Sadouq – Ibn Musa, from Al Sowfy, from Al Rowbany, from Abdul Azeem,

'From Abu Ja'far-asws the 2nd, from his-asws forefathers-asws, from Amir Al-Momineen-asws, may the Salawaat of Allah-azwj be upon them-asws, said: 'The person is hidden beneath his tongue''.[648]

8- ب، قرب الإسناد ابْنُ عِيسَى عَنِ الْبَزَنْطِيِّ عَنِ الرِّضَا ع قَالَ: مِنْ عَلَامَاتِ الْفِقْهِ الْحِلْمُ وَ الْعِلْمُ وَ الصَّمْتُ إِنَّ الصَّمْتَ بَابٌ مِنْ أَبْوَابِ الْحِكْمَةِ إِنَّ الصَّمْتَ يَكْسِبُ الْمَحَبَّةَ وَ هُوَ دَلِيلٌ عَلَى الْخَيْرِ.

(The book) 'Qurb Al Asnaad' – Ibn Isa, from Al Bazanty,

'From Al-Reza-asws having said: 'From the signs of comprehension is the leniency, and the knowledge, and the silence. The silence is a door from the doors of wisdom. The silence earns the love, and it is a pointer upon the good''.[649]

9- ن، عيون أخبار الرضا عليه السلام ل، الخصال أَبِي عَنِ الْكُمُنْدَانِيِّ عَنِ ابْنِ عِيسَى عَنِ الْبَزَنْطِيِّ عَنْهُ ع مِثْلَهُ وَ فِيهِ أَنَّهُ دَلِيلٌ عَلَى كُلِّ خَيْرٍ.

(The book) 'Uyoun Akhbar Al-Reza-asws', (and) 'Al Khisaal' – My father, from Al Kumundany, from Ibn Isa, from Al Bazanty,

'From him-asws, similar to it, and in it: 'It is a pointed upon all good''.[650]

10- ب، قرب الإسناد هَارُونُ عَنِ ابْنِ صَدَقَةَ عَنْ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ عَلَى لِسَانِ كُلِّ قَائِلٍ رَقِيباً فَلْيَتَّقِ اللَّهَ الْعَبْدُ وَ لْيَنْظُرْ مَا يَقُولُ.

[646] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 5
[647] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 6
[648] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 7
[649] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 8
[650] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 9

(The book) 'Qurb Al Asnaad' – Haroun, from Ibn Sadaqa,

'From Ja'far-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww: 'Upon the tongue of every speaker there is a watcher, so let the servant fear Allah-azwj and let him look (consider) what he is saying''.[651]

– وَ قَالَ: مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ.

And he said, 'From the excellent Islam of the person is his leaving what does not concern him''.[652]

11– ل، الخصال حَمْزَةُ الْعَلَوِيُّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ زِيَادِ بْنِ مَرْوَانَ عَنْ أَبِي وَكِيعٍ عَنْ أَبِي إِسْحَاقَ عَنِ الْحَارِثِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: مَا مِنْ شَيْءٍ أَحَقَّ بِطُولِ السِّجْنِ مِنَ اللِّسَانِ.

(The book) 'Al Khisaal' – Hamza Al Alawy, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Isa, from Ziyad Bin Marwan, from Abu Wakie, from Is'haq, from Al Haris,

'From Amir Al-Momineen-asws having said: 'There is nothing more rightful with prolonged imprisonment than the tongue''.[653]

12– ثو، ثواب الأعمال ل، الخصال أَبِي عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنْ مُوسَى بْنِ عِمْرَانَ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ رِبَاطٍ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا يَزَالُ الْعَبْدُ الْمُؤْمِنُ يُكْتَبُ مُحْسِناً مَا دَامَ سَاكِتاً فَإِذَا تَكَلَّمَ كُتِبَ مُحْسِناً أَوْ مُسِيئاً.

(The book) 'Sawaab Al Amaal', (and) 'Al Khisaal' – My father, from Ahmad Bin Idrees, from Al Ashary, from Musa Bin Imran, from Ali Bin Al-Hassan Bin Ribat, from one of his men,

'From Abu Abdullah-asws having said: 'The Momin servant does not get good deeds written for as long as he is silent. When he speaks, either good deed or evil deed gets written''.[654]

13– ب، قرب الإسناد هَارُونُ عَنِ ابْنِ صَدَقَةَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: إِنَّ دَاوُدَ قَالَ لِسُلَيْمَانَ عَلَيْهِمَا جَمِيعاً السَّلَامُ يَا بُنَيَّ إِيَّاكَ وَ كَثْرَةَ الضَّحِكِ فَإِنَّ كَثْرَةَ الضَّحِكِ تَتْرُكُ الْعَبْدَ حَقِيراً يَوْمَ الْقِيَامَةِ

(The book) 'Qurb Al Asnaad' – Haroun, from Ibn Sadaqa,

'From Ja'far-asws, from his-asws father-asws having said: 'Dawood-as said to Suleyman-as, may the greetings be upon them-asws both: 'O my-as son-as! Beware of frequent laughter, for the frequent laugher will the servant as lowly on the Day of Qiyamah.

يَا بُنَيَّ عَلَيْكَ بِطُولِ الصَّمْتِ إِلَّا مِنْ خَيْرٍ فَإِنَّ النَّدَامَةَ عَلَى طُولِ الصَّمْتِ مَرَّةً وَاحِدَةً خَيْرٌ مِنَ النَّدَامَةِ عَلَى كَثْرَةِ الْكَلَامِ مَرَّاتٍ

O my-as son-as! Upon you is will prolonged silence except from good, for the regret upon the prolonged silence once is better than the regret upon a lot of speech many times.

[651] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 10 a
[652] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 10 b
[653] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 11
[654] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 12

يَا بُنَيَّ لَوْ أَنَّ الْكَلَامَ كَانَ مِنْ فِضَّةٍ يَنْبَغِي لِلصَّمْتِ أَنْ يَكُونَ مِنْ ذَهَبٍ.

O my-as son-as! If the speech were from silver, it is befitting for the silence to be from gold''.[655]

14- ثو، ثواب الأعمال ل، الخصال أَبِي عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ السِّنْدِيِّ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِبْرَاهِيمَ بْنِ مِهْزَمٍ عَنِ الثُّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: إِنَّ لِسَانَ ابْنِ آدَمَ يُشْرِفُ كُلَّ يَوْمٍ عَلَى جَوَارِحِهِ فَيَقُولُ كَيْفَ أَصْبَحْتُمْ فَيَقُولُونَ بِخَيْرٍ إِنْ تَرَكْتَنَا وَ يَقُولُونَ اللَّهَ اللَّهَ فِينَا وَ يُنَاشِدُونَهُ وَ يَقُولُونَ إِنَّمَا نُثَابُ بِكَ وَ نُعَاقَبُ بِكَ.

(The book) 'Sawaab Al Amaal', (and) 'Al Khisaal' – My father, from Muhammad Al Attar, from Al Ashary, from Muhammad Bin Al Sindy, from Ali Bin Al Hakam, from Ibrahim Bin Mihzam, from Al Sumali,

'From Ali-asws Bin Al-Husayn-asws having said: 'The tongue of a son of Adam-as overlooks upon his limbs every day. It says, 'How is your morning?' They said, 'With good, if you were to leave us alone'. And they are saying, 'Allah-azwj! Allah-azwj regarding us!' And they are appealing to it and saying, 'But rather, we are Rewarded due to you, and we are Punished due to you!''[656]

15- ل، الخصال ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ رَبِيعِ بْنِ مُحَمَّدٍ الْمُسْلِيِّ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا عُبِدَ اللَّهُ بِشَيْءٍ أَفْضَلَ مِنَ الصَّمْتِ وَ الْمَشْيِ إِلَى بَيْتِهِ.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Ayoub Bin Nuh, from Rabie Bin Muhammad Al Musly, from Abu Al Rabie Al Shamy,

'From Abu Abdullah-asws having said: 'Allah-azwj has not been worshipped with anything superior to the silence and the walking to His-azwj House''.[657]

16- ل، الخصال أَبِي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ: قَالَ أَبُو ذَرٍّ رَحْمَةُ اللَّهِ عَلَيْهِ اجْعَلِ الدُّنْيَا كَلِمَتَيْنِ كَلِمَةً فِي طَلَبِ الْحَلَالِ وَ كَلِمَةً لِلْآخِرَةِ وَ الثَّالِثَةُ تَضُرُّ وَ لَا تَنْفَعُ فَلَا تُرِدْهَا الْخَبَرَ.

(The book) 'Al Khisaal' – My father, from Ali, from his father, from Al Nowfaly, from Al Sakuny,

'Ja'far-asws Bin Muhammad-asws, from his-asws father-asws having said: 'Abu Zarr-ra, may Allah-azwj have Mercy on him-ra, said: 'Make the world as two words – a word regarding seeking the Permissible, and a word for the Hereafter, and the third neither harms nor benefits, so do not reject it' – the Hadeeth''.[658]

17- ل، الخصال الْقَاسِمُ بْنُ مُحَمَّدٍ السَّرَّاجُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الضَّبِّيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ عَنْ عُبَيْدِ اللَّهِ بْنِ مُوسَى عَنْ سُفْيَانَ الثَّوْرِيِّ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ: يَا سُفْيَانُ أَمَرَنِي وَالِدِي ع بِثَلَاثٍ وَ نَهَانِي عَنْ ثَلَاثٍ فَكَانَ فِيمَا قَالَ لِي يَا بُنَيَّ مَنْ يَصْحَبْ صَاحِبَ السَّوْءِ لَا يَسْلَمْ وَ مَنْ يَدْخُلْ مَدَاخِلَ السَّوْءِ يُتَّهَمْ وَ مَنْ لَا يَمْلِكْ لِسَانَهُ يَنْدَمْ

(The book) 'Al Khisaal' – Al Qasim Bin Muhammad Al Sarraj, from Muhammad Bin Ahmad Al Zaby, from Muhammad Bin Abdul Aziz, from Ubeydullah Bin Musa, from Sufyan Al Sowry,

[655] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 13
[656] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 14
[657] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 15
[658] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 16

'From Al-Sadiq Ja'far-asws Bin Muhammad-asws, may the Salawaat of Allah-azwj be upon him-asws, said: 'O Sufyan! My-asws father-asws had instructed me-asws with three and forbade me-asws from three. It was among what he-asws said to me-asws: 'O my-asws son-asws! One who accompanies an evil companion will not be safe, and one who enters the evil entrances will be accused, and one not controlling his tongue will regret!'

ثُمَّ أَنْشَدَنِي

عَوِّدْ لِسَانَكَ قَوْلَ الْخَيْرِ تَحْظَ بِهِ– إِنَّ اللِّسَانَ لِمَا عَوَّدْتَ مُعْتَادٌ–
مُوَكَّلٌ بِتَقَاضِي مَا سَنَنْتَ لَهُ– فِي الْخَيْرِ وَ الشَّرِّ فَانْظُرْ كَيْفَ تَعْتَادُ.

The he-asws prosed to me: 'Get your tongues accustomed to the good word, you will be renowned with it. When the tongue is accustomed, it gets used to it. It is allocated with a requirement of what you have enacted for it regarding the good and the evil, so look (consider) how you are accustoming it''.[659]

18– ل، الخصال ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ بِإِسْنَادِهِ رَفَعَهُ قَالَ: يَأْتِي عَلَى النَّاسِ زَمَانٌ تَكُونُ الْعَافِيَةُ فِيهِ عَشَرَةَ أَجْزَاءٍ تِسْعَةٌ مِنْهَا فِي اعْتِزَالِ النَّاسِ وَ وَاحِدَةٌ فِي الصَّمْتِ.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ali Bi Mahziyar, by his chain raising it,

'A time will come upon the people, the well-being in it would be of ten segments. Nine of these would be in isolation from the people, and one in the silence''.[660]

19– مع، معاني الأخبار ل، الخصال فِي وَصَايَا أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ ص عَلَى الْعَاقِلِ أَنْ يَكُونَ بَصِيراً بِزَمَانِهِ مُقْبِلًا عَلَى شَأْنِهِ حَافِظاً لِلِسَانِهِ فَإِنَّ مَنْ حَسَبَ كَلَامَهُ مِنْ عَمَلِهِ قَلَّ كَلَامُهُ إِلَّا فِيمَا يَعْنِيهِ.

(The books) 'Ma'any Al Akhbar', (and) 'Al Khisaal' –

'In a bequest of Zarr-ra, he-ra said, 'Rasool-Allah-saww said: 'Upon the intellectual is that he should be insightful with his times, pre-occupied with himself, preserving his tongue, for one whose speech is better than his actions should reduce his speech except regarding what concerns him''.

– وَ قَالَ ص عَلَيْكَ بِطُولِ الصَّمْتِ فَإِنَّهُ مَطْرَدَةٌ لِلشَّيْطَانِ وَ عَوْنٌ لَكَ عَلَى أَمْرِ دِينِكَ.

And he-saww said: 'Upon you is with prolonged silence for it is a repeller of the Satan-la and an assistance for you upon the matters of your religion''.[661]

[659] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 17
[660] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 18
[661] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 19

20- ل، الخصال مَاجِيلَوَيْهِ عَنْ عَمِّهِ عَنْ هَارُونَ عَنِ ابْنِ زِيَادٍ عَنِ الصَّادِقِ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص ثَلَاثٌ مُنْجِيَاتٌ تَكُفُّ لِسَانَكَ وَ تَبْكِي عَلَى خَطِيئَتِكَ وَ تَلْزَمُ بَيْتَكَ.

(The book) 'Al Khisaal' – Majaylawiya, from his uncle, from Haroun, from Ibn Ziyad,

'From Al-Sadiq-asws, from his-asws father-asws having said: 'Rasool-Allah-saww said: 'Three are saviours – restraining your tongue, and crying upon your mistakes (sins), and staying in your house''.[662]

21- ل، الخصال أَبِي عَنْ سَعْدٍ عَنِ الْأَصْبَهَانِيِّ عَنِ الْمِنْقَرِيِّ عَنْ حَمَّادِ بْنِ عِيسَى قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنْ أَرَدْتَ أَنْ تَقَرَّ عَيْنُكَ وَ تَنَالَ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ فَاقْطَعِ الطَّمَعَ مِمَّا فِي أَيْدِي النَّاسِ وَ عُدَّ نَفْسَكَ فِي الْمَوْتَى وَ لَا تُحَدِّثَنَّ نَفْسَكَ أَنَّكَ فَوْقَ أَحَدٍ مِنَ النَّاسِ وَ احْزُنْ لِسَانَكَ كَمَا تَخْزُنُ مَالَكَ.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Al Asbahany, from Al Minqary, from Hammad Bin Isa who said,

'Abu Abdullah-asws said: 'If you want to delight your eyes and attain good of the world and the Hereafter, then cut the greed from what is in the hands of the people, and prepare yourself regarding the death, and do not discuss within yourself that you are above anyone of the people, and treasure your tongue just as you treasure your wealth''.[663]

22- ن، عيون أخبار الرضا عليه السلام ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ أَبِي الْخَطَّابِ وَ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ ابْنِ أَسْبَاطٍ وَ الْحَجَّالِ أَنَّهُمَا سَمِعَا الرِّضَا ع يَقُولُ كَانَ الْعَابِدُ مِنْ بَنِي إِسْرَائِيلَ لَا يَتَعَبَّدُ حَتَّى يَصْمُتَ عَشْرَ سِنِينَ.

(The book) 'Uyoun Akhbar Al-Reza-asws', may the greetings be upon him-asws – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, and Ahmad Bin Muhammad, from his father, from Ibn Asbaat, and Al Hajal,

'Both of them heard Al-Reza-asws saying: 'The worshipper from the children of Israel was such that he would not worship until he had been silent for ten years''.[664]

23- مع، معاني الأخبار أَبِي عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ مُوسَى بْنِ عُمَرَ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَتَى النَّبِيَّ أَعْرَابِيٌّ فَقَالَ لَهُ أَ لَسْتَ خَيْرَنَا أَباً وَ أُمّاً وَ أَكْرَمَنَا عَقِباً وَ رَئِيسَنَا فِي الْجَاهِلِيَّةِ وَ الْإِسْلَامِ

(The book) 'Ma'any Al Akhbar' – My father, from Muhammad Al Attar, from Al Ashary, from Musa Bin Umar, from Musa Bin Bakr, from a man,

'A Bedouin came to the Prophet-saww. He said to him-saww, 'Aren't you-saww best of us of father-as and mother-as, and most honourable of us posterity, and our chief in the pre-Islamic period and Al Islam?'

فَغَضِبَ النَّبِيُّ ص وَ قَالَ يَا أَعْرَابِيُّ كَمْ دُونَ لِسَانِكَ مِنْ حِجَابٍ

[662] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 20
[663] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 21
[664] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 22

The Prophet-saww was angered and said: 'O Bedouin! How many veils are there around your tongue?'

قَالَ اثْنَانِ شَفَتَانِ وَ أَسْنَانٌ

He said, 'Two lips and teeth'.

فَقَالَ ص فَمَا كَانَ فِي أَحَدِ هَذَيْنِ مَا يَرُدُّ عَنَّا غَرْبَ لِسَانِكَ هَذَا أَمَا إِنَّهُ لَمْ يُعْطَ أَحَدٌ فِي دُنْيَاهُ شيء [شَيْئاً] هُوَ أَضَرُّ لَهُ فِي آخِرَتِهِ مِنْ طَلَاقَةِ لِسَانِهِ يَا عَلِيُّ قُمْ فَاقْطَعْ لِسَانَهُ

He-saww said: 'So there wasn't in any one of these what could have repelled from us-saww the sharpness of this tongue of yours? But no one has been Given in his world anything which is more harmful for him regarding his Hereafter than his free tongue! O Ali-asws! Arise and cut off his tongue!'

فَظَنَّ النَّاسُ أَنَّهُ يَقْطَعُ لِسَانَهُ فَأَعْطَاهُ دَرَاهِمَ.

The people thought that he-asws would cut off his tongue, but he gave him Dirhams''.[665]

24- ما، الأمالي للشيخ الطوسي فِيمَا أَوْصَى بِهِ أَمِيرُ الْمُؤْمِنِينَ ع عِنْدَ وَفَاتِهِ الْزَمِ الصَّمْتَ تَسْلَمْ.

(The book) 'Al Amaali' of the sheykh Al Tusi –

'Among what Amir Al-Momineen-asws had bequeathed with at his-asws expiry: 'Necessitate the silence, you will be safe''.[666]

25- مع، معاني الأخبار عَنِ الْحَسَنِ بْنِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ: نِعْمَ الْعَوْنُ الصَّمْتُ فِي مَوَاطِنَ كَثِيرَةٍ وَ إِنْ كُنْتَ فَصِيحاً.

(The book) 'Ma'any Al Akhbar' –

'From Al-Hassan-asws Bin Ali-asws, may the Salawaat of Allah-azwj be upon him-asws having said: 'Best of the assistant is the silence in many places, and even if you were to be eloquent''.[667]

26- مع، معاني الأخبار عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ أَحْمَدَ الْمُذَكِّرُ عَنْ عَلِيِّ بْنِ أَحْمَدَ الطَّبَرِيِّ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ زَكَرِيَّا عَنْ خِرَاشٍ مَوْلَى أَنَسٍ عَنْ أَنَسٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ص عَلَى أَصْحَابِهِ فَقَالَ مَنْ ضَمِنَ لِي اثْنَيْنِ ضَمِنْتُ لَهُ الْجَنَّةَ

(The book) 'Ma'any Al Akhbar' – Ali Bin Abdullah Bin Ahmad Al Muzakkir, from Ali Bin Ahmad Al Tayri, from Al-Hassan Bin Ali Bin Zakariya, from Khirash, a slave of Anas, from Anas (well-known fabricator) who said,

'Rasool-Allah-saww came out to his-saww companions. He-saww said: 'One who guarantees two to me-saww, I-saww shall guarantee the Paradise to him'.

[665] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 23
[666] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 24
[667] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 25

فَقَالَ أَبُو هُرَيْرَةَ فِدَاكَ أَبِي وَ أُمِّي يَا رَسُولَ اللَّهِ ص أَنَا أَضْمَنُهُمَا لَكَ مَا هُمَا

Abu Hureyra (a well-known fabricator) said, 'May my father and my mother be sacrificed for you-saww, O Rasool-Allah-saww! I shall guarantee them to you-saww, what are the two?'

قَالَ فَقَالَ رَسُولُ اللَّهِ ص مَنْ ضَمِنَ لِي مَا بَيْنَ لَحْيَيْهِ وَ مَا بَيْنَ رِجْلَيْهِ ضَمِنْتُ لَهُ الْجَنَّةَ.

He (the narrator) said, 'Rasool-Allah-saww said: 'One who guarantees to me-saww what is between his beard and his two legs (belly and the private part), I-saww shall guarantee the Paradise to him''.[668]

27- لي، الأمالي للصدوق قَالَ أَمِيرُ الْمُؤْمِنِينَ ع احْزُنْ لِسَانَكَ وَ عُدَّ كَلَامَكَ يَقِلَّ كَلَامُكَ إِلَّا بِخَيْرٍ.

(The book) 'Al Amaali' of Al Sadouq –

'From Amir Al-Momineen-asws having said: 'Treasure your tongue and count your words, your speech will be little except with good''.[669]

28- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنِ التَّمَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ جَدِّهِ عَنْ عَلِيِّ بْنِ حَفْصٍ عَنْ إِبْرَاهِيمَ بْنِ الْحَارِثِ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تُكْثِرُوا الْكَلَامَ بِغَيْرِ ذِكْرِ اللَّهِ فَإِنَّ كَثْرَةَ الْكَلَامِ بِغَيْرِ ذِكْرِ اللَّهِ تَقْسُو الْقَلْبَ إِنَّ أَبْعَدَ النَّاسِ مِنَ اللَّهِ الْقَلْبُ الْقَاسِي.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Tammar, from Muhammad Bin Ahmad, from his grandfather, from Ali Bin Hafs, from Ibrahim Bin Al Haris, from Abdullah Bin Dinar, from Ibn Umar,

'Rasool-Allah-saww said: 'Do not frequent the speech without Zikr of Allah-azwj, for the frequent speech without Zikr of Allah-azwj hardens the heart. The remotest of the people from Allah-azwj is one of cruel heart''.[670]

29- ما، الأمالي للشيخ الطوسي فِيمَا أَوْصَى بِهِ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى ابْنِهِ ع يَا بُنَيَّ إِنَّهُ لَا بُدَّ لِلْعَاقِلِ مِنْ أَنْ يَنْظُرَ فِي شَأْنِهِ فَلْيَحْفَظْ لِسَانَهُ وَ لْيَعْرِفْ أَهْلَ زَمَانِهِ.

(The book) 'Al Amaali' of the sheykh Al Tusi –

'Among what Amir Al-Momineen-asws had bequeathed with to his-asws son: 'O my-asws son! There is no escape for the intellectual from looking into his own affairs, so let him preserve his tongue and let him recognise the people of his time''.[671]

30- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنِ الْحَسَنِ بْنِ حَمْزَةَ الْحَسَنِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ فِيمَا كَتَبَ إِلَيْنَا عَلَى يَدِ أَبِي نُوحٍ الْكَاتِبِ عَنْ أَبِيهِ عَنِ ابْنِ بَزِيعٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ ع أَنَّهُ قَالَ لِأَصْحَابِهِ اسْمَعُوا مِنِّي كَلَاماً هُوَ خَيْرٌ لَكُمْ مِنَ الدُّهْمِ الْمُوقَّفَةِ لَا يَتَكَلَّمْ أَحَدُكُمْ بِمَا لَا يَعْنِيهِ وَ لْيَدَعْ كَثِيراً مِنَ الْكَلَامِ فِيمَا يَعْنِيهِ حَتَّى يَجِدَ لَهُ مَوْضِعاً فَرُبَّ مُتَكَلِّمٍ فِي غَيْرِ مَوْضِعِهِ جَنَى عَلَى نَفْسِهِ بِكَلَامِهِ

[668] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 26
[669] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 27
[670] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 28
[671] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 29

(The book) 'Al Amaali' – Al Mufeed, from Al-Hassan Bin Hamza Al Hasany, from Ali Bin Ibrahim, among what he wrote to us upon the hand of Abu Nuh the scribe, from his father, from Ibn Bazie, from Abeydullah Bin Abdullah,

From Abu Abdullah Ja'far-asws Bin Muhammad Al-Sadiq-asws having said to his-asws companion: 'Listen to the speech from me-asws! It is better for you all than the camels and horses! Not one of you should speak with what does not concern him and let him leave most of the speech regarding what does concern him until he finds a subject matter. Sometimes the speaker in other than its subject would offend (wrong) against himself with his speech.

وَ لَا يُمَارِيَنَّ أَحَدُكُمْ سَفِيهاً وَ لَا حَلِيماً فَإِنَّهُ مَنْ مَارَى حَلِيماً أَفْصَاهُ وَ مَنْ مَارَى سَفِيهاً أَرْدَاهُ وَ اذْكُرُوا أَخَاكُمْ إِذَا غَابَ عَنْكُمْ بِأَحْسَنِ مَا تُحِبُّونَ أَنْ تُذْكَرُوا بِهِ إِذَا غِبْتُمْ عَنْهُ وَ اعْمَلُوا عَمَلَ مَنْ يَعْلَمُ أَنَّهُ مُجَازًى بِالْإِحْسَانِ مَأْخُوذٌ بِالْإِجْرَامِ.

And not one of you should argue with a foolish one, nor a forbearing one, for the one who argues with a forbearing one would stretch him, and one who argues with a foolish one, would regress him; And mention your brother when he is absent from you with the best of what you love to be mentioned with when you are absent from him; and work the deed of the one who knows that he will be Recompensed with the goodness, having been seized for the crimes''.[672]

31- ل، الخصال الْأَرْبَعُمِائَةِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا تَقْطَعُوا أَنْهَارَكُمْ بِكَذَا وَ كَذَا وَ فَعَلْنَا كَذَا وَ كَذَا فَإِنَّ مَعَكُمْ حَفَظَةً يَحْفَظُونَ عَلَيْنَا وَ عَلَيْكُمْ.

(The book) 'Al Khisaal' –

'(The Hadeeth) 'Al-Arbamiya' – Amir Al-Momineen-asws said: 'Do not cut (pass) your days with such and such, and 'We did such and such', for there are recorders with you, recording upon us-asws and you all!''[673]

- وَ قَالَ ع كُفُّوا أَلْسِنَتَكُمْ وَ سَلِّمُوا تَسْلِيماً تَغْنَمُوا.

And he-asws said: 'Restrain your tongues and submit submissively, you will gain''.[674]

32- ع، علل الشرائع ابْنُ الْمُتَوَكِّلِ عَنِ السَّعْدَآبَادِيِّ عَنِ الْبَرْقِيِّ عَنْ عَبْدِ الْعَظِيمِ الْحَسَنِيِّ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ رَجُلٍ عَنِ الْبَاقِرِ ع قَالَ: لَا تَقْطَعِ النَّهَارَ عَنْكَ بِكَذَا وَ كَذَا فَإِنَّ مَعَكَ مَنْ يُحْصِي عَلَيْكَ الْخَبَرَ.

(The book) 'Ilal Al Sharaie' – Ibn Al Mutawakkil, from Al Sa'dabady, from Al Barqy, from Abdul Azeem Al Hasany, from Ibn Abu Umeyr, from Abdullah Bin Al Fazl, from Muhammad Bin Suleyman, from a man,

'From Al-Baqir-asws having said: 'Do not let the day cut (pass) from you with such and such, for there is someone with you, counting upon you!' – the Hadeeth''.[675]

33- ما، الأمالي للشيخ الطوسي جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنْ عُبَيْدِ اللَّهِ بْنِ الْحَسَنِ بْنِ إِبْرَاهِيمَ الْعَلَوِيِّ عَنْ أَبِيهِ عَنْ عَبْدِ الْعَظِيمِ الْحَسَنِيِّ عَنْ أَبِي جَعْفَرٍ الثَّانِي عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قُلْتُ أَرْبَعاً أَنْزَلَ اللَّهُ تَصْدِيقِي بِهَا فِي كِتَابِهِ

[672] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 30
[673] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 31 a
[674] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 31 b
[675] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 32

(The book) 'Al Amaali' of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Ubedullah Bin Al-Hassan Bin Ibrahim Al Alawy, from his father, from Abdul Azeem Al Hasany,

'From Abu Ja'far-asws the 2nd, from his-asws forefathers-asws having said: 'Amir Al-Momineen-asws said: 'I-asws said four (things), Allah-azwj Revealed in His-azwj Book Ratifying me-asws with it.

قُلْتُ الْمَرْءُ مَخْبُوءٌ تَحْتَ لِسَانِهِ فَإِذَا تَكَلَّمَ ظَهَرَ فَأَنْزَلَ اللَّهُ تَعَالَى وَ لَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ

I-asws said: 'The person is hidden beneath his tongue. When he speaks, he is revealed'. So Allah-azwj the Exalted Revealed: ***and you can (already) recognise them by their tone of speech, [47:30]***.

قُلْتُ فَمَنْ جَهِلَ شَيْئاً عَادَاهُ فَأَنْزَلَ اللَّهُ بَلْ كَذَّبُوا بِمَا لَمْ يُحِيطُوا بِعِلْمِهِ

I-asws said: 'One who is ignorant of something would be inimical to it'. So, Allah-azwj Revealed: ***But they are belying what they have no comprehension of its Knowledge, [10:39]***.

وَ قُلْتُ قَدْرُ [أَوْ قِيمَةُ] كُلِّ امْرِئٍ مَا يُحْسِنُ فَأَنْزَلَ اللَّهُ فِي قِصَّةِ طَالُوتَ إِنَّ اللَّهَ اصْطَفاهُ عَلَيْكُمْ وَ زادَهُ بَسْطَةً فِي الْعِلْمِ وَ الْجِسْمِ

And I-asws said: 'The worth (or value) of every person is what good he does'. So Allah-azwj Revealed in the story of Talut: ***Allah has Chosen him over you and has Increased him abundantly in knowledge and physique; [2:247]***.

وَ قُلْتُ الْقَتْلُ يُقِلُّ الْقَتْلَ فَأَنْزَلَ اللَّهُ وَ لَكُمْ فِي الْقِصاصِ حَياةٌ يا أُولِي الْأَلْبابِ.

And I-asws said: 'The killing kills the killing'. So Allah-azwj Revealed: ***And for you, in the retaliation, there is life, O ones of understanding, [2:179]***''.[676]

34- فس، تفسير القمي قَالَ أَمِيرُ الْمُؤْمِنِينَ ع طُوبَى لِمَنْ أَنْفَقَ الْفَضْلَ مِنْ مَالِهِ وَ أَمْسَكَ الْفَضْلَ مِنْ كَلَامِهِ.

Tafseer Al Qummi –

'Amir Al-Momineen-asws said: 'Beatitude is for one spending the surplus of his wealth and withholding the surplus of his speech''.[677]

35- ص، قصص الأنبياء عليهم السلام إِنَّ آدَمَ ع لَمَّا كَثُرَ وُلْدُهُ وَ وُلْدُ وُلْدِهِ كَانُوا يُحَدِّثُونَ عِنْدَهُ وَ هُوَ سَاكِتٌ فَقَالُوا يَا أَبَتِ مَا لَكَ لَا تَتَكَلَّمُ

(The book) 'Qasas Al Anbiya-as', may the greetings be upon them-as –

'When the sons of Adam-as became many, and the sons of his-as sons, they were discussing in his-as presence and he-as was silent. They said, 'O father-as! What is the matter you-as are not talking?'

[676] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 33
[677] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 34

فَقَالَ يَا بُنَيَّ إِنَّ اللَّهَ جَلَّ جَلَالُهُ لَمَّا أَخْرَجَنِي مِنْ جِوَارِهِ عَهِدَ إِلَيَّ وَ قَالَ أَقِلَّ كَلَامَكَ تَرْجِعْ إِلَى جِوَارِي.

He-as said: 'O my-as sons! When Allah-azwj, Majestic is His-azwj Majesty Expelled me-as from His-azwj vicinity, He-azwj Covenanted to me and Said: "Reduce your-as talk, you-as will return to My-azwj vicinity''.[678]

36- ثو، ثواب الأعمال أَبِي عَنْ سَعْدٍ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنْ مُعَمَّرِ بْنِ خَلَّادٍ عَنِ الرِّضَا عَنْ أَبِيهِ ع قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع نَجَاةُ الْمُؤْمِنِ فِي حِفْظِ لِسَانِهِ.

(The book) 'Sawaab Al Amaal' – My father, from Sa'ad, from Muawiya Bi Hukeym, from Muammar Bin Khallad,

'From Al-Reza-asws, from his-asws father-asws having said: 'Salvation of the Momin is in preservation of his tongue''.[679]

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ حَفِظَ لِسَانَهُ سَتَرَ اللَّهُ عَوْرَتَهُ.

And Amir Al-Momineen-asws said: 'One who preserves his tongue, Allah-azwj would Veil his nakedness''.[680]

37- سن، المحاسن ابْنُ مَحْبُوبٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ مَالِكِ بْنِ أَعْيَنَ وَ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ النَّخَّاسِ عَنْ مَالِكِ بْنِ أَيْمَنَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع أَ مَا تَرْضَوْنَ أَنْ تُقِيمُوا الصَّلَاةَ وَ تُؤْتُوا الزَّكَاةَ وَ تَكُفُّوا أَلْسِنَتَكُمْ وَ تَدْخُلُوا الْجَنَّةَ.

(The book) 'Al Mahasin' – Ibn Mahboub, from Amro Bin Abu Al Miqdam, from Malik Bin Ayn, from Ibn Fazzal, from Abu Jameela Al Nakhas, from Malik Bin Ayman who said,

'Abu Abdullah-asws said: 'Are you not satisfied that you are establishing the Salat and giving the Zakat, and restraining your tongues and you will be entering the Paradise?''[681]

38- مص، مصباح الشريعة قَالَ الصَّادِقُ ع الصَّمْتُ شِعَارُ الْمُحَقِّقِينَ بِحَقَائِقِ مَا سَبَقَ وَ جَفَّ الْقَلَمُ بِهِ وَ هُوَ مِفْتَاحُ كُلِّ رَاحَةٍ مِنَ الدُّنْيَا وَ الْآخِرَةِ وَ فِيهِ رِضَا الرَّبِّ وَ تَخْفِيفُ الْحِسَابِ وَ الصَّوْنُ مِنَ الْخَطَايَا وَ الزَّلَلِ

(The book) 'Misbah Al-Sharia' –

'Al-Sadiq-asws said: 'The silence is a motto of the researchers of the realities of what has preceded, and the Pen has dried with it, and it is a key of all comfort from the world and the Hereafter, and in is the Satisfaction of the Lord-azwj, and lightening of the Reckoning, and the protection from the mistakes (sins) and the slips.

قَدْ جَعَلَهُ اللَّهُ سِتْراً عَلَى الْجَاهِلِ وَ زَيْناً لِلْعَالِمِ وَ مَعَهُ عَزْلُ الْهَوَاءِ وَ رِيَاضَةُ النَّفْسِ وَ حَلَاوَةُ الْعِبَادَةِ وَ زَوَالُ قَسْوَةِ الْقَلْبِ وَ الْعَفَافُ وَ الْمُرُوَّةُ وَ الظَّرْفُ فَأَغْلِقْ بَابَ لِسَانِكَ عَمَّا لَكَ بُدٌّ مِنْهُ لَا سِيَّمَا إِذَا لَمْ تَجِدْ أَهْلًا لِلْكَلَامِ وَ الْمُسَاعِدَ فِي الْمُذَاكَرَةِ لِلَّهِ وَ فِي اللَّهِ

[678] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 35
[679] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 36 a
[680] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 36 b
[681] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 37

Allah-azwj has Made it a veil upon the ignoramus and an adornment for the knowledgeable, and with it is seclusion of the whims, and exercise of the soul, and sweetness of the worship, and decline in cruelty of the heart, and the chastity, and the manliness, and the chivalry, and the elegance. Therefore lock the door of your tongue from what there is no escape for you from it, especially when you cannot find someone rightful for the speech and an assistance in discussion for Allah-azwj and regarding Allah-azwj.

وَ كَانَ رَبِيعُ بْنُ خُثَيْمٍ يَضَعُ قِرْطَاساً بَيْنَ يَدَيْهِ وَ يَكْتُبُ مَا يَتَكَلَّمُ ثُمَّ يُحَاسِبُ نَفْسَهُ فِي عَشِيَّتِهِ مَا لَهُ وَ مَا عَلَيْهِ وَ يَقُولُ أَوْهِ نَجَا الصَّامِتُونَ وَ بَقِينَا

And Rabie Bin Khuseym used to place a paper in front of him and write whatever he had spoken, then he would reckon himself during his evening, what was for him and what was against him, and he would say, 'Aah, the silent ones will achieve salvation, and we have remained!'

وَ كَانَ بَعْضُ أَصْحَابِ رَسُولِ اللَّهِ ص يَضَعُ حَصَاةً فِي فَمِهِ فَإِذَا أَرَادَ أَنْ يَتَكَلَّمَ بِمَا عَلِمَ أَنَّهُ لِلَّهِ وَ فِي اللَّهِ وَ لِوَجْهِ اللَّهِ أَخْرَجَهَا وَ إِنَّ كَثِيراً مِنَ الصَّحَابَةِ كَانُوا يَتَنَفَّسُونَ تَنَفُّسَ الْغَرْقَى وَ يَتَكَلَّمُونَ شِبْهَ الْمَرْضَى وَ إِنَّمَا سَبَبُ هَلَاكِ الْخَلْقِ وَ نَجَاتِهِمُ الْكَلَامُ وَ الصَّمْتُ

And one of the companions of Rasool-Allah-saww would place pebbles in his mouth. Whenever he wanted to talk with what he knew it was for Allah-azwj and regarding Allah-azwj and for the Face of Allah-azwj, he would extract them, and many of the companion were breathing the breath of drowning and were speaking resembling the sick, and rather, a cause of the destruction of the people and their salvation is (due to the) speech and the silence.

فَطُوبَى لِمَنْ رُزِقَ مَعْرِفَةَ عَيْبِ الْكَلَامِ وَ صَوَابِهِ وَ عَلِمَ الصَّمْتَ وَ فَوَائِدَهُ فَإِنَّ ذَلِكَ مِنْ أَخْلَاقِ الْأَنْبِيَاءِ وَ شِعَارِ الْأَصْفِيَاءِ

Beatitude is for the one Graced the understanding of the faults of talking and its correctness, and knows the silence and its benefits, for that is from the morals of the Prophets-as and slogans of the elites.

وَ مَنْ عَلِمَ قَدْرَ الْكَلَامِ أَحْسَنَ صُحْبَةَ الصَّمْتِ وَ مَنْ أَشْرَفَ عَلَى مَا فِي لَطَائِفِ الصَّمْتِ وَ ائْتَمَنَهُ عَلَى خَزَائِنِهِ كَانَ كَلَامُهُ وَ صَمْتُهُ كُلُّهُ عِبَادَةً وَ لَا يَطَّلِعُ عَلَى عِبَادَتِهِ إِلَّا الْمَلِكُ الْجَبَّارُ.

And the one who knows the worth of the speech, is better accompanied with the silence, and one who overlooks upon what is in the subtleties of the silence and his assurance upon its treasures, his speech and his silence would (both) be (acts of) worship, and not one would notice upon his worship except the King, the Subduer!''[682]

39- مص، مصباح الشريعة قَالَ الصَّادِقُ ع الْكَلَامُ إِظْهَارُ مَا فِي قَلْبِ الْمَرْءِ مِنَ الصَّفَا وَ الْكَدَرِ وَ الْعِلْمِ وَ الْجَهْلِ.

(The book) 'Misbah Al Sharia' –

'Al-Sadiq-asws said: 'The speech is a manifestation of what is in the heart of a person, from cleanness and dirt, and the knowledge and ignorance''.[683]

[682] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 38
[683] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 39 a

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع الْمَرْءُ مَخْبُوءٌ تَحْتَ لِسَانِهِ فَزِنْ كَلَامَكَ وَ اعْرِضْهُ عَلَى الْعَقْلِ وَ الْمَعْرِفَةِ فَإِنْ كَانَ لِلَّهِ وَ فِي اللَّهِ فَتَكَلَّمْ بِهِ وَ إِنْ كَانَ غَيْرَ ذَلِكَ فَالسُّكُوتُ خَيْرٌ مِنْهُ

Amir Al-Momineen Ali-asws Bin Abu Talib-asws said: 'The person is hidden beneath his tongue, therefore adorn your speech and present it unto the intellect and the understanding. If it were to be for Allah-azwj and regarding Allah-azwj, then speak with it, and if it were to be other than that, then the silence is better than it.

وَ لَيْسَ عَلَى الْجَوَارِحِ عِبَادَةٌ أَخَفَّ مَئُونَةً وَ أَفْضَلَ مَنْزِلَةً وَ أَعْظَمَ قَدْراً عِنْدَ اللَّهِ مِنَ الْكَلَامِ فِي رِضَى اللَّهِ وَ لِوَجْهِهِ

There isn't upon the limbs any (act of) worship of lighter provision, and superior status, and mightier worth in the Presence of Allah-azwj than the speech in Satisfaction of Allah-azwj and for His-azwj Face.

وَ نَشْرِ آلَائِهِ وَ نَعْمَائِهِ فِي عِبَادَةٍ أَ لَا تَرَى أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَجْعَلْ فِيمَا بَيْنَهُ وَ بَيْنَ رُسُلِهِ مَعْنًى يَكْشِفُ مَا أَسَرَّ إِلَيْهِمْ مِنْ مَكْنُونَاتِ عِلْمِهِ وَ مَخْزُونَاتِ وَحْيِهِ غَيْرَ الْكَلَامِ وَ كَذَلِكَ بَيْنَ الرُّسُلِ وَ الْأُمَمِ ثَبَتَ بِهَذَا أَنَّهُ أَفْضَلُ الْوَسَائِلِ وَ الْكُلَفِ وَ الْعِبَادَةِ

And publicise His-azwj Favours and His-azwj bounties in worship. Don't you see that Allah-azwj Mighty and Majestic has not Made any concept in what is between Him-azwj and His-azwj Rasool-saww He-azwj Removes what He-azwj is Secretive to them-as from the His-azwj hidden Knowledge, and Treasures of His-azwj Revelation, apart from the speech. And like that it is between the Messengers-as and the communities. This proves that it is the superior of the means, and the encumberment, and the worship.

وَ كَذَلِكَ لَا مَعْصِيَةَ أَنْغَلُ عَلَى الْعَبْدِ وَ أَسْرَعُ عُقُوبَةً عِنْدَ اللَّهِ وَ أَشَدُّهَا مَلَامَةً وَ أَعْجَلُهَا سَأْمَةً عِنْدَ الْخَلْقِ مِنْهُ

And like that, there is no (act of) disobedience more irritating upon the servant and quicker of Punishment in the Presence of Allah-azwj, and most reprehensible of these, and its most toxic in the presence of the people than it.

وَ اللِّسَانُ تَرْجُمَانُ الضَّمِيرِ وَ صَاحِبُ خَبَرِ الْقَلْبِ وَ بِهِ يَنْكَشِفُ مَا فِي سِرِّ الْبَاطِنِ وَ عَلَيْهِ يُحَاسَبُ الْخَلْقُ يَوْمَ الْقِيَامَةِ

And the tongue is an interpreter of the conscience and companion of news of the heart, and by it is uncovered what is in the hidden secrets and based upon it the people will be held accountable on the Day of Qiyamah.

وَ الْكَلَامُ خَمْرٌ تُسْكِرُ الْعُقُولَ مَا كَانَ مِنْهُ لِغَيْرِ اللَّهِ وَ لَيْسَ شَيْءٌ أَحَقَّ بِطُولِ السِّجْنِ مِنَ اللِّسَانِ

And the speech is a wine intoxicating the intellect, whatever from it were to be for other than Allah-azwj, and there isn't anything more deserving with prolonged imprisonment than the tongue.

قَالَ بَعْضُ الْحُكَمَاءِ احْفَظْ لِسَانَكَ عَنْ خَبِيثِ الْكَلَامِ وَ فِي غَيْرِهِ لَا تَسْكُتْ إِنِ اسْتَطَعْتَ

One of the wise ones said, 'Preserve your tongue from the wicked speech, and regarding something else, do not be silent if you are able'.

فَأَمَّا السَّكِينَةُ فَهِيَ هَيْئَةٌ حَسَنَةٌ رَفِيعَةٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ لِأَهْلِهَا وَ هُمْ أُمَنَاءُ أَسْرَارِهِ فِي أَرْضِهِ.

As for the tranquillity, it is a beautiful appearance raised from Allah-azwj Mighty and Majestic for its rightful ones, and they-asws are Trustees of His-azwj secrets in His-azwj earth''.[684]

40- سر، السرائر ابْنُ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي حَمْزَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّمَا شِيعَتُنَا الْخُرْسُ.

(The book) 'Al Saraair' – Ibn Mahboub, fro Abdullah Bin Sinan, from Abu Hamza who said,

'I heard Abu Ja'far-asws saying: 'But rather, our-asws Shias are mutes''.[685]

41- ضه، روضة الواعظين قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع حَقُّ اللِّسَانِ إِكْرَامُهُ عَنِ الْخَنَا وَ تَعْوِيدُهُ الْخَيْرَ وَ تَرْكُ الْفُضُولِ الَّتِي لَا فَائِدَةَ لَهَا وَ الْبِرُّ بِالنَّاسِ وَ حُسْنُ الْقَوْلِ فِيهِمْ.

(The book) 'Rowzat Al Waizeen' –

'Ali-asws Bin Al-Husayn-asws said: 'A right of the tongues is to honour it (away) from the betrayal (obscenities), and accustom it to the good, and leaving the nonsense which there is no benefit for it, and the righteousness with the people, and goodly words among them''.[686]

- وَ قَالَ رَسُولُ اللَّهِ ص تَقَبَّلُوا لِي سِتَّ خِصَالٍ أَتَقَبَّلْ لَكُمْ بِالْجَنَّةِ إِذَا حَدَّثْتُمْ فَلَا تَكْذِبُوا وَ إِذَا وَعَدْتُمْ فَلَا تُخْلِفُوا وَ إِذَا ائْتُمِنْتُمْ فَلَا تَخُونُوا وَ غُضُّوا أَبْصَارَكُمْ وَ احْفَظُوا فُرُوجَكُمْ وَ كُفُّوا أَيْدِيَكُمْ وَ أَلْسِنَتَكُمْ.

And Rasool-Allah-saww said: 'Accept three characteristics to me-saww, I-saww shall accept the Paradise for you all! Whenever you narrate do not be lying, and when you promise do not be breaking, and when you are entrusted do not be betraying, and close your eyes and preserve your private parts, and restrain your hands and your tongues''.[687]

- وَ قَالَ الصَّادِقُ ع كُونُوا لَنَا زَيْناً وَ لَا تَكُونُوا عَلَيْنَا شَيْناً قُولُوا لِلنَّاسِ حُسْناً وَ احْفَظُوا أَلْسِنَتَكُمْ وَ كُفُّوهَا عَنِ الْفُضُولِ وَ قَبِيحِ الْقَوْلِ.

And Al-Sadiq-asws said: 'Be an adornment for us-asws and do not be a disgrace upon us-asws. Speak goodly to the people and preserve your tongues and restrain these from the nonsense and ugly words''.[688]

- وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْكَلَامُ فِي وَثَاقِكَ مَا لَمْ تَتَكَلَّمْ بِهِ فَإِذَا تَكَلَّمْتَ بِهِ صِرْتَ فِي وَثَاقِهِ فَاخْزُنْ لِسَانَكَ كَمَا تَخْزُنُ ذَهَبَكَ وَ وَرِقَكَ

And Amir Al-Momineen-asws said: 'The speech is in your control for as long as you do not talk with it. When you do talk with it, you come to be in its control. Therefore treasure your tongue just as you treasure your gold and your silver.

[684] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 39 b
[685] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 40
[686] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 41 a
[687] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 41 b
[688] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 41 c

فَرُبَّ كَلِمَةٍ سَلَبَتْ نِعْمَةً وَ لَا تَقُلْ مَا لَا تَعْلَمُ فَإِنَّ اللَّهَ سُبْحَانَهُ قَدْ فَرَضَ عَلَى جَوَارِحِكَ كُلِّهَا فَرَائِضَ يَحْتَجُّ بِهَا عَلَيْكَ يَوْمَ الْقِيَامَةِ

Sometimes a word can have a bounty Confiscated, and do not say what you don't know, for Allah-azwj the Glorious has Imposed obligations upon the limbs, all of them, to Argue against you on the Day of Qiyamah.

هَانَتْ عَلَيْهِ نَفْسُهُ مَنْ أَمَّرَ عَلَيْهَا لِسَانَهُ وَ مَنْ كَثُرَ كَلَامُهُ كَثُرَ خَطَاؤُهُ وَ مَنْ كَثُرَ خَطَاؤُهُ قَلَّ حَيَاؤُهُ وَ مَنْ قَلَّ حَيَاؤُهُ قَلَّ وَرَعُهُ وَ مَنْ قَلَّ وَرَعُهُ مَاتَ قَلْبُهُ وَ مَنْ مَاتَ قَلْبُهُ دَخَلَ النَّارَ.

His soul is debased upon him, one whose tongue governs upon him. He has slandered upon himself, the one who ordered his tongue upon it, and the one whose talk is a mot his mistakes would be more, and one whose mistakes are more, his shame would be little, and one whose shame is little, his devoutness would be little, and the one whose devoutness is less his heart dies, and the one whose heart is dead would enter the Fire''.[689]

42- جع، جامع الأخبار قَالَ رَسُولُ اللَّهِ ص رَاحَةُ الْإِنْسَانِ فِي حَبْسِ اللِّسَانِ وَ قَالَ حَبْسُ اللِّسَانِ سَلَامَةُ الْإِنْسَانِ.

(The book) 'Jamie Al Akhbar' –

'Rasool-Allah-saww said: 'Comfort of the human being is in withholding the tongue'. And he-saww said: 'Withholding of the tongue is safety for the human being''.[690]

- وَ قَالَ ع بَلَاءُ الْإِنْسَانِ مِنَ اللِّسَانِ.

And he-asws said: 'Affliction of the human being is from the tongue''.[691]

- وَ قَالَ ع سَلَامَةُ الْإِنْسَانِ فِي حِفْظِ اللِّسَانِ.

And he-asws said: 'Safety of the human being is in preserving the tongue''.[692]

- وَ قَالَ ع ذَلَاقَةُ اللِّسَانِ رَأْسُ الْمَالِ وَ قَالَ ع الْبَلَاءُ مُوَكَّلٌ بِالْمَنْطِقِ وَ قَالَ ع فِتْنَةُ اللِّسَانِ أَشَدُّ مِنْ ضَرْبِ السَّيْفِ.

And he-asws said: 'Fluency of the tongue is the capital wealth'. And he-asws said: 'The affliction is allocated with the speaking'. And he-asws said: 'Fitna of the tongue is severer than a strike of the sword''.[693]

- وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع ضَرْبُ اللِّسَانِ أَشَدُّ مِنْ ضَرْبِ السِّنَانِ.

And Amir Al-Momineen-asws said: 'Strike of the tongue is severer than strike of the blades''.[694]

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[689] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 41 d
[690] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 42 a
[691] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 42 b
[692] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 42 c
[693] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 42 d
[694] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 42 e

– وَ قَالَ الصَّادِقُ ع نَجَاةُ الْمَرْءِ فِي حِفْظِ لِسَانِهِ.

And Al-Sadiq-asws said: 'Salvation of the person is in preserving his tongue''.[695]

– قَالَ النَّبِيُّ ص فِي الْوَصِيَّةِ لِعَلِيٍ يَا عَلِيُّ مَنْ خَافَ النَّاسُ لِسَانَهُ فَهُوَ مِنْ أَهْلِ النَّارِ.

The Prophet-saww said in a bequest to Ali-asws: 'O Ali-asws! One whom the people fear his tongue, so he is from people of the Fire''.[696]

– وَ قَالَ رَسُولُ اللَّهِ ص مَنْ تُقِيَ مِنْ مَئُونَةِ لَقْلَقِهِ وَ قَبْقَبِهِ وَ ذَبْذَبِهِ دَخَلَ الْجَنَّةَ.

And Rasool-Allah-saww said: 'One who guards from provisions of his anxiety, and his anger and his hesitation will enter the Paradise''.[697]

– وَ قَالَ ص طُوبَى لِمَنْ أَنْفَقَ فَضَلَاتِ مَالِهِ وَ أَمْسَكَ فَضَلَاتِ لِسَانِهِ.

And he-saww said: 'Beatitude is for one who spends the surpluses of his wealth and withholds from the surpluses of his tongue''.[698]

– وَ قَالَ ص إِنَّ اللَّهَ تَعَالَى عِنْدَ لِسَانِ كُلِّ قَائِلٍ وَ قَالَ لَا يَسْتَقِيمُ إِيمَانُ عَبْدٍ حَتَّى يَسْتَقِيمَ قَلْبُهُ وَ لَا يَسْتَقِيمُ قَلْبُهُ حَتَّى يَسْتَقِيمَ لِسَانُهُ.[699]

And he-saww said: 'Allah-azwj the Exalted is with the tongue of every speaker'. And he-saww said: 'The Eman of a servant will not be straight until his heart is straight, and his heart will not be straight until his tongue is straight''.[700]

43– ختص، الإختصاص عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي وَصِيَّتِهِ لِمُحَمَّدِ بْنِ الْحَنَفِيَّةِ وَ اعْلَمْ أَنَّ اللِّسَانَ كَلْبٌ عَقُورٌ إِنْ خَلَّيْتَهُ عَقَرَ وَ رُبَّ كَلِمَةٍ سَلَبَتْ نِعْمَةً فَاحْزُنْ لِسَانَكَ كَمَا تَحْزُنُ ذَهَبَكَ وَ وَرِقَكَ.

(The book) 'Al Ikhtisas' –

'From Abu Abdullah-asws having said: 'Amir Al-Momineen-asws said in his-asws bequest to Muhammad Bin Al-Hanafiya: 'And know that the tongue is a mordacious dog. If you were to mingle with it, it will bite, and sometimes a word can have a bounty Confiscated, therefore treasure your tongue just as you treasure gold and silver''.[701]

44– ختص، الإختصاص عَنِ الثُّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: إِنَّ لِسَانَ ابْنِ آدَمَ يُشْرِفُ كُلَّ يَوْمٍ عَلَى جَوَارِحِهِ فَيَقُولُ كَيْفَ أَصْبَحْتُمْ فَيَقُولُونَ بِخَيْرٍ إِنْ تَرَكْتَنَا وَ يَقُولُونَ اللَّهَ اللَّهَ فَيُنَاشِدُونَهُ وَ يَقُولُونَ إِنَّمَا نُثَابُ بِكَ وَ نُعَاقَبُ بِكَ.

[695] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 42 f
[696] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 42 g
[697] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 42 h
[698] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 42 i
[699] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 42 j
[700] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 42 k
[701] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 43

(The book) 'Al Ikhtisas' – from Al Sumali,

'From Ali-asws Bin Al-Husayn-asws having said: 'The tongue of a son of Adam-as overlooks upon his limbs every day. It says, 'How is your morning?' They said, 'Good, if you were to leave us alone!' And they said, 'Allah-azwj! Allah-azwj!' They appeal to it and say, 'But rather, we will be Rewarded due to you and Punished due to you!''[702]

45- ختص، الإختصاص مُعَاوِيَةُ بْنُ وَهْبٍ قَالَ قَالَ الصَّادِقُ ع كَانَ أَبِي يَقُولُ قُمْ بِالْحَقِّ وَ لَا تَعَرَّضْ لِمَا نَابَكَ وَ اعْتَزِلْ عَمَّا لَا يَعْنِيكَ.

(The book) 'Al Ikhtisas' – Muawiya Bin Wahab who said,

'Al-Sadiq-asws said: 'My-as father-asws had said: 'Stand with the truth and do not be exposed to what befalls you and isolate from what does not concern you''.[703]

46- ختص، الإختصاص قَالَ الصَّادِقُ ع اسْتَمِعُوا مِنِّي كَلَاماً هُوَ خَيْرٌ مِنَ الدِّرْهَمِ الْمَدْقُوقَةِ لَا تَكَلَّمَنَّ بِمَا لَا يَعْنِيكَ وَ دَعْ كَثِيراً مِنَ الْكَلَامِ فِيمَا يَعْنِيكَ حَتَّى تَجِدَ لَهُ مَوْضِعاً فَرُبَّ مُتَكَلِّمٍ بِحَقٍّ فِي غَيْرِ مَوْضِعِهِ فَعَنِتَ

(The book) 'Al Ikhtisaas' –

'Al-Sadiq-asws said: 'Listen from me-asws a speech which is better than the camels and the horses. Do not speak with what does not concern you and leave most of the talk regarding what does concern you until you find a place for it. Sometimes a speaks right in other than the place it is meant for.

وَ لَا تُمَارِيَنَّ سَفِيهاً وَ لَا حَلِيماً فَإِنَّ الْحَلِيمَ يَقْلِيكَ وَ السَّفِيهَ يُرْدِيكَ وَ اذْكُرْ أَخَاكَ إِذَا تَغَيَّبَ عَنْكَ بِأَحْسَنَ مِمَّا تُحِبُّ أَنْ يَذْكُرَكَ بِهِ إِذَا تَغَيَّبْتَ عَنْهُ

And neither argue with a foolish one nor a forbearing one, for the forbearing one will lessen you and the foolish one will regress you; and mention your brother when he is absent from you, with better than what you would love him to mention you with when you are absent from him.

وَ اعْلَمْ أَنَّ هَذَا هُوَ الْعَمَلُ وَ اعْمَلْ عَمَلَ مَنْ يَعْلَمُ أَنَّهُ مَجْزِيٌّ بِالْإِحْسَانِ مَأْخُوذٌ بِالْإِجْرَامِ.

And know that this, it is the deed, and work a deed of the one who knows that he will be Rewarded with the goodness, having been seized with the crimes''.[704]

47- ختص، الإختصاص قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِابْنِهِ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ لَا تَقُلْ مَا لَا تَعْلَمُ بَلْ لَا تَقُلْ كُلَّ مَا تَعْلَمُ.

(The book) 'Al Ikhtisas' – Amir Al-Momineen-asws said to his-asws son Muhammad Bin Al Hanafiya: 'Do not say what you do not know, but do not say all what you do know''.[705]

[702] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 44
[703] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 45
[704] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 46
[705] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 47

48- ختص، الإختصاص عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ: قَالَ عِيسَى ابْنُ مَرْيَمَ طُوبَى لِمَنْ كَانَ صَمْتُهُ فِكْراً وَ نَظَرُهُ عَبَراً وَ وَسِعَهُ بَيْتُهُ وَ بَكَى عَلَى خَطِيئَتِهِ وَ سَلِمَ النَّاسُ مِنْ يَدَيْهِ وَ لِسَانِهِ.

(The book) 'Al Ikhtisaas' –

'From Ja'far-asws Bin Muhammad-asws, from his-asws father-asws having said: 'Isa-as Bin Maryam-as said: 'Beatitude is for one whose silence was (for) thinking, and his looking was (for) taking a lesson, and his house was capacious, and he cries upon his mistakes (sins), and the people are safe from his hands and his tongue''.[706]

49- ختص، الإختصاص قَالَ الرِّضَا ع مَا أَحْسَنَ الصَّمْتَ لَا مِنْ عِيٍّ وَ الْمِهْذَارُ لَهُ سَقَطَاتٌ.

(The book) 'Al Ikhtisas' –

'Al-Reza-asws said: 'How excellent is the silence than stammering, and the babbler has his downfalls''.[707]

50- ختص، الإختصاص دَاوُدُ الرَّقِّيُّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الصَّمْتُ كَنْزٌ وَافِرٌ وَ زَيْنُ الْحَلِيمِ وَ سِتْرُ الْجَاهِلِ.

(The book) 'Al Ikhtisas' – Dawood Al Raqy,

'From Abu Abdullah-asws having said: 'The silence is a plentiful treasure, and adoring of the lenient, and a veil of the ignorant one''.[708]

51- ختص، الإختصاص قَالَ الرِّضَا ع الصَّمْتُ بَابٌ مِنْ أَبْوَابِ الْحِكْمَةِ وَ إِنَّ الصَّمْتَ يَكْسِبُ الْمَحَبَّةَ إِنَّهُ دَلِيلٌ عَلَى كُلِّ خَيْرٍ.

(The book) 'Al Ikhtisas' –

'Al-Reza-asws said: 'The silence is a door from the doors of wisdom, and the silence earns the love. It is a pointed upon every good''.[709]

- وَ قَالَ ع مِنْ عَلَامَاتِ الْفِقْهِ الْحِلْمُ وَ الْعِلْمُ وَ الصَّمْتُ.

And he-asws said: 'From the signs of comprehension is the leniency, and the knowledge, and the silence''.

52- ختص، الإختصاص قَالَ الصَّادِقُ ع لَا يَزَالُ الرَّجُلُ الْمُؤْمِنُ يُكْتَبُ مُحْسِناً مَا دَامَ سَاكِتاً فَإِذَا تَكَلَّمَ كُتِبَ مُحْسِناً أَوْ مُسِيئاً.

(The book) 'Al Ikhtisas' –

[706] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 48
[707] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 49
[708] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 50
[709] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 51

'Al-Sadiq-asws said: 'The Momin man does not cease to be written good deeds for as long as he is silent. When he talks, either good deed or evil deed is written''.[710]

– وَ قَالَ قَالَ رَسُولُ اللَّهِ ص الرَّجُلُ الصَّالِحُ يَجِيءُ بِخَبَرٍ صَالِحٍ وَ الرَّجُلُ السَّوْءُ يَجِيءُ بِخَبَرِ سَوْءٍ.

And he-asws said: 'Rasool-Allah-saww said: 'The righteous man comes with righteous news, and the evil man comes with the evil news''.[711]

53– ختص، الإختصاص قَالَ رَسُولُ اللَّهِ ص إِنْ كَانَ الشَّرُّ فِي شَيْءٍ فَفِي اللِّسَانِ.

(The book) 'Al Ikhtisaas' –

'Rasool-Allah-saww said: 'If there was evil in anything, to it is in the tongue''.[712]

54– ين، كتاب حسين بن سعيد و النوادر مُحَمَّدُ بْنُ سِنَانٍ عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ عَلِمَ مَوْضِعَ كَلَامِهِ مِنْ عَمَلِهِ قَلَّ كَلَامُهُ فِيمَا لَا يَعْنِيهِ.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Muhammad Bin Sinan, from Ja'far Bin Ibrahim who said,

'I heard Abu Abdullah-asws saying: 'One who knows the place of his speech from his action, his speech would be little in what does not concern him''.[713]

– وَ قَالَ أَبُو عَبْدِ اللَّهِ ع قَالَ رَسُولُ اللَّهِ ص إِيَّاكُمْ وَ جِدَالَ كُلِّ مَفْتُونٍ فَإِنَّ كُلَّ مَفْتُونٍ مُلَقَّنٌ حُجَّتَهُ إِلَى انْقِضَاءِ مُدَّتِهِ فَإِذَا انْقَضَتْ مُدَّتُهُ أَحْرَقَتْهُ فِتْنَتُهُ بِالنَّارِ.

And Abu Abdullah-asws said: 'Rasool-Allah-saww said: 'Beware of quarrelling every fascinated one (in Fitna), for every fascinated one, his argument is cast to the expiry of his term. When his term expires, his Fitna burns him with the fire''.[714]

55– ين، كتاب حسين بن سعيد و النوادر ابْنُ عُلْوَانَ عَنْ عَمْرِو بْنِ خَالِدٍ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ آبَائِهِ ع عَنْ عَلِيٍّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص حِينَ يَقُولُ الْكَلَامُ ثَلَاثَةٌ فَرَابِحٌ وَ سَالِمٌ وَ شَاجِبٌ فَأَمَّا الرَّابِحُ فَالَّذِي يَذْكُرُ اللَّهَ وَ أَمَّا السَّالِمُ فَالَّذِي يَقُولُ مَا أَحَبَّ اللَّهُ وَ أَمَّا الشَّاجِبُ فَالَّذِي يَخُوضُ فِي النَّاسِ.

(The book) 'The book of Husayn Bin Saeed', and 'Al Nawadir' – Ibn Ulwan, from Amro Bin Khalid,

'From Zayd Bin Ali-asws (Bin Al-Husayn-asws), from his forefathers-asws, from Ali-asws who said, 'I-asws heard Rasool-Allah-saww saying: 'The speech are three (types) – profitable, and safe, and the lack-lustre. As for the profitable, it is which mentions Allah-azwj, and as for the safe, it is which he says what Allah-azwj Loves, and as for the lack-lustre, it is which engages among the people''.[715]

[710] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 52 a
[711] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 52 b
[712] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 53
[713] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 54 a
[714] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 54 b
[715] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 55

56- ين، كتاب حسين بن سعيد و النوادر مُحَمَّدُ بْنُ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنِ الصَّيْقَلِ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع جَالِساً فَبَعَثَ غُلَاماً لَهُ أَعْجَمِيّاً فِي حَاجَةٍ إِلَى رَجُلٍ فَانْطَلَقَ ثُمَّ رَجَعَ فَجَعَلَ أَبُو عَبْدِ اللَّهِ ع يَسْتَفْهِمُهُ الْجَوَابَ وَ جَعَلَ الْغُلَامُ لَا يَفْهَمُهُ مِرَاراً قَالَ فَلَمَّا رَأَيْتُهُ لَا يَتَعَبَّرُ لِسَانُهُ وَ لَا يَفْهَمُهُ ظَنَنْتُ أَنَّ أَبَا عَبْدِ اللَّهِ ع سَيَغْضَبُ عَلَيْهِ

The book of Husayn Bin Saeed, and 'Al Nawadir' – Muhammad Bin Sinan, from Ibn Muskan, from Al Sayqal who said,

'I was seated in the presence of Abu Abdullah-asws. He-asws sent a Persian slave of his regarding a need to a man. He went, then returned. Abu Abdullah-asws went on to make him understand the answer, and the slave could not understand it repeatedly. When I saw him not expressing his tongue nor understanding him-asws, I thought that Abu Abdullah-asws will be getting angry upon him'.

قَالَ وَ أَحَدَّ أَبُو عَبْدِ اللَّهِ ع النَّظَرَ إِلَيْهِ ثُمَّ قَالَ أَمَا وَ اللَّهِ لَئِنْ كُنْتَ عَيِيَّ اللِّسَانِ فَمَا أَنْتَ بِعَيِيِّ الْقَلْبِ ثُمَّ قَالَ إِنَّ الْحَيَاءَ وَ الْعِيَّ عِيُّ اللِّسَانِ لَا عِيُّ الْقَلْبِ مِنَ الْإِيمَانِ وَ الْفُحْشُ وَ الْبَذَاءُ وَ السَّلَاطَةُ مِنَ النِّفَاقِ.

He (the narrator) said, 'And Abu Abdullah-asws looked sharply at him, then said: 'But, by Allah-azwj! Even if you are defective of tongue, you are not defective of the heart!' Then he-asws said: 'The shame and the defect, are defects of the tongue, not defects of the heart from the Eman, while the immorality, and the obscenity, and the disrespect is from the hypocrisy''.[716]

57- ين، كتاب حسين بن سعيد و النوادر إِبْرَاهِيمُ بْنُ أَبِي الْبِلَادِ عَنْ أَبِيهِ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص وَ هَلْ يُكِبُّ النَّاسَ فِي النَّارِ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Ibrahim Bin Abu Al Bilad, from his father raising it, said,

'Rasool-Allah-saww said: 'And will the people be Decreed to be in the Fire except for the harvest of their tongues?''[717]

58- ين، كتاب حسين بن سعيد و النوادر النَّضْرُ بْنُ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُ أَبِي ع يَقُولُ مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Al Nazr Bin Suweyd, from Al Qasim Bin Suleyman,

'From Abu Abdullah-asws having said: 'I-asws heard my-asws father-asws saying: 'From excellent Islam of the person is his leaving what does not concern him''.[718]

59- ما، الأمالي للشيخ الطوسي جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنْ عَبْدِ الرَّزَّاقِ بْنِ سُلَيْمَانَ بْنِ غَالِبٍ عَنِ الْفَضْلِ بْنِ الْمُفَضَّلِ بْنِ قَيْسِ بْنِ رُمَّانَةَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ أَبَانِ بْنِ أَبِي عَيَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسٍ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مِنْ فِقْهِ الرَّجُلِ قِلَّةُ كَلَامِهِ فِيمَا لَا يَعْنِيهِ.

[716] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 56
[717] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 57
[718] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 58

(The book) 'Al Amaali' of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Abdul Razaq Bi Suleyman Bin Ghalib, from Al Fazl Bin Al Mufazzal Bin Qays Bin Rumana, from Hammad Bin Isa, from Umar Bin Uzina, from Aban Bin Abu Ayyash, from Suleym Bin Qays,

'From Ali-asws Bin Abu Talib-asws having said: 'Rasool-Allah-saww said: 'From the comprehension of a man is scarcity of his speech in what does not concern him''.[719]

60- ما، الأمالي للشيخ الطوسي ابْنُ الصَّلْتِ عَنِ ابْنِ عُقْدَةَ عَنْ مُحَمَّدِ بْنِ عِيسَى الضَّرِيرِ عَنْ مُحَمَّدِ بْنِ زَكَرِيَّا الْمَكِّيِّ عَنْ كَثِيرِ بْنِ طَارِقٍ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ ع قَالَ: سُئِلَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع مَنْ أَفْصَحُ النَّاسِ

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Al Salt, from Ibn Uqdah, from Muhammad Bin Isa Al Zareer, from Muhammad Bin Zakariya Al Makky, from Kaseer Bin Tariq,

'From Zayd son of Ali-asws (Bin Al-Husayn-asws), from his father-asws having said: 'Ali-asws Bin Abu Talib-asws was asked, 'Who is the most eloquent of the people?'

قَالَ الْمُجِيبُ الْمُسْكِتُ عِنْدَ بَدِيهَةِ السُّؤَالِ.

He-asws said: 'The respondent who is silent at the initiation of the question''.[720]

61- دَعَوَاتُ الرَّاوَنْدِيِّ، قَالَ الصَّادِقُ ع لَا تَتَكَلَّمْ بِمَا لَا يَعْنِيكَ وَ دَعْ كَثِيراً مِنَ الْكَلَامِ فِيمَا يَعْنِيكَ.

(The book) 'Da'waat' of Al Rawandy –

'Al-Sadiq-asws said: 'Do not speak with what does not concern you and leave out most of the talk regarding what does concern you!''[721]

62- نهج، نهج البلاغة قَالَ ع اللِّسَانُ سَبُعٌ إِنْ خُلِّيَ عَنْهُ عَقَرَ.

(The book) 'Nahj Al Balagah' –

'He-asws said: 'The tongue is a wild animal. If you loosen it, it will bite''.[722]

- وَ قَالَ ع هَانَتْ عَلَيْهِ نَفْسُهُ مَنْ أَمَّرَ عَلَيْهَا لِسَانَهُ.

And he-asws said: 'His soul is debased upon him, one whose tongue governs upon him''.[723]

- وَ قَالَ ع إِذَا تَمَّ الْعَقْلُ نَقَصَ الْكَلَامُ.

And he-asws said: 'When the intellect is complete, the speech decreases''.[724]

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[719] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 59
[720] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 60
[721] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 61
[722] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 62 / 1
[723] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 62 / 2
[724] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 62 / 3

- وَ قَالَ ع الْمَرْءُ مَخْبُوءٌ تَحْتَ لِسَانِهِ.

And he-asws said: 'The person is hidden beneath his tongue''.[725]

- وَ قَالَ ع لَا خَيْرَ فِي الصَّمْتِ عَنِ الْحُكْمِ كَمَا أَنَّهُ لَا خَيْرَ فِي الْقَوْلِ بِالْجَهْلِ.

And he-asws said: 'There is no good in the silence from the wisdom just as there is no good in the word with the ignorance''.[726]

- وَ قَالَ ع مَنْ كَثُرَ كَلَامُهُ كَثُرَ خَطَاؤُهُ وَ مَنْ كَثُرَ خَطَاؤُهُ قَلَّ حَيَاؤُهُ وَ مَنْ قَلَّ حَيَاؤُهُ قَلَّ وَرَعُهُ وَ مَنْ قَلَّ وَرَعُهُ مَاتَ قَلْبُهُ وَ مَنْ مَاتَ قَلْبُهُ دَخَلَ النَّارَ.

And he-asws said: 'One whose speech is a lot, his mistakes will be a lot, and one whose mistakes are a lot his shame will be little, and one whose shame is little his devoutness is little, and one whose devoutness is little his heat is dead, and one whose heart is dead would enter the Fire''.[727]

- وَ قَالَ ع مَنْ عَلِمَ أَنَّ كَلَامَهُ مِنْ عَمَلِهِ قَلَّ كَلَامُهُ إِلَّا فِيمَا يَعْنِيهِ.

And he-asws said: 'One who knows that his speech is from his actions, his speech will be little except regarding what concerns him''.[728]

- وَ قَالَ ع الْكَلَامُ فِي وَثَاقِكَ مَا لَمْ تَتَكَلَّمْ بِهِ فَإِذَا تَكَلَّمْتَ بِهِ صِرْتَ وَثَاقَهُ فَاحْزُنْ لِسَانَكَ كَمَا تَحْزُنُ ذَهَبَكَ وَ وَرِقَكَ فَرُبَّ كَلِمَةٍ سَلَبَتْ نِعْمَةً وَ جَلَبَتْ نَقِمَةً.

And he-asws said: 'The speech is in your control for as long as you have not spoken with it. When you do speak with it, you come to be in its control, therefore treasure your tongue just as you treasure your gold and your silver. Sometimes a word can get a bounty to be Confiscated and pulls a Punishment''.[729]

- وَ قَالَ ع لَا تَقُلْ مَا لَا تَعْلَمُ وَ لَا تَقُلْ كُلَّ مَا تَعْلَمُ فَإِنَّ اللَّهَ سُبْحَانَهُ قَدْ فَرَضَ عَلَى جَوَارِحِكَ كُلِّهَا فَرَائِضَ يَحْتَجُّ بِهَا عَلَيْكَ يَوْمَ الْقِيَامَةِ.

And he-asws said: 'Do not say what you do not know, and do not say all what you do know, for Allah-azwj the Glorious has Obligated upon your limbs, all of them, obligations He-azwj will be Arguing with against you on the Day of Qiyamah''.[730]

- وَ قَالَ ع تَكَلَّمُوا تُعْرَفُوا فَإِنَّ الْمَرْءَ مَخْبُوءٌ تَحْتَ لِسَانِهِ.

And he-asws said: 'Speak to be recognised, for the person is hidden beneath his tongue!''[731]

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[725] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 62 / 4
[726] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 62 / 5
[727] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 62 / 6
[728] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 62 / 7
[729] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 62 / 8
[730] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 62 / 9
[731] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 62 / 10

- وَ قَالَ ع رُبَّ قَوْلٍ أَنْفَذُ مِنْ صَوْلٍ.

And he-asws said: 'Sometimes a word is more effective than an attack''.[732]

- وَ قَالَ ع إِيَّاكُمْ وَ تَعْزِيعَ الْأَخْلَاقِ وَ تَصْرِيفَهَا وَ اجْعَلُوا اللِّسَانَ وَاحِداً وَ لْيَخْتَزِنِ الرَّجُلُ لِسَانَهُ فَإِنَّ هَذَا اللِّسَانَ جَمُوحٌ بِصَاحِبِهِ

And he-asws said: 'Beware of swaying the manners and changing them, and make the tongue to be one (don't be double-tongued), and let the man treasure his tongue, for this tongue is stubborn with its owner.

وَ اللَّهِ مَا أَرَى عَبْداً يَتَّقِي تَقْوَى تَنْفَعُهُ حَتَّى يَخْتَزِنَ لِسَانَهُ وَ إِنَّ لِسَانَ الْمُؤْمِنِ مِنْ وَرَاءِ قَلْبِهِ وَ إِنَّ قَلْبَ الْمُنَافِقِ مِنْ وَرَاءِ لِسَانِهِ لِأَنَّ الْمُؤْمِنَ إِذَا أَرَادَ أَنْ يَتَكَلَّمَ بِكَلَامٍ تَدَبَّرَهُ فِي نَفْسِهِ فَإِنْ كَانَ خَيْراً أَبْدَاهُ وَ إِنْ كَانَ شَرّاً وَارَاهُ

By Allah-azwj! I-asws have not seen any servant who is pious with a piety that benefits him until he treasures his tongue, and that the tongue of a Momin is from behind his heart, and the heart of the hypocrite is from behind his tongue, because when the Momin wants to speak with a speech, he ponders it within himself. If it was better for him, he initiates it, and if it were evil, he covers it.

وَ إِنَّ الْمُنَافِقَ يَتَكَلَّمُ بِمَا أَتَى عَلَى لِسَانِهِ لَا يَدْرِي مَا ذَا لَهُ وَ مَا ذَا عَلَيْهِ.

And the hypocrite speaks with whatever comes upon his tongue, not knowing what is for him and what is against him''.[733]

- وَ لَقَدْ قَالَ رَسُولُ اللَّهِ لَا يَسْتَقِيمُ إِيمَانُ عَبْدٍ حَتَّى يَسْتَقِيمَ قَلْبُهُ وَ لَا يَسْتَقِيمُ قَلْبُهُ حَتَّى يَسْتَقِيمَ لِسَانُهُ فَمَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَلْقَى اللَّهَ سُبْحَانَهُ وَ هُوَ نَقِيُّ الرَّاحَةِ مِنْ دِمَاءِ الْمُسْلِمِينَ وَ أَمْوَالِهِمْ سَلِيمُ اللِّسَانِ مِنْ أَعْرَاضِهِمْ فَلْيَفْعَلْ.

And Rasool-Allah-saww has said: 'The Eman of a servant cannot be straight until his heart is straight, and his heart cannot be straight until his tongue is straight. So the one from you who is able to meet Allah-azwj the Glorious and he is pure of being stained from blood of the Muslims and their wealth, safe of the tongue from exposing them, let him do so''.[734]

- وَ مِنْ كَلَامٍ لَهُ ع أَلَا إِنَّ اللِّسَانَ بَضْعَةٌ مِنَ الْإِنْسَانِ فَلَا يُسْعِدُهُ الْقَوْلُ إِذَا امْتَنَعَ وَ لَا يُمْهِلُهُ النُّطْقُ إِذَا اتَّسَعَ وَ إِنَّا لَأُمَرَاءُ الْكَلَامِ وَ فِينَا تَنَشَّبَتْ عُرُوقُهُ وَ عَلَيْنَا تَهَدَّلَتْ غُصُونُهُ

And from a speech of his-asws: 'Indeed! The tongue is part of the human being. When he prevents, the word makes him happy, and he relaxes it, it does not give him time to speak; and we-asws are the commanders of speech and it's veins branched out among us-asws, and its branches are swooping upon us-asws.

وَ اعْلَمُوا رَحِمَكُمُ اللَّهُ أَنَّكُمْ فِي زَمَانٍ الْقَائِلُ فِيهِ بِالْحَقِّ قَلِيلٌ وَ اللِّسَانُ عَنِ الصِّدْقِ كَلِيلٌ وَ اللَّازِمُ لِلْحَقِّ ذَلِيلٌ الْخَبَرَ.

[732] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 62 / 11
[733] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 62 / 12
[734] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 62 / 13

And know, may Allah-azwj have Mercy on you all! You are in such an era, in it the speakers with the truth are few, and the tongues are scarce with the truthfulness, and the one sticking to the truth is humiliated' – the Hadeeth''.[735]

– وَ قَالَ فِي وَصِيَّتِهِ لِابْنِهِ الْحَسَنِ ع تَلَافِيكَ مَا فَرَطَ مِنْ صَمْتِكَ أَيْسَرُ مِنْ إِدْرَاكِكَ مَا فَاتَ مِنْ مَنْطِقِكَ وَ حِفْظُ مَا فِي الْوِعَاءِ بِشَدِّ الْوِكَاءِ.

And he-asws said in his-asws bequest to his-asws son-asws Al-Hassan-asws: 'Rectifying what is excessive from your-asws silence is easier than your-asws recalling what has escaped from your speaking and protect what is in the container by closing the lid''.[736]

63- كَنْزُ الْكَرَاجُكِيِّ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ عَلِمَ أَنَّ كَلَامَهُ مِنْ عَمَلِهِ قَلَّ كَلَامُهُ إِلَّا فِيمَا يَعْنِيهِ

(The book) 'Kanz' of Al Karajaky' –

'Amir Al-Momineen-asws said: 'One who knows that his speech is from his actions, his speech would be little except in what concerns him.

مَنْ كَثُرَ كَلَامُهُ كَثُرَ خَطَاؤُهُ وَ مَنْ كَثُرَ خَطَاؤُهُ قَلَّ حَيَاؤُهُ وَ مَنْ قَلَّ حَيَاؤُهُ قَلَّ وَرَعُهُ وَ مَنْ قَلَّ وَرَعُهُ مَاتَ قَلْبُهُ وَ مَنْ مَاتَ قَلْبُهُ دَخَلَ النَّارَ

One whose speech is a lot, his mistakes (sins) would be a lot, and one whose mistakes are a lot, his shame would be little, and one whose shame is little his devoutness would be little, and one whose devoutness is little his heart is dead, and one whose heart is dead would enter the Fire.

إِذَا فَاتَكَ الْأَدَبُ فَالْزَمِ الصَّمْتَ الْعَافِيَةُ عَشَرَةُ أَجْزَاءٍ تِسْعَةٌ مِنْهَا فِي اعْتِزَالِ النَّاسِ وَ وَاحِدَةٌ فِي الصَّمْتِ إِلَّا عَنْ ذِكْرِ اللَّهِ عَزَّ وَ جَلَّ

When you lose the etiquettes then stick to silence. The well being has ten segments, nine of these are in isolating from the people and one is in the silence, except from the Zikr of Allah-azwj Mighty and Majestic.

كَمْ مِنْ نَظْرَةٍ جَلَبَتْ حَسْرَةً وَ كَمْ مِنْ كَلِمَةٍ سَلَبَتْ نِعْمَةً مَنْ عَلِمَ لِسَانَهُ أَمَّرَهُ قَوْمُهُ الْمَرْءُ يَعْثُرُ بِرِجْلِهِ فَيُبْرَى وَ يَعْثُرُ بِلِسَانِهِ فَيُقْطَعُ رَأْسُهُ

How many looks have pulled the regret, and how many words have cause bounties to be Confiscated. One who knows his tongue would control his people. The person stumbles with his leg so he gets cured, and he stumbles with his tongue, his head gets cut off.

احْفَظْ لِسَانَكَ فَإِنَّ الْكَلِمَةَ أَسِيرَةٌ فِي وَثَاقِ الرَّجُلِ فَإِنْ أَطْلَقَهَا صَارَ أَسِيراً فِي وَثَاقِهَا عَاقِبَةُ الْكَذِبِ شَرُّ عَاقِبَةٍ خَيْرُ الْقَوْلِ الصِّدْقُ

Preserve your tongue, for the word is a prisoner in control of the man. When he releases it, he becomes a prisoner in its control. Consequence of the lie is evil, consequence of good is the truthful word.

وَ فِي الصِّدْقِ السَّلَامَةُ وَ السَّلَامَةُ مَعَ الِاسْتِقَامَةِ لَا حَافِظَ أَحْفَظُ مِنَ الصَّمْتِ

[735] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 62 / 14
[736] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 62 / 15

And in the truthfulness there is safety, and the safety is with the straightness. There is no protector more protective than the silence.

إِيَّاكُمْ وَ النَّمَائِمَ فَإِنَّهَا تُورِثُ الضَّغَائِنَ هَانَتْ عَلَيْهِ نَفْسُهُ مَنْ أَمَّرَ عَلَيْهِ لِسَانَهُ الصَّمْتُ نُورٌ إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ صُورَةَ الْمَرْأَةِ فِي وَجْهِهَا وَ صُورَةَ الرَّجُلِ فِي مَنْطِقِهِ.

Beware of the gossips for these inherit the grudges. His soul is debased upon him, one whose tongue controls over him. The silence is a Noor (light). Allah-azwj Mighty and Majestic has Made the image of a woman in her face and image of the man in his talk''.[737]

64- كِتَابُ الْإِمَامَةِ وَ التَّبْصِرَةِ، عَنْ سَهْلِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص رَحِمَ اللَّهُ عَبْداً قَالَ خَيْراً فَغَنِمَ أَوْ سَكَتَ عَنْ سُوءٍ فَسَلِمَ.

(The book) 'Kitab Al Imamah Wa Al Tabsira' – from Sahl Bin Ahmad, from Muhammad Bin Muhammad Bin Al Ash'as,

'From Musa Bin Ismail, son of Musa-asws Bin Ja'far-asws, from his father-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'May Allah-azwj have Mercy on a servant who speaks good so he gains or is silent from evil so he is safe''.[738]

وَ مِنْهُ بِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص الرَّجُلُ الصَّالِحُ يَجِيءُ بِخَبَرٍ صَالِحٍ وَ الرَّجُلُ السَّوْءُ يَجِيءُ بِخَبَرِ سَوْءٍ.

And from him by this chain,

'He-asws said: 'Rasool-Allah-saww said: 'The righteous man comes with righteous news, and the evil man comes with evil news''.[739]

وَ مِنْهُ عَنْ أَحْمَدَ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص السُّكُوتُ خَيْرٌ مِنْ إِمْلَاءِ الشَّرِّ وَ إِمْلَاءُ الْخَيْرِ خَيْرٌ مِنَ السُّكُوتِ.

And from him, from Ahmad Bin Ali, from Muhammad Bin Al-Hassan, from Muhammad Bin Al-Hassan Al Saffar, from Ibrahim Bin Hashim, from Al Nowfaly, from Al Sakuni,

'From Ja'far Bin Muhammad-asws, from his-asws father-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww having said: 'The silence is better than the evil dictation, and the good dictation is better than the silence''.[740]

وَ قَالَ ص السُّكُوتُ ذَهَبٌ وَ الْكَلَامُ فِضَّةٌ.

And he-saww said: 'The silence is golden, and the speech is silver''.[741]

[737] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 63
[738] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 64 a
[739] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 64 b
[740] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 64 c
[741] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 64 d

وَ مِنْهُ عَنِ الْحَسَنِ بْنِ حَمْزَةَ الْعَلَوِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنِ الصَّادِقِ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الصَّمْتُ كَنْزٌ وَافِرٌ وَ زَيْنُ الْحَلِيمِ وَ سَتْرُ الْجَاهِلِ.

And from him, from Al-Hassan Bin Hamza Al Alaqy, from Ali Bin Muhammad Bin Abu Al Qasim, from his father, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

'From Al-Sadiq-asws, from his-asws father-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'The silence is a plentiful treasure and an adornment of the forbearing, and a veil of the ignorant one''.[742]

- وَ قَالَ ع الصَّمْتُ عِبَادَةٌ لِمَنْ ذَكَرَ اللَّهَ.

And he-asws said: 'The silence is (an act of) worship for the one who does Zikr of Allah-azwj''.[743]

65- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عِيسَى عَنِ الْبَزَنْطِيِّ قَالَ قَالَ أَبُو الْحَسَنِ الرِّضَا ع مِنْ عَلَامَاتِ الْفِقْهِ الْحِلْمُ وَ الْعِلْمُ وَ الصَّمْتُ إِنَّ الصَّمْتَ بَابٌ مِنْ أَبْوَابِ الْحِكْمَةِ إِنَّ الصَّمْتَ يَكْسِبُ الْمَحَبَّةَ إِنَّهُ دَلِيلٌ عَلَى كُلِّ خَيْرٍ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Al Bazanty who said,

'Abu Al-Hassan Al-Reza-asws said: 'From the signs of comprehension is the leniency, and the knowledge and the silence. The silence is a door from the doors of wisdom. The silence earns the love. It is a pointed upon every good''.[744]

66- كا، الكافي عَنْ مُحَمَّدٍ عَنِ ابْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي حَمْزَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ شِيعَتَنَا الْخُرْسُ.

(The book) 'Al Kafi' – from Muhammad, from Ibn Isa, from Ibn Mahboub, from Abdullah Bin Sinan, from Abu Hamza who said,

'I heard Abu Ja'far-asws saying: 'Our Shias are mutes''.[745]

67- كا، الكافي بِالْإِسْنَادِ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي عَلِيٍّ الْجَوَّانِيِّ قَالَ: شَهِدْتُ أَبَا عَبْدِ اللَّهِ ع وَ هُوَ يَقُولُ لِمَوْلًى لَهُ يُقَالُ لَهُ سَالِمٌ وَ وَضَعَ يَدَهُ عَلَى شَفَتَيْهِ وَ قَالَ يَا سَالِمُ احْفَظْ لِسَانَكَ تَسْلَمْ وَ لَا تُحْمِلِ النَّاسَ عَلَى رِقَابِنَا.

(The book) 'Al Kafi' – By the chain, from Ibn Mahboub, from Abu Ali Al Jawany who said,

'I witnessed Abu Abdullah-asws and he-asws was saying to a slave of his-asws called Saalim, and he-asws had placed his-asws on his lips, and he-asws said: 'O Saalim! Preserve your tongue, you will be safe, and do not load the people on our-asws neck!''[746]

[742] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 64 e
[743] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 64 f
[744] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 65
[745] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 66
[746] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 67

68- كا، الكافي عَنْ مُحَمَّدٍ عَنِ ابْنِ عِيسَى عَنْ عُثْمَانَ بْنِ عِيسَى قَالَ: حَضَرْتُ أَبَا الْحَسَنِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ قَالَ لَهُ رَجُلٌ أَوْصِنِي فَقَالَ احْفَظْ لِسَانَكَ تُعَزَّ وَ لَا تُمَكِّنِ النَّاسَ مِنْ قِيَادِكَ فَتَذِلَّ رَقَبَتُكَ.

(The book) 'Al Kafi' – From Muhammad, from Ibn Isa, from Usman Bin Isa who said,

'I was present with Abu Al-Hassan-asws, may the Salawaat of Allah-azwj be upon him-asws, and a man said to him-asws, 'Advise me!' He-asws said: 'Preserve your tongue, you will be honoured, and do not enable the people from guiding you for your neck will be disgraced''.[747]

69- كا، الكافي عَنْ مُحَمَّدٍ عَنِ ابْنِ عِيسَى عَنِ الْهَيْثَمِ بْنِ أَبِي مَسْرُوقٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِرَجُلٍ أَتَاهُ أَ لَا أَدُلُّكَ عَلَى أَمْرٍ يُدْخِلُكَ اللَّهُ بِهِ الْجَنَّةَ

(The book) 'Al Kafi' – from Muhammad, from Ibn Isa, from Al Haysam Bin Abu Masrouq, from Hisham Bin Salim,

'From Abu Abdullah-asws having said: 'Rasool-Allah-saww said to man who had come to hi-saww: 'Shall I-saww point you to a matter Allah-azwj will Enter you into the Paradise due to it?'

قَالَ بَلَى يَا رَسُولَ اللَّهِ

He said, 'Yes, O Rasool-Allah-saww!'

قَالَ أَنِلْ مِمَّا أَنَالَكَ اللَّهُ

He-saww said: 'Give (to the needy) from what Allah-azwj has Given you'.

قَالَ فَإِنْ كُنْتُ أَحْوَجَ مِمَّنْ أُنِيلُهُ

He said, 'Supposing I was needier to what I have been Given?'

قَالَ فَانْصُرِ الْمَظْلُومَ

He-saww said: 'Help the oppressed'.

قَالَ فَإِنْ كُنْتُ أَضْعَفَ مِمَّنْ أَنْصُرُهُ

He said, 'Supposing I was weaker the one I help?'

قَالَ فَاصْنَعْ لِلْأَخْرَقِ يَعْنِي أَشِرْ عَلَيْهِ

He-saww said: 'Then do (an act of kindness) to the foolish one, meaning consult to him'.

قَالَ فَإِنْ كُنْتُ أَخْرَقَ مِمَّنْ أَصْنَعُ لَهُ

[747] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 68

He said, 'Supposing I was more foolish than the one I do (consult) to?'

قَالَ فَأَصْمِتْ لِسَانَكَ إِلَّا مِنْ خَيْرٍ أَ مَا يَسُرُّكَ أَنْ تَكُونَ فِيكَ خَصْلَةٌ مِنْ هَذِهِ الْخِصَالِ تَجُرُّكَ إِلَى الْجَنَّةِ.

He-saww said: 'Then silence your tongue except from good. Would it not cheer you that there happens to be in you a quality from these qualities pulling you to the Paradise?''[748]

70- كا، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لُقْمَانُ لِابْنِهِ يَا بُنَيَّ إِنْ كُنْتَ زَعَمْتَ أَنَ الْكَلَامَ مِنْ فِضَّةٍ فَإِنَّ السُّكُوتَ مِنْ ذَهَبٍ.

(The book) 'Al Kafi' – from the number, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashari, from Al Qaddah,

'From Abu Abdullah-asws having said: 'Luqman-as said to his-as son: 'O my-as son-as! If you were to allege that the speech is from silver, then the silence is from gold''.[749]

تبيين وَ قَدْ مَرَّ فِي كِتَابِ الْعَقْلِ فِي حَدِيثِ هِشَامٍ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَانَ يَقُولُ إِنَّ مِنْ عَلَامَةِ الْعَاقِلِ أَنْ يَكُونَ فِيهِ ثَلَاثُ خِصَالٍ يُجِيبُ إِذَا سُئِلَ وَ يَنْطِقُ إِذَا عَجَزَ الْقَوْمُ عَنِ الْكَلَامِ وَ يُشِيرُ بِالرَّأْيِ الَّذِي فِيهِ صَلَاحُ أَهْلِهِ فَمَنْ لَمْ يَكُنْ فِيهِ مِنْ هَذِهِ الْخِصَالِ الثَّلَاثِ شَيْءٌ فَهُوَ أَحْمَقُ.

Explanation – *And it has passed in the book of intellect (Al Kafi V 1) in a Hadeeth by Hisham,*

'Amir Al-Momineen-asws had said: 'From a sign of the intellectual is that there happen to be three characteristics in him – he answers when asked and speaks when the people are frustrated from the speaking, and he consults with the opinion in which is betterment of his people. The one who does not happen to have anything of the three characteristics in him, so he is an idiot''.

71- كا، الكافي عَنْ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنِ الْحَلَبِيِّ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص أَمْسِكْ لِسَانَكَ فَإِنَّهَا صَدَقَةٌ تَصَدَّقُ بِهَا عَلَى نَفْسِكَ ثُمَّ قَالَ وَ لَا يَعْرِفُ عَبْدٌ حَقِيقَةَ الْإِيمَانِ حَتَّى يَخْزُنَ مِنْ لِسَانِهِ.

(The book) 'Al Al Kafi' – From Ali, from Muhammad Bin Isa, from Yunus, from Al Halby, raising it said,

'Rasool-Allah-saww said: 'Withhold your tongue for it is a charity you donate with upon yourself'. Then he-saww said: 'A servant will not recognise the reality of Eman until he treasures his tongue''.[750]

بيان: وَ قَدْ أَشَارَ إِلَيْهِ النَّبِيُّ ص بِقَوْلِهِ لَا يَسْتَقِيمُ إِيمَانُ عَبْدٍ حَتَّى يَسْتَقِيمَ قَلْبُهُ وَ لَا يَسْتَقِيمُ قَلْبُهُ حَتَّى يَسْتَقِيمَ لِسَانُهُ.

Explanation – *And the Prophet-saww had indicated to it by his-saww world: 'Eman of a servant cannot be straight until his heart is straight, and his heart cannot be straight until his tongue is straight''.*

[748] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 69
[749] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 70
[750] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 71

72- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ عُبَيْدِ اللَّهِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَ أَ لَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ قَالَ يَعْنِي كُفُّوا أَلْسِنَتَكُمْ.

(The book) 'Al Kafi' – From Ali, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazan, altogether , from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Ubeydullah Al Halby,

'From Abu Abdullah-asws regarding Words of Mighty and Majestic: ***Have you not seen those to whom it was said: 'Restrain your hands, [4:77]***, he-asws said: 'Restrain your tongues''.[751]

73- كا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنِ الْحَلَبِيِّ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص نَجَاةُ الْمُؤْمِنِ مِنْ حِفْظِ لِسَانِهِ.

(The book) 'Al Kafi' – from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al Halby raising it, said,

'Rasool-Allah-saww said: 'The salvation of a Momin is from preservation of his tongue''.[752]

74- كا، الكافي بِالْإِسْنَادِ عَنْ يُونُسَ عَنْ مُثَنًّى عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ كَانَ أَبُو ذَرٍّ يَقُولُ يَا مُبْتَغِيَ الْعِلْمِ إِنَّ هَذَا اللِّسَانَ مِفْتَاحُ خَيْرٍ وَ مِفْتَاحُ شَرٍّ فَاخْتِمْ عَلَى لِسَانِكَ كَمَا تَخْتِمُ عَلَى ذَهَبِكَ وَ وَرِقِكَ.

(The book) 'Al Kafi' – By the chain, from Yunus, from Musanna, from Abu Baseer who said,

'I heard Abu Ja'far-asws saying: 'Abu Zarr-ra had said: 'O seeker of the knowledge! This tongue is a key of good and a key of evil, therefore seal upon your tongue just as you seal upon your gold and your silver''.[753]

بيان: وَ فِي نَهْجِ الْبَلَاغَةِ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ الْكَلَامُ فِي وَثَاقِكَ مَا لَمْ تَتَكَلَّمْ بِهِ فَإِذَا تَكَلَّمْتَ بِهِ صِرْتَ فِي وَثَاقِهِ فَاخْزُنْ لِسَانَكَ كَمَا تَخْزُنُ ذَهَبَكَ وَ وَرِقَكَ فَرُبَّ كَلِمَةٍ سَلَبَتْ نِعْمَةً وَ جَلَبَتْ نَقِمَةً.

<u>Explanation –</u> *And in 'Nahj Al Balagah', Amir Al-Momineen-asws, may the Salawaat of Allah-azwj be upon him-asws said: 'The speech is in your control for as long as you do not speak with it. When you do speak with it, you become in its control, therefore treasure your tongue just as you treasure your gold and your silver. Sometimes a word can get a bounty Confiscated and pulls a Punishment''.*

75- كا، الكافي عَنْ حُمَيْدِ بْنِ زِيَادٍ عَنِ الْخَشَّابِ عَنِ ابْنِ بَقَّاحٍ عَنْ مُعَاذِ بْنِ ثَابِتٍ عَنْ عَمْرِو بْنِ جُمَيْعٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ الْمَسِيحُ ع يَقُولُ لَا تُكْثِرُوا الْكَلَامَ فِي غَيْرِ ذِكْرِ اللَّهِ فَإِنَّ الَّذِينَ يُكْثِرُونَ الْكَلَامَ فِي غَيْرِ ذِكْرِ اللَّهِ قَاسِيَةٌ قُلُوبُهُمْ وَ لَكِنْ لَا يَعْلَمُونَ.

(The book) 'Al Kafi' – From Humeyd Bin Ziyad, from Al Khashab, from Ibn Baqqah, from Muaz Bin Sabit, from Amro Bin Jumie,

[751] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 72
[752] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 73
[753] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 74

'From Abdullah-asws having said: 'The Messiah-as had said: 'Do not frequent the talking in other than the Zikr of Allah-azwj, for those were frequent the talk in other than the Zikr of Allah-azwj harden their hearts but they are not knowing''.[754]

76- كا، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ أَبِي جَمِيلَةَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مِنْ يَوْمٍ إِلَّا وَ كُلُّ عُضْوٍ مِنْ أَعْضَاءِ الْجَسَدِ يُكَفِّرُ اللِّسَانَ يَقُولُ نَشَدْتُكَ اللَّهَ أَنْ نُعَذَّبَ فِيكَ.

(The book) 'Al Kafi' – from the number, from Sahl, from Ibn Abu Najran, from Abu Jameela, from the one who mentioned it,

'From Abu Abdullah-asws having said: 'There is no day except and every limb from the limbs of the body pleads to the tongue saying, 'We adjure you to Allah-azwj from being Punished due to you!''[755]

77- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِبْرَاهِيمَ بْنِ مِهْزَمٍ الْأَسَدِيِّ عَنْ أَبِي حَمْزَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا قَالَ: إِنَّ لِسَانَ ابْنِ آدَمَ يُشْرِفُ عَلَى جَمِيعِ جَوَارِحِهِ كُلَّ صَبَاحٍ فَيَقُولُ كَيْفَ أَصْبَحْتُمْ فَيَقُولُونَ بِخَيْرٍ إِنْ تَرَكْتَنَا وَ يَقُولُونَ اللَّهَ اللَّهَ فِينَا وَ يُنَاشِدُونَهُ وَ يَقُولُونَ إِنَّمَا نُثَابُ وَ نُعَاقَبُ بِكَ.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Ibrahim Bin Mihzam Al Asady, from Abu Hamza,

'From Ali Bin Al-Husayn-asws, may the Salawaat of Allah-azwj be upon them-asws both, said: 'The tongue of son of Adam-as overlooks upon entirety of his limbs every morning saying, 'How is your morning?' They said, 'With good, if you were to leave us (alone)'. And they said, 'Allah-azwj! Allah-azwj!' And they adjure it and say, 'But rather we get Rewarded and Punished due to you''.[756]

78- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ قَيْسٍ أَبِي إِسْمَاعِيلَ وَ ذَكَرَ أَنَّهُ لَا بَأْسَ بِهِ مِنْ أَصْحَابِنَا رَفَعَهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ص فَقَالَ يَا رَسُولَ اللَّهِ أَوْصِنِي

(The book) 'Al Kafi' – from Ali, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazan, altogether from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Qays Abu Ismail, and he mentioned that there is no proble from our companions raising it, said,

'A man came to the Prophet-saww. He said, 'O Rasool-Allah-saww, advise me!'

فَقَالَ احْفَظْ لِسَانَكَ

He-saww said: 'Preserve your tongue'.

قَالَ يَا رَسُولَ اللَّهِ أَوْصِنِي

[754] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 75
[755] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 76
[756] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 77

He said, 'O Rasool-Allah-saww, Advise me!'

قَالَ احْفَظْ لِسَانَكَ

He-saww preserve your tongue'.

قَالَ يَا رَسُولَ اللَّهِ أَوْصِنِي

He said, 'O Rasool-Allah-saww, advise me!'

قَالَ احْفَظْ لِسَانَكَ وَيْحَكَ وَ هَلْ يُكِبُّ النَّاسَ عَلَى مَنَاخِرِهِمْ فِي النَّارِ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ.

He-saww said: 'Preserve your tongue. Woe be to you! And will the people be flung into the Fire upon their nostrils except (due to) harvest of their tongues?''[757]

79- كا، الكافي عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ لَمْ يَحْسُبْ كَلَامَهُ مِنْ عَمَلِهِ كَثُرَتْ خَطَايَاهُ وَ حَضَرَ عَذَابُهُ.

(The book) 'Al Kafi' – from Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Ibn Dazzal, from the one who reported it,

'From Abu Abdullah-asws having said: 'Rasool-Allah-saww said: 'One who does not reckon his speech from his actions, his mistakes (sins) would be many, and his Punishment would present''.[758]

80- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يُعَذِّبُ اللَّهُ اللِّسَانَ بِعَذَابٍ لَا يُعَذِّبُ بِهِ شَيْئاً مِنَ الْجَوَارِحِ فَيَقُولُ يَا رَبِّ عَذَّبْتَنِي بِعَذَابٍ لَمْ تُعَذِّبْ بِهِ شَيْئاً

(The book) 'Al Kafi' – from Ali, from his father, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah-asws having said: 'Rasool-Allah-saww said: 'Allah-azwj will Punish the tongue with a Punishment He-azwj will not Punish anything from the limbs (like it). It will say, 'O Lord-azwj! You-azwj have Punished me with a Punishment You-azwj did not Punish anything with it!'

فَيَقُولُ لَهُ خَرَجَتْ مِنْكَ كَلِمَةٌ فَبَلَغَتْ مَشَارِقَ الْأَرْضِ وَ مَغَارِبَهَا فَسُفِكَ بِهَا الدَّمُ الْحَرَامُ وَ انْتُهِبَ بِهَا الْمَالُ الْحَرَامُ وَ انْتُهِكَ بِهَا الْفَرْجُ الْحَرَامُ وَ عِزَّتِي وَ جَلَالِي لَأُعَذِّبَنَّكَ بِعَذَابٍ لَا أُعَذِّبُ بِهِ شَيْئاً مِنْ جَوَارِحِكَ.

He-azwj will Say to it: "A word emerged from you reaching the easts of the earth and its wests, so forbidden blood was spilt due to it, and the forbidden wealth was plundered due to it, and the forbidden private parts were violated due to it. By My-azwj Mighty and My-azwj Majesty! I-azwj shall Punish you with such a Punishment I-azwj will not Punish anything from your limbs!"'[759]

[757] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 78
[758] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 79
[759] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 80

81- كا، الكافي بِالْإِسْنَادِ الْمُتَقَدِّمِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنْ كَانَ فِي شَيْءٍ شُؤْمٌ فَفِي اللِّسَانِ.

(The book) 'Al Kafi' – By the preceding chain, said,

'Rasool-Allah-saww said: 'If there was any inauspiciousness in anything, so it is in the tongue''.[760]

82- كا، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلٍ وَ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى جَمِيعاً عَنِ الْوَشَّاءِ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ كَانَ الرَّجُلُ مِنْ بَنِي إِسْرَائِيلَ إِذَا أَرَادَ الْعِبَادَةَ صَمَتَ قَبْلَ ذَلِكَ عَشْرَ سِنِينَ.

(The book) 'Al Kafi' – from the number, from Sahl, and Al-Husayn Bin Muhammad, from Al Moalla, altogether from Al Washa who said,

'I heard Al-Reza-asws saying: 'It was so that whenever a man from the children of Israel wanted to worship, he would be silent for ten years before that''.[761]

إيضاح عَنْ أَمِيرِ الْمُؤْمِنِينَ ع كُلُّ سُكُوتٍ لَيْسَ فِيهِ فِكْرَةٌ فَهُوَ سَهْوٌ.

Clarification (Ahadeeth only) – *From Amir Al-Momineen-asws: 'Every silence not having thinking in it, it is a mistake''.*

وَ قَالَ الْكَاظِمُ ع دَلِيلُ الْعَقْلِ التَّفَكُّرُ وَ دَلِيلُ التَّفَكُّرِ الصَّمْتُ.

Al-Kazim-asws said: 'Evidence of intellect is the pondering, and evidence of the ponder is the silence''.

83- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْغِفَارِيِّ عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ قَالَ رَسُولُ اللَّهِ ص مَنْ رَأَى مَوْضِعَ كَلَامِهِ مِنْ عَمَلِهِ قَلَّ كَلَامُهُ إِلَّا فِيمَا يَعْنِيهِ.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Bakr in Salih, from Al Gifary, from Ja'far Bin Ibrahim who said,

'I heard Abu Abdullah-asws saying: 'Rasool-Allah-saww said: 'One who sees a place of his speech from his actions, his speech would be less except in what concerns him''.[762]

84- كا، الكافي عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَعِيدِ بْنِ يَسَارٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فِي حُكْمِ آلِ دَاوُدَ عَلَى الْعَاقِلِ أَنْ يَكُونَ عَارِفاً بِزَمَانِهِ مُقْبِلًا عَلَى شَأْنِهِ حَافِظاً لِلِسَانِهِ.

(The book) 'Al Kafi' – from Abu Ali Al Ashary, from Al-Hassan Bin Al Al Kufi, from Usman Bin Isa, from Saeed Bin Yasaar, from Mansour Bin Yunus,

[760] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 81
[761] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 82
[762] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 83

'From Abu Abdullah-asws having said: 'In a judgment of the family of Dawood-as: 'It is upon the intellectual that he becomes a knower of his time, pre-occupied with himself, preserving his tongue''.[763]

بيان: وَ فِي وَصِيَّةِ أَمِيرِ الْمُؤْمِنِينَ لِلْحَسَنِ صَلَوَاتُ اللهِ عَلَيْهِمَا يَا بُنَيَّ إِنَّهُ لَا بُدَّ لِلْعَاقِلِ مِنْ أَنْ يَنْظُرَ فِي شَأْنِهِ فَلْيَحْفَظْ لِسَانَهُ وَ لْيَعْرِفْ أَهْلَ زَمَانِهِ.

Explanation – *And in a bequest of Amir Al-Momineen-asws to Al-Hassan-asws, may the Salawaat of Allah-azwj be upon them-asws both: 'O my-asws son-asws! There is no escape for the intellectual from looking into his own affairs, so let him preserve his tongue and let him know the people of his times''.*

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا تَمَّ الْعَقْلُ نَقَصَ الْكَلَامُ.

Amir Al Mommineen-asws said: 'When the intellect is complete, the speech is reduced''.[764]

85- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ رِبَاطٍ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: لَا يَزَالُ الْعَبْدُ الْمُؤْمِنُ يُكْتَبُ مُحْسِناً مَا دَامَ سَاكِتاً فَإِذَا تَكَلَّمَ كُتِبَ مُحْسِناً أَوْ مُسِيئاً.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Ali Bin Ribat, from one of his men,

'From Abu Abdullah-asws having said: 'The Momin servant does not cease to be written (with) good deeds for as long as he is silent. When he speaks, either good deed or evil deed is written''.[765]

[763] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 84
[764] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 85
[765] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 78 H 86

باب 79 قول الخير و القول الحسن و التفكر فيما يتكلم

CHAPTER 79 – THE GOOD WORD, AND THE SPLENDID WORD, AND THE THINKING REGARDING WHAT TO SPEAK

الآيات

The Verses –

البقرة وَ قُولُوا لِلنَّاسِ حُسْناً

(Surah) Al Baqarah - ***and say to the people splendid words [2:83]***

أسرى قُلْ لِعِبادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطانَ يَنْزَغُ بَيْنَهُمْ إِنَّ الشَّيْطانَ كانَ لِلْإِنْسانِ عَدُوًّا مُبِيناً

(Surah) Israa - ***And say to My servants that they should be saying which is best. Surely the Satan sows discord between them; surely the Satan was always an open enemy to the human beings [17:53]***

الفرقان وَ إِذا خاطَبَهُمُ الْجاهِلُونَ قالُوا سَلاماً

(Surah) Al Furqan - ***and when the ignorant one address them, they say, 'Peace!' [25:63]***

القصص وَ إِذا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَ قالُوا لَنا أَعْمالُنا وَ لَكُمْ أَعْمالُكُمْ سَلامٌ عَلَيْكُمْ لا نَبْتَغِي الْجاهِلِينَ

(Surah) Al Qasas - ***And when they hear the vanities, they turn away from it and they are saying, 'For us are our deeds and for you are your deeds. Peace be unto you, we do not seek the ignorant ones' [28:55]***

الأحزاب يا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ قُولُوا قَوْلًا سَدِيداً

(Surah) Al Ahzaab - ***O you those who believe! Fear Allah and speak the correct speech [33:70]***

يُصْلِحْ لَكُمْ أَعْمالَكُمْ وَ يَغْفِرْ لَكُمْ ذُنُوبَكُمْ

He will Correct your deeds for you and Forgive your sins for you. [33:71].

تفسير وَ قُولُوا لِلنَّاسِ

(Forbidden) Interpretation (opinionated)

قَالَ الْإِمَامُ ع قُولُوا لِلنَّاسِ كُلِّهِمْ حُسْناً مُؤْمِنِهِمْ وَ مُخَالِفِهِمْ أَمَّا الْمُؤْمِنُونَ فَيَبْسُطُ لَهُمْ وَجْهَهُ وَ بِشْرَهُ وَ أَمَّا الْمُخَالِفُونَ فَيُكَلِّمُهُمْ بِالْمُدَارَاةِ لِاجْتِذَابِهِمْ فَإِنْ يَيْأَسْ مِنْ ذَلِكَ يَكُفَّ شُرُورَهُمْ عَنْ نَفْسِهِ وَ إِخْوَانِهِ الْمُؤْمِنِينَ. إلى آخر ما سيأتي في باب التقية.

The Imam (Hassan Al-Askari-asws) said: '***say to the people*** - all of them - ***splendid words [2:83]*** – to their believers and their opponents. As for the Momineen, he should extend to them his face and his smile, and as for the adversaries, he should speak to them with the politeness in order to attract them. If he despairs from that, he should stop their evils from himself and the Momineen brethren' – up to the end of what I (Majlisi) will bring in the chapter of Taqiyyah (dissimulation).

وَ فِي الْكَافِي وَ الْعَيَّاشِيِّ عَنِ الْبَاقِرِ ع فِي هَذِهِ الْآيَةِ قَالَ قُولُوا لِلنَّاسِ أَحْسَنَ مَا تُحِبُّونَ أَنْ يُقَالَ لَكُمْ.

And in 'Al-Kafi', and 'Al-Ayyashi' – from Al-Baqir-asws regarding this Verse. He-asws said: 'Speak to the people as splendidly as what you would love to be said to you'.

وَ فِي الْكَافِي عَنِ الصَّادِقِ ع لَا تَقُولُوا إِلَّا خَيْراً حَتَّى تَعْلَمُوا مَا هُوَ.

And in Al-Kafi – from Al-Sadiq-asws: 'Do not be speaking except good until you know what it is'.

قيل يعني لا تقولوا إلا خيرا ما تعلموا الخير فيهم فأما إذا علمتم أنه لا خير فيهم و انكشف لكم عن سوء ضمائرهم بحيث لا تبقى لكم مرية فلا عليكم أن لا تقولوا خيرا و ما تحتمل الموصولية و الاستفهام و النفي

It is said, 'It means do not be speaking except good what you now is the good regarding them. As for what you know there is no good in them, and it is uncovered for you of the evil of their consciences whereby there does not remain for you any bitterness, you should not be speaking good, and what is the possibility of the linkage, and the understanding and the negation'.

وَ قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ نَزَلَتْ فِي الْيَهُودِ ثُمَّ نُسِخَتْ بِقَوْلِهِ تَعَالَى فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ.

And Ali Bin Ibrahim said, 'It was Revealed regarding the Jews, then it was Abrogated by Words of the Exalted: ***then kill the Polytheists wherever you find them, [9:5]***'.

و يمكن الجمع بأنه إنما نسخت في حق اليهود و أهل الذمة المأمور بقتالهم و بقي حكمها في سائر الناس.

And it is possible that it was rather Abrogated in the right of Jews and people under the responsibility by fighting them, and its ruling remains regarding rest of the people.

1- ل، الخصال لي، الأمالي للصدوق يَحْيَى بْنُ زَيْدِ بْنِ الْعَبَّاسِ عَنْ عَمِّهِ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ إِبْرَاهِيمَ بْنِ بِشْرٍ عَنْ عَمْرِو بْنِ خَالِدٍ عَنِ الثُّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: الْقَوْلُ الْحَسَنُ يُثْرِي الْمَالَ وَ يُنْمِي الرِّزْقَ وَ يُنْسِي فِي الْأَجَلِ وَ يُحَبِّبُ إِلَى الْأَهْلِ وَ يُدْخِلُ الْجَنَّةَ.

(The book) 'Al Khisaal', (and) 'Al Amaali' of Al Sadouq – Yahya Bin Zayd Bin Al Abbas, from his uncle Ali Bin Al Abbas, from Ibrahim Bin Bishr, from Amro Bin Khalid, from Al Sumali,

'From Ali-asws Bin Al-Husayn-asws having said: 'The splendid word causes the wealth to multiply, and the sustenance to increase, and the death to be forgotten (by the Angel of death), and beloved-ness to the family, and entering into the Paradise''.[766]

2- لي، الأمالي للصدوق قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا نَوْفُ قُلْ خَيْراً تُذْكَرْ بِخَيْرٍ.

(The book) 'Al Amaali' of Al Sadouq –

'Amir Al-Momineen-asws said: 'O Nowf! Speak goodly, you will be remembered with goodness''.[767]

3- لي، الأمالي للصدوق الْمُكَتِّبُ عَنِ ابْنِ زَكَرِيَّا عَنِ ابْنِ حَبِيبٍ عَنِ ابْنِ بُهْلُولٍ عَنْ جَعْفَرِ بْنِ عُثْمَانَ عَنْ سُلَيْمَانَ بْنِ مِهْرَانَ قَالَ: دَخَلْتُ عَلَى الصَّادِقِ وَ عِنْدَهُ نَفَرٌ مِنَ الشِّيعَةِ فَسَمِعْتُهُ وَ هُوَ يَقُولُ مَعَاشِرَ الشِّيعَةِ كُونُوا لَنَا زَيْناً وَ لَا تَكُونُوا عَلَيْنَا شَيْناً قُولُوا لِلنَّاسِ حُسْناً وَ احْفَظُوا أَلْسِنَتَكُمْ وَ كُفُّوهَا عَنِ الْفُضُولِ وَ قَبِيحِ الْقَوْلِ.

(The book) 'Al Amaali' of Al Sadouq – Al Mukattib, from Ibn Zakariya, from Ibn Habeeb, from Ibn Bahloul, from Ja'far Bin Usman, from Suleyman Bin Mihran who said,

'I entered to see Al-Sadiq-asws and there were a number of the Shias in his-asws presence, and he-asws was saying: 'Community of Shias! Be an adornment for us-asws and do not be a disgrace for us-asws. Speak splendidly to the people and preserve your tongues and restrain it from the nonsensical and ugly words''.[768]

4- لي، الأمالي للصدوق عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: مَنْ لَمْ يَرْعَ فِي كَلَامِهِ أَظْهَرَ هُجْرَهُ.

(The book) 'Al Amaali' of Al Sadouq –

'Amir Al-Momineen-asws said: 'One who does not take care of his speech, his delirium will be revealed''.[769]

5- ما، الأمالي للشيخ الطوسي ع، علل الشرائع قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَلَا وَ قُولُوا خَيْراً تُعْرَفُوا بِهِ وَ اعْمَلُوا بِهِ تَكُونُوا مِنْ أَهْلِهِ.

(The books) 'Al Amaali' of the sheykh Al Tusi, (and) 'Ilal Al Sharaie' –

'Indeed, and be speaking goodly, you will be known by it, and act by it, you will be from its people''.[770]

6- ع، علل الشرائع مَاجِيلَوَيْهِ عَنْ عَمِّهِ عَنِ الْبَرْقِيِّ عَنِ الْقَاسَانِيِّ عَنِ الثَّقَفِيِّ عَنْ عَلِيِّ بْنِ الْمُعَلَّى عَنْ إِبْرَاهِيمَ بْنِ الْخَطَّابِ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَفْلَتَتْ مِنْ أَحَدِكُمْ كَلِمَةُ جَفَاءٍ يَخَافُ مِنْهَا عَلَى نَفْسِهِ فَلْيُتْبِعْهَا بِكَلِمَةٍ تُعْجَبُ مِنْهَا تُحْفَظُ عَلَيْهِ وَ تُنْسَى تِلْكَ.

[766] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 79 H 1
[767] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 79 H 2
[768] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 79 H 3
[769] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 79 H 4
[770] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 79 H 5

(The book) 'Ilal Al Sharaie' – Majayawiya, from his uncle, from Al Barqy, from Al Qasany, from Al Saqafy, from Ali Bin Al Moalla, from Ibrahim Bin Al Khattab,

'Raising it to Abu Abdullah-asws having said: 'If a slanderous word slips out from one of you and he fears from it upon himself, let him follow it up with a word there will be fascination from it. It will be preserved upon him, and that one will be forgotten''.[771]

7- سن، المحاسن أَبِي عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع ثَلَاثٌ مِنْ أَبْوَابِ الْبِرِّ سَخَاءُ النَّفْسِ وَ طِيبُ الْكَلَامِ وَ الصَّبْرُ عَلَى الْأَذَى.

(The book) 'Al Mahasin' – My father, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah-asws having said: 'Amir Al-Momineen-asws said: 'Three are from the doors of righteousness – generosity of the self, and good talk, and patience upon the harm''.[772]

8- سن، المحاسن أَبِي عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص وَ الَّذِي نَفْسِي بِيَدِهِ مَا أَنْفَقَ النَّاسُ مِنْ نَفَقَةٍ أَحَبَّ مِنْ قَوْلِ الْخَيْرِ.

(The book) 'Al Mahasin' – My father, from Al Nowfaly, from Al Sakuny,

'From Al-Sadiq-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'By the One-azwj in Whose Hand is my-saww soul! The people will not spend from any spending lovelier than the good word''.[773]

9- سن، المحاسن أَبِي عَنِ الْيَقْطِينِيِّ عَنْ يُونُسَ عَنْ أَبِي الْحَسَنِ الْأَصْفَهَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قُولُوا الْخَيْرَ تُعْرَفُوا بِهِ وَ اعْمَلُوا الْخَيْرَ تَكُونُوا مِنْ أَهْلِهِ.

(The book) 'Al Mahasin' – My father, from Al Yaqteeny, from Yunus, from Abu Al-Hassan Al Asfahany,

'From Abu Abdullah-asws having said: 'Amir Al-Momineen-asws said: 'Speak good, you will be known by it, and know that the good happens to be from its people''.[774]

10- سن، المحاسن أَبِي عَنِ ابْنِ أَسْبَاطٍ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص رَحِمَ اللَّهُ عَبْداً قَالَ خَيْراً فَغَنِمَ أَوْ سَكَتَ عَلَى سُوءٍ فَسَلِمَ.

(The book) 'Al Mahasin' – My father, from Ibn Asbat, raising it, said,

'Rasool-Allah-saww said: 'May Allah-azwj have Mercy on a servant who speaks good, so he gains, or is silent upon the evil, so he is safe''.[775]

11- ف، تحف العقول عَنْ أَبِي مُحَمَّدٍ ع قَالَ: قَلْبُ الْأَحْمَقِ فِي فَمِهِ وَ فَمُ الْحَكِيمِ فِي قَلْبِهِ.

[771] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 79 H 6
[772] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 79 H 7
[773] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 79 H 8
[774] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 79 H 9
[775] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 79 H 10

(The book) 'Tuhaf Al Uqoul' –

'From Abu Muhammad-asws having said: 'The heart of a foolish is in his mouth, and the mouth of the wise is in his heart''.[776]

12- سن، المحاسن أَبِي عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ عَنْ خَالِدٍ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ رَفَعَهُ قَالَ: أَخَذَ رَجُلٌ بِلِجَامِ دَابَّةِ رَسُولِ اللَّهِ فَقَالَ يَا رَسُولَ اللَّهِ أَيُّ الْأَعْمَالِ أَفْضَلُ فَقَالَ إِطْعَامُ الطَّعَامِ وَ إِطْيَابُ الْكَلَامِ.

(The book) 'Al Mahasin' – My father, from Abdullah Bin Al Fazl, from Khalid, from Muhammad Bin Suleyman, raising it, said,

'A man grabbed the rein of an animal of Rasool-Allah-saww. He said, 'O Rasool-Allah-saww! Which of the deeds is superior?' He-saww said: 'Feeding the food and the goodly talk''.[777]

13- ل، الخصال بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع فِي قَوْلِ اللَّهِ تَعَالَى وَ قُولُوا لِلنَّاسِ حُسْناً قَالَ نَزَلَتْ فِي أَهْلِ الذِّمَّةِ ثُمَّ نَسَخَهَا قَوْلُهُ تَعَالَى قاتِلُوا الَّذِينَ لا يُؤْمِنُونَ بِاللَّهِ وَ لا بِالْيَوْمِ الْآخِرِ وَ لا يُحَرِّمُونَ ما حَرَّمَ اللَّهُ وَ رَسُولُهُ وَ لا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتابَ حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَ هُمْ صاغِرُونَ.

(The book) 'Al Khisaal' – By his chain,

'From Abu Abdullah-asws, from his-asws father-asws regarding Words of Allah-azwj the Exalted: ***and say to the people splendid words [2:83]***. He-asws said: 'It was Revealed regarding the people under the responsibility (Ahl Al-Zimma). Then it was Abrogated by Words of the Exalted: ***Fight those who are not believing in Allah, nor in the Last Day, nor are they sanctifying what Allah and His Rasool Sanctified, nor are they making it to be a religion, the Religion of the Truth, from those Given the Book, until they give the tribute by hand and they are belittled [9:29]***''.[778]

14- يب، تهذيب الأحكام بِإِسْنَادِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَبِي عَلِيٍّ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ رَجُلٌ جُعِلْتُ فِدَاكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَ وَ قُولُوا لِلنَّاسِ حُسْناً هُوَ لِلنَّاسِ جَمِيعاً

(The book) 'Tahzeeb Al Ahkaam' – By his chain, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from my father Ali-asws who said,

'We were in the presence of Abu Abdullah-asws. A man said, 'May I be sacrificed for you-asws! Allah-azwj Mighty and Majestic Said: ***and say to the people splendid words [2:83]***. It is for entirety of the people?'

فَضَحِكَ وَ قَالَ لَا عُنِيَ قُولُوا مُحَمَّدٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى أَهْلِ بَيْتِهِ.

He-asws chuckled and said: 'No! It means say, 'Muhammad-saww is Rasool-saww of Allah-azwj, may Allah-azwj Send Salawaat upon him and upon People-asws of his-saww Household''.[779]

[776] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 79 H 11
[777] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 79 H 12
[778] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 79 H 13
[779] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 79 H 14

15- شي، تفسير العياشي عَنْ حَرِيزٍ عَنْ بُرَيْدٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أُطْعِمُ رَجُلًا سَائِلًا لَا أَعْرِفُهُ مُسْلِماً

Tafseer Al Ayyashi – from Hareyz, from Bureyd who said,

'I said to Abu Abdullah-asws, 'I feed a begging man. I don't know him being a Muslim'.

قَالَ نَعَمْ أَطْعِمْهُ مَا لَمْ تَعْرِفْهُ بِوَلَايَةٍ وَ لَا بِعَدَاوَةٍ إِنَّ اللَّهَ يَقُولُ وَ قُولُوا لِلنَّاسِ حُسْناً.

He-asws said: 'Yes! Feed him for as long as he neither knows friendship nor enmity. Allah-azwj Says: ***and say to the people splendid words [2:83]***''.[780]

16- شي، تفسير العياشي عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ اتَّقُوا اللَّهَ وَ لَا تَحْمِلُوا النَّاسَ عَلَى أَكْتَافِكُمْ إِنَّ اللَّهَ يَقُولُ فِي كِتَابِهِ وَ قُولُوا لِلنَّاسِ حُسْناً.

Tafseer Al Ayyashi – from Abdullah Bin Sinan,

'From Abu Abdullah-asws, he (the narrator) said, 'I heard him-asws saying: 'Fear Allah-azwj and do not load the people upon your shoulders! Allah-azwj is Saying in His-azwj Book: ***and say to the people splendid words [2:83]***''.[781]

[780] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 79 H 15
[781] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 79 H 16

باب 80 التفكر و الاعتبار و الاتعاظ بالعبر

CHAPTER 80 – THE CONTEMPLATION, AND THE CONSIDERATION, AND TAKING A LESSON WITH THE PREACHING

1- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ نَبِّهْ بِالتَّفَكُّرِ قَلْبَكَ وَ جَافِ عَنِ اللَّيْلِ جَنْبَكَ وَ اتَّقِ اللَّهَ رَبَّكَ.

(The book) 'Al-Kafi' – from Ali, from his father, from Al Nowafly, from Al Sakuny,

'From Abu Abdullah-asws having said: 'Amir Al-Momineen-asws had said: 'Inform your heart with the contemplation and forsake your sides (sleeping) in the night, and fear Allah-azwj, your Lord-azwj''.[782]

2- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبَانٍ عَنِ الْحَسَنِ الصَّيْقَلِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَمَّا يَرْوِي النَّاسُ إِنَّ تَفَكُّرَ سَاعَةٍ خَيْرٌ مِنْ قِيَامِ لَيْلَةٍ قُلْتُ كَيْفَ يَتَفَكَّرُ

(The book) 'Al-Kafi' – from Ali, from his father, from one of his companions, from Aban, from Al-Hassan Al Sayqal who said,

'I asked Abu Abdullah-asws about what the people were reporting that contemplation for an hour is better than standing at night (in Salat). I said, 'How can one contemplate?'

قَالَ يَمُرُّ بِالْخَرِبَةِ أَوْ بِالدَّارِ فَيَقُولُ أَيْنَ سَاكِنُوكِ وَ أَيْنَ بَانُوكِ مَا لَكِ لَا تَتَكَلَّمِينَ.

He-asws said: 'He passes by the ruins or by a house, so he says, 'Where are your dwellers? And where is your builder? What is the matter you are not speaking?''[783]

3- كا، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنِ الْبَزَنْطِيِّ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَفْضَلُ الْعِبَادَةِ إِدْمَانُ التَّفَكُّرِ فِي اللَّهِ وَ فِي قُدْرَتِهِ.

(The book) 'Al-Kafi' – from the number, from Al Barqy, from Al BAzanty, from one of his men,

'From Abu Abdullah-asws having said: 'The superior worship is being habitual of the contemplation regarding Allah-azwj and regarding His-azwj Power''.[784]

بيان: فَقَدْ رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: تَفَكَّرُوا فِي آلَاءِ اللَّهِ فَإِنَّكُمْ لَنْ تَقْدِرُوا قَدْرَهُ.

Explanation – *It is reported from the Prophet-saww having said: 'Contemplate regarding the Favours of Allah-azwj, for you will never appreciate its Worth''.*

[782] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 80 H 1
[783] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 80 H 2
[784] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 80 H 3

4- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عِيسَى عَنْ مُعَمَّرِ بْنِ خَلَّادٍ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا ع يَقُولُ لَيْسَ الْعِبَادَةُ كَثْرَةَ الصَّلَاةِ وَ الصَّوْمِ إِنَّمَا الْعِبَادَةُ التَّفَكُّرُ فِي أَمْرِ اللَّهِ عَزَّ وَ جَلَ.

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Muammar Bin Khallad who said,

'I asked (heard) Abu Al-Hassan Al-Reza-asws saying: 'The worship isn't frequency of the Salat and the fasts, but rather the worship is the contemplation regarding the Command of Allah-azwj Mighty and Majestic''.[785]

5- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ عَنْ حَمَّادٍ عَنْ رِبْعِيٍّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع قَالَ أَمِيرُ الْمُؤْمِنِينَ ع التَّفَكُّرُ يَدْعُو إِلَى الْبِرِّ وَ الْعَمَلِ بِهِ.

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad, from Ismail Bin Sahl, from Hammad, from Rabie who said,

'Abu Abdullah-asws said: 'Amir Al-Momineen-asws said: 'The contemplation calls to the righteousness and the acting with it''.[786]

6- ل، الخصال ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ هَاشِمٍ عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ عَنْ يُونُسَ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ أَكْثَرُ عِبَادَةِ أَبِي ذَرٍّ رَحْمَةُ اللَّهِ عَلَيْهِ التَّفَكُّرَ وَ الِاعْتِبَارَ.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Ibn Hashim, from Yahya Bin Abu Imran, from Yunus, from the one who reported it,

'From Abu Abdullah-asws having said: 'Most of the worship by Abu Zarr-ra, may Allah-azwj have Mercy upon him-ra, was the contemplation and learning the lesson''.[787]

7- مع، معاني الأخبار ل، الخصال فِي خَبَرِ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ ص عَلَى الْعَاقِلِ أَنْ يَكُونَ لَهُ ثَلَاثُ سَاعَاتٍ سَاعَةٌ يُنَاجِي فِيهَا رَبَّهُ عَزَّ وَ جَلَّ وَ سَاعَةٌ يُحَاسِبُ فِيهَا نَفْسَهُ وَ سَاعَةٌ يَتَفَكَّرُ فِيمَا صَنَعَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ وَ سَاعَةٌ يَخْلُو فِيهَا بِحَظِّ نَفْسِهِ مِنَ الْحَلَالِ.

(The book) 'Ma'any Al Akhbar', (and) 'Al Khisaal' –

'In a Hadeeth by Abu Zarr-ra, he-ra said, 'Rasool-Allah-saww said: 'Upon the intellectual is that there happen to be three timings for him – a time during which he whispers to his Lord-azwj Mighty and Majestic, and a time during which he reckons himself, and a time he contemplates regarding what Allah-azwj Mighty and Majestic has Done to him, and a timing he is alone during it with a share of himself from the Permissible (activity)''.[788]

P.s. – The numbers 8 and 9 are missing.

[785] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 80 H 4
[786] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 80 H 5
[787] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 80 H 6
[788] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 80 H 7

10- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنِ الْجِعَابِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ يَاسِينَ عَنْ أَبِي الْحَسَنِ الثَّالِثِ عَنْ آبَائِهِ ع قَالَ: الْعِلْمُ وِرَاثَةٌ كَرِيمَةٌ وَ الْآدَابُ حُلَلٌ حِسَانٌ وَ الْفِكْرَةُ مِرْآةٌ صَافِيَةٌ الْخَبَرَ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Abdullah Bin Muhammad Bin Abdullah Bin Yaseen,

'From Abu Al-Hassan-asws the 3rd, from his-asws forefathers-asws having said: 'The knowledge is an honourable inheritance, and the etiquettes are excellent ornaments, and the contemplation is a clear mirror' – the Hadeeth''.[789]

11- ما، الأمالي للشيخ الطوسي قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِيمَا أَوْصَى بِهِ الْحَسَنَ ع لَا عِبَادَةَ كَالتَّفَكُّرِ فِي صَنْعَةِ اللَّهِ عَزَّ وَ جَلَ.

(The book) 'Al Amaali' of the sheykh Al Tusi –

'Amir Al-Momineen-asws said among what he-asws had bequeathed to Al-Hassan-asws: 'There is no worship like the contemplation in the Making (creation) of Allah-azwj Mighty and Majestic''.[790]

12- مع، معاني الأخبار عَنِ الصَّادِقِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَغْفَلُ النَّاسِ مَنْ لَمْ يَتَّعِظْ بِتَغَيُّرِ الدُّنْيَا مِنْ حَالٍ إِلَى حَالٍ.

(The book) 'Ma'any Al Akhbar' –

'From Al-Sadiq-asws having said: 'Rasool-Allah-saww said: 'Most heedless of the people is one who is not preached by changes of the world, from a state to a state''.[791]

13- لي، الأمالي للصدوق عَنِ الصَّادِقِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص السَّعِيدُ مَنْ وُعِظَ بِغَيْرِهِ.

(The book) 'Al Amaali' of Al Sadouq –

'From Al-Sadiq-asws having said: 'Rasool-Allah-saww said: 'The fortunate is the one who takes preaching with others''.[792]

14- لي، الأمالي للصدوق أَبِي عَنْ مُحَمَّدٍ الْعَطَّارِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَالِكٍ عَنْ سَعِيدِ بْنِ عَمْرٍو عَنْ إِسْمَاعِيلَ بْنِ بِشْرِ بْنِ عَمَّارٍ قَالَ: كَتَبَ هَارُونُ إِلَى مُوسَى بْنِ جَعْفَرٍ ع عِظْنِي وَ أَوْجِزْ

(The book) 'Al Amaali' of Al-Sadouq – My father, from Muhammad Al Attar, from Ja;far Bin Muhammad Bin Alik, from Saeed Bin Amro, from Ismail Bin Bishr Bin Ammar who said,

'Haroun (Al-Rasheed) wrote to Musa-asws Bin Ja'far-asws, 'Advise me!''

قَالَ فَكَتَبَ إِلَيْهِ مَا مِنْ شَيْءٍ تَرَاهُ عَيْنُكَ إِلَّا وَ فِيهِ مَوْعِظَةٌ.

[789] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 80 H 10
[790] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 80 H 11
[791] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 80 H 12
[792] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 80 H 13

He (the narrator) said, 'He-asws wrote to him: 'There is nothing your eyes see except there is a preaching in it''.[793]

15- سن، المحاسن أَبِي عَمَّنْ ذَكَرَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع الْخَيْرُ كُلُّهُ فِي ثَلَاثِ خِصَالٍ فِي النَّظَرِ وَ السُّكُوتِ وَ الْكَلَامِ فَكُلُّ نَظَرٍ لَيْسَ فِيهِ اعْتِبَارٌ فَهُوَ سَهْوٌ وَ كُلُّ سُكُوتٍ لَيْسَ فِيهِ فِكْرَةٌ فَهُوَ غَفْلَةٌ وَ كُلُّ كَلَامٍ لَيْسَ فِيهِ ذِكْرٌ فَهُوَ لَغْوٌ

(The book) 'Al Mahasin' – My father, from the one who mentioned it, said,

'Abu Abdullah-asws said: 'The good, all of it is in three characteristics - in the looking, and the silence, and the talking. Every look not having a lesson in it, it is a mistake, and every silence not having contemplation in it is heedlessness, and every talk not having Zikr in it, it is a vanity.

فَطُوبَى لِمَنْ كَانَ نَظَرُهُ اعْتِبَاراً وَ سُكُوتُهُ فِكْرَةً وَ كَلَامُهُ ذِكْراً وَ بَكَى عَلَى خَطِيئَتِهِ وَ أَمِنَ النَّاسُ شَرَّهُ.

Beatitude is for one whose looking was taking a lesson, and his silence was contemplation, and his speech was Zikr, and he cries upon his mistakes (sins), and the people are safe from his evil''.[794]

16- سن، المحاسن أَبِي عَنْ بُنَانِ بْنِ الْعَبَّاسِ عَنْ حُسَيْنٍ الْكَرْخِيِّ عَنْ جَعْفَرِ بْنِ أَبَانٍ عَنِ الْحَسَنِ الصَّيْقَلِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع تَفَكُّرُ سَاعَةٍ خَيْرٌ مِنْ قِيَامِ لَيْلَةٍ

(The book) 'Al Mahasin' – My father, from Bunan Bin Al Abbas, from Husayn Al Karkhy, from Ja'far Bin Aban, from Al-Hassan Al Sayqal who said,

'I said to Abu Abdullah-asws, 'Contemplation for an house is better than standing at night (for Salat)?'

قَالَ نَعَمْ قَالَ رَسُولُ اللَّهِ ص تَفَكُّرُ سَاعَةٍ خَيْرٌ مِنْ قِيَامِ لَيْلَةٍ

He-asws said: 'Yes. Rasool-Allah-saww said: 'Contemplation for an house is better than standing at night (for Salat)''.

قُلْتُ كَيْفَ يَتَفَكَّرُ

I said, 'How should one contemplate?'

قَالَ يَمُرُّ بِالدُّورِ الْخَرِبَةِ فَيَقُولُ أَيْنَ بَانُوكِ أَيْنَ سَاكِنُوكِ مَا لَكِ لَا تَتَكَلَّمِينَ.

He-asws said: 'He should pass by the ruined (dilapidated) house, and he should say, 'Where are your builders? Where are your dwellers? What is the matter you are not speaking?''[795]

17- ف، تحف العقول عَنْ أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ ع قَالَ: لَيْسَتِ الْعِبَادَةُ كَثْرَةَ الصِّيَامِ وَ الصَّلَاةِ وَ إِنَّمَا الْعِبَادَةُ كَثْرَةُ التَّفَكُّرِ فِي أَمْرِ اللَّهِ.

[793] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 80 H 14
[794] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 80 H 15
[795] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 80 H 16

(The book) 'Tuhaf Al Uqoul' –

'From Abu Muhammad Al-Askari-asws having said: 'The worship isn't frequency of the fasts and the Salats, and rather, the worship is frequency of the contemplation regarding the Command of Allah-azwj''.[796]

18- سن، المحاسن بَعْضُ أَصْحَابِنَا عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْجُعْفِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ اللَّهَ يُحِبُّ الْمُدَاعِبَ فِي الْجَمَاعَةِ بِلَا رَفَثٍ الْمُتَوَحِّدَ بِالْفِكْرَةِ الْمُتَحَلِّيَ بِالصَّبْرِ الْمُسَاهِرَ بِالصَّلَاةِ.

(The book) 'Al Mahasin' – one of our companions, from Salih Bin Uqba, from Abdullah Bin Muhammad Al Jufy who said,

'I heard Abu Ja'far-asws saying: 'Allah-azwj Loves the pleasantries in the group without obscenities, and contemplation in the solitude, the adhering with the patience, and the vigilant with the Salat''.[797]

19- ضا، فقه الرضا عليه السلام أَرْوِي عَنِ الْعَالِمِ ع أَنَّهُ قَالَ: طُوبَى لِمَنْ كَانَ صَمْتُهُ فِكْراً وَ نَظَرُهُ عِبَراً وَ كَلَامُهُ ذِكْراً وَ وَسِعَهُ بَيْتُهُ وَ بَكَى عَلَى خَطِيئَتِهِ وَ سَلِمَ النَّاسُ مِنْ لِسَانِهِ وَ يَدِهِ.

(The book) 'Fiqh Al-Reza-asws', may the greetings be upon him-asws – It is reported from the scholar-asws having said: 'Beatitude is for one whose silence was contemplation, and his looking was taking a lesson, and his speech was Zikr, and his house was capacious, and he cries upon his mistakes (sins), and the people are safe from his tongue and his hands''.[798]

- وَ أَرْوِي فِكْرُ سَاعَةٍ خَيْرٌ مِنْ عِبَادَةِ سَنَةٍ فَسَأَلْتُ الْعَالِمَ ع عَنْ ذَلِكَ فَقَالَ تَمُرُّ بِالْخَرِبَةِ وَ بِالدِّيَارِ الْقِفَارِ فَتَقُولُ أَيْنَ بَانِيكِ أَيْنَ سُكَّانُكِ مَا لَكِ لَا تَكَلَّمِينَ وَ لَيْسَ الْعِبَادَةُ كَثْرَةَ الصَّلَاةِ وَ الصِّيَامِ وَ الْعِبَادَةُ التَّفَكُّرُ فِي أَمْرِ اللَّهِ جَلَّ وَ عَلَا.

And it is reported: 'Contemplation for an hour is better than worship for a year'. So I asked the scholar-asws about that. He-asws said: 'You should pass by the ruins and the collapsed houses, and you should say, 'Where are your builders? Where are your dwellers? What is the matter you are not speaking?' And the worship isn't frequency of the Salat, and the fasts, and the worship is the contemplation regarding the Command of Allah-azwj Majestic and Exalted''.[799]

- وَ أَرْوِي التَّفَكُّرُ مِرْآتُكَ تُرِيكَ سَيِّئَاتِكَ وَ حَسَنَاتِكَ.

And it is reported: 'The contemplation is your mirror. It shows you your evil deeds and your good deeds''.[800]

[796] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 80 H 17
[797] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 80 H 18
[798] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 80 H 19 a
[799] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 80 H 19 b
[800] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 80 H 19 c

20- مص، مصباح الشريعة قَالَ الصَّادِقُ ع اعْتَبِرُوا بِمَا مَضَى مِنَ الدُّنْيَا هَلْ بَقِيَ عَلَى أَحَدٍ أَوْ هَلْ فِيهَا بَاقٍ مِنَ الشَّرِيفِ وَ الْوَضِيعِ وَ الْغَنِيِّ وَ الْفَقِيرِ وَ الْوَلِيِّ وَ الْعَدُوِّ فَكَذَلِكَ مَا لَمْ يَأْتِ مِنْهَا بِمَا مَضَى أَشْبَهُ مِنَ الْمَاءِ بِالْمَاءِ

(The book) 'Misbah Al Sharia' –

'Al-Sadiq-asws said: 'Take a lesson from what has passed from the world. Has there been a remaining upon anyone? Or is there anyone remaining in it, from the noble and the ignoble, and the rich and the poor, and the friend and the enemy? Like that, whatever has not come (happened yet) from it, (compared) with what is past, is more resembling that water with the water'.

قَالَ رَسُولُ اللَّهِ ص كَفَى بِالْمَوْتِ وَاعِظاً وَ بِالْعَقْلِ دَلِيلًا وَ بِالتَّقْوَى زَاداً وَ بِالْعِبَادَةِ شُغُلًا وَ بِاللَّهِ مُونِساً وَ بِالْقُرْآنِ بَيَاناً

Rasool-Allah-saww said: 'Suffice with the death as a preaching, and with the intellect as evidence, and with the piety as a provision, and with the worship as a pre-occupation, and with Allah-azwj as a Comforter, and with the Quran as an explanation'.

وَ قَالَ النَّبِيُّ ص لَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا بَلَاءٌ وَ فِتْنَةٌ وَ مَا نَجَا مَنْ نَجَا إِلَّا بِصِدْقِ الِالْتِجَاءِ

And the Prophet-saww said: 'There will not remain from the world except affliction and Fitna, and no one being saved will be saved except by sincerely seeking Refuge (with Allah-azwj)'.

وَ قَالَ نُوحٌ ع وَجَدْتُ الدُّنْيَا كَبَيْتٍ لَهُ بَابَانِ دَخَلْتُ مِنْ أَحَدِهِمَا وَ خَرَجْتُ مِنَ الْآخَرِ هَذَا حَالُ صَفِيِّ اللَّهِ كَيْفَ حَالُ مَنِ اطْمَأَنَّ فِيهَا وَ رَكِنَ إِلَيْهَا وَ أَضَاعَ عُمُرَهُ فِي عِمَارَتِهَا وَ مَزَّقَ دِينَهُ فِي طَلَبِهَا

And Noah-as said: 'I-as found the world like a house having two doors for it. I-as have entered from one of it and I-as shall exit from the other'. This is the state of an elite of Allah-azwj. How will be the state of the one reassured in it, and inclines to it, and wastes his life in its buildings, and tore up his religion in seeking it?

وَ الْفِكْرَةُ مِرْآةُ الْحَسَنَاتِ وَ كَفَّارَةُ السَّيِّئَاتِ وَ ضِيَاءُ الْقُلُوبِ وَ فُسْحَةُ الْخُلْقِ وَ إِصَابَةٌ فِي صَلَاحِ الْمَعَادِ وَ اطِّلَاعٌ عَلَى الْعَوَاقِبِ وَ اسْتِزَادَةٌ فِي الْعِلْمِ وَ هِيَ خَصْلَةٌ لَا يُعْبَدُ اللَّهُ بِمِثْلِهَا

And the contemplation is a mirror of the good deeds and an expiation of the evil deeds, and illumination of the hearts, and vastness of the morals, and correction in bettering the Hereafter, and a notification upon the consequences, and an increase in the knowledge, and it is a quality Allah-azwj has not been worshipped with the like of it.

قَالَ رَسُولُ اللَّهِ ص فِكْرَةُ سَاعَةٍ خَيْرٌ مِنْ عِبَادَةِ سَنَةٍ وَ لَا يَنَالُ مَنْزِلَةَ التَّفَكُّرِ إِلَّا مَنْ قَدْ خَصَّهُ اللَّهُ بِنُورِ الْمَعْرِفَةِ وَ التَّوْحِيدِ.

Rasool-Allah-saww said: 'Contemplation for an hour is better what worship for a year, and the status of contemplation cannot be attained except by the one whom Allah-azwj has Specialised with the Noor of recognition and the Tawheed''.[801]

[801] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 80 H 20

21- مص، مصباح الشريعة قَالَ الصَّادِقُ ع قَالَ رَسُولُ اللَّهِ ص الْمُعْتَبِرُ فِي الدُّنْيَا عَيْشُهُ فِيهَا كَعَيْشِ النَّائِمِ يَرَاهَا وَ لَا يَمَسُّهَا وَ هُوَ يُزِيلُ عَنْ قَلْبِهِ وَ نَفْسِهِ بِاسْتِقْبَاحِهِ مُعَامَلَاتِ الْمَغْرُورِينَ بِهَا مَا يُورِثُهُ الْحِسَابَ وَ الْعِقَابَ وَ يَتَبَدَّلُ بِهَا مَا يَقْرُبُهُ مِنْ رِضَا اللَّهِ وَ عَفْوِهِ وَ يَغْسِلُ بِمَاءِ زَوَالِهَا مَوَاضِعَ دَعْوَتِهَا إِلَيْهِ وَ تَزْيِينَ نَفْسِهَا إِلَيْهِ

(The book) 'Misbah Al Sharia' –

'Al-Sadiq-asws said: 'Rasool-Allah-saww said: 'The one taking lesson in the world, his life in it is like the life of a sleeping one. He sees it but he cannot touch it, and it declines away from his heart and his soul due to the ugliness of its dealings of the ones deceived by it what inherits the Reckoning and the Punishment, and he replaces with it what draws him closer to the Satisfaction of Allah-azwj and His-azwj Pardon, and he washes with the water of its decline in places calling to Him-azwj and adorns its soul to Him-azwj.

فَالْعِبْرَةُ يُورِثُ صَاحِبَهَا ثَلَاثَةَ أَشْيَاءَ الْعِلْمَ بِمَا يَعْمَلُ وَ الْعَمَلَ بِمَا يَعْلَمُ وَ عِلْمَ مَا لَمْ يَعْلَمْ وَ الْعِبْرَةُ أَصْلُهَا أَوَّلٌ يُخْشَى آخِرُهُ وَ آخِرٌ يُحَقَّقُ الزُّهْدُ فِي أَوَّلِهِ وَ لَا يَصِحُّ الِاعْتِبَارُ إِلَّا لِأَهْلِ الصَّفَا وَ الْبَصِيرَةِ

Taking a lesson inherits its owner three things – the knowledge with what he acts, and the action with what he knows, and knowledge of what he does not know (yet); and the lesson, its origin, in the beginning one fears its ending, and at the end one proves the ascetism in its beginning, and the lesson is not correct except for the people of clarity and the insight.

قَالَ اللَّهُ عَزَّ وَ جَلَ فَاعْتَبِرُوا يا أُولِي الْأَبْصارِ وَ قَالَ جَلَّ اسْمُهُ فَإِنَّها لا تَعْمَى الْأَبْصارُ وَ لكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

Allah-azwj Mighty and Majestic Said: ***therefore take a lesson, O the ones with the insight! [59:2]***; and Majestic is His-azwj Name Said: ***Thus, it is not the sights which are blinded, but it is the hearts in the chest which are blinded [22:46]***.

فَمَنْ فَتَحَ اللَّهُ عَيْنَ قَلْبِهِ وَ بَصِيرَةَ عَيْنِهِ بِالِاعْتِبَارِ فَقَدْ أَعْطَاهُ مَنْزِلَةً رَفِيعَةً وَ زُلْفَةً عَظِيمَةً.

The one Allah-azwj Opens the eye of his heart and the insight of his eye with the lesson, so he has been Given a lofty status and mighty nearness''.[802]

22- شي، تفسير العياشي عَنْ أَبِي الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تَفَكُّرُ سَاعَةٍ خَيْرٌ مِنْ عِبَادَةِ سَنَةٍ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ.

Tafseer Al Ayyashi – from Abu Al Abbas,

'From Abu Abdullah-asws having said: 'Contemplation for an hour is better than worship for an hour, ***but rather, the ones with the understanding will be mindful [13:19]***''.[803]

23- جا، المجالس للمفيد أَحْمَدُ بْنُ الْوَلِيدِ عَنْ أَبِيهِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ ابْنِ مَهْزِيَارَ عَنْ فَضَالَةَ عَنْ إِسْمَاعِيلَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ نَبِّهْ بِالتَّفَكُّرِ قَلْبَكَ وَ جَافِ عَنِ النَّوْمِ جَنْبَكَ وَ اتَّقِ اللَّهَ رَبَّكَ.

[802] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 80 H 21
[803] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 80 H 22

(The book) 'Al Majaalis' of Al Mufeed – Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Fazalat, from Ismail,

'From Abu Abdullah-asws having said: 'Amir Al-Momineen-asws had said: 'Inform your heart with the contemplation, and forsake your sides from the sleep, and fear Allah-azwj, your Lord-azwj''.[804]

24- كِتَابُ صِفِّينَ، قَالَ: لَمَّا تَوَجَّهَ عَلِيٌّ ع إِلَى صِفِّينَ انْتَهَى إِلَى سَابَاطَ ثُمَّ إِلَى مَدِينَةِ بَهُرْسِيرَ وَ إِذَا رَجُلٌ مِنْ أَصْحَابِهِ يُقَالُ لَهُ حَرِيزُ بْنُ سَهْمٍ مِنْ بَنِي رَبِيعَةَ يَنْظُرُ إِلَى آثَارِ كِسْرَى وَ هُوَ يَتَمَثَّلُ بِقَوْلِ ابْنِ يَعْفُرَ التَّمِيمِي

جَرَتِ الرِّيَاحُ عَلَى مَكَانِ دِيَارِهِمْ فَكَأَنَّمَا كَانُوا عَلَى مِيعَادِ

(The book) 'Kitab Siffeen' –

He said, 'When Ali-asws headed to Siffeen, he-asws ended to Sabaat, then to the city Bahruseyr, and there was a man from his-asws companions called Hareyz Bin Sahm, from the clan of Rabie. He looked into the impact of Chosroe, and he prosed with the words of Ibn Yafar Al-Tameemy, '*The winds flows upon the place of their houses, so it is as if rather they were upon an appointment*'.

فَقَالَ عَلِيٌّ ع أَ فَلَا قُلْتَ كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَ عُيُونٍ وَ زُرُوعٍ وَ مَقامٍ كَرِيمٍ وَ نَعْمَةٍ كانُوا فِيها فاكِهِينَ كَذلِكَ وَ أَوْرَثْناها قَوْماً آخَرِينَ فَما بَكَتْ عَلَيْهِمُ السَّماءُ وَ الْأَرْضُ وَ ما كانُوا مُنْظَرِينَ

Ali-asws said: 'Why didn't you say: ***How many of the gardens and fountains they left (behind), [44:25] And plantations and noble places, [44:26] And bounties they used to enjoy in? [44:27] Like that, and We Made these to be inherited by another people [44:28] So the sky and the earth did not weep upon them, nor were they Respited [44:29]***?

إِنَّ هَؤُلَاءِ كَانُوا وَارِثِينَ فَأَصْبَحُوا مَوْرُوثِينَ إِنَّ هَؤُلَاءِ لَمْ يَشْكُرُوا النِّعْمَةَ فَسُلِبُوا دُنْيَاهُمْ بِالْمَعْصِيَةِ إِيَّاكَ وَ كُفْرَ النِّعَمِ لَا تَحُلَّ بِكُمُ النِّقَمُ.

They were the heirs who became the leavers of inheritance. They did not thank for the bounties, so they were Confiscated of their worldly matter due to the disobedience. Beware of committing Kufr of the bounties! May the Punishment not be released with you all!''[805]

25- نهج، نهج البلاغة إِنَّ الْأُمُورَ إِذَا اشْتَبَهَتْ اعْتُبِرَ آخِرُهَا بِأَوَّلِهَا.

(The book) 'Nahj Al Balagah' –

'When the matters are mixed up, then take a lesson for its latter ones with (reference to) its former ones''.[806]

- وَ قَالَ ع مَنِ اعْتَبَرَ أَبْصَرَ وَ مَنْ أَبْصَرَ فَهِمَ وَ مَنْ فَهِمَ عَلِمَ.

[804] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 80 H 23
[805] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 80 H 24
[806] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 80 H 25 a

And he-asws said: 'One who takes a lesson, (becomes) insightful, and one who is insightful, understands, and one who understands, knows''.[807]

- وَ قَالَ ع مَا أَكْثَرَ الْعِبَرَ وَ أَقَلَّ الِاعْتِبَارَ.

And he-asws said: 'How plenty are the lessons, and few are the learners''.[808]

- وَ قَالَ ع الْفِكْرُ مِرْآةٌ صَافِيَةٌ وَ الِاعْتِبَارُ مُنْذِرٌ نَاصِحٌ وَ كَفَى أَدَباً لِنَفْسِكَ تَجَنُّبُكَ مَا كَرِهْتَهُ لِغَيْرِكَ.

And he-asws said: 'The contemplation is a clear mirror, and taking the lesson is a warner, an adviser, and it suffices as an education for yourself to shun what you dislike for others''.[809]

- وَ قَالَ ع الْقَلْبُ مُصْحَفُ الْبَصَرِ.

And he-asws said: 'The heart is a book of insight''.[810]

- وَ قَالَ ع فِي وَصِيَّتِهِ لِلْحَسَنِ ع اسْتَدِلَّ عَلَى مَا لَمْ يَكُنْ بِمَا قَدْ كَانَ فَإِنَّ الْأُمُورَ أَشْبَاهٌ وَ لَا تَكُونَنَّ مِمَّنْ لَا تَنْفَعُهُ الْعِظَةُ إِلَّا إِذَا بَالَغْتَ فِي إِيلَامِهِ فَإِنَّ الْعَاقِلَ يَتَّعِظُ بِالْأَدَبِ وَ الْبَهَائِمَ لَا تَتَّعِظُ إِلَّا بِالضَّرْبِ.

And he-asws said in his-asws bequest to Al-Hassan-asws: 'Be pointed upon what has not happened (yet) with what has (already) happened, for the affairs are similar, and do not be from the ones the preaching does not benefit, except if there is too much in its pain, for the intellectual takes preaching with the education while the beasts do not take preaching except by the beating''.[811]

26- كَنْزُ الْكَرَاجُكِيِّ، عَنِ الْمُفِيدِ عَنِ ابْنِ قُولَوَيْهِ عَنْ أَبِيهِ وَ أَخِيهِ مَعاً عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ حَفْصِ بْنِ قُرْطٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ وَعَظَهُ اللَّهُ بِخَيْرٍ فَقَبِلَ فَالْبُشْرَى وَ مَنْ لَمْ يَقْبَلْ فَالنَّارُ لَهُ أَحْرَى.

(The book) 'Kanz' of Al Karajaki – from Al Mufeed, from Ibn Qawlawiya, from his father and his brother, both together from Sa'ad Bin Abdullah, from Yaqoub Bin Yazeed, from Muhammad Bin Ziyad, from Hafs Bin Qurit,

'From Abu Abdullah-asws having said: 'One whom Allah-azwj Preaches with good, so he accepts, so the glad tidings, and the one who does not accept, the Fire is more appropriate for him''.[812]

27- مِشْكَاةُ الْأَنْوَارِ، عَنِ الْحَسَنِ الصَّيْقَلِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَمَّا يَرْوِي النَّاسُ تَفَكُّرُ سَاعَةٍ خَيْرٌ مِنْ قِيَامِ لَيْلَةٍ قُلْتُ يَتَفَكَّرُ سَاعَةً خَيْرٌ مِنْ قِيَامِ لَيْلَةٍ

(The book) 'Mishkat Al Anwaar' – From Al-Hassan Al Sayqal who said,

[807] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 80 H 25 b
[808] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 80 H 25 c
[809] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 80 H 25 d
[810] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 80 H 25 e
[811] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 80 H 25 f
[812] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 80 H 26

'I asked Abu Abdullah-asws about what the people are reporting, 'Contemplation for an hour is better than standing at night (for Salat)'. I said, 'Contemplating for an hour is better than standing at night (for Salat)?'

قَالَ نَعَمْ قَالَ رَسُولُ اللَّهِ ص تَفَكُّرُ سَاعَةٍ خَيْرٌ مِنْ قِيَامِ لَيْلَةٍ

He-asws said: 'Yes. Rasool-Allah-saww said: 'Contemplation for an hour is better than standing at night (for Salat)'.

قُلْتُ كَيْفَ يَتَفَكَّرُ

I said, 'How should one contemplate?'

قَالَ يَمُرُّ بِالْخَرِبَةِ وَ بِالدَّارِ فَيُفَكِّرُ وَ يَقُولُ أَيْنَ سَاكِنُوكِ أَيْنَ بَانُوكِ مَا لَكِ لَا تَكَلَّمِينَ.

He-asws said: 'He should pass by the ruins and the (collapsed) house and contemplate, and he should say, 'Where are your dwellers? Where are your builders? What is the matter you are not speaking?''[813]

– وَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي كَلَامٍ لَهُ يَا ابْنَ آدَمَ إِنَّ التَّفَكُّرَ يَدْعُو إِلَى الْبِرِّ وَ الْعَمَلِ بِهِ وَ إِنَّ النَّدَمَ عَلَى الشَّرِّ يَدْعُو إِلَى تَرْكِهِ وَ لَيْسَ مَا يَفْنَى وَ إِنْ كَانَ كَثِيراً بِأَهْلٍ أَنْ يُؤْثَرَ عَلَى مَا يَبْقَى وَ إِنْ كَانَ طَلَبُهُ عَزِيزاً.

And from Abu Abdullah-asws having said: 'Amir Al-Momineen-asws said in a speech of his-asws: 'O son of Adam-as! The contemplation calls to the righteousness and the acting by it, and the regret upon the evil calls to leaving it, and whatever has perished, and even if it was more, isn't rightful to be preferred over what remains, and even if it's seeking was cherished''.[814]

[813] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 80 H 27 a
[814] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 80 H 27 b

باب 81 الحياء من الله و من الخلق

CHAPTER 81 – THE EMBARRASSENT FROM ALLAH-azwj AND FROM THE PEOPLE

1- كا، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْحَيَاءُ مِنَ الْإِيمَانِ وَ الْإِيمَانُ فِي الْجَنَّةِ.

(The book) 'Al-Kafi' – from the number, from Sahl, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda,

'From Abdullah-asws having said: 'The embarrassment is from the Eman, and the Eman is in the Paradise''.[815]

Clarification – *The embarrassment is a property of the soul that necessitates its retraction from the ugliness and its withdrawals from the conflicting morals fearing from being blamed*.

وَ رَوَى ابْنُ مَسْعُودٍ أَنَّهُ جَاءَ قَوْمٌ إِلَى النَّبِيِّ ص فَقَالُوا إِنَّ صَاحِبَنَا قَدْ أَفْسَدَهُ الْحَيَاءُ فَقَالَ النَّبِيُّ ص إِنَّ الْحَيَاءَ مِنَ الْإِسْلَامِ وَ إِنَّ الْبَذَاءَ مِنْ لُؤْمِ الْمَرْءِ.

And it is reported by Ibn Masoud, 'A group of people came to the Prophet-saww. They said, 'Our companion, the embarrassment has spoilt him'. The Prophet-saww said: 'The embarrassment is from Al Islam, and the obscenity is from the blame-worthy person'.

2- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ حَسَنٍ الصَّيْقَلِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع الْحَيَاءُ وَ الْعَفَافُ وَ الْعِيُّ أَعْنِي عِيَّ اللِّسَانِ لَا عِيَّ الْقَلْبِ مِنَ الْإِيمَانِ.

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan, from Hassan Al Sayqal who said,

'Abu Abdullah-asws said: 'The modesty and the chastity and the stammering, I-asws mean stammering of the tongue, nor stammering of the heart, are from the Eman''.[816]

بيان: أَقُولُ وَ رَوَى الْحُسَيْنُ بْنُ سَعِيدٍ فِي كِتَابِ الزُّهْدِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنِ الصَّيْقَلِ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع جَالِساً فَبَعَثَ غُلَاماً لَهُ أَعْجَمِيّاً فِي حَاجَةٍ إِلَى رَجُلٍ فَانْطَلَقَ ثُمَّ رَجَعَ فَجَعَلَ أَبُو عَبْدِ اللَّهِ ع يَسْتَفْهِمُهُ الْجَوَابَ وَ جَعَلَ الْغُلَامُ لَا يَفْهَمُهُ مِرَاراً

Explanation – *I (Majlisi) am saying, 'And it is reported by Al-Husayn Bin Saeed in 'Kitab Al Zohad', from Muhammad Bin Sinan, from Ibn Muskan, from Al-Sayqal who said, 'I was seated in the presence of Abu Abdullah-asws. He-asws dispatched a Persian slave of his-asws to a man regarding a need, so he went. Then he returned, and Abu Abdullah-asws went on to make him understand the answer, and the slave went on not to understand it, repeatedly*.

قَالَ فَلَمَّا رَأَيْتُهُ لَا يَتَعَبَّرُ لِسَانُهُ وَ لَا يَفْهَمُهُ ظَنَنْتُ أَنَّ أَبَا عَبْدِ اللَّهِ ع سَيَغْضَبُ عَلَيْهِ

[815] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 81 H 1
[816] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 81 H 2

He (the narrator) said, 'When I saw him not expressing his tongue nor understanding him, I thought that Abu Abdullah-asws would be getting angry upon him'.

قَالَ وَ أَحَدَّ أَبُو عَبْدِ اللَّهِ النَّظَرَ إِلَيْهِ ثُمَّ قَالَ أَمَا وَ اللَّهِ لَئِنْ كُنْتَ عَيِيَّ اللِّسَانِ فَمَا أَنْتَ بِعَيِيِّ الْقَلْبِ ثُمَّ قَالَ إِنَّ الْحَيَاءَ وَ الْعِيَّ عِيُّ اللِّسَانِ لَا عِيُّ الْقَلْبِ مِنَ الْإِيمَانِ وَ الْفُحْشُ وَ الْبَذَاءُ وَ السَّلَاطَةُ مِنَ النِّفَاقِ.

He (the narrator) said, 'And Abu Abdullah-asws looked sharply at him, then said: 'But, by Allah-azwj! Even though you may be stammering of the tongue, but you are not stammering of the heart!' Then he-asws said: 'The modesty and the stammering, stammering of the tongue, not stammering of the heart, are from the Eman, while the immorality and the obscenity and the disrespect are from the hypocrisy''.

3- كا، الكافي عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّهْدِيِّ عَنْ مُصْعَبِ بْنِ يَزِيدَ عَنِ الْعَوَّامِ بْنِ الزُّبَيْرِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَنْ رَقَّ وَجْهُهُ رَقَّ عِلْمُهُ.

(The book) 'Al-Kafi' – From Al-Husayn Bin Muhammad, from Muhammad Bin Ahmad Al Nahdy, from Mus'ab Bin Yazeed, from Al Awwam Bin Al Zubeyr,

'From Abu Abdullah-asws having said: 'One whose face is kind, his knowledge is kind''.[817]

4- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ يَحْيَى أَخِي دَارِمٍ عَنْ مُعَاذِ بْنِ كَثِيرٍ عَنْ أَحَدِهِمَا ع قَالَ: الْحَيَاءُ وَ الْإِيمَانُ مَقْرُونَانِ فِي قَرَنٍ فَإِذَا ذَهَبَ أَحَدُهُمَا تَبِعَهُ صَاحِبُهُ.

(The book) 'Al-Kafi' – from Ali, from his father, from Abdullah Bin Al Mugheira, from Yahya brother of Darim, from Muaz Bin Kaseer,

'From one of the two (5th or 6th Imam-asws) having said: 'The modesty and the Eman are paired in one pairing. When one of them is gone, the other follows its companion''.[818]

5- كا، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ يَقْطِينٍ عَنِ الْفُضَيْلِ بْنِ كَثِيرٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا إِيمَانَ لِمَنْ لَا حَيَاءَ لَهُ.

(The book) 'Al-Kafi' – from the number, from Sahl, from Muhammad Bin Isa, from Al-Hassan Bin Ali Bin Yaqteen, from Al Fuzeyl Bin Kaseer, from the one who mentioned it,

'From Abu Abdullah-asws having said: 'There is no Eman for the one having not modesty for him''.[819]

6- كا، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص الْحَيَاءُ حَيَاءَانِ حَيَاءُ عَقْلٍ وَ حَيَاءُ حُمْقٍ فَحَيَاءُ الْعَقْلِ هُوَ الْعِلْمُ وَ حَيَاءُ الْحُمْقِ هُوَ الْجَهْلُ.

(The book) 'Al-Kafi' – from the number, from Al Barqy, from one of our companions raising it, said,

[817] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 81 H 3
[818] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 81 H 4
[819] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 81 H 5

'Rasool-Allah-saww said: 'The embarrassments are two (types of) embarrassments – embarrassment of the intellect and embarrassment of the stupidity. The embarrassment of the intellect, it is the knowledge and the embarrassment of the stupidity, it is the ignorance''.[820]

7- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ أَبِي عَلِيٍّ اللَّهَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَرْبَعٌ مَنْ كُنَّ فِيهِ وَ كَانَ مِنْ قَرْنِهِ إِلَى قَدَمِهِ ذُنُوباً بَدَّلَهَا اللَّهُ حَسَنَاتٍ الصِّدْقُ وَ الْحَيَاءُ وَ حُسْنُ الْخُلُقِ وَ الشُّكْرُ.

(The book) 'Al-Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Bakr Bin Salih, from Al-Hassan Bin Ali from Abdullah Bin Ibrahim, from Ali Bin Abu Ali Al Lahby,

'From Abu Abdullah-asws having said: 'Rasool-Allah-saww said: 'Four, the one who has these in him and were to be in sins from his head to his foot, Allah-azwj would Replace these with good deeds – The truthfulness, and the modesty, and the good manners, and the thanks''.[821]

بيان:

Explanation (Ahadeeth only)

وَ يُؤَيِّدُهُ مَا رَوَاهُ مُسْلِمٌ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ص يُؤْتَى بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُقَالُ اعْرِضَا عَلَيْهِ صِغَارَ ذُنُوبِهِ وَ نَحِّيَا عَنْهُ كِبَارَهَا

And it is supported by what is reported by Muslim, from Abu Zarr-ra, may Allah-azwj be Pleased with him-ra who said: 'Rasool-Allah-saww said: 'They will come with a man on the Day of Qiyamah. He-azwj will Say: "Present to him his small sins and Keep its major ones aside from him!"

فَيُقَالُ عَمِلْتَ يَوْمَ كَذَا وَ كَذَا كَذَا وَ كَذَا وَ هُوَ مُقِرٌّ لَا يُنْكِرُ وَ هُوَ مُشْفِقٌ مِنَ الْكِبَارِ فَيُقَالُ أَعْطُوهُ مَكَانَ كُلِّ سَيِّئَةٍ عَمِلَهَا حَسَنَةً فَيَقُولُ إِنَّ لِي ذُنُوباً مَا أَرَاهَا هَاهُنَا

He-azwj shall Say: "You had done such and such day, such and such (action)!", and he will keep acknowledging, not denying, and he will be fearing from the major sins. He-azwj will Say: "Give him a good deed in place of every evil deed he had done!" He will say, 'There have been sins for me I do not see these over here!''

قَالَ وَ لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ص ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ.

He (the narrator) said, 'And I saw Rasool-Allah-saww laugh until his-saww front teeth were manifested''.

وَ مَا رَوَاهُ عَلِيُّ بْنُ إِبْرَاهِيمَ بِإِسْنَادِهِ عَنِ الرِّضَا ع قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَوْقَفَ اللَّهُ عَزَّ وَ جَلَّ الْمُؤْمِنَ بَيْنَ يَدَيْهِ وَ يَعْرِضُ عَلَيْهِ عَمَلَهُ فَيَنْظُرُ فِي صَحِيفَتِهِ فَأَوَّلُ مَا يَرَى سَيِّئَاتِهِ فَيَتَغَيَّرُ لِذَلِكَ لَوْنُهُ وَ تَرْتَعِدُ فَرَائِصُهُ

[820] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 81 H 6
[821] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 81 H 7

And what is reported by Ali Bin Ibrahim, by his chain, from Al-Reza-asws having said: 'When it will be the Day of Qiyamah, Allah-azwj Mighty and Majestic will Pause the Momin in front of Him-azwj and Present his deed unto him. He will look into his register, so the first of what he will see would be his evil deeds. His colour would change at that, and his limbs will tremble.

ثُمَّ تُعْرَضُ عَلَيْهِ حَسَنَاتُهُ فَتَفْرَحُ لِذَلِكَ نَفْسُهُ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ بَدِّلُوا سَيِّئَاتِهِمْ حَسَنَاتٍ وَ أَظْهِرُوهَا لِلنَّاسِ

Then his good deeds will be Presented unto him. He will rejoice at that. Allah-azwj Mighty and Majestic will Say: 'Replace their evil deeds into good deeds and reveal these to the people!"

فَيُبَدِّلُ اللَّهُ لَهُمْ فَيَقُولُ النَّاسُ أَ مَا كَانَ لِهَؤُلَاءِ سَيِّئَةٌ وَاحِدَةٌ وَ هُوَ قَوْلُهُ تَعَالَى يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ.

Allah-azwj will Replace for them. The people will say, 'There wasn't even one evil deed for them?' And it is the Word of the Exalted: ***Allah would Replace their evil deeds with good deeds, [25:70]***''.

8- ن، عيون أخبار الرضا عليه السلام لي، الأمالي للصدوق أَبِي عَنْ سَعْدٍ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ أَسْبَاطٍ عَنِ الرِّضَا عَنْ آبَائِهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: لَمْ يَبْقَ مِنْ أَمْثَالِ الْأَنْبِيَاءِ إِلَّا قَوْلُ النَّاسِ إِذَا لَمْ تَسْتَحْيِ فَاصْنَعْ مَا شِئْتَ.

(The book) 'Uyoun Akhbar Al-Reza-asws, may the greetings be upon him-asws, (and) 'Al Amaali' of Al Sadouq – My father, from Sa'ad, from Ibn Abu Al Khattab, from Ibn Asbat,

'From Al-Reza-asws, from his-asws forefathers-asws: 'Rasool-Allah-saww said: 'There has not remained from the examples of the Prophets-as except words of the people. When you are not embarrassed, then do whatever you so desire to''.[822]

9- لي، الأمالي للصدوق ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ هَاشِمٍ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ الْمَكِّيِّ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص اسْتَحْيُوا مِنَ اللَّهِ حَقَّ الْحَيَاءِ

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Waleed, from Al Saffar, from Ibn Hashim, from Abdullah Bin Maymoun Al Makky,

'From Al-Sadiq-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'Be embarrassed from Allah-azwj as is the right of embarrassment!'

قَالُوا وَ مَا نَفْعَلُ يَا رَسُولَ اللَّهِ

They said, 'And what shall we do, O Rasool-Allah-saww?'

قَالَ فَإِنْ كُنْتُمْ فَاعِلِينَ فَلَا يَبِيتَنَّ أَحَدُكُمْ إِلَّا وَ أَجَلُهُ بَيْنَ عَيْنَيْهِ وَ لْيَحْفَظِ الرَّأْسَ وَ مَا حَوَى وَ الْبَطْنَ وَ مَا وَعَى وَ لْيَذْكُرِ الْقَبْرَ وَ الْبِلَى وَ مَنْ أَرَادَ الْآخِرَةَ فَلْيَدَعْ زِينَةَ الْحَيَاةِ الدُّنْيَا.

He-saww said: 'If you were going to be doing it, then not one of you should spend a night except and his death is in front of his eyes and let him preserve the head and what it has retained,

[822] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 81 H 8

and the belly and what it contains, and let him remember the grave and the decay; and the one who intents the Hereafter, let him leave adornments of the life of the world''.[823]

10- ب، قرب الإسناد هَارُونُ عَنِ ابْنِ صَدَقَةَ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْحَيَاءُ عَلَى وَجْهَيْنِ فَمِنْهُ الضَّعْفُ وَ مِنْهُ قُوَّةٌ وَ إِسْلَامٌ وَ إِيمَانٌ.

(The book) 'Qurb Al Asnaad' – Haroun, from Ibn Sadaqah,

'From Al-Sadiq-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'The embarrassment is upon two aspects. From it is the weakness and from it is strength, and Islam and Eman''.[824]

11- ب، قرب الإسناد هَارُونُ عَنِ ابْنِ صَدَقَةَ عَنِ الصَّادِقِ ع قَالَ: قَالَ عِيسَى ابْنُ مَرْيَمَ ع إِذَا قَعَدَ أَحَدُكُمْ فِي مَنْزِلِهِ فَلْيُرْخِ عَلَيْهِ سِتْرَهُ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَسَّمَ الْحَيَاءَ كَمَا قَسَّمَ الرِّزْقَ.

(The book) 'Qurb Al Asnad' – Haroun, from Ibn Sadaqa,

'From Al-Sadiq-asws having said: 'Isa Ibn Maryam-as said: 'Whenever one of you sits in his house, then let him drop the curtains upon him, for Allah-azwj Blessed and Exalted Apportions the modesty just as He-azwj Apportions the sustenance''.[825]

12- ن، عيون أخبار الرضا عليه السلام ابْنُ سَعِيدٍ الْهَاشِمِيُّ عَنْ فُرَاتٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْهَمْدَانِيِّ عَنِ الْعَبَّاسِ بْنِ عَبْدِ اللَّهِ الْبُخَارِيِّ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ إِبْرَاهِيمَ عَنِ الْهَرَوِيِّ قَالَ قَالَ الرِّضَا صَلَوَاتُ اللَّهِ عَلَيْهِ الْحَيَاءُ مِنَ الْإِيمَانِ.

(The book) 'Uyoun Akhbar Al-Reza-asws', may the greetings be upon him-asws – Ibn Saeed Al Hashimy, from Furat, from Muhammad Bin Ahmad Al Hamdany, from Al Abbas Bin Abdullah Bukhari, from Muhammad Bin Al Qasim Bin Ibrahim, from Al Harwy who said,

'Al-Reza-asws, may the Salawaat of Allah-azwj be upon him-asws said: 'The modesty is from the Eman''.[826]

13- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنِ الْجِعَابِيِّ عَنِ الْفَضْلِ بْنِ حُبَابٍ عَنْ عَبْدِ الْوَاحِدِ بْنِ سَلْمَانَ عَنْ أَبِيهِ عَنِ الْأَجْلَحِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ يُحِبُّ الْحَيِيَّ الْمُتَعَفِّفَ وَ يُبْغِضُ الْبَذِيَّ السَّائِلَ الْمُلْحِفَ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Al Fazl Bin Hubab, from Abdul Al Wahid Bin Salman, from his father, from Al Ajla'a, from Nafie, from Ibn Umar who said,

'Allah-azwj Loves the bashful, the chaste, and He-azwj Hates the obscene, the persistent beggar''.[827]

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[823] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 81 H 9
[824] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 81 H 10
[825] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 81 H 11
[826] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 81 H 12
[827] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 81 H 13

14- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنِ الْمَرْزُبَانِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْحُكَيْمِيِّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ يَحْيَى بْنِ مَعِينٍ عَنْ عَبْدِ الرَّزَّاقِ عَنْ مُعَمَّرِ بْنِ ثَابِتٍ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَا كَانَ الْفُحْشُ فِي شَيْءٍ قَطُّ إِلَّا شَانَهُ وَ لَا كَانَ الْحَيَاءُ فِي شَيْءٍ قَطُّ إِلَّا زَانَهُ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Marzubani, from Muhammad Bin Ahmad Al Hukeym, from Muhammad Bi Is'haq, from Yahya Bin Maeen from Abdul Razzaq, from Muammar Bin Sabit, from Anas (well known fabricator),

'The immorality would not be in anything at all except it would disgrace it, and the modesty would not be in anything at all except it would adorn it''.[828]

15- مع، معاني الأخبار عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ أَحْمَدَ الْمُذَكِّرُ عَنْ عَلِيِّ بْنِ أَحْمَدَ الطَّبَرِيِّ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ زَكَرِيَّا عَنْ خِرَاشٍ مَوْلَى أَنَسٍ قَالَ حَدَّثَنَا مَوْلَايَ أَنَسٌ قَالَ قَالَ رَسُولُ اللَّهِ ص الْحَيَاءُ خَيْرٌ كُلُّهُ.

(The book) 'Ma'any Al Akhbar' – Ali Bin Abdullah Bin Ahmad Al Muzakkir, from Ali Bin Ahmad Al Tabari, from Al-Hassan Bin Ali Bin Zakariy, from Khirash, a slave of Anas who said, 'My mastser Anas (well known fabricator) said,

'Rasool-Allah-saww said: 'The modesty is good, all of it''.[829]

16- مع، معاني الأخبار بِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص الْحَيَاءُ وَ الْإِيمَانُ فِي قَرَنٍ وَاحِدٍ فَإِذَا سُلِبَ أَحَدُهُمَا اتَّبَعَهُ الْآخَرُ.

(The book) 'Ma'any Al Akhbar' – By this chain, said,

'Rasool-Allah-saww said: 'The modesty and the Eman is in one pairing. When one of these is Stripped, the one follows it''.[830]

17- مع، معاني الأخبار بِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص أَوَّلُ مَا يَنْزِعُ اللَّهُ مِنَ الْعَبْدِ الْحَيَاءُ فَيَصِيرُ مَاقِتاً مُمَقَّتاً ثُمَّ يَنْزِعُ مِنْهُ الْأَمَانَةَ ثُمَّ يَنْزِعُ مِنْهُ الرَّحْمَةَ ثُمَّ يَخْلَعُ دِينَ الْإِسْلَامِ عَنْ عُنُقِهِ فَيَصِيرُ شَيْطَاناً لَعِيناً.

(The book) 'Ma'any Al Akhbar' – By this chain, said,

'Rasool-Allah-saww said: 'The first of what Allah-azwj Snatches from the servant is the modesty so he becomes abominable, abhorrent. Then He-azwj Snatches the entrustment from him. Then He-azwj Snatches the mercy from him. Then He-azwj Vacates the religion Islam away from his neck so he becomes an accursed Satan-la''.[831]

18- ل، الخصال ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ أَسْبَاطٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ: مَا بَقِيَ مِنْ أَمْثَالِ الْأَنْبِيَاءِ ع إِلَّا كَلِمَةٌ إِذَا لَمْ تَسْتَحِ فَاعْمَلْ مَا شِئْتَ وَ قَالَ أَمَا إِنَّهَا فِي بَنِي أُمَيَّةَ.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ibn Asbat, from Al-Hassan Bin Al Jahm,

[828] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 81 H 14
[829] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 81 H 15
[830] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 81 H 16
[831] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 81 H 17

'From Abu Al-Hassan-asws the 1st having said: 'There does not remain from the proverbs of the Prophets-as except a word. When you are not ashamed, then do whatever you so desire to'. And he-asws said: 'But, it is regarding the clan of Umayya''.[832]

19- مص، مصباح الشريعة قَالَ الصَّادِقُ ع الْحَيَاءُ نُورٌ جَوْهَرُهُ صَدْرُ الْإِيمَانِ وَ تَفْسِيرُهُ التَّذْوِيبُ عِنْدَ كُلِّ شَيْءٍ يُنْكِرُهُ التَّوْحِيدُ وَ الْمَعْرِفَةُ

(The book) 'Misbah Al Sharia' –

'Al-Sadiq-asws said: 'The modesty is a Noor (light) it's essence becomes the Eman, and it's interpretation is the dissolution at all things denying the Tawheed and the recognition.

قَالَ النَّبِيُّ ص الْحَيَاءُ مِنَ الْإِيمَانِ فَقِيلَ الْحَيَاءُ بِالْإِيمَانِ وَ الْإِيمَانُ بِالْحَيَاءِ وَ صَاحِبُ الْحَيَاءِ خَيْرٌ كُلُّهُ وَ مَنْ حُرِمَ الْحَيَاءَ فَهُوَ شَرٌّ كُلُّهُ وَ إِنْ تَعَبَّدَ وَ تَوَرَّعَ وَ إِنَّ خُطْوَةً يُتَخَطَّى فِي سَاحَاتِ هَيْبَةِ اللَّهِ تَعَالَى بِالْحَيَاءِ مِنْهُ إِلَيْهِ خَيْرٌ مِنْ عِبَادَةِ سَبْعِينَ سَنَةً وَ الْوَقَاحَةُ صَدْرُ النِّفَاقِ وَ الشِّقَاقِ وَ الْكُفْرِ

The Prophet-saww said: 'The modesty is from the Eman. The modesty is tied with the Eman and the Eman with the modesty, and the owner of modest is good, all of it, and the one who is deprived of the modesty, so he is evil, all of it, and even if he were to worship, and is devout, and the steps he takes in the prestige of Allah-azwj the Exalted with the modesty from him to Him is better than worship of seventy years, and the insolence is the main trait of the hypocrisy, and the wretchedness, and the Kufr.

قَالَ رَسُولُ اللَّهِ ص إِذَا لَمْ تَسْتَحِ فَافْعَلْ مَا شِئْتَ أَيْ إِذَا فَارَقَتِ الْحَيَاءَ فَكُلُّ مَا عَمِلْتَ مِنْ خَيْرٍ وَ شَرٍّ فَأَنْتَ بِهِ مُعَاقَبٌ

Rasool-Allah-saww said: 'When you have no shame, then do whatever you so desire to, i.e., when the modesty is separated, then all what you do, from good and evil, then you are with its Punishment.

وَ قُوَّةُ الْحَيَاءِ مِنَ الْحُزْنِ وَ الْخَوْفِ وَ الْحَيَاءُ مَسْكَنُ الْخَشْيَةِ فَالْحَيَاءُ أَوَّلُهُ الْهَيْبَةُ وَ صَاحِبُ الْحَيَاءِ مُشْتَغِلٌ بِشَأْنِهِ مُعْتَزِلٌ مِنَ النَّاسِ مُزْدَجَرٌ عَمَّا هُمْ فِيهِ وَ لَوْ تُرِكَ صَاحِبُ الْحَيَاءِ مَا جَالَسَ أَحَداً

And the strength of modesty is from the grief and the fear, and the modesty is a dwelling of the fear. So, the modesty, it's beginning is the awe, and the owner of the modesty is pre-occupied with its concern, isolated from the people, deterred from what they are in, and if the owner of modesty were to be left, he would not sit with anyone.

قَالَ رَسُولُ اللَّهِ ص إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْراً أَلْهَاهُ عَنْ مَحَاسِنِهِ وَ جَعَلَ مَسَاوِيَهُ بَيْنَ عَيْنَيْهِ وَ كَرَّهَهُ مُجَالَسَةَ الْمُعْرِضِينَ عَنْ ذِكْرِ اللَّهِ

Rasool-Allah-saww said: 'When Allah-azwj Wants good with a servant, He-azwj Diverts his attention away from his good deed and Makes his evil deed in front of his eyes, and he dislikes gatherings of the ones turned away from the Zikr of Allah-azwj.

وَ الْحَيَاءُ خَمْسَةُ أَنْوَاعٍ حَيَاءُ ذَنْبٍ وَ حَيَاءُ تَقْصِيرٍ وَ حَيَاءُ كَرَامَةٍ وَ حَيَاءُ حُبٍّ وَ حَيَاءُ هَيْبَةٍ وَ لِكُلِّ وَاحِدٍ مِنْ ذَلِكَ أَهْلٌ وَ لِأَهْلِهِ مَرْتَبَةٌ عَلَى حِدَةٍ.

[832] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 81 H 18

And the modesty is of five types – embarrassment from the sin, and embarrassment of the deficiency, and bashfulness of the honour, and modesty of love, and modesty of awe, and for each one of that, there are people, and for its people there is a rank upon a limit''.[833]

20- ضه، روضة الواعظين قِيلَ لِلنَّبِيِّ ص أَوْصِنِي قَالَ اسْتَحْيِ مِنَ اللَّهِ كَمَا تَسْتَحْيِي مِنَ الرَّجُلِ الصَّالِحِ مِنْ قَوْمِكَ.

(The book) 'Rowzat Al-Waizeen' –

'It was said to the Prophet-saww, 'Advise me!' He-saww said: 'Be embarrassed from Allah-azwj like what you are embarrassed from the righteous man from your people''.[834]

21- ختص، الإختصاص قَالَ رَسُولُ اللَّهِ ص رَحِمَ اللَّهُ عَبْداً اسْتَحْيَا مِنْ رَبِّهِ حَقَّ الْحَيَاءِ فَحَفِظَ الرَّأْسَ وَ مَا حَوَى وَ الْبَطْنَ وَ مَا وَعَى وَ ذَكَرَ الْقَبْرَ وَ الْبِلَى وَ ذَكَرَ أَنَّ لَهُ فِي الْآخِرَةِ مَعَاداً.

(The book) 'Al Ikhtisaas' –

'Rasool-Allah-saww said: 'May Allah-azwj have Mercy on a servant who is embarrassed from his Lord-azwj as is the right of embarrassment. Preserve the head and what it retains, and the belly and what it contains, and remember the grave and the decay, and he remembers that there is a return for him in the Hereafter''.[835]

22- الدُّرَّةُ الْبَاهِرَةُ، قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع خَفِ اللَّهَ تَعَالَى لِقُدْرَتِهِ عَلَيْكَ وَ اسْتَحْيِ مِنْهُ لِقُرْبِهِ مِنْكَ.

(The book) 'Al-Durr Al Bahira' –

'Ali-asws Bin Al-Husayn-asws said: 'Fear Allah-azwj the Exalted for His-azwj Power upon you, and be embarrassed from Him-azwj for His-azwj nearness from you''.[836]

- وَ قَالَ أَبُو مُحَمَّدٍ الْعَسْكَرِيُّ ع مَنْ لَمْ يَتَّقِ وُجُوهَ النَّاسِ لَمْ يَتَّقِ اللَّهَ.

And Abu Muhammad Al-Askari-asws said: 'One who does not fear faces of the people, will not fear people''.[837]

23- نهج، نهج البلاغة قَالَ ع قُرِنَتِ الْهَيْبَةُ بِالْخَيْبَةِ وَ الْحَيَاءُ بِالْحِرْمَانِ وَ الْفُرْصَةُ تَمُرُّ مَرَّ السَّحَابِ فَانْتَهِزُوا فُرَصَ الْخَيْرِ.

(The book) 'Nahj Al Balagah' –

'He-asws said: 'The awe has been paired with the disappointment, and the modesty with the (self) deprivation, and the opportunity passes by like the passing cloud, therefore utilise the opportunity for the good''.[838]

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[833] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 81 H 19
[834] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 81 H 20
[835] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 81 H 21
[836] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 81 H 22 a
[837] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 81 H 22 b
[838] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 81 H 23 a

– وَ قَالَ ع مَنْ كَسَاهُ الْحَيَاءُ ثَوْبَهُ لَمْ يَرَ النَّاسُ عَيْبَهُ.

And he-asws said: 'The who clothes with modesty as his clothing, the people will not see his faults''.[839]

[839] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 81 H 23 b

باب 82 السكينة و الوقار و غض الصوت

CHAPTER 82 – THE TRANQUILLITY, AND THE DIGNITY, AND LOWERING THE VOICE

الآيات

The Verses

الفرقان وَ عِبادُ الرَّحْمنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْناً

(Surah) Al Furqan - ***And the servants of the Beneficent are those who walk on the earth humbly, [25:63]***

لقمان وَ اقْصِدْ فِي مَشْيِكَ وَ اغْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْواتِ لَصَوْتُ الْحَمِيرِ

(Surah) Luqman-as - ***And be moderate in your walking and lower your voice; surely the most hateful of voices is the voice of the donkeys [31:19]***.

1- لي، الأمالي للصدوق ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ النَّهْدِيِّ عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلَبِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَيُّ الْخِصَالِ بِالْمَرْءِ أَجْمَلُ

(The book) 'Al Amaali' of Al Sadouq – Ibn Waleed, from Al Saffar, from Al Nahdy, from Abdul Aziz Bin Umar, from Ahmad Bin Umar Al Halby, who said,

'I said to Abu Abdullah-asws, 'Which characteristic of the person is the most beautiful?'

قَالَ وَقَارٌ بِلَا مَهَابَةٍ وَ سَمَاحٌ بِلَا طَلَبِ مُكَافَاةٍ وَ تَشَاغُلٌ بِغَيْرِ مَتَاعِ الدُّنْيَا.

He-asws said: 'Dignity without awe, and pardoning without demanding reciprocation, and pre-occupation with other than chattels of the world''.[840]

2- لي، الأمالي للصدوق عَنِ الصَّادِقِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَحْسَنُ زِينَةِ الرَّجُلِ السَّكِينَةُ مَعَ إِيمَانٍ.

(The book) 'Al Amaali' of Al Sadouq –

'From Al-Sadiq-asws having said: 'Rasool-Allah-saww: 'An excellent adornment of the man is the tranquillity with Eman''.[841]

[840] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 82 H 1
[841] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 82 H 2

باب 83 التدبير و الحزم و الحذر و التثبت في الأمور و ترك اللجاجة

CHAPTER 83 – THE MANAGEMENT, AND THE DETERMINATION, AND THE CAREFULNESS, AND AFFIRMATION IN THE MATTERS, AND LEAVING THE STUBBORNNESS

من الآيات

From the Verses –

الأنبياء خُلِقَ الْإِنْسانُ مِنْ عَجَلٍ سَأُرِيكُمْ آياتِي فَلا تَسْتَعْجِلُونِ

(Surah) 'Al Anbiya-as' - ***The human being is Created of hasty (temperament); I shall Show you My Signs, therefore do not hasten [21:37]***.

1- ن، عيون أخبار الرضا عليه السلام لي، الأمالي للصدوق ابْنُ مُوسَى عَنِ الصُّوفِيِّ عَنِ الرُّويَانِيِّ عَنْ عَبْدِ الْعَظِيمِ الْحَسَنِيِّ عَنْ أَبِي جَعْفَرٍ الثَّانِي عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع التَّدْبِيرُ قَبْلَ الْعَمَلِ يُؤْمِنُكَ مِنَ النَّدَمِ.

(The books) 'Uyoun Akhbar Al-Reza-asws', may the greetings be upon him-asws, (and) 'Al Amaali' of Al Sadouq – Ibn Musa, from Al Sowfy, from Al Rowbany, from Abdul Azeem Al-Hassany,

'From Abu Ja'far-asws the 2nd, from his-asws forefathers-asws having said: 'Amir Al-Momineen-asws: 'The management is before the action to secure you from the regret''.[842]

2- مع، معاني الأخبار ل، الخصال فِي وَصِيَّةِ أَبِي ذَرٍّ قَالَ قَالَ النَّبِيُّ ص لَا عَقْلَ كَالتَّدْبِيرِ وَ لَا وَرَعَ كَالْكَفِّ وَ لَا حَسَبَ كَحُسْنِ الْخُلُقِ.

(The books) 'Ma'any Al Akhbar', (and) 'Al Khisaal' –

'In a bequest of Abu Zarr-ra, he-ra said, 'The Prophet-saww said: 'There is no intellect like the management, nor any devoutness like the restraint, nor any pedigree like the good manners''.[843]

3- ل، الخصال ابْنُ إِدْرِيسَ عَنْ أَبِيهِ عَنِ الْأَشْعَرِيِّ عَنْ مُوسَى بْنِ جَعْفَرِ بْنِ وَهْبٍ عَنِ الدِّهْقَانِ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلَبِيِّ عَنْ زَيْدٍ الْقَتَّاتِ عَنْ أَبَانِ بْنِ تَغْلِبَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَعَ التَّثَبُّتِ تَكُونُ السَّلَامَةُ وَ مَعَ الْعَجَلَةِ تَكُونُ النَّدَامَةُ وَ مَنِ ابْتَدَأَ بِعَمَلٍ فِي غَيْرِ وَقْتِهِ كَانَ بُلُوغُهُ فِي غَيْرِ حِينِهِ.

(The book) 'Al Khisaal' – Ibn Idrees, from his father, from Al Ashary, from Musa Bin Ja'far Bin Wahab, from Al Dahqan, from Ahmad Bin Umar Al Halby, from Zayd Al Qattat, from Aban Bin Taghlib who said,

[842] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 83 H 1
[843] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 83 H 2

'I heard Abu Abdullah-asws saying: 'The affirmation happens the safety, and with the hastiness happens the regret, and one who begins an action in other than its time, its maturity would be in other than its season''.[844]

4- ب، قرب الإسناد هَارُونُ عَنِ ابْنِ صَدَقَةَ عَنْ جَعْفَرٍ عَنْ آبَائِهِ ع أَنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ أَوْصِنِي

(The book) 'Qurb Al Asnaad' – Haroun, from Ibn Sadaqa,

'From Ja'far-asws, from his-asws forefathers-asws: 'A man came to Rasool-Allah-saww. He said, 'O Rasool-Allah-saww, advise me!'

فَقَالَ لَهُ فَهَلْ أَنْتَ مُسْتَوْصٍ إِنْ أَوْصَيْتُكَ حَتَّى قَالَ ذَلِكَ ثَلَاثاً فِي كُلِّهَا يَقُولُ الرَّجُلُ نَعَمْ يَا رَسُولَ اللَّهِ

He-saww said to him: 'And will you be advised if I-saww were to advise you?' – until he-saww said that thrice, during all of which the man was saying, 'Yes, O Rasool-Allah-saww!'

فَقَالَ لَهُ رَسُولُ اللَّهِ فَإِنِّي أُوصِيكَ إِذَا أَنْتَ هَمَمْتَ بِأَمْرٍ فَتَدَبَّرْ عَاقِبَتَهُ فَإِنْ يَكُ رُشْداً فَامْضِهِ وَ إِنْ يَكُ غَيّاً فَانْتَهِ عَنْهُ.

Rasool-Allah-saww said to him: 'So I-saww hereby advise you. Whenever you think of a matter, then consider its consequences. If it was rightful, then implement it, and if it was erroneous, then refrain from it''.[845]

5- ما، الأمالي للشيخ الطوسي فِيمَا أَوْصَى بِهِ أَمِيرُ الْمُؤْمِنِينَ ع عِنْدَ وَفَاتِهِ أَنْهَاكَ عَنِ التَّسَرُّعِ بِالْقَوْلِ وَ الْفِعْلِ.

(The book) 'Al Amaali' of the sheykh Al Tusi –

'Among what Amir Al-Momineen-asws bequeathed with during his-asws expiry: 'I-asws forbid you from quickness with the word and the action''.[846]

6- ل، الخصال ن، عيون أخبار الرضا عليه السلام مَاجِيلَوَيْهِ عَنْ عَمِّهِ عَنِ الْبَرْقِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ أَبِي أَيُّوبَ الْمَدِينِيِّ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ الْجَعْفَرِيِّ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص تَعَلَّمُوا مِنَ الْغُرَابِ خِصَالًا ثَلَاثاً اسْتِتَارَهُ بِالسِّفَادِ وَ بُكُورَهُ فِي طَلَبِ الرِّزْقِ وَ حَذَرَهُ.

(The book) 'Al Khisaal', (and) 'Uyoub Akhbar Al-Reza-asws', may the greetings be upon him-asws – Majaylawiya, from his uncle, from Al Barqy, from Ali Bin Muhammad, from Abu Ayoub Al Madainy, from Suleyman Bin Ja'far Al Ja'fary,

'From Al-Reza-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'Learn three characteristics from the crow – its concealing its copulation, and its being early in seeking the sustenance, and its carefulness''.[847]

7- ما، الأمالي للشيخ الطوسي فِيمَا أَوْصَى بِهِ أَمِيرُ الْمُؤْمِنِينَ ابْنَهُ ع يَا بُنَيَّ إِنَّهُ لَا بُدَّ لِلْعَاقِلِ مِنْ أَنْ يَنْظُرَ فِي شَأْنِهِ فَلْيَحْفَظْ لِسَانَهُ وَ لْيَعْرِفْ أَهْلَ زَمَانِهِ.

[844] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 83 H 3
[845] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 83 H 4
[846] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 83 H 5
[847] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 83 H 6

(The book) 'Al Amaali' of the sheykh Al Tusi –

'Among what Amir Al-Momineen-asws bequeathed his-asws son with: 'O my-asws son! There is no escape for the intellectual from him looking into his affairs, so let him preserve his tongue, and let him recognise the people of his time''.[848]

8- ل، الخصال قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْحَزْمُ كِيَاسَةٌ.

(The book) 'Al Khisaal' –

'Amir Al-Momineen-asws said: 'The determination is cleverness''.[849]

9- مع، معاني الأخبار سُئِلَ أَمِيرُ الْمُؤْمِنِينَ ع مَا الْحَزْمُ

(The book) 'Ma'any Al Akhbar' –

'Amir Al-Momineen-asws was asked, 'What is the determination?'

قَالَ أَنْ تَنْتَظِرَ فُرْصَتَكَ وَ تُعَاجِلَ مَا أَمْكَنَكَ.

He-asws said: 'Your awaiting your opportunity and hasten whatever you are able to''.[850]

10- ل، الخصال أَبِي عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الرَّازِيِّ عَنِ ابْنِ أَبِي عُثْمَانَ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلَّالِ عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ سَبْعَةٌ يُفْسِدُونَ أَعْمَالَهُمْ الرَّجُلُ الْحَلِيمُ ذُو الْعِلْمِ الْكَثِيرِ لَا يُعْرَفُ بِذَلِكَ وَ لَا يُذْكَرُ بِهِ وَ الْحَكِيمُ الَّذِي يُدَبِّرُ مَالَهُ كُلُّ كَاذِبٍ مُنْكِرٍ لِمَا يُؤْتَى إِلَيْهِ

(The book) 'Al Khisaal' – (The book) 'My father, from Ahmad Bin Idrees, from Al Ashary, from Abu Abdullah Al Razy, from Ibn Abu Usman, from Ahmad Bin Umar Al Hallal, from Yahya Bin Imran Al Halby who said,

'I heard Abu Abdullah-asws saying: 'Seven are spoiling their deeds – The lenient man with a lot of knowledge not being known with that nor mentioned as being with it; and the wise one whose wealth is managed by every liar, denier to whatever comes to him.

وَ الرَّجُلُ الَّذِي يَأْمَنُ ذَا الْمَكْرِ وَ الْخِيَانَةِ وَ السَّيِّدُ الْفَظُّ الَّذِي لَا رَحْمَةَ لَهُ وَ الْأُمُّ الَّتِي لَا تَكْتُمُ عَنِ الْوَلَدِ السِّرَّ وَ تُفْشِي عَلَيْهِ وَ السَّرِيعُ إِلَى لَائِمَةِ إِخْوَانِهِ وَ الَّذِي يُجَادِلُ أَخَاهُ مُخَاصِماً لَهُ.

And the man who believes in the cunningness and the treachery; and the cruel chief having not mercy for him; and the mother who does not conceal the secret from the child and divulges to him (i.e., does not protect her modesty in front of him); and the one quick to reprimand his brothers; and the one who argues with his brother being quarrelsome to him''.[851]

[848] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 83 H 7
[849] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 83 H 8
[850] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 83 H 9
[851] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 83 H 10

11- سن، المحاسن مُحَمَّدٌ الْبَرْقِيُّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ ابْنِ بَزِيعٍ عَنْ مَنْصُورِ بْنِ يُونُسَ بُزُرْجَ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّمَا أَهْلَكَ النَّاسَ الْعَجَلَةُ وَ لَوْ أَنَّ النَّاسَ تَثَبَّتُوا لَمْ يَهْلِكْ أَحَدٌ.

(The book) 'Al Mahasin' – Muhammad Al Barqy, from Muhammad Bin Ismail, from Ibn Bazie, from Mansrour Bin Yunus Buzurj, from Umar Bin Uzina, from Zurara,

'From Abu Ja'far-asws having said: 'Rasool-Allah-saww said: 'But rather, the hastiness destroys the people, and if the people were to be affirmed, they would not be destroyed, ever!''[852]

12- سن، المحاسن أَبِي عَنْ فَضَالَةَ عَنِ ابْنِ سَيَابَةَ عَنْ أَبِي النُّعْمَانِ عَنْ أَبِي جَعْفَرٍ قَالَ قَالَ رَسُولُ اللَّهِ ص الْأَنَاةُ مِنَ اللَّهِ وَ الْعَجَلَةُ مِنَ الشَّيْطَانِ.

(The book) 'Al Mahasin' – My father, from Fazala, from Ibn Sayaba, from Abu Al Numan,

'From Abu Ja'far-asws having said: 'Rasool-Allah-saww said: 'Patience is from Allah-azwj and hastiness is from the Satan-la''.[853]

13- الدُّرَّةُ الْبَاهِرَةُ، قَالَ الرِّضَا ع مَنْ طَلَبَ الْأَمْرَ مِنْ وَجْهِهِ لَمْ يَزِلَّ فَإِنْ زَلَّ لَمْ تَخْذُلْهُ الْحِيلَةُ.

(The book) 'Al Durr Al Bahira' –

'One who seeks the matter from its aspect will not slip. If he does slip, the means (of a way out) will not be missed by him''.[854]

- وَ قَالَ الْجَوَادُ ع اتَّئِدْ تُصِبْ أَوْ تَكَدْ.

And Al-Jawad-asws said: 'Be firm, you will achieve or (else) you will toil''.[855]

- وَ قَالَ ع مَنْ لَمْ يَعْرِفِ الْمَوَارِدَ أَعْيَتْهُ الْمَصَادِرُ.

And he-asws said: 'One who does not know the resource will be exhausted by the source''.[856]

- وَ قَالَ ع مَنِ انْقَادَ إِلَى الطُّمَأْنِينَةِ قَبْلَ الْخِبْرَةِ فَقَدْ عَرَّضَ نَفْسَهُ لِلْهَلَكَةِ وَ الْعَاقِبَةِ الْمُتْعِبَةِ.

And he-asws said: 'One who is led to the reassurance before the information, so he has exposed himself to the destruction and the tiring consequence''.[857]

- وَ قَالَ ع مَنْ هَجَرَ الْمُدَارَاةَ قَارَبَهُ الْمَكْرُوهُ.

And he-asws said: 'Whoever abandons the politeness, the abhorrences will come near him''.[858]

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[852] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 83 H 11
[853] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 83 H 12
[854] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 83 H 13 a
[855] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 83 H 13 b
[856] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 83 H 13 c
[857] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 83 H 13 d
[858] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 83 H 13 e

14- نهج، نهج البلاغة قَالَ ع الظَّفَرُ بِالْحَزْمِ وَ الْحَزْمُ بِإِجَالَةِ الرَّأْيِ وَ الرَّأْيُ بِتَحْصِينِ الْأَسْرَارِ.

(The book) 'Nahj Al Balagah' –

'He-asws said: 'The victory is due to determination, and the determination is due to turning the view, and the view is due to protecting secrets''.[859]

- وَ قَالَ ع اللَّجَاجَةُ تَسُلُّ الرَّأْيَ.

And he-asws said: 'Stubbornness strips the (good) opinions''.[860]

- وَ قَالَ ع ثَمَرَةُ التَّفْرِيطِ النَّدَامَةُ وَ ثَمَرَةُ الْحَزْمِ السَّلَامَةُ.

And he-asws said: 'The fruit (result) of slackness is the regret, and fruit (result) of determination is the safety''.[861]

- وَ قَالَ ع الْخِلَافُ يَهْدِمُ الرَّأْيَ.

And he-asws said: 'The opposition demolishes the view (good advice)''.[862]

- وَ قَالَ ع مِنَ الْخُرْقِ الْمُعَاجَلَةُ قَبْلَ الْإِمْكَانِ وَ الْأَنَاةُ بَعْدَ الْفُرْصَةِ.

And he-asws said: 'From the clumsiness is the hastiness before the enablement, and the slack after (having) the opportunity''.[863]

- وَ قَالَ ع الطُّمَأْنِينَةُ إِلَى كُلِّ أَحَدٍ قَبْلَ الِاخْتِبَارِ عَجْزٌ.

And he-asws said: 'The trusting to every one before the testing (them) is frustration''.[864]

- وَ قَالَ ع مَا أَنْقَضَ النَّوْمَ لِعَزَائِمِ الْيَوْمِ.

And he-asws said: 'What a (big) breaker the sleep is, for the determinations of the day''.[865]

- وَ قَالَ ع وَ إِيَّاكَ أَنْ تَجْمَعَ بِكَ مَطِيَّةُ اللَّجَاجِ.

And he-asws said: 'And beware of the stubborn ride gathering with you''.[866]

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[859] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 83 H 14 a
[860] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 83 H 14 b
[861] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 83 H 14 c
[862] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 83 H 14 d
[863] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 83 H 14 e
[864] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 83 H 14 f
[865] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 83 H 14 g
[866] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 83 H 14 h

– وَ قَالَ ع بَادِرِ الْفُرْصَةَ قَبْلَ أَنْ تَكُونَ غُصَّةً.

And he-asws said: 'Rush to the opportunity before it becomes a grief''.[867]

15– كَنْزُ الْكَرَاجُكِيِّ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع رَوِّ تَحْزَمْ فَإِذَا اسْتَوْضَحْتَ فَاجْزِمْ.

(The book) 'Kanz' of Al Karajaki –

'Amir Al-Momineen-asws said: 'Be determined. When it is clarified, be assertive''.[868]

– وَ قَالَ ع اللَّجَاجَةُ تَسْلُبُ الرَّأْيَ وَ الطُّمَأْنِينَةُ قَبْلَ الْحَزْمِ ضِدُّ الْحَزْمِ وَ التَّدْبِيرُ قَبْلَ الْعَمَلِ يُؤْمِنُكَ النَّدَمَ وَ مَنْ تَحَرَّى الْقَصْدَ خَفَّتْ عَلَيْهِ الْمُؤَنُ

And he-asws said: 'Stubbornness strips the (good) opinions, and the trusting before the determination is against the determination, and the management before the action would make you safe from the regret, and one who seeks the purpose the provisions would be light upon him.

وَ مَنْ كَابَدَ الْأُمُورَ عَطَبَ وَ لَوْ لَا التَّجَارِبُ عَمِيَتِ الْمَذَاهِبُ وَ فِي التَّجَارِبِ عِلْمٌ مُسْتَأْنَفٌ وَ فِي التَّوَانِي وَ الْعَجْزِ أُنْتِجَتِ الْهَلَكَةُ.

And one who toils for the affairs would be damaged, and had it not been for the experiments the doctrines would be blinded, and in the experiments, there is resumed knowledge, and in the slackness and the frustration the destruction results''.[869]

– وَ قَالَ النَّبِيُّ ص إِذَا هَمَمْتَ بِأَمْرٍ فَتَدَبَّرْ عَاقِبَتَهُ فَإِنْ كَانَ خَيْراً فَأَسْرِعْ إِلَيْهِ وَ إِنْ كَانَ شَرّاً فَانْتَهِ عَنْهُ.

And the Prophet-saww said: 'If you are thinking of a matter, then consider it's consequence. If it was good, then quicken to it, and if it was evil, then refrain from it''.[870]

– وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ لَمْ يَعْرِفْ لُؤْمَ ظَفَرِ الْأَيَّامِ لَمْ يَحْتَرِسْ مِنْ سَطَوَاتِ الدَّهْرِ وَ لَمْ يَتَحَفَّظْ مِنْ فَلَتَاتِ الزَّلَلِ وَ لَمْ يَتَعَاظَمْهُ ذَنْبٌ وَ إِنْ عَظُمَ.

And Amir Al-Momineen-asws said: 'One who does not recognise vileness of the days will not guard against ravages of the times and will not protect against the lapses of the slips and will not consider a sin to be mighty even if it was mighty''.[871]

[867] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 83 H 14 i
[868] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 83 H 15 a
[869] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 83 H 15 b
[870] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 83 H 15 c
[871] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 83 H 15 d

باب 84 الغيرة و الشجاعة

CHAPTER 84 – THE SELF RESPECT (GHAYRA) AND THE BRAVERY

1- ن، عيون أخبار الرضا عليه السلام أَبِي عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنْ إِبْرَاهِيمَ بْنِ حَمَّوَيْهِ عَنِ الْيَقْطِينِيِّ قَالَ قَالَ الرِّضَا ع فِي الدِّيكِ الْأَبْيَضِ خَمْسُ خِصَالٍ مِنْ خِصَالِ الْأَنْبِيَاءِ مَعْرِفَتُهُ بِأَوْقَاتِ الصَّلَاةِ وَ الْغَيْرَةُ وَ السَّخَاءُ وَ الشَّجَاعَةُ وَ كَثْرَةُ الطَّرُوقَةِ.

(The book) 'Uyoun Akhbar Al-Reza-asws', may the greetings be upon him-asws – My father, from Ahmad Bin Idrees, from Al Ashary, from Ibrahim Bin Hamawiya, from Al Yaqteeny who said,

'Al-Reza-asws said: 'In the white rooster there are five characteristics from the characteristics of the Prophets-as – recognition of the timings of Salat, and the self-respect (Ghayra), and the generosity, and the bravery, and many marriages''.[872]

2- كِتَابُ الْإِمَامَةِ وَ التَّبْصِرَةِ، عَنْ أَحْمَدَ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْغَيْرَةُ مِنَ الْإِيمَانِ وَ الْبَذَاءُ مِنَ النِّفَاقِ.

'Kitab Al Imama Wa Al Tabsira' – from Ahmad Bin Ali, from Muhammad Bin Al-Hassan Al Saffar, from Ibrahim Bin Hasim, from Al Nowfaly, from Al Sakuny,

'From Ja'far-asws Bin Muhammad-asws, from his-asws father-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'The self-respect (Ghayra) is from the Eman, and the obscenity is from the hypocrisy''.[873]

[872] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 84 H 1
[873] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 84 H 2

باب 85 حسن السمت و حسن السيماء و ظهور آثار العبادة في الوجه

CHAPTER 85 – GOOD APPEARANCE, AND GOOD MARKINGS, AND APPEARANCE OF TRACES OF WORSHIP IN THE FACE

من الآيات

From the Verses –

الفتح سِيماهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ

(Surah) Al Fatah - ***Their marks are in their faces from the effects of the Sajdahs. That is their example in the Torah. And their example in the Evanjel, [48:29]***.

1- ل، الخصال ابْنُ مَسْرُورٍ عَنِ ابْنِ عَامِرٍ عَنْ عَمِّهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبَّادِ بْنِ صُهَيْبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَا يَجْمَعُ اللَّهُ لِمُنَافِقٍ وَ لَا فَاسِقٍ حُسْنَ السَّمْتِ وَ الْفِقْهَ وَ حُسْنَ الْخُلُقِ أَبَداً.

(The book) 'Al Khisaal' – Ibn Masrour, from Ibn Aamir, from his uncle, from Ibn Mahboub, from Abbad Bin Suheyb who said,

'I heard Abu Abdullah-asws saying: 'Allah-azwj will neither Gather for a hypocrite nor a mischief maker – good appearance, and the comprehension, and good manners, ever!''[874]

2- ل، الخصال ابْنُ بُنْدَارَ عَنْ أَبِي الْعَبَّاسِ الْحَمَّادِيِّ عَنْ صَالِحِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ بَكَّارٍ عَنِ عُبَيْدَةَ بْنِ حُمَيْدٍ عَنْ قَابُوسَ بْنِ أَبِي ظَبْيَانَ عَنْ أَبِيهِ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص الْهَدْيُ الصَّالِحُ وَ السَّمْتُ الصَّالِحُ وَ الِاقْتِصَادُ جُزْءٌ مِنْ خَمْسَةٍ وَ أَرْبَعِينَ جُزْءاً مِنَ النُّبُوَّةِ.

(The book) 'Al Khisaal' – Ibn Bundar, from Abu Al Abbas Al Hammady, from Salih Bin Muhammad, from Muhammad Bin Bakkar, from Ubeyda Bin Humeyd, from Qabous Bin Abu Zabyan, from his father, from Ibn Abbas who said,

'Rasool-Allah-saww said: 'The righteous guidance, and the righteous appearance, and the moderation is a segment from forty-five segments of the Prophet-hood''.[875]

3- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنْ عَلِيِّ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص خَلَّتَانِ لَا تَجْتَمِعَانِ فِي مُنَافِقٍ فِقْهٌ فِي الْإِسْلَامِ وَ حُسْنُ سَمْتٍ فِي الْوَجْهِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ali Bin Khalid, from Ali Bin Al-Hassan, from Ja'far Bin Muhammad Bin Marwan, from his father, from Ahmad Bin Isa,

[874] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 85 H 1
[875] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 85 H 2

'From Muhammad son of Ja'far-asws, from his father-asws Ja'far Bin Muhammad-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'Two characteristics cannot be gathered in a hypocrite – comprehension in Al-Islam and good appearance in the face''.[876]

4- نَوَادِرُ الرَّاوَنْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ عَلِيٌّ ع إِنَّ رَسُولَ اللَّهِ ص أَبْصَرَ رَجُلًا دَبِرَتْ جَبْهَتُهُ فَقَالَ رَسُولُ اللَّهِ ص مَنْ يُغَالِبِ اللَّهَ تَعَالَى يَغْلِبْهُ وَ مَنْ يَخْدَعِ اللَّهَ يَخْدَعْهُ فَهَلَّا تَجَافَيْتَ بِجَبْهَتِكَ عَنِ الْأَرْضِ وَ لَمْ تُشَوِّهْ خَلْقَكَ.

(The book) 'Nawadir' of Al Rawandy – by his chain,

'From Musa-asws Bin Ja'far-asws, from his-asws forefathers-asws having said: 'Ali-asws said: 'Rasool-Allah-saww sighted a man forehead was twisted. Rasool-Allah-saww said: 'One who tries to overcome Allah-azwj, He-azwj will Overcome him, and one trying to deceive Allah-azwj, He-azwj will Deceive him. Had you not forsaken your forehead from the ground (not doing Sajdah), your character would not have been disfigured''.[877]

وَ بِهَذَا الْإِسْنَادِ قَالَ قَالَ عَلِيٌّ ع إِنِّي لَأَكْرَهُ لِلرَّجُلِ أَنْ تُرَى جَبْهَتُهُ جَلْحَاءَ لَيْسَ فِيهَا شَيْءٌ مِنْ أَثَرِ السُّجُودِ.

And by this chain, said,

'Ali-asws said: 'I-asws dislike it for the man that his forehead be seen as bare, not having anything in it from the impacts of Sajdah''.[878]

5- كِتَابُ الْإِمَامَةِ وَ التَّبْصِرَةِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ الرَّزَّازِ عَنْ خَالِهِ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ عَمْرِو بْنِ عُثْمَانَ الْخَزَّازِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص زَيْنُ أُمَّتِي فِي حُسْنِ السَّمْتِ.

'Kitab Al Imama Wa Al Tabsira' – from Muhammad Bin Abdullah, from Muhammad Bin Ja'far Al Razzaz, from his uncle Ali Bin Muhammad, from Amro Bin Usman Al Khazzaz, from Al Nowfaly, from Al Sakuny,

'From Ja'far-asws Bin Muhammad-asws, from his-asws father-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'Adoration of my-saww community is in goodly appearance''.[879]

[876] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 85 H 3
[877] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 85 H 4
[878] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 85 H 5
[879] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 85 H 6

باب 86 الاقتصاد و ذم الإسراف و التبذير و التقتير

CHAPTER 86 – THE MODERATION AND CONDEMNATION OF EXTRAVAGANCE, AND THE WASTING AND THE SQUANDERING

من الآيات

From the Verses –

الفرقان وَ الَّذِينَ إِذا أَنْفَقُوا لَمْ يُسْرِفُوا وَ لَمْ يَقْتُرُوا وَ كانَ بَيْنَ ذلِكَ قَواماً.

(Surah) 'Furqan' - ***And those, when they spend, are not being extravagant and are not miserly, and are moderate between that [25:67]***.

1- دَعَوَاتُ الرَّاوَنْدِيِّ، قَالَ الصَّادِقُ ع أَرْبَعَةٌ لَا يُسْتَجَابُ لَهُمْ دُعَاءٌ رَجُلٌ جَالِسٌ فِي بَيْتِهِ يَقُولُ يَا رَبِّ ارْزُقْنِي فَيَقُولُ لَهُ أَ لَمْ آمُرْكَ بِالطَّلَبِ

(The book) 'Dawaat' of Al Rawandy –

'Four, a supplication will not be Answered for them – a man sitting in his house saying, 'O Lord[-azwj], Grace me!' He[-azwj] Says to him: "Did I[-azwj] not Command you with seeking (the sustenance)?"

وَ رَجُلٌ كَانَتْ لَهُ امْرَأَةٌ فَدَعَا عَلَيْهَا فَيَقُولُ أَ لَمْ أَجْعَلْ أَمْرَهَا بِيَدِكَ

And a man who has a wife for him, so he supplicates against her. He[-azwj] Says: "Did I[-azwj] not Make her matter (divorce) to be in your hands?"

وَ رَجُلٌ كَانَ لَهُ مَالٌ فَأَفْسَدَهُ فَيَقُولُ يَا رَبِّ ارْزُقْنِي فَيَقُولُ لَهُ أَ لَمْ آمُرْكَ بِالاقْتِصَادِ أَ لَمْ آمُرْكَ بِالْإِصْلَاحِ ثُمَّ قَرَأَ وَ الَّذِينَ إِذا أَنْفَقُوا لَمْ يُسْرِفُوا وَ لَمْ يَقْتُرُوا وَ كانَ بَيْنَ ذلِكَ قَواماً

And a man who has wealth for him, so he spoils (wastes) it. He says, 'O Lord[-azwj], Grace me!' He[-azwj] Says to him: "Did I[-asws] not Command you with the moderation? Did I[-azwj] not Command you with the reformation?"' Then he recited: ***And those, when they spend, are not being extravagant and are not miserly, and are moderate between that [25:67]***.

وَ رَجُلٌ كَانَ لَهُ مَالٌ فَأَدَانَهُ بِغَيْرِ بَيِّنَةٍ فَيَقُولُ أَ لَمْ آمُرْكَ بِالشَّهَادَةِ.

And a man who has wealth for him, so he lends it without any evidence. He[-azwj] Says: 'Did I[-azwj] not Command you with keeping witnesses?"'[880]

[880] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 86 H 1

2- نهج، نهج البلاغة قَالَ ع الْقَنَاعَةُ مَالٌ لَا يَنْفَدُ

(The book) 'Nahj Al Balagah' –

'He-asws said: 'The contentment is wealth which does not deplete''.[881]

- وَ قَالَ ع كُنْ سَمْحاً وَ لَا تَكُنْ مُبَذِّراً وَ كُنْ مُقَدِّراً وَ لَا تَكُنْ مُقْتِرا.

And he-asws said: 'Be generous but do not be wasteful and be measured (moderated) and do not be miserly.[882]

- وَ قَالَ ع إِذَا لَمْ يَكُنْ مَا تُرِيدُ فَلَا تُبَلْ كَيْفَ كُنْتَ.

And he-asws said: 'When it does not happen what you want, then don't care how you were''.[883]

- وَ قَالَ ع كَفَى بِالْقَنَاعَةِ مُلْكاً وَ بِحُسْنِ الْخُلُقِ نَعِيماً

And he-asws said: 'Suffice with contentment as a kingdom, and with good manners as bounty'.

وَ سُئِلَ ع عَنْ قَوْلِهِ تَعَالَى فَلَنُحْيِيَنَّهُ حَياةً طَيِّبَةً فَقَالَ هِيَ الْقَنَاعَةُ.

And he-asws was asked about Words of the Exalted: ***then We will Make him live a good life [16:97]***. He-asws said: 'It is the contentment''.[884]

- وَ قَالَ ع مَنْ رَضِيَ بِرِزْقِ اللَّهِ لَمْ يَحْزَنْ عَلَى مَا فَاتَهُ.

And he-asws said: 'One satisfied with the sustenance of Allah-azwj, will not grieve upon what he has lost''.[885]

3- ل، الخصال ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ أَسْبَاطٍ عَنْ سُلَيْمٍ مَوْلَى طِرْبَالٍ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ الدُّنْيَا دُوَلٌ فَمَا كَانَ لَكَ فِيهَا أَتَاكَ عَلَى ضَعْفِكَ وَ مَا كَانَ مِنْهَا عَلَيْكَ أَتَاكَ وَ لَمْ تَمْتَنِعْ مِنْهُ بِقُوَّةٍ

(The book) 'Al Khisaal – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ibn Asbat, from Suleym, a slave of Tirbal, from a man,

'From Abu Ja'far-asws, he (the narrator) said, 'I heard him-asws saying: 'The world is a government. So whatever in it was for you, has come to you upon your weakness, and whatever from it was against you came to you, and you could not benefit from it with (your) strength'.

[881] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 86 H 2 a
[882] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 86 H 2 a
[883] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 86 H 2 c
[884] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 86 H 2 d
[885] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 86 H 2 e

ثُمَّ أَتْبَعَ هَذَا الْكَلَامَ بِأَنْ قَالَ مَنْ يَئِسَ مِمَّا فَاتَ أَرَاحَ بَدَنَهُ وَ مَنْ قَنِعَ بِمَا أُوتِيَ قَرَّتْ عَيْنُهُ.

Then he-asws followed it with this speech by saying: 'One who despairs from what he has lost will rest his body, and the one content with what he has got, his eyes would be delighted''.[886]

4- ما، الأمالي للشيخ الطوسي الْفَحَّامُ عَنِ الْمَنْصُورِيِّ عَنْ عَمِّ أَبِيهِ عَنْ أَبِي الْحَسَنِ الثَّالِثِ عَنْ آبَائِهِ عَنِ الصَّادِقِ ع فِي قَوْلِهِ تَعَالَى فَلَنُحْيِيَنَّهُ حَياةً طَيِّبَةً قَالَ الْقُنُوعُ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Fahham, from Al Mansouri, from an uncle of his father,

'From Abu Al-Hassan-asws the 3rd, from his-asws forefathers-asws, from Al-Sadiq-asws regarding Words of the Exalted: ***then We will Make him live a good life [16:97]***. He-asws said: 'The contentment''.[887]

5- لي، الأمالي للصدوق مع، معاني الأخبار ما، الأمالي للشيخ الطوسي سُئِلَ أَمِيرُ الْمُؤْمِنِينَ ع أَيُّ الْقُنُوعِ أَفْضَلُ قَالَ الْقَانِعُ بِمَا أَعْطَاهُ اللَّهُ.

(The books) 'Al Amaali' of Al Sadouq, (and) 'Ma'any Al Akhbar', (and) 'Al Amaali' of the sheykh Al Tusi –

'Amir Al-Momineen-asws was asked, 'Which of the contentment is best?' He-asws said: 'The one who is content with whatever Allah-azwj has Given him''.[888]

6- ع، علل الشرائع ابْنُ الْمُتَوَكِّلِ عَنِ الْحِمْيَرِيِّ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا مَالَ أَنْفَعُ مِنَ الْقُنُوعِ بِالْيَسِيرِ الْمُجْزِي الْخَبَرَ.

(The book) 'Ilal Al Sharaie' – Ibn Al Mutawakkil, from Al Himeyri, from Muhammad Bin Isa, from Ibn Mahboub, from Hisham Bin Salim,

'From Abu Abdullah-asws having said: 'There is no wealth more beneficial than the contentment with being Recompensed for the little (deeds)' – the Hadeeth''.[889]

7- مع، معاني الأخبار أَبِي عَنْ سَعْدٍ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ رَفَعَهُ قَالَ: قَالَ النَّبِيُّ ص لِجَبْرَئِيلَ مَا تَفْسِيرُ الْقَنَاعَةِ

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Al Barqy, from his father, raising it, said,

'The Prophet-saww said to Jibraeel-as: 'What is the interpretation of the contentment?'

قَالَ تَقْنَعُ بِمَا تُصِيبُ مِنَ الدُّنْيَا تَقْنَعُ بِالْقَلِيلِ وَ تَشْكُرُ الْيَسِيرَ.

He-as said: 'Contentment with whatever he obtained from the world, content with the little and thankful for the little''.[890]

[886] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 86 H 3
[887] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 86 H 4
[888] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 86 H 5
[889] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 86 H 6
[890] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 86 H 7

8- ب، قرب الإسناد ابْنُ طَرِيفٍ عَنِ ابْنِ عُلْوَانَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ ع قَالَ: لَا يَذُوقُ الْمَرْءُ مِنْ حَقِيقَةِ الْإِيمَانِ حَتَّى يَكُونَ فِيهِ ثَلَاثُ خِصَالٍ الْفِقْهُ فِي الدِّينِ وَ الصَّبْرُ عَلَى الْمَصَائِبِ وَ حُسْنُ التَّقْدِيرِ فِي الْمَعَاشِ.

(The book) 'Qurb Al Asnad' – Ibn Tareyf, from Ibn Ulwan,

'From Ja'far-asws, from his-asws father-asws, from Ali-asws having said: 'A person cannot taste the reality of Eman until there happen to be three characteristics in him – the comprehension in the religion, and the patience upon the calamities, and good arrangement in the livelihood''.[891]

9- ل، الخصال أَبِي عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ أَيُّوبَ عَنْ إِبْرَاهِيمَ بْنِ مَيْمُونٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ ضَمِنْتُ لِمَنِ اقْتَصَدَ أَنْ لَا يَفْتَقِرَ.

(The book) 'Al Khisaal' – from Muhammad Al Attar, from Al Ashary, from Ali Bin Ismail, from Muhammad Bin Umar, from Abdullah Bin Ayoub, from Ibrahim Bin Maymoun who said,

'I heard Abu Abdullah-asws saying: 'I-asws guarantee for the one who is moderate (expenditure) that he-asws will not be impoverished''.[892]

10- ل، الخصال أَبِي عَنْ سَعْدٍ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ دَاوُدَ الرَّقِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْقَصْدَ أَمْرٌ يُحِبُّهُ اللَّهُ عَزَّ وَ جَلَّ وَ إِنَّ السَّرَفَ يُبْغِضُهُ حَتَّى طَرْحُكَ النَّوَاةَ فَإِنَّهَا تَصْلُحُ لِشَيْءٍ وَ حَتَّى صَبُّكَ فَضْلَ شَرَابِكَ.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Abu Al Khattab, from Ja'far Bin Bashir, from Dawood Al Raqy,

'From Abu Abdullah-asws having said: 'The moderation is a matter Allah-azwj Mighty and Majestic Loves, and extravagance, He-azwj Hates it, even if you were to throw away the core (a date seed), for it is correct for something, and even if you were to pour out the surplus of your drink''.[893]

11- أَبِي عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ سَعِيدٍ عَنْ بَعْضِ أَصْحَابِهِ قَالَ سَمِعْتُ الْعَبَّاسِيَّ وَ هُوَ يَقُولُ اسْتَأْذَنْتُ الرِّضَا ع فِي النَّفَقَةِ عَلَى الْعِيَالِ فَقَالَ بَيْنَ الْمَكْرُوهَيْنِ

My father, from Ahmad Bin Idrees, from Al Ashari, from Ali Bin Ismail, from Muhammad Bin Amro Bin Saeed, from one of his companions who said, 'I heard Al Abbas, and he was saying,

'I sought permission of Al-Reza-asws regarding the expenditure upon the dependants. He-asws said: 'Between the two abhorrences'.

قَالَ فَقُلْتُ جُعِلْتُ فِدَاكَ لَا وَ اللَّهِ مَا أَعْرِفُ الْمَكْرُوهَيْنِ

[891] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 86 H 8
[892] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 86 H 9
[893] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 86 H 10

He (the narrator) said, 'I said, 'May I be sacrificed for you-asws! No, by Allah-azwj, I do not recognise the two abhorrence!''

قَالَ فَقَالَ لِي يَرْحَمُكَ اللَّهُ أَ مَا تَعْرِفُ أَنَّ اللَّهَ عَزَّ وَ جَلَّ كَرِهَ الْإِسْرَافَ وَ كَرِهَ الْإِقْتَارَ فَقَالَ وَ الَّذِينَ إِذا أَنْفَقُوا لَمْ يُسْرِفُوا وَ لَمْ يَقْتُرُوا وَ كانَ بَيْنَ ذلِكَ قَواماً.

He (the narrator) said, 'He-asws said to me: 'Don't you know that Allah-azwj Dislikes the extravagance and Dislikes the wastage? He-azwj Said: '***And those, when they spend, are not being extravagant and are not miserly, and are moderate between that [25:67]***''.[894]

12- أَقُولُ قَدْ مَضَى فِي بَابِ جَوَامِعِ الْمَكَارِمِ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: أَمَّا الْمُنْجِيَاتُ فَخَوْفُ اللَّهِ فِي السِّرِّ وَ الْعَلَانِيَةِ وَ الْقَصْدُ فِي الْغِنَى وَ الْفَقْرِ وَ كَلِمَةُ الْعَدْلِ فِي الرِّضَا وَ السَّخَطِ.

I (Majlisi) am saying, 'It has already passed in the chapter on the summary of the honourable manners,

'From Abu Ja'far-asws having said: 'As for the saviours, it is fearing Allah-azwj in the secret and the open, and the moderation in riches and the poverty, and a judicial word during the satisfaction and the dissatisfaction''.[895]

13- ل، الخصال عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: تَرْكُ التَّقْدِيرِ فِي الْمَعِيشَةِ يُورِثُ الْفَقْرَ.

(The book) 'Al Khisaal' –

'From Amir Al-Momineen-asws having said: 'Neglecting the assessment (good management) regarding the livelihood, inherits the poverty''.[896]

- وَ عَنْهُ ع قَالَ: السَّرَفُ مَثْوَاةٌ وَ الْقَصْدُ مَثْرَاةٌ.

And from him-asws having said: 'The extravagance is impoverishment, and the moderation is an enrichment''.[897]

14- ل، الخصال الْأَرْبَعُمِائَةِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع التَّقْدِيرُ نِصْفُ الْعَيْشِ.

(The book) 'Al Khisaal' –

'(The Hadeeth) 'Al-Arbamia' – Amir Al-Momineen-asws said: 'The assessment is half the livelihood''.[898]

- وَ قَالَ ع مَا عَالَ امْرُؤٌ اقْتَصَدَ.

And he-asws said: 'He will not be destitute, a person who is moderate''.[899]

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[894] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 86 H 11
[895] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 86 H 12
[896] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 86 H 13 a
[897] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 86 H 13 b
[898] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 86 H 14 a
[899] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 86 H 14 b

15- مع، معاني الأخبار أَبِي عَنْ سَعْدٍ عَنِ الْبَرْقِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا يُقَالُ لَهُ إِبْرَاهِيمُ قَالَ: سُئِلَ الْحَسَنُ ع عَنِ الْمُرُوَّةِ فَقَالَ الْعَفَافُ فِي الدِّينِ وَ حُسْنُ التَّقْدِيرِ فِي الْمَعِيشَةِ وَ الصَّبْرُ عَلَى النَّائِبَةِ.

(The book) (Ma'any Al Akhbar' – My father, from Sa'ad, from Al Barqy, from Ali Bin Ja'far, from a man from our companions called Ibrahim who said,

'Al-Hassan-asws was asked about the manliness. He-asws said: 'The chastity in the religion, and good assessment regarding the livelihood, and the patience upon the calamities''.[900]

16- ما، الأمالي للشيخ الطوسي فِي وَصِيَّةِ أَمِيرِ الْمُؤْمِنِينَ ع عِنْدَ وَفَاتِهِ وَ اقْتَصِدْ يَا بُنَيَّ فِي مَعِيشَتِكَ.

(The book) 'Al Amaali' of the sheykh Al Tusi –

'In a bequest of Amir Al-Momineen-asws at his-asws expiry: 'And be moderate (economical), O my-asws son-asws, in your-asws livelihood''.[901]

17- ضا، فقه الرضا عليه السلام أَرْوِي عَنِ الْعَالِمِ ع أَنَّهُ قَالَ: مَنْ أَرَادَ أَنْ يَكُونَ أَغْنَى النَّاسِ فَلْيَكُنْ وَاثِقاً بِمَا عِنْدَ اللَّهِ جَلَّ وَ عَزَّ.

(The book) 'Fiqh Al-Reza-asws', may the greetings be upon him-asws – It is reported from the Scholar-asws having said: 'One who wants to be richest of the people, let him be trusting in what is in the Presence of Allah-azwj, Majestic and Mighty''.[902]

- وَ رُوِيَ فَلْيَكُنْ بِمَا فِي يَدِ اللَّهِ أَوْثَقَ مِنْهُ مِمَّا فِي يَدَيْهِ.

And it is reported: 'Let him be more trusting with what is in the Hand of Allah-azwj than he is from what is in his own hands''.[903]

- وَ أَرْوِي مَنْ قَنِعَ شَبِعَ وَ مَنْ لَمْ يَقْنَعْ لَمْ يَشْبَعْ.

And it is reported from the Scholar-asws having said: 'Allah-azwj the Glorious Said: 'Be satisfied with whatever you get, you will be from richest of the people''.[904]

- وَ أَرْوِي أَنَّ جَبْرَئِيلَ ع هَبَطَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ لَكَ اقْرَأْ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ لا تَمُدَّنَّ عَيْنَيْكَ إِلى ما مَتَّعْنا بِهِ أَزْواجاً مِنْهُمْ الْآيَةَ

And it is reported: 'Jibraeel-as came down to Rasool-Allah-saww. He-as said: 'Allah-azwj Mighty and Majestic Conveys the Greetings to you-as and Says to you-saww: ***In the Name of Allah the Beneficent, the Merciful [1:1]***, ***And do not extend your eyes towards what We have Provided with spouses from them, [20:131]***' – the Verse.

[900] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 86 H 15
[901] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 86 H 16
[902] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 86 H 17 a
[903] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 86 H 17 b
[904] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 86 H 17 c

فَأَمَرَ النَّبِيُّ ص مُنَادِياً يُنَادِي مَنْ لَمْ يَتَأَدَّبْ بِأَدَبِ اللَّهِ تَقَطَّعَتْ نَفْسُهُ عَلَى الدُّنْيَا حَسَرَاتٍ.

The Prophet-saww ordered a caller to call out, 'One who does not conduct with the Etiquette of Allah-azwj, his soul will be cut upon the world out of regret!''[905]

– وَ نَرْوِي مَنْ رَضِيَ مِنَ الدُّنْيَا بِمَا يُجْزِيهِ كَانَ أَيْسَرُ مَا فِيهَا يَكْفِيهِ وَ مَنْ لَمْ يَرْضَ مِنَ الدُّنْيَا بِمَا يُجْزِيهِ لَمْ يَكُنْ شَيْءٌ مِنْهَا يَكْفِيهِ.

And it is reported: 'One who is satisfied from the world with what it has rewarded him, the least of what is in it would suffice him, and one who is not satisfied from the world with what it has rewarded him, there will be nothing from it which can satisfy him''.[906]

– وَ نَرْوِي مَا هَلَكَ مَنْ عَرَفَ قَدْرَهُ وَ مَا يُنْكِرُ النَّاسُ عَنِ القنوت [الْقُوتِ] إِنَّمَا يُنْكِرُ عَنِ العقول [الْفُضُولِ] ثُمَّ قَالَ وَ كَمْ عَسَى يَكْفِي الْإِنْسَانَ.

And we are reporting: 'He is not destroyed, the one who knows his worth, and whatever the people dislike from the daily subsistence, but rather the denial is from the surplus'. Then he-asws said: 'And how much can perhaps suffice the human being?''

– وَ نَرْوِي مَنْ رَضِيَ مِنَ اللَّهِ بِالْيَسِيرِ مِنَ الرِّزْقِ رَضِيَ اللَّهُ مِنْهُ بِالْقَلِيلِ مِنَ الْعَمَلِ.

And we are reporting: 'One who is satisfied from Allah-azwj with the less from the sustenance, Allah-azwj will be Pleased from him with the little of the deeds''.[907]

– وَ نَرْوِي عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: مَنْ سَأَلَنَا أَعْطَيْنَاهُ وَ مَنِ اسْتَغْنَى أَغْنَاهُ اللَّهُ.

And we are reporting from the Prophet-saww having said: 'One who asks us-saww, we-saww give it to him, and one who is needless, may Allah-azwj Enrich him''.[908]

– وَ نَرْوِي إِنْ دَخَلَ نَفْسَكَ شَيْءٌ مِنَ الْقَنَاعَةِ فَاذْكُرْ عَيْشَ رَسُولِ اللَّهِ ص فَإِنَّمَا كَانَ قُوتُهُ الشَّعِيرَ وَ حَلَاوَتُهُ التَّمْرَ وَ وَقُودُهُ السَّعَفَ إِذَا وَجَدَ.

And we are reporting: 'If something from the contentment enters yourself, remember the life of Rasool-Allah-saww, for rather his-saww daily subsistence was the barley, and his-saww sweet dish were the dates, and his-saww firewood were the leaves, when he-saww could find them''.[909]

18– مص، مصباح الشريعة قَالَ الصَّادِقُ ع لَوْ حَلَفَ الْقَانِعُ بِتَمَلُّكِهِ الدَّارَيْنِ لَصَدَّقَهُ اللَّهُ عَزَّ وَ جَلَّ بِذَلِكَ وَ لَأَبَرَّهُ لِعِظَمِ شَأْنِ مَرْتَبَةِ الْقَنَاعَةِ

(The book) 'Misbah Al Sharia' –

'Al-Sadiq-asws said: 'If the contented one were to swear that he owns the two houses (world and the Hereafter), Allah-azwj Mighty and Majestic would Ratify him with that and Accomplish it for revering the glory of the rank of a contented one.

[905] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 86 H 17 d
[906] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 86 H 17 e
[907] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 86 H 17 f
[908] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 86 H 17 g
[909] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 86 H 17 h

ثُمَّ كَيْفَ لَا يَقْنَعُ الْعَبْدُ بِمَا قَسَمَ اللَّهُ عَزَّ وَ جَلَّ لَهُ وَ هُوَ يَقُولُ نَحْنُ قَسَمْنا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَياةِ الدُّنْيا

Then how come the servant is not contented with what Allah-azwj Mighty and Majestic has Apportioned for him and He-azwj is Saying: ***We Distribute their livelihoods between them in the life of the world, [43:32]***.

فَمَنْ أَيْقَنَ وَ صَدَّقَهُ بِمَا شَاءَ وَ لِمَا شَاءَ بِلَا غَفْلَةٍ مِمَّنْ أَيْقَنَ بِرُبُوبِيَّتِهِ أَضَافَ تَوْلِيَةَ الْإِقْسَامِ إِلَى نَفْسِهِ بِلَا سَبَبٍ وَ مَنْ قَنِعَ بِالْمَقْسُومِ اسْتَرَاحَ مِنَ الْهَمِّ وَ الْكَذِبِ وَ التَّعَبِ

The one who is certain and ratifies Him-azwj with whatever He-azwj so Desires and when He-azwj so Desires without heedlessness, would be from the ones certain of His-azwj Lordship-azwj will add the swear to himself without a cause; and the one who is contented with the Apportionment would be at rest from the worries, and the lies, and the fatigue.

وَ كُلَّمَا نَقَصَ مِنَ الْقَنَاعَةِ زَادَ فِي الرَّغْبَةِ وَ الطَّمَعُ وَ الرَّغْبَةُ فِي الدُّنْيَا أَصْلَانِ لِكُلِّ شَرٍّ وَ صَاحِبُهُمَا لَا يَنْجُو مِنَ النَّارِ إِلَّا أَنْ يَتُوبَ

And every time there is a reduction from the contentedness there is an increase in the desire, and the greed and the desire regarding the world, two roots of every evil, and their owner will not attain salvation from the Fire, except if he were to repent.

وَ لِذَلِكَ قَالَ النَّبِيُّ ص الْقَنَاعَةُ مُلْكٌ لَا يَزُولُ وَ هُوَ مَرْكَبُ رِضَا اللَّهِ تَحْمِلُ صَاحِبَهَا إِلَى دَارِهِ فَأَحْسِنِ التَّوَكُّلَ فِيمَا لَمْ تُعْطَ وَ الرِّضَا بِمَا أُعْطِيتَهُ وَ اصْبِرْ عَلى ما أَصابَكَ فَ إِنَّ ذلِكَ مِنْ عَزْمِ الْأُمُورِ.

And for that (reason), the Prophet-saww said: 'Then contentment is a kingdom not to decline, and it is a ride of Satisfaction of Allah-azwj carrying its owner to his house. Therefore, improve the reliance regarding what you have not been Given and the satisfaction with what you have been Given, and be patient upon what afflicts you, for that is from the determined matters''.[910]

19- سر، السرائر مُوسَى بْنُ بَكْرٍ عَنِ الْعَبْدِ الصَّالِحِ ع قَالَ قَالَ النَّبِيُّ ص التَّوَدُّدُ إِلَى النَّاسِ نِصْفُ الْعَقْلِ وَ الرِّفْقُ نِصْفُ الْمَعِيشَةِ وَ مَا عَالَ امْرُؤٌ فِي اقْتِصَادٍ.

(The book) 'Al Saraair' – Musa Bin Bakr,

'From Al-Abd Al-Salih (7th Imam-asws) having said: 'The Prophet-saww said: 'Showing cordiality to the people is half the intellect, and the sustenance is half the livelihood, and the people will not become destitute while being economical''.[911]

20- ما، الأمالي للشيخ الطوسي الْحُسَيْنُ بْنُ إِبْرَاهِيمَ عَنِ ابْنِ وَهْبَانَ عَنْ عَلِيِّ بْنِ الْحَبَشِيِّ عَنِ الْعَبَّاسِ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ جَعْفَرِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ أَبِي غُنْدَرٍ عَنْ أَيُّوبَ بْنِ الْحُرِّ قَالَ: سَمِعْتُ رَجُلًا يَقُولُ لِأَبِي عَبْدِ اللَّهِ ع بَلَغَنِي أَنَّ الِاقْتِصَادَ وَ التَّدْبِيرَ فِي الْمَعِيشَةِ نِصْفُ الْكَسْبِ

[910] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 86 H 18
[911] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 86 H 19

(The book) 'Al Amaali' of the sheykh Al Tusi – Al-Husayn Bin Ibrahim, from Ibn Wahbab, from Ali Bin Al Habashy, from Al Abbas Bin Muhammad Bin Al-Husayn, from his father, from Safwan Bin Yahya, and Ja'far Bin Isa, from Al-Husayn Bin Abu Gundar, from Ayoub Bin Al Hurr who said,

'I heard a man saying to Abu Abdullah-asws, 'It has reached me that the moderation, and the (good) management in the livelihood is half the income'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع لَا بَلْ هُوَ الْكَسْبُ كُلُّهُ وَ مِنَ الدِّينِ التَّدْبِيرُ فِي الْمَعِيشَةِ.

Abu Abdullah-asws said: 'No, but the income all of it, and from the religion is the (good) management in the livelihood''.[912]

[912] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 86 H 20

باب 87 السخاء و السماحة و الجود

CHAPTER 87 – THE GENEROUSITY, AND THE MUNIFICENCE, AND THE LIBERALITY

من الآيات

From the Verses –

التغابن 16 وَ أَنْفِقُوا خَيْراً لِأَنْفُسِكُمْ وَ مَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولئِكَ هُمُ الْمُفْلِحُونَ

(Surah) Al Taghabun - ***Therefore fear Allah as per your capacity; and listen and obey and spend, it is better for your selves. And one who saves himself from the miserliness, so those ones, they are the successful [64:16]***

إِنْ تُقْرِضُوا اللَّهَ قَرْضاً حَسَناً يُضاعِفْهُ لَكُمْ وَ يَغْفِرْ لَكُمْ وَ اللَّهُ شَكُورٌ حَلِيمٌ

If you were to lend to Allah a goodly loan, He would Multiply it for you and Forgive (your sins) for you, and Allah is Appreciative, Forbearing [64:17].

1- لي، الأمالي للصدوق الْحَسَنُ بْنُ عَبْدِ اللَّهِ بْنِ سَعِيدٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ سَهْلٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْبَلَوِيِّ عَنْ إِبْرَاهِيمَ بْنِ عُبَيْدِ اللَّهِ عَنْ أَبِيهِ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ ع قَالَ: سَادَةُ النَّاسِ فِي الدُّنْيَا الْأَسْخِيَاءُ وَ فِي الْآخِرَةِ الْأَتْقِيَاءُ.

(The book) 'Al Amaali' of Al Sadouq – Al-Hassan Bin Abdullah Bin Saeed, from Abdul Aziz Bin Yahya, from Muhammad Bin Sahl, from Abdullah Bin Muhammad Al Balwy, from Ibrahim Bin Ubeydullah, from his father,

'From Zayd son of (Ali-asws Bin Al-Husayn-asws), from his father-asws, from his grandfather-asws, from Alli-asws having said: 'Chiefs in the world are the generous, and in the Hereafter, the pious''.[913]

2- لي، الأمالي للصدوق ابْنُ الْمُتَوَكِّلِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ الْيَقْطِينِيِّ عَنْ يُونُسَ عَنِ الْحَسَنِ بْنِ زِيَادٍ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى رَضِيَ لَكُمُ الْإِسْلَامَ دِيناً فَأَحْسِنُوا صُحْبَتَهُ بِالسَّخَاءِ وَ حُسْنِ الْخُلُقِ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkil, from Ali Bin Ibrahim, from Al Yaqteeny, from Yunus, from Al-Hassan Bin Ziyad,

'From Al-Sadiq-asws having said: 'Allah-azwj Blessed and Exalted is Pleased with Al-Islam as a religion for you all, so improve its accompaniment with the generousity and the good manners''.[914]

[913] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 1
[914] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 2

3- ل، الخصال ابْنُ الْمُتَوَكِّلِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنْ سَهْلٍ عَنْ رَجُلٍ وَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع خِيَارُكُمْ سُمَحَاؤُكُمْ وَ شِرَارُكُمْ بُخَلَاؤُكُمْ وَ مِنْ صَالِحِ الْأَعْمَالِ الْبِرُّ بِالْإِخْوَانِ وَ السَّعْيُ فِي حَوَائِجِهِمْ وَ ذَلِكَ مَرْغَمَةٌ لِلشَّيْطَانِ وَ تَزَحْزُحٌ عَنِ النِّيرَانِ وَ دُخُولُ الْجِنَانِ يَا جَمِيلُ أَخْبِرْ بِهَذَا الْحَدِيثِ غُرَرَ أَصْحَابِكَ

(The book) 'Al Khisaal' – Ibn Al Mutawakkil, from Muhammad Al Attar, from Sahl, from a man, and Umar Bin Abdul Aziz, from Jameel Bin Darraj who said,

'Abu Abdullah-asws said: 'The best of you are your generous ones, and evilest of you are your misers, and from the righteous deeds is the righteousness with the brethren, and the striving regarding their needs, and that is an aversion for the Satan-la, and removal from the Fire, and entry into the Gardens. O Jameel! Inform the naive ones of your companions with this Hadeeth'.

قَالَ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ مَنْ غُرَرُ أَصْحَابِي

He (the narrator) said, 'I said to him-asws, 'May I be sacrificed for you-asws! Who are the naive ones from my companions?'

قَالَ هُمُ الْبَارُّونَ بِالْإِخْوَانِ فِي الْعُسْرِ وَ الْيُسْرِ

He-asws said: 'They are the ones righteous with the brethren in the (financial) difficulties and the ease'.

ثُمَّ قَالَ يَا جَمِيلُ أَمَا إِنَّ صَاحِبَ الْكَثِيرِ يَهُونُ عَلَيْهِ ذَلِكَ وَ قَدْ مَدَحَ اللَّهُ عَزَّ وَ جَلَّ صَاحِبَ الْقَلِيلِ فَقَالَ وَ يُؤْثِرُونَ عَلى أَنْفُسِهِمْ وَ لَوْ كانَ بِهِمْ خَصاصَةٌ وَ مَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولئِكَ هُمُ الْمُفْلِحُونَ.

Then he-asws said: 'O Jameel! As for the companion of plenty, that would be easy upon him, and Allah-azwj Mighty and Majestic has Praised the companion of the little. He-azwj Said: ***and they are preferring (others) over their own selves, and even though there was extreme poverty with them. And one who preserves himself from miserliness, so those, they are the successful ones [59:9]***''.[915]

4- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنْ أَبِي غَالِبٍ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ بُرَيْدٍ الْعِجْلِيِّ عَنْ أَبِي جَعْفَرٍ ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَقُولُ اللَّهُ تَعَالَى الْمَعْرُوفُ هَدِيَّةٌ مِنِّي إِلَى عَبْدِيَ الْمُؤْمِنِ فَإِنْ قَبِلَهَا مِنِّي فَبِرَحْمَةٍ مِنِّي فَإِنْ رَدَّهَا فَبِذَنْبِهِ حُرِمَهَا وَ مِنْهُ لَا مِنِّي

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Abu Ghalib Ahmad Bin Muhammad, from Ibn Abu Al Khattab, from Ibn Mahboub, from Jameel Bin Salih, from Bureyd Al Ijaly,

'From Abu Ja'far-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'Allah-azwj the Exalted Says: "The act of kindness is a Gift from Me-azwj to My-azwj servant. If he were to accept it from Me-azwj, it is due to a Mercy from Me-azwj. If he were to reject it, it is due to his sins he is being deprived, and from him, not from Me-azwj!

[915] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 3

وَ أَيُّمَا عَبْدٍ خَلَقْتُهُ فَهَدَيْتُهُ إِلَى الْإِيمَانِ وَ حَسَّنْتُ خُلُقَهُ وَ لَمْ أَبْتَلِهِ بِالْبُخْلِ فَإِنِّي أُرِيدُ بِهِ خَيْراً.

And whichever servant I-azwj have Created, so I-azwj Guided him to the Eman, and Made excellent his creation, and I-azwj do not Try him with the miserliness, so I-azwj Want good with him!"'[916]

5- ن، عيون أخبار الرضا عليه السلام أَبِي عَنْ سَعْدٍ عَنِ ابْنِ هَاشِمٍ عَنْ أَحْمَدَ بْنِ سُلَيْمَانَ قَالَ: سَأَلَ رَجُلٌ أَبَا الْحَسَنِ ع وَ هُوَ فِي الطَّوَافِ فَقَالَ لَهُ أَخْبِرْنِي عَنِ الْجَوَادِ

(The book) 'Uyoun Akhbar Al-Reza-asws' – My father, from Sa'ad, from Ibn Hashim, from Ahmad Bin Suleyman who said,

'A man asked Abu Al-Hassan-asws while he-asws was in (performing) the Tawaaf. He said to him-asws, 'Inform me about the liberal one'.

فَقَالَ إِنَّ لِكَلَامِكَ وَجْهَيْنِ فَإِنْ كُنْتَ تَسْأَلُ عَنِ الْمَخْلُوقِ فَإِنَّ الْجَوَادَ الَّذِي يُؤَدِّي مَا افْتَرَضَ اللَّهُ تَعَالَى عَلَيْهِ وَ الْبَخِيلُ مَنْ بَخِلَ بِمَا افْتَرَضَ اللَّهُ تَعَالَى عَلَيْهِ

He-asws said: 'There are two aspects to your speech. If you are asking about the created beings, then the liberal is the one who fulfills what Allah-azwj the Exalted has Obligated upon him, and the miser is the one being miserly with what Allah-azwj the Exalted has Obligated upon him.

وَ إِنْ كُنْتَ تَعْنِي الْخَالِقَ فَهُوَ الْجَوَادُ إِنْ أَعْطَى وَ هُوَ الْجَوَادُ إِنْ مَنَعَ لِأَنَّهُ إِنْ أَعْطَى عَبْداً أَعْطَاهُ مَا لَيْسَ لَهُ وَ إِنْ مَنَعَ مَنَعَ مَا لَيْسَ لَهُ.

And if you mean the Creator, so He-azwj is the Liberal in Giving, and He-azwj is Liberal in Preventing, because when He-azwj Gives a servant, Gives him what isn't his, and if He-azwj Prevents, He-azwj Prevents what isn't for him (anyway)''.[917]

مع، معاني الأخبار أَبِي عَنْ سَعْدٍ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ أَبِي الْجَهْمِ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ أَحْمَدَ بْنِ سَلَمٍ قَالَ: سَأَلَ رَجُلٌ أَبَا الْحَسَنِ ع الْحَدِيثَ.

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Al Barqy, from his father, from Abu Al Jahm, from Musa Bin Bakr, from Ahmad Bin Salim who said,

'A man asked Abu Al-Hassan-asws' – the Hadeeth''.[918]

6- ن، عيون أخبار الرضا عليه السلام أَبِي عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنْ إِبْرَاهِيمَ بْنِ حَمَّوَيْهِ عَنْ مُحَمَّدِ بْنِ عِيسَى الْيَقْطِينِيِّ قَالَ قَالَ الرِّضَا ع فِي الدِّيكِ الْأَبْيَضِ خَمْسُ خِصَالٍ مِنْ خِصَالِ الْأَنْبِيَاءِ مَعْرِفَتُهُ بِأَوْقَاتِ الصَّلَاةِ وَ الْغَيْرَةُ وَ السَّخَاءُ وَ الشَّجَاعَةُ وَ كَثْرَةُ الطُّرُوقَةِ.

(The book) 'Uyoun Akhbar Al-Reza-asws', may the greetings be upon him-asws – My father, from Ahmad Bin Idrees, from Al Ashary, from Ibrahim Bin Hamawiya, from Muhammad Bin Isa Al Yaqteeny who said,

[916] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 4
[917] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 5 a
[918] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 5 b

'Al-Reza-asws said: 'In the white rooster there are five characteristics from the characteristics of the Prophets-as – recognition with the timings of Salat, and the self-respect (Gharya), and the generousity, and the bravery, and many marriages''.[919]

7- ن، عيون أخبار الرضا عليه السلام ابْنُ مَسْرُورٍ عَنِ ابْنِ عَامِرٍ عَنِ الْمُعَلَّى عَنِ الْوَشَّاءِ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ السَّخِيُّ قَرِيبٌ مِنَ اللَّهِ قَرِيبٌ مِنَ الْجَنَّةِ قَرِيبٌ مِنَ النَّاسِ وَ الْبَخِيلُ بَعِيدٌ مِنَ اللَّهِ بَعِيدٌ مِنَ الْجَنَّةِ بَعِيدٌ مِنَ النَّاسِ

(The book) 'Uyoun Akhbar Al-Reza-asws', may the greetings be upon him-asws, - Ibn Masrour, from Ibn Aamir, from Al Moalla, from Al Washa who said,

'I heard Al-Reza-asws saying: 'The generous one is close to Allah-azwj, close to the Paradise, close to the people, while the miser is remote from Allah-azwj, remote from the Paradise, remote from the people'.

وَ سَمِعْتُهُ يَقُولُ السَّخَاءُ شَجَرَةٌ فِي الْجَنَّةِ مَنْ تَعَلَّقَ بِغُصْنٍ مِنْ أَغْصَانِهَا دَخَلَ الْجَنَّةَ.

And I heard him-asws saying: 'The generousity is a tree in the Paradise. One who attaches with a branch from its branches will enter the Paradise''.[920]

8- ن، عيون أخبار الرضا عليه السلام أَبِي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ يَاسِرٍ الْخَادِمِ عَنِ الرِّضَا ع قَالَ: السَّخِيُّ يَأْكُلُ مِنْ طَعَامِ النَّاسِ لِيَأْكُلُوا مِنْ طَعَامِهِ وَ الْبَخِيلُ لَا يَأْكُلُ مِنْ طَعَامِ النَّاسِ لِئَلَّا يَأْكُلُوا مِنْ طَعَامِهِ.

(The book) 'Uyoub Akhbar Al-Reza-asws', may the greetings be upon him-asws – My father, from Ali Bin Ibrahim, from Yashir Al Khadim,

'From Al-Reza-asws having said: 'The generous one eats from food of the people for them to be eating from his food, and the miser does not eat from food of the people lest they eat from his food''.[921]

9- ما، الأمالي للشيخ الطوسي جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ جَعْفَرٍ الْحُسَيْنِيِّ عَنْ أَيُّوبَ بْنِ مُحَمَّدِ بْنِ فَرُّوخَ عَنْ سَعِيدِ بْنِ مَسْلَمَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ السَّخَاءَ شَجَرَةٌ مِنْ أَشْجَارِ الْجَنَّةِ لَهَا أَغْصَانٌ مُتَدَلِّيَةٌ فِي الدُّنْيَا فَمَنْ كَانَ سَخِيّاً تَعَلَّقَ بِغُصْنٍ مِنْ أَغْصَانِهَا فَسَاقَهُ ذَلِكَ الْغُصْنُ إِلَى الْجَنَّةِ

(The book) 'Al Amaali' – of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Ja'far Bin Muhammad Bin Ja'far Al-Husayni, from Ayoub Bin Muhammad Bin Frouj, from Saeed Bin Maslama,

'From Ja'far-asws Bin Muhammad-asws, from his-asws forefathers-asws, may the Salawaat of Allah-azwj be upon them-asws, said, 'Rasool-Allah-saww said: 'The generousity is a tree from the trees of Paradise. There are branches for it drooping into the world. The one who was generous attaches with a branch from its branches, so that branch ushers him to the Paradise.

وَ الْبُخْلُ شَجَرَةٌ مِنْ أَشْجَارِ النَّارِ لَهَا أَغْصَانٌ مُتَدَلِّيَةٌ فِي الدُّنْيَا فَمَنْ كَانَ بَخِيلًا تَعَلَّقَ بِغُصْنٍ مِنْ أَغْصَانِهَا فَسَاقَهُ ذَلِكَ الْغُصْنُ إِلَى النَّارِ.

[919] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 6
[920] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 7
[921] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 8

The miserliness is a tree from trees of the Fire. There are branches for it drooping into the word. The one who was miserly attaches with a branch from its branches, so that branch ushers him to the Fire''.[922]

– قَالَ أَبُو الْمُفَضَّلِ قَالَ لَنَا أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ فَحَدَّثَنِي شَيْخٌ مِنْ أَهْلِنَا عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بِحَدِيثِهِ هَذَا حَدِيثِ السَّخَاءِ وَ الْبُخْلِ قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع لَيْسَ السَّخِيُّ الْمُبَذِّرَ الَّذِي يُنْفِقُ مَالَهُ فِي غَيْرِ حَقِّهِ وَ لَكِنَّهُ الَّذِي يُؤَدِّي إِلَى اللَّهِ عَزَّ وَ جَلَّ مَا فَرَضَ عَلَيْهِ فِي مَالِهِ مِنَ الزَّكَاةِ وَ غَيْرِهَا وَ الْبَخِيلُ الَّذِي لَا يُؤَدِّي حَقَّ اللَّهِ عَزَّ وَ جَلَّ فِي مَالِهِ.

Abu Al Mufazzal said, 'Abu Abdullah Al-Husayn said to us, 'It is narrated to my by a sheykh from our people, from his father,

'From Ja'far-asws Bin Muhammad-asws narrating to him with this Hadeeth of the generousity and the miserliness. He (the narrator) said, 'Abu Abdullah-asws said: 'He isn't the generous, the wasteful one who spends his wealth in other that its right (rightful way), but it is the one who fulfils to Allah-azwj Mighty and Majestic what He-azwj has Obligated upon him regarding his wealth, from the Zakat and other such, while the miser is the one who does not fulfil the Right of Allah-azwj Mighty and Majestic in his wealth''.[923]

10– مع، معاني الأخبار أَبِي عَنْ سَعْدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ مَا حَدُّ السَّخَاءِ قَالَ تُخْرِجُ مِنْ مَالِكَ الْحَقَّ الَّذِي أَوْجَبَهُ اللَّهُ عَلَيْكَ فَتَضَعُهُ فِي مَوْضِعِهِ.

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Ahmad Bin Muhammad, from Ibn Mahboub, from one of our companions,

'From Abu Abdullah-asws, he (the narrator) said, 'I said to him-asws, 'What is the limit of generousity?' He-asws said: 'You extract from your wealth the right which Allah-azwj has Obligated upon you, and you place it in its (proper) place''.[924]

11– مع، معاني الأخبار أَبِي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: السَّخِيُّ الْكَرِيمُ الَّذِي يُنْفِقُ مَالَهُ فِي حَقٍّ.

(The book) 'From Ma'any Al Akhbar' – My father, from Ali, from his father, from Hammad, from Hareyz,

'From Abu Abdullah-asws having said: 'The generous, the benevolent is the one who spends his wealth regarding a right''.[925]

12– مع، معاني الأخبار ابْنُ الْمُتَوَكِّلِ عَنِ السَّعْدَآبَادِيِّ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَلِيِّ بْنِ عَوْفٍ الْأَزْدِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع السَّخَاءُ أَنْ تَسْخُوَ نَفْسُ الْعَبْدِ عَنِ الْحَرَامِ أَنْ تَطْلُبَهُ فَإِذَا ظَفِرَ بِالْحَلَالِ طَابَتْ نَفْسُهُ أَنْ يُنْفِقَهُ فِي طَاعَةِ اللَّهِ عَزَّ وَ جَلَ.

(The book) 'Ma'any Al Akhbar' – Ibn Al Mutawakkil, from Al Sa'dabady, from Al Barqy, from hs father, from Ahmad Bin Al Nazr, from Ali Bin Awf Al Azdy who said,

[922] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 9 a
[923] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 9 b
[924] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 10
[925] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 11

'Abu Abdullah-asws said: 'The generousity is that the soul of the servant is too generous from seeking the Prohibited. When he is successful with the Permissible, his souls fees good in spending it in obedience of Allah-azwj Mighty and Majestic''.[926]

13- مع، معاني الأخبار ابْنُ الْمُتَوَكِّلِ عَنِ السَّعْدَآبَادِيِّ عَنِ الْبَرْقِيِّ عَنِ ابْنِ فَضَّالٍ عَنْ رَجُلٍ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص السَّخَاءُ شَجَرَةٌ أَصْلُهَا فِي الْجَنَّةِ وَ هِيَ مُطَلَّةٌ عَلَى الدُّنْيَا مَنْ تَعَلَّقَ بِغُصْنٍ مِنْهَا اجْتَرَّهُ إِلَى الْجَنَّةِ.

(The book) 'Ma'any Al Akhbar' – Ibn Al Mutawakkil, from Al Sa'dabady, from Al Barqy, from Ibn Fazzal, from a man, from Hafs Bin Giyas,

'From Abu Abdullah-asws having said: 'Rasool-Allah-saww said: 'The generousity is a tree, its roots are in the Paradise, and it is drooping upon the world. One who attaches with a branch from it, it will pull him to the Paradise''.[927]

14- مع، معاني الأخبار أَبِي عَنْ سَعْدٍ عَنِ الْبَرْقِيِّ رَفَعَهُ عَنِ ابْنِ طَرِيفٍ عَنِ ابْنِ نُبَاتَةَ عَنِ الْحَارِثِ الْأَعْوَرِ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِلْحَسَنِ يَا بُنَيَّ مَا السَّمَاحَةُ قَالَ الْبَذْلُ فِي الْعُسْرِ وَ الْيُسْرِ.

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Al Barqy, raising it from Ibn Tareyf, from Ibn Nubata, from Al Haris Al Awr who said,

'Amir Al-Momineen-asws said to Al-Hassan-asws: 'O my-asws son-asws! What is the munificence (generousity)?' He-asws said: 'The spending during the (financial) difficulties and the ease''.[928]

أَقُولُ رُوِيَ فِي الْكِتَابِ الْمَذْكُورِ بِإِسْنَادٍ آخَرَ أَنَّهُ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِلْحَسَنِ مَا السَّمَاحَةُ قَالَ إِجَابَةُ السَّائِلِ وَ بَذْلُ النَّائِلِ.

I (Majlisi) am saying, 'In the mentioned book, by another chain, Amir Al-Momineen-asws said to Al-Hassan-asws: 'What is the munificence (generousity)?' He-asws said: 'Answering the questioner and efforts for the recipient''.[929]

15- سن، المحاسن أَبِي عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع ثَلَاثٌ مِنْ أَبْوَابِ الْبِرِّ سَخَاءُ النَّفْسِ وَ طِيبُ الْكَلَامِ وَ الصَّبْرُ عَلَى الْأَذَى.

(The book) 'Al Mahasin' – My father, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah-asws having said: 'Amir Al-Momineen-asws said: 'Three are from the door of righteousness – generousity of the self, and good speech, and the patience upon the harm''.[930]

16- ختص، الإختصاص ضا، فقه الرضا عليه السلام أَرْوِي عَنِ الْعَالِمِ ع أَنَّهُ قَالَ: السَّخَاءُ شَجَرَةٌ فِي الْجَنَّةِ أَغْصَانُهَا فِي الدُّنْيَا فَمَنْ تَعَلَّقَ بِغُصْنٍ مِنْهَا أَدَّتْهُ إِلَى الْجَنَّةِ

[926] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 12
[927] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 13
[928] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 14 a
[929] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 14 b
[930] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 15

(The book) 'Al-Ikhtisaas', (and) 'Fiqh Al-Reza-asws', may the greetings be upon him-asws – It is reported from the Scholar-asws having said: 'The generousity is a tree in the Paradise. It's branches are in the world. So the one who attaches with a branch from it, it would drag him to the Paradise.

وَ الْبُخْلُ شَجَرَةٌ فِي النَّارِ أَغْصَانُهَا فِي الدُّنْيَا فَمَنْ تَعَلَّقَ بِغُصْنٍ مِنْ أَغْصَانِهَا أَدَّتْهُ إِلَى النَّارِ أَعَاذَنَا اللَّهُ وَ إِيَّاكُمْ مِنَ النَّارِ.

And the miserliness is a tree in the Fire. It's branches are in the world. So the one who attaches with a branch from its branches, it would drag him to the Fire. May Allah-azwj Shelter us-asws and you all from the Fire!''[931]

– وَ نَرْوِي أَنَّ رَسُولَ اللَّهِ ص قَالَ لِعَدِيِّ بْنِ حَاتِمٍ طَيِّئٍ دُفِعَ عَنْ أَبِيكَ الْعَذَابُ الشَّدِيدُ لِسَخَاءِ نَفْسِهِ.

And we are reporting that Rasool-Allah-saww said to Aday Bin Hatim: 'Feel good! The severe Punishment has been Repelled from your father due to his generous soul''.[932]

– وَ رُوِيَ أَنَّ جَمَاعَةً مِنَ الْأُسَارَى جَاءُوا بِهِمْ إِلَى رَسُولِ اللَّهِ ص فَأَمَرَ أَمِيرَ الْمُؤْمِنِينَ ع بِضَرْبِ أَعْنَاقِهِمْ ثُمَّ أَمَرَهُ بِإِفْرَادِ وَاحِدٍ لَا يَقْتُلُهُ

And it is reported – 'A group of prisoners, they came with them to Rasool-Allah-azwj, so he-saww instructed Amir Al-Momineen-asws with striking off their necks. Then he-saww instructed him with one individual, not to kill him.

فَقَالَ الرَّجُلُ لِمَ أَفْرَدْتَنِي مِنْ أَصْحَابِي وَ الْجِنَايَةُ وَاحِدَةٌ

The man said, 'Why did you individualise me from my companions, and the crime is one?'

فَقَالَ لَهُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَوْحَى إِلَيَّ أَنَّكَ سَخِيُّ قَوْمِكَ وَ لَا أَقْتُلُكَ

He-as said to him: 'Allah-azwj Blessed and Exalted Revealed to me-saww that you are a generous one of your people and that I-saww should not kill you'.

فَقَالَ الرَّجُلُ فَإِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ مُحَمَّدٌ رَسُولُ اللَّهِ ص

The man said, 'The man said, 'I hereby testify that there is no god except Allah-azwj, and you-saww Muhammad-as are a Rasool-saww of Allah-azwj''.

قَالَ فَقَادَهُ سَخَاؤُهُ إِلَى الْجَنَّةِ.

He (the narrator) said, 'His generousity let him to the Paradise''.[933]

– وَ رُوِيَ الشَّابُّ السَّخِيُّ الْمُعْتَرِفُ لِلذُّنُوبِ أَحَبُّ إِلَى اللَّهِ مِنَ الشَّيْخِ الْعَابِدِ الْبَخِيلِ.

[931] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 16 a
[932] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 16 b
[933] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 16 c

And it is reported: 'The generous youth, the acknowledge of the sins is more Beloved to Allah-azwj and the old worshipper, the miser.[934]

– وَ رُوِيَ مَا شَيْءٌ يُتَقَرَّبُ بِهِ إِلَى اللَّهِ جَلَّ وَ عَزَّ مِنْ إِطْعَامِ الطَّعَامِ وَ إِرَاقَةِ الدِّمَاءِ.

And it is reported: 'There is nothing one can draw closer to Allah-azwj Majestic and Mighty, dearer than feeding the food and spilling the blood (sacrificial animal for the offering – Qurbani)''.[935]

– وَ رُوِيَ أَطِيلُوا الْجُلُوسَ عِنْدَ الْمَوَائِدِ فَإِنَّهَا أَوْقَاتٌ لَا تُحْسَبُ مِنْ أَعْمَارِكُمْ.

And it is reported: 'Prolong the sitting during the meals for these are timing not calculated from your life spans''.[936]

– وَ رُوِيَ لَوْ عَمِلْتَ طَعَاماً بِمِائَةِ أَلْفِ دِرْهَمٍ ثُمَّ أَكَلَ مِنْهُ مُؤْمِنٌ وَاحِدٌ لَمْ تُعَدَّ مُسْرِفاً.

And it is reported: 'Even if you were to prepare a meal with one hundred thousand Dirhans, then one Momin eats from it, it would not be counted as extravagance''.[937]

– وَ رُوِيَ عَنِ الْعَالِمِ ع أَنَّهُ قَالَ: أَطْعِمُوا الطَّعَامَ وَ أَفْشُوا السَّلَامَ وَ صَلُّوا وَ النَّاسُ نِيَامٌ وَ ادْخُلُوا الْجَنَّةَ بِسَلَامٍ.

And it is reported from the Scholar-asws having said: 'Feed the food, and initiate the greetings, and pray Salat while the people are sleeping, and enter the Paradise in peace''.[938]

– وَ أَرْوِي إِيَّاكَ وَ السَّخِيَّ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَأْخُذُ بِيَدِهِ.

And it is reported: 'Beware of the generous one, for Allah-azwj Mighty and Majestic is Holding his hand''.[939]

– وَ رُوِيَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَأْخُذُ بِنَاصِيَةِ السَّخِيِّ إِذَا أُعْثِرَ.

And it is reported: 'Allah-azwj Blessed and Exalted Holds the forelocks of the generous one when he stumbles''.[940]

17– مص، مصباح الشريعة قَالَ الصَّادِقُ ع السَّخَاءُ مِنْ أَخْلَاقِ الْأَنْبِيَاءِ وَ هُوَ عِمَادُ الْإِيمَانِ وَ لَا يَكُونُ مُؤْمِنٌ إِلَّا سَخِيّاً وَ لَا يَكُونُ سَخِيّاً إِلَّا ذُو يَقِينٍ وَ هِمَّةٍ عَالِيَةٍ لِأَنَّ السَّخَاءَ شُعَاعُ نُورِ الْيَقِينِ وَ مَنْ عَرَفَ مَا قَصَدَ هَانَ عَلَيْهِ مَا بَذَلَ

(The book) 'Misbah Al Sharia' –

[934] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 16 d
[935] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 16 e
[936] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 16 f
[937] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 16 g
[938] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 16 h
[939] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 16 i
[940] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 16 j

'Al-Sadiq-asws said: 'The generosity is from the morals of the Prophets-as, and it is a pillar of Eman; and a Momin cannot be except generous, nor can a generous be except with certainty and high spirits, because the generousity is a ray from the light of certainty; and the one who recognises what is moderation, it will be easy upon him what he spends.

وَ قَالَ النَّبِيُّ ص وَ مَا جُبِلَ وَلِيُّ اللَّهِ إِلَّا عَلَى السَّخَاءِ وَ السَّخَاءُ مَا يَقَعُ عَلَى كُلِّ مَحْبُوبٍ أَقَلُّهُ الدُّنْيَا

And the Prophet-saww said: 'And a friend of Allah-azwj is not brought into being except upon the generousity and the generousity is what occurs upon every beloved who deems the world as insignificant'.

وَ مِنْ عَلَامَةِ السَّخَاءِ أَنْ لَا يُبَالِيَ مَنْ [أصحاب] أَكَلَ الدُّنْيَا وَ مَنْ مَلَكَهَا مُؤْمِناً أَوْ كَافِراً وَ عَاصِياً أَوْ مُطِيعاً شَرِيفاً أَوْ وَضِيعاً

And from a sign of the generous one is that he does not care who devours the world and who owns it, whether a Momin or a Kafir, and a disobedience one or an obedient one, noble or ignoble.

يُطْعِمُ غَيْرَهُ وَ يَجُوعُ وَ يَكْسُو غَيْرَهُ وَ يَعْرَى وَ يُعْطِي غَيْرَهُ وَ يَمْتَنِعُ مِنْ قَبُولِ عَطَاءِ غَيْرِهِ وَ يَمُنُّ بِذَلِكَ وَ لَا يَمْتَنُّ وَ لَوْ مَلَكَ الدُّنْيَا بِأَجْمَعِهَا لَمْ يَرَ نَفْسَهُ فِيهَا إِلَّا أَجْنَبِيّاً وَ لَوْ بَذَلَهَا فِي ذَاتِ اللَّهِ عَزَّ وَ جَلَّ فِي سَاعَةٍ وَاحِدَةٍ مَا مَلَّ

He feeds others and he is hungry, and he clothes others and he is bare, and he gives others and he prevents (himself) from accepting the giving by others, and he confers with that and he is not conferred; and if he were to own the world in its entirety, he would not see himself in it except as a stranger, and if he were to spend it regarding the Self of Allah-azwj Mighty and Majestic in one moment, he would not get fed-up.

قَالَ رَسُولُ اللَّهِ ص السَّخِيُّ قَرِيبٌ مِنَ اللَّهِ قَرِيبٌ مِنَ النَّاسِ قَرِيبٌ مِنَ الْجَنَّةِ بَعِيدٌ مِنَ النَّارِ وَ الْبَخِيلُ بَعِيدٌ مِنَ اللَّهِ بَعِيدٌ مِنَ النَّاسِ بَعِيدٌ مِنَ الْجَنَّةِ قَرِيبٌ مِنَ النَّارِ وَ لَا يُسَمَّى سَخِيّاً إِلَّا الْبَاذِلُ فِي طَاعَةِ اللَّهِ وَ لِوَجْهِهِ وَ لَوْ بِرَغِيفٍ أَوْ شَرْبَةِ مَاءٍ

Rasool-Allah-saww said: 'The generous one is closer to Allah-azwj, closer to the people, closer to the Paradise, remote from the Fire, while the miser one is remote from Allah-azwj, remote from the people, remote from the Paradise, close to the Fire; and he cannot be named as generous except the spender in the obedience of Allah-azwj and for His-azwj Face, and even though it may be with a loaf or a drink of water.

قَالَ النَّبِيُّ ص السَّخِيُّ بِمَا مَلَكَ وَ أَرَادَ بِهِ وَجْهَ اللَّهِ وَ أَمَّا السَّخِيُّ فِي مَعْصِيَةِ اللَّهِ فَحَمَّالُ سَخَطِ اللَّهِ وَ غَضَبِهِ وَ هُوَ أَبْخَلُ النَّاسِ عَلَى نَفْسِهِ فَكَيْفَ لِغَيْرِهِ حَيْثُ اتَّبَعَ هَوَاهُ وَ خَالَفَ أَمْرَ اللَّهِ قَالَ اللَّهُ عَزَّ وَ جَلَ وَ لَيَحْمِلُنَّ أَثْقالَهُمْ وَ أَثْقالًا مَعَ أَثْقالِهِمْ

The Prophet-saww said: 'The generous is with what he owns and intends the Face of Allah-azwj with it, and as for the generous in the disobedience of Allah-azwj is a bearer of the Dissatisfaction of Allah-azwj and His-azwj Wrath, and he the most miserly of the people upon himself, how would he be with others whereby he pursues his whims and opposes the Command of Allah-azwj. Allah-azwj Mighty and Majestic Says: ***And they will bear their own burdens, and (other) burdens along with their own burdens [29:13]***.

وَ قَالَ النَّبِيُّ ص يَقُولُ ابْنُ آدَمَ مِلْكِي مِلْكِي وَ مَالِي مَالِي يَا مِسْكِينُ أَيْنَ كُنْتَ حَيْثُ كَانَ الْمِلْكُ وَ لَمْ تَكُنْ وَ هَلْ لَكَ إِلَّا مَا أَكَلْتَ فَأَفْنَيْتَ أَوْ لَبِسْتَ فَأَبْلَيْتَ أَوْ تَصَدَّقْتَ فَأَبْقَيْتَ إِمَّا مَرْحُومٌ بِهِ وَ إِمَّا مُعَاقَبٌ عَلَيْهِ فَاعْقِلْ أَنْ لَا يَكُونَ مَالُ غَيْرِكَ أَحَبَّ إِلَيْكَ مِنْ مَالِكَ

And the Prophet-saww said: 'The son of Adam-as says, 'My kingdom! My kingdom!' And 'My wealth! My wealth!' O poor fellow, where were you when the kingdom existed, and you did not exist? And is there for you except what you eat, so it has perished, or you wore, and it has decayed, or you donated so it remained? Either you will be Mercied due to it or Punished upon it. So use your intellect that the wealth of others does not become more beloved to you than your own wealth.

فَقَدْ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا قَدَّمْتَ فَهُوَ لِلْمَالِكِينَ وَ مَا أَخَّرْتَ فَهُوَ لِلْوَارِثِينَ وَ مَا مَعَكَ فَمَا لَكَ عَلَيْهِ سَبِيلٌ سِوَى الْغُرُورِ بِهِ كَمْ تَسْعَى فِي طَلَبِ الدُّنْيَا وَ كَمْ تَدَّعِي أَ فَتُرِيدُ أَنْ تُفْقِرَ نَفْسَكَ وَ تُغْنِيَ غَيْرَكَ.

Amir Al-Momineen-asws has said: 'Whatever is sent ahead it is for the owners, and whatever is held back it is for the inheritors, and whatever is with you, there is no way for you upon it apart from being deceived by it. How much you strived in seeking the world, and how much you left! Do you want to impoverish yourself and enrich others?''[941]

18- جع، جامع الأخبار قَالَ رَسُولُ اللَّهِ ص الْجَنَّةُ دَارُ الْأَسْخِيَاءِ.

(The book) 'Jamie Al Akhbar' –

'Rasool-Allah-saww said: 'The Paradise is a house for the generous ones''.[942]

- وَ قَالَ الصَّادِقُ ع السَّخِيُّ الْكَرِيمُ الَّذِي يُنْفِقُ مَالَهُ فِي حَقٍّ.

And Al-Sadiq-asws said: 'The generous, the benevolent is the one who spends his wealth in a right (way)''.[943]

- رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَجَاهِلٌ سَخِيٌّ أَفْضَلُ مِنْ سَائِحٍ بَخِيلٍ.

It is reported from Abu Abdullah-asws having said: 'An ignorant generous one is superior to a wandering miser''.[944]

- وَ فِي حَدِيثٍ آخَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَشَابٌّ مُرَهَّقٌ فِي الذُّنُوبِ سَخِيٌّ أَحَبُّ إِلَى اللَّهِ مِنْ شَيْخٍ عَابِدٍ بَخِيلٍ.

And in another Hadeeth, 'From Abu Abdullah-asws having said: 'Rasool-Allah-saww said: 'A generous youth immersed in sins is more Beloved to Allah-azwj than a miserly worshipping old man''.[945]

[941] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 17
[942] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 18 a
[943] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 18 b
[944] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 18 c
[945] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 18 d

– الْحَسَنُ بْنُ عَلِيٍّ الْوَشَّاءُ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الرِّضَا ع يَقُولُ السَّخِيُّ قَرِيبٌ مِنَ اللَّهِ قَرِيبٌ مِنَ الْجَنَّةِ قَرِيبٌ مِنَ النَّاسِ بَعِيدٌ مِنَ النَّارِ وَ الْبَخِيلُ بَعِيدٌ مِنَ اللَّهِ بَعِيدٌ مِنَ الْجَنَّةِ بَعِيدٌ مِنَ النَّاسِ قَرِيبٌ مِنَ النَّارِ.

Al-Hassan Bin Ali Al Washa who said,

'I heard Abu Al-Hassan Al-Reza-asws saying: 'The generous one is closer to Allah-azwj, closer to the Paradise, closer to the people, far from the Fire, while the miser is far from Allah-azwj, far from the Paradise, far from the people, closer to the Fire''.[946]

– وَ قَالَ النَّبِيُّ ص الرِّجَالُ أَرْبَعَةٌ سَخِيٌّ وَ كَرِيمٌ وَ بَخِيلٌ وَ لَئِيمٌ فَالسَّخِيُّ الَّذِي يَأْكُلُ وَ يُعْطِي وَ الْكَرِيمُ الَّذِي لَا يَأْكُلُ وَ يُعْطِي وَ الْبَخِيلُ الَّذِي يَأْكُلُ وَ لَا يُعْطِي وَ اللَّئِيمُ الَّذِي لَا يَأْكُلُ وَ لَا يُعْطِي.

And the Prophet-saww said: 'The men are four – a generous, a benevolent, a miser, and dishonourable. The generous is the one who eats and feeds, and the benevolent is the one who does not eat and feeds, and the miser is the one who eats and does not feed, and the dishonourable is the one who neither eats nor feeds''.[947]

19– ين، كتاب حسين بن سعيد و النوادر مُحَمَّدُ بْنُ الْفُضَيْلِ عَنْ زُرَارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ اللَّهَ ارْتَضَى الْإِسْلَامَ لِنَفْسِهِ دِيناً فَأَحْسِنُوا صُحْبَتَهُ بِالسَّخَاءِ وَ حُسْنِ الْخُلُقِ.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Muhammad Al Fuzeyl, from Zurara who said,

'I heard Abu Abdullah-asws saying: 'Allah-azwj Chose Al-Islam for Himself-azwj as a religion, so be a good companion of it with the generousity and good manners''.[948]

20– ما، الأمالي للشيخ الطوسي بِإِسْنَادِهِ عَنْ مُوسَى بْنِ بَكْرٍ عَنِ الْعَبْدِ الصَّالِحِ ع عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ صَدَّقَ بِالْخَلَفِ جَادَ بِالْعَطِيَّةِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – By his chain, from Musa Bin Bakr,

'From Al Abd Salih-asws (7th Imam-asws), from Abu Zarr-ra, may Allah-azwj be Pleased with him-ra having said: 'Rasool-Allah-saww said: 'One ratifies with the replacement would be liberal (generous) with the giving''.[949]

21– الدُّرَّةُ الْبَاهِرَةُ، قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع مَنْ قَبِلَ عَطَاءَكَ فَقَدْ أَعَانَكَ عَلَى الْكَرَمِ.

(The book) 'Al Durr Al Bahira' –

'Al-Husayn-asws Bin Ali-asws said: 'The one who accepts your giving, so he has assisted you upon being benevolent''.[950]

[946] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 18 e
[947] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 18 f
[948] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 19
[949] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 20
[950] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 21 a

– قَالَ ع مَالُكَ إِنْ لَمْ يَكُنْ لَكَ كُنْتَ لَهُ فَلَا تُبْقِ عَلَيْهِ فَإِنَّهُ لَا يُبْقِي عَلَيْكَ وَ كُلْهُ قَبْلَ أَنْ يَأْكُلَكَ.

He-asws said: 'Your wealth, if it does not happen to be for you, it would be for him, so do not remain upon it for it will not remain upon you and eat it before it eats you''.[951]

– وَ قَالَ الصَّادِقُ ع جَاهِلٌ سَخِيٌّ أَفْضَلُ مِنْ نَاسِكٍ بَخِيلٍ.

And Al-Sadiq-asws said: 'An ignorant generous one is superior to the miserly ritualist''.[952]

– قَالَ ع السَّخَاءُ مَا كَانَ ابْتِدَاءً فَأَمَّا مَا كَانَ مِنْ مَسْأَلَةٍ فَحَيَاءٌ وَ تَذَمُّمٌ.

He-asws said: 'The generousity is what happens initially, as for what happens from a begging, it is an embarrassment and a shame''.[953]

– وَ قَالَ ع الْكَرَمُ أَعْطَفُ مِنَ الرَّحِمِ.

And he-asws said: 'The benevolence is more compassionate than the mercy''.[954]

22- كِتَابُ الْإِمَامَةِ وَ التَّبْصِرَةِ، عَنِ الْقَاسِمِ بْنِ عَلِيٍّ الْعَلَوِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص طَعَامُ السَّخِيِّ دَوَاءٌ وَ طَعَامُ الشَّحِيحِ دَاءٌ.

(The book) 'Kitab Al Imama Wa Al Tabsira' – from Al Qasim Bin Ali Al Alawy, from Muhammad Bin Abu Abdullah, from Sahl Bin Ziyad, from Al Nowfaly, from Al Sakuni,

'From Ja'far-asws Bin Muhammad-asws, from his-asws father-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'Meal of the generous one is a cure, and a meal of the miser is an illness''.[955]

[951] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 21 b
[952] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 21 c
[953] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 21 d
[954] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 21 e
[955] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 87 H 21 f

باب 88 من ملك نفسه عند الرغبة و الرهبة و الرضا و الغضب و الشهوة

CHAPTER 88 – ONE WHO CONTROLS HIMSELF DURING THE DESIRE AND THE FEAR, AND THE PLEASURE AND THE ANGER, AND THE LUST

1- لي، الأمالي للصدوق ابْنُ نَاتَانَةَ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ غَالِبِ بْنِ عُثْمَانَ عَنْ شُعَيْبٍ الْعَقَرْقُوفِيِّ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: مَنْ مَلَكَ نَفْسَهُ إِذَا رَغِبَ وَ إِذَا رَهِبَ وَ إِذَا اشْتَهَى وَ إِذَا غَضِبَ وَ إِذَا رَضِيَ حَرَّمَ اللَّهُ جَسَدَهُ عَلَى النَّارِ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Natanah, from Ali, from his father, from Al-Hassan Bin Ali Bin Fazzal, from Ghalib Bin Usman, from Shueyb Al Aqarquqy,

'From Al-Sadiq Ja'far-asws Bin Muhammad-asws having said: 'One who controls himself when he desires, and when he fears, and when he is lusty, and when he is angered, and when he is pleased, Allah-azwj will Prohibit his body unto the Fire''.[956]

2- ل، الخصال مَاجِيلَوَيْهِ عَنْ عَمِّهِ عَنْ هَارُونَ عَنِ ابْنِ صَدَقَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا أَنْفَقَ مُؤْمِنٌ نَفَقَةً هِيَ أَحَبُّ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ قَوْلِ الْحَقِّ فِي الرِّضَا وَ الْغَضَبِ.

(The book) 'Al Khisaal' – Majaylawiya, from his uncle, from Haroun, from Ibn Sadaqa,

'From Ja'far-asws Bin Muhammad-asws, from his-asws father-asws having said: 'Rasool-Allah-saww said: 'A Momin does not spend any expenditure which is more Beloved to Allah-azwj Mighty and Majestic than the word of truth, during the pleasure and the anger''.[957]

3- ل، الخصال ابْنُ الْمُتَوَكِّلِ عَنِ الْحِمْيَرِيِّ عَنِ ابْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّمَا الْمُؤْمِنُ الَّذِي إِذَا رَضِيَ لَمْ يُدْخِلْهُ رِضَاهُ فِي إِثْمٍ وَ لَا بَاطِلٍ وَ إِذَا سَخِطَ لَمْ يُخْرِجْهُ سَخَطُهُ مِنْ قَوْلِ الْحَقِّ وَ الْمُؤْمِنُ الَّذِي إِذَا قَدَرَ لَمْ تُخْرِجْهُ قُدْرَتُهُ إِلَى التَّعَدِّي وَ إِلَى مَا لَيْسَ لَهُ بِحَقٍّ.

(The book) 'Al Khisaal' – Ibn Al Mutawakkil, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from Abu Ayoub, from Abu Ubeyda Al Haza'a,

'From Abu Ja'far-asws having said: 'But rather, the Momin is the one, when he is pleased, his pleasure does not enter him into a sin nor (into) a falsehood, and when he is annoyed, his annoyance does not exit him from the word of truth; and the Momin is the one when he is powerful, his power does not exit him to the transgression and to what isn't for him by right''.[958]

[956] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 88 H 1
[957] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 88 H 2
[958] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 88 H 3

4- ل، الخصال أَبِي عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَلِيِّ بْنِ الصَّلْتِ عَنِ الْبَرْقِيِّ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنِ ابْنِ حُمَيْدٍ عَنِ السُّمَالِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ أُمِّهِ فَاطِمَةَ بِنْتِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص ثَلَاثُ خِصَالٍ مَنْ كُنَّ فِيهِ اسْتَكْمَلَ خِصَالَ الْإِيمَانِ الَّذِي إِذَا رَضِيَ لَمْ يُدْخِلْهُ رِضَاهُ فِي إِثْمٍ وَ لَا بَاطِلٍ وَ إِذَا غَضِبَ لَمْ يُخْرِجْهُ الْغَضَبُ مِنَ الْحَقِّ وَ إِذَا قَدَرَ لَمْ يَتَعَاطَ مَا لَيْسَ لَهُ.

(The book) 'Al Khisaal' – My father, from Muhammad Bin Ahmad Bin Ali Bin Al Salt, from Al Barqy, from Al-Hassan Bin Ail Bin Fazzal, from Ibn Humeyd, from Al Sumali, from Abdullah Bin Al-Hassan,

'From his mother Fatima daughter of Al-Husayn-asws Bin Ali-asws, from his-asws father-asws having said: 'Rasool-Allah-saww said: 'Three characteristics, one who has these in him, perfects the characteristics of Eman – the one who, when he is pleased, his pleasure does not enter him into a sin nor any falsehood, and when he is angered, the anger does not exit him from the truth, and when he has power, he does not demand what isn't for him''.[959]

5- ل، الخصال ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: ذَكَرَ رَجُلٌ الْمُؤْمِنَ عِنْدَ أَبِي عَبْدِ اللَّهِ فَقَالَ ع إِنَّمَا الْمُؤْمِنُ الَّذِي إِذَا سَخِطَ لَمْ يُخْرِجْهُ سَخَطُهُ مِنَ الْحَقِّ وَ الْمُؤْمِنُ إِذَا رَضِيَ لَمْ يُدْخِلْهُ رِضَاهُ فِي بَاطِلٍ وَ الْمُؤْمِنُ الَّذِي إِذَا قَدَرَ لَمْ يَتَعَاطَ مَا لَيْسَ لَهُ.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Al Barqy, from his father, from Safwan, from Abdullah Bin Sinan who said,

'The Momin man was mentioned in the presence of Abu Abdullah-asws. He-asws said: 'But rather, the Momin is the one who, when he is annoyed, his annoyance does not exit him from the truth; and the Momin, when he is pleased, his pleasure does not enter him into a falsehood; and the Momin is the one when in power, does not demand what isn't for him''.[960]

6- ل، الخصال الطَّالَقَانِيُّ عَنْ مُحَمَّدِ بْنِ جَرِيرٍ الطَّبَرِيِّ عَنْ أَبِي صَالِحٍ الْكِنَانِيِّ عَنْ يَحْيَى بْنِ عَبْدِ الْحَمِيدِ عَنْ شَرِيكٍ عَنْ هِشَامِ بْنِ مُعَاذٍ عَنِ الْبَاقِرِ ع قَالَ: ثَلَاثٌ مَنْ كُنَّ فِيهِ اسْتَكْمَلَ الْإِيمَانَ بِاللَّهِ مَنْ إِذَا رَضِيَ لَمْ يُدْخِلْهُ رِضَاهُ فِي الْبَاطِلِ وَ إِذَا غَضِبَ لَمْ يُخْرِجْهُ غَضَبُهُ مِنَ الْحَقِّ وَ مَنْ إِذَا قَدَرَ لَمْ يَتَنَاوَلْ مَا لَيْسَ لَهُ الْخَبَرَ.

(The book) 'Al Khisaal' – Al Talaqany, from Muhammad Bin Jareer Al Tabari, from Abu Salih Al Kinany, from Yahya Bin Abdul Hameed, from Shareek, from Hisham Bin Muaz,

'From Al Baqir-asws having said: 'Three, one who has these in him perfects the Eman with Allah-azwj – one when pleased, his pleasure does not enter him into the falsehood, and when angered, his rage does not exit him from the truth; and the one when powerful, does not take what isn't for him' – the Hadeeth''.[961]

7- ثو، ثواب الأعمال الْعَطَّارُ عَنْ سَعْدٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ فَضَّالٍ عَنْ غَالِبِ بْنِ عُثْمَانَ عَنْ شُعَيْبٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ مَلَكَ نَفْسَهُ إِذَا رَغِبَ وَ إِذَا رَهِبَ وَ إِذَا اشْتَهَى وَ إِذَا غَضِبَ حَرَّمَ اللَّهُ جَسَدَهُ عَلَى النَّارِ.

(The book) 'Sawaab Al Amaal' – Al Attar, from Sa'ad, from Muhammad Bin Isa, from Ibn Fazzal, from Ghalib Bin Usman, from Shueyb, from a man,

[959] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 88 H 4
[960] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 88 H 5
[961] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 88 H 6

'From Abu Abdullah-asws having said: 'One who controls himself when desirous, and when fearing, and when lusty, and when angered, Allah-azwj will Prohibit his body unto the Fire''.[962]

[962] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 88 H 7

باب 89 أنه ينبغي أن لا يخاف في الله لومة لائم و ترك المداهنة في الدين

CHAPTER 89 – IT IS BEFITTING THAT REGARDING ALLAH-azwj, ONE DOES NOT FEAR ANY BLAME OF A BLAMER, AND NEGLECT THE FLATTERY IN THE RELIGION

الآيات

The Verses –

المائدة يُجاهِدُونَ فِي سَبِيلِ اللَّهِ وَ لا يَخافُونَ لَوْمَةَ لائِمٍ

(Surah) Al Maidah - ***They would be fighting in the Way of Allah, and they would not be fearing blames of a blamer [5:54]***

القلم فَلا تُطِعِ الْمُكَذِّبِينَ وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ.

(Surah) Al Qalam - ***So do not heed the beliers [68:8] They wish that you should be pliant so they (too) would be pliant [68:9]***.

1- ل، الخصال فِي وَصَايَا أَبِي ذَرٍّ رَحْمَةُ اللَّهِ عَلَيْهِ قَالَ: أَوْصَانِي رَسُولُ اللَّهِ ص أَنْ لَا أَخَافَ فِي اللَّهِ لَوْمَةَ لَائِمٍ.

(The book) 'Al Khisaal' –

'In a bequest by Abu Zarr-ra, may Allah-azwj be Pleased with him-ra, said: 'Rasool-Allah-saww advised me-ra that I-ra should not fear the blame of any blamer for the Sake of Allah-azwj''.[963]

- وَ فِي خَبَرٍ آخَرَ عَنْهُ رَحْمَةُ اللَّهِ عَلَيْهِ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَخَفْ فِي اللَّهِ لَوْمَةَ لَائِمٍ.

And in another Hadeeth from him-ra, may Allah-azwj have Mercy on him-ra, said, 'Rasool-Allah-saww said: 'Do not fear the blame of any blamer, for the Sake of Allah-azwj''.[964]

2- ما، الأمالي للشيخ الطوسي فِيمَا كَتَبَ أَمِيرُ الْمُؤْمِنِينَ ع لِمُحَمَّدِ بْنِ أَبِي بَكْرٍ أُوصِيكَ بِسَبْعٍ هُنَّ جَوَامِعُ الْإِسْلَامِ تَخْشَى اللَّهَ عَزَّ وَ جَلَّ وَ لَا تَخْشَى النَّاسَ فِي اللَّهِ إِلَى أَنْ قَالَ وَ لَا تَخَفْ فِي اللَّهِ لَوْمَةَ لَائِمٍ.

(The book) 'Al Amaali' of the sheykh Al Tusi –

'Among what Amir Al-Momineen-asws wrote to Muhammad Bin Abu Bakr: 'I-asws advise you with seven (matters). These are a summary of Al-Islam – You should fear Allah-azwj Mighty and

963 Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 89 H 1 a
964 Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 89 H 1 b

Majestic and not fear the people, regarding Allah-azwj' – up to he-asws said: 'And do not fear the blame of any blamer, for the Sake of Allah-azwj''.[965]

3- ما، الأمالي للشيخ الطوسي بِإِسْنَادِ الْمُجَاشِعِيِّ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا تَأْخُذْكُمْ فِي اللَّهِ لَوْمَةُ لَائِمٍ يَكْفِكُمُ اللَّهُ مَنْ أَرَادَكُمْ وَ بَغَى عَلَيْكُمْ.

(The book) 'Al Amaali' of the sheykh Al Tusi – By a chan of Mujashie,

'From Al-Sadiq-asws, from his-asws forefathers-asws having said: 'Amir Al-Momineen-asws said: 'Do not be taking for the Sake of Allah-azwj, the blame of a blamer. Allah-azwj will Suffice you of the ones intending (to harm) you and rebelling against you''.[966]

4- فتح، فتح الأبواب رُوِيَ أَنَّ لُقْمَانَ الْحَكِيمَ قَالَ لِوَلَدِهِ فِي وَصِيَّتِهِ لَا تُعَلِّقْ قَلْبَكَ بِرِضَا النَّاسِ وَ مَدْحِهِمْ وَ ذَمِّهِمْ فَإِنَّ ذَلِكَ لَا يَحْصُلُ وَ لَوْ بَالَغَ الْإِنْسَانُ فِي تَحْصِيلِهِ بِغَايَةِ قُدْرَتِهِ

(The book) 'Fat'h Al Abwaab' –

'It is reported that Luqman-as the wise said to his-as son in his-as bequest: 'Do not attach your heart with satisfying the people, and praising them, and condemning them, from that will not result, and even if the human being were to reach in achieving it, with the peak of his abilities'.

فَقَالَ وَلَدُهُ مَا مَعْنَاهُ أُحِبُّ أَنْ أَرَى لِذَلِكَ مِثَالًا أَوْ فَعَالًا أَوْ مَقَالًا

His-as son said, 'What is its meaning? I would love to see for that either an example, or action, or words'.

فَقَالَ لَهُ أَخْرُجُ أَنَا وَ أَنْتَ

He-as said to him: 'Let us go out, me-as and you'.

فَخَرَجَا وَ مَعَهُمَا بَهِيمٌ فَرَكِبَهُ لُقْمَانُ وَ تَرَكَ وَلَدَهُ يَمْشِي وَرَاءَهُ فَاجْتَازُوا عَلَى قَوْمٍ فَقَالُوا هَذَا شَيْخٌ قَاسِي الْقَلْبِ قَلِيلُ الرَّحْمَةِ يَرْكَبُ هُوَ الدَّابَّةَ وَ هُوَ أَقْوَى مِنْ هَذَا الصَّبِيِّ وَ يَتْرُكُ هَذَا الصَّبِيَّ يَمْشِي وَرَاءَهُ وَ إِنَّ هَذَا بِئْسَ التَّدْبِيرُ

They went out and there was an animal with them. Luqman-as rode it and left his-as son walking behind him. They passed by a group of people. They said, 'This old man is of a cruel heart, little mercy. He is riding the animal and he-as is stronger than this child, and he-as has left the child to walk behind him, and this is an evil arrangement!'

فَقَالَ لِوَلَدِهِ سَمِعْتَ قَوْلَهُمْ وَ إِنْكَارَهُمْ لِرُكُوبِي وَ مَشْيِكَ

He-as said to his-as son: 'Did you hear their words and their disliking my-as riding and your walking?'

[965] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 89 H 2
[966] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 89 H 3

فَقَالَ نَعَمْ

He said, ‘Yes’.

فَقَالَ ارْكَبْ أَنْتَ يَا وَلَدِي حَتَّى أَمْشِيَ أَنَا

He-as said: ‘You ride, O my son, until I-as walk!’

فَرَكِبَ وَلَدُهُ وَ مَشَى لُقْمَانُ فَاجْتَازُوا عَلَى جَمَاعَةٍ أُخْرَى فَقَالُوا هَذَا بِئْسَ الْوَالِدُ وَ هَذَا بِئْسَ الْوَلَدُ أَمَّا أَبُوهُ فَإِنَّهُ مَا أَدَّبَ هَذَا الصَّبِيَّ حَتَّى يَرْكَبُ الدَّابَّةَ وَ يَتْرُكُ وَالِدَهُ يَمْشِي وَرَاءَهُ وَ الْوَالِدُ أَحَقُّ بِالاحْتِرَامِ وَ الرُّكُوبِ وَ أَمَّا الْوَلَدُ فَلِأَنَّهُ عَقَّ وَالِدَهُ بِهَذِهِ الْحَالِ فَكِلَاهُمَا أَسَاءَا فِي الْفَعَالِ

His-as son rode, and Luqman-as walked. They passed by another group. They said, ‘This is an evil father, and this is an evil son! As for his father-as, he-as has not educated his child until he is riding the animal and has left his father-as walking behind him, and the father-as is more rightful with the respect and the riding, and as for the son, he is disloyal to his father-as in this state. So both of them are worse in the action’.

فَقَالَ لُقْمَانُ لِوَلَدِهِ سَمِعْتَ

Luqman-as said to his-as son: ‘Did you hear?’

فَقَالَ نَعَمْ

He said, ‘Yes’.

فَقَالَ نَرْكَبُ مَعاً الدَّابَّةَ

He-as said: ‘We shall ride both together’.

فَرَكِبَا مَعاً فَاجْتَازُوا عَلَى جَمَاعَةٍ فَقَالُوا مَا فِي قَلْبِ هَذَيْنِ الرَّاكِبَيْنِ رَحْمَةٌ وَ لَا عِنْدَهُمْ مِنَ اللَّهِ خَبَرٌ يَرْكَبَانِ مَعاً الدَّابَّةَ يَقْطَعَانِ ظَهْرَهَا وَ يَحْمِلَانِهَا مَا لَا تُطِيقُ لَوْ كَانَ قَدْ رَكِبَ وَاحِدٌ وَ مَشَى وَاحِدٌ كَانَ أَصْلَحَ وَ أَجْوَدَ

They rode both together. They passed by a group of people. They said, ‘There is no mercy in the heart of these two riders, nor is there any news from Allah-azwj with them. They are both riding the animal, breaking its back, and loading it (with) what it cannot endure. If only one would ride and the other had walked, it would be more correct and more perfect!’

فَقَالَ سَمِعْتَ

He-as said: ‘Did you hear?’

فَقَالَ نَعَمْ

He said, ‘Yes’.

فَقَالَ هَاتِ حَتَّى نَتْرُكَ الدَّابَّةَ تَمْشِي خَالِيَةً مِنْ رُكُوبِنَا

He-as said: 'Come, until we leave the animal walking vacant from its riders'.

فَسَاقا الدَّابَّةَ بَيْنَ أَيْدِيهِمَا وَ هُمَا يَمْشِيَانِ فَاجْتَازُوا عَلَى جَمَاعَةٍ فَقَالُوا هَذَا عَجِيبٌ مِنْ هَذَيْنِ الشَّخْصَيْنِ يَتْرُكَانِ دَابَّةً فَارِغَةً تَمْشِي بِغَيْرِ رَاكِبٍ وَ يَمْشِيَانِ وَ ذَمُّوهُمَا عَلَى ذَلِكَ كَمَا ذَمُّوهُمَا عَلَى كُلِّ مَا كَانَ

They ushered the animal in front of them and they were both walking. They passed by a group of people. They said, 'This is strange from these two persons! They are leaving an animal free walking without a rider, and they are walking!' And they condemned them upon that like what they had been condemned upon by all what had happened.

فَقَالَ لِوَلَدِهِ تَرَى فِي تَحْصِيلِ رِضَاهُمْ حِيلَةً لِمُحْتَالٍ فَلَا تَلْتَفِتْ إِلَيْهِمْ وَ اشْتَغِلْ بِرِضَا اللَّهِ جَلَّ جَلَالُهُ فَفِيهِ شُغُلٌ شَاغِلٌ وَ سَعَادَةٌ وَ إِقْبَالٌ فِي الدُّنْيَا وَ يَوْمَ الْحِسَابِ وَ السُّؤَالِ.

He-as said to his-as son: 'Do you see any means for anyone to achieve their satisfaction? Do not turn to them and be pre-occupied with the Satisfaction of Allah-azwj, Majestic is His-azwj Majesty, for in it is an occupation to be pre-occupied (with), and happiness, and achievement in the word, and Day of Reckoning, and the Questioning''.[967]

5- فتح، فتح الأبواب رُوِيَ أَنَّ مُوسَى ع قَالَ: يَا رَبِّ احْبِسِ عَنِّي أَلْسِنَةَ بَنِي آدَمَ فَإِنَّهُمْ يَذُمُّونِي وَ قَدْ أُوذِيَ كَمَا قَالَ اللَّهُ جَلَّ جَلَالُهُ عَنْهُمْ لا تَكُونُوا كَالَّذِينَ آذَوْا مُوسى

(The book) 'Fatah Al Abwaab' –

'It is reported that Musa-as said (in a supplication to Allah-azwj): 'Withhold the tongues of the children of Adam-as away from me-as for they are condemning me-asws and I-as have been hurt!', just as Allah-azwj, Majestic is His-azwj Majesty Said about them: ***Do not become like those who hurt Musa. [33:69]***.

قِيلَ فَأَوْحَى اللَّهُ جَلَّ جَلَالُهُ إِلَيْهِ يَا مُوسَى هَذَا شَيْءٌ مَا فَعَلْتُهُ مَعَ نَفْسِي أَ فَتُرِيدُ أَنْ أَعْمَلَهُ مَعَكَ فَقَالَ قَدْ رَضِيتُ أَنْ تَكُونَ لِي أُسْوَةٌ بِكَ.

It is said, 'Allah-azwj, Majestic is His-azwj Majesty, Revealed to him-as: "O Musa-as! This is something I-azwj have not Done with Myself-saww. Would you-as like Me-azwj to do it (along) with you-as?" He-as said: 'I-as am satisfied if there happens to be for me-as an exemplar with You-azwj''.[968]

6- نهج، نهج البلاغة قَالَ ع مَنْ أَحَدَّ سِنَانَ الْغَضَبِ لِلَّهِ قَوِيَ عَلَى قَتْلِ أَشِدَّاءِ الْبَاطِلِ.

(The book) 'Nahj Al Balagah' –

[967] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 89 H 4
[968] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 89 H 5

‘He-asws said: ‘One who sharpens the teeth of anger for Allah-azwj, would be strong against killing the fiercest of the falsehood’’.[969]

– وَ قَالَ ع إِذَا هِبْتَ أَمْراً فَقَعْ فِيهِ فَإِنَّ شِدَّةَ تَوَقِّيهِ أَعْظَمُ مِمَّا تَخَافُ مِنْهُ.

And he-asws said: ‘When you are afraid of a matter, dive into it, for the severity of abstaining is greater than what you are fearing from’’.[970]

[969] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 89 H 6 a
[970] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 89 H 6 b

باب 90 حسن العاقبة و إصلاح السريرة

CHAPTER 90 – GOOD CONSEQUENCES AND CORRECTING THE CONSCIENCE

1- لي، الأمالي للصدوق ابْنُ إِدْرِيسَ عَنْ أَبِيهِ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَحْسَنَ فِيمَا بَقِيَ مِنْ عُمُرِهِ لَمْ يُؤَاخَذْ بِمَا مَضَى مِنْ ذَنْبِهِ وَ مَنْ أَسَاءَ فِيمَا بَقِيَ مِنْ عُمُرِهِ أَخَذَ بِالْأَوَّلِ وَ الْآخِرِ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Idrees, from his father, from Ayoub Bin Nuh, from Muhammad Bin Ziyad, from Giyas Bin Ibrahim,

'From Al-Sadiq Ja'far Bin Muhammad-asws, from his-asws father-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'One who is good in what remains from his life span will not Seized with what is past from his sins, and one who is worse in what remains from his lifespan would be Seized with the former and the latter''.[971]

2- لي، الأمالي للصدوق عَنِ الصَّادِقِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص خَيْرُ الْأُمُورِ خَيْرُهَا عَاقِبَةً.

(The book) 'Al Amaali' of Al Sadouq,

'Al-Sadiq-asws having said: 'Rasool-Allah-saww said: 'Best of the matters is the best of it in consequence''.[972]

3- مع، معاني الأخبار ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ وَهْبٍ الْقُرَشِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع أَنَّ عَلِيّاً ع قَالَ: إِنَّ حَقِيقَةَ السَّعَادَةِ أَنْ يُخْتَمَ لِلْمَرْءِ عَمَلُهُ بِالسَّعَادَةِ وَ إِنَّ حَقِيقَةَ الشَّقَاءِ أَنْ يُخْتَمَ لِلْمَرْءِ عَمَلُهُ بِالشَّقَاءِ.

(The book) 'Ma'any Al Akhbar' – Ibn Al Waleed, from Al Saffar, from Al Barqy, from his father, from Wahab Al Wureyshi,

'From Ja'far-asws Bin Muhammad-asws, from his-asws father-asws: 'Ali-asws said: 'The reality of happiness is that it ends for person, his deed, with the happiness, and the reality of the misery is that it ends for the person, his deed, with the misery''.[973]

4- ب، قرب الإسناد ابْنُ طَرِيفٍ عَنِ ابْنِ عُلْوَانَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ تَزَيَّنَ لِلنَّاسِ بِمَا يُحِبُّ اللَّهُ وَ بَارَزَ اللَّهَ فِي السِّرِّ بِمَا يَكْرَهُ اللَّهُ لَقِيَ اللَّهَ وَ هُوَ عَلَيْهِ غَضْبَانُ لَهُ مَاقِتٌ.

(The book) 'Qurb Al Asnad' – Ibn Tareyf, from Ibn Ulwan,

'From Ja'far-asws, from his-asws father-asws, from Ali-asws having said: 'Rasool-Allah-saww said: 'One who adorns (his deeds) to the people with what Allah-azwj Loves and duels Allah-azwj in the

[971] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 90 H 1
[972] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 90 H 2
[973] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 90 H 3

private with what Allah-azwj Dislikes, will meet Allah-azwj and He-azwj will be Angered to him, Abhorrent''.[974]

5- مع، معاني الأخبار أَبِي عَنْ مُحَمَّدٍ الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ سَهْلٍ قَالَ: سَمِعْتُ أَبَا فَرْوَةَ الْأَنْصَارِيَّ وَ كَانَ مِنَ السَّائِحِينَ يَقُولُ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا مَعْشَرَ الْحَوَارِيِّينَ بِحَقٍّ أَقُولُ لَكُمْ إِنَّ النَّاسَ يَقُولُونَ إِنَّ الْبِنَاءَ بِأَسَاسِهِ وَ إِنِّي لَا أَقُولُ لَكُمْ كَذَلِكَ

(The book) 'Ma'any Al Akhbar' – My father, from Muhammad Al Attar, from Muhammad Bin Al-Husayn, from Ahmad Bin Sahl who said,

'I heard Abu Farwah Al-Ansari, and he was from the roamers, saying, 'Isa Ibn Maryam-as said to the disciples: 'True is what I-as am saying to you all! The people are saying that building is with its foundation, and I-as am not saying to you like that'.

قَالُوا فَمَا ذَا تَقُولُ يَا رُوحَ اللَّهِ

They said, 'So what is that you-as are saying, O Spirit of Allah-azwj?'

قَالَ بِحَقٍّ أَقُولُ لَكُمْ إِنَّ آخِرَ حَجَرٍ يَضَعُهُ الْعَامِلُ هُوَ الْأَسَاسُ

He-as said: 'Truly I-as am saying to you that the last stone the worker places, it is the foundation'.

قَالَ أَبُو فَرْوَةَ إِنَّمَا أَرَادَ خَاتِمَةَ الْأَمْرِ.

Abu Farwah (the narrator) said, 'But rather he-as intended the end of the matter''.[975]

6- لي، الأمالي للصدوق عَنْ نَوْفٍ الْبِكَالِيِّ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا نَوْفُ إِيَّاكَ أَنْ تَتَزَيَّنَ لِلنَّاسِ وَ تُبَارِزَ اللَّهَ بِالْمَعَاصِي فَيَفْضَحَكَ اللَّهُ يَوْمَ تَلْقَاهُ.

(The book) 'Al Amaali' of Al Sadouq – Nowf Al Bikaly who said,

'Amir Al-Momineen-asws said: 'O Nowf! Beware of adorning (your deeds) to the people and duelling Allah-azwj with the disobedience, Allah-azwj will Expose you on the Day of Qiyamah''.[976]

7- لي، الأمالي للصدوق ابْنُ الْمُغِيرَةِ عَنْ جَدِّهِ عَنْ جَدِّهِ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كَانَتِ الْفُقَهَاءُ وَ الْحُكَمَاءُ إِذَا كَاتَبَ بَعْضُهُمْ بَعْضاً كَتَبُوا بِثَلَاثٍ لَيْسَ مَعَهُنَّ رَابِعَةٌ

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mugheira, from his grandfather, from his grandfather, from Al Sakuny,

'From Al-Sadiq-asws, from his-asws forefather-asws having said: 'Amir Al-Momineen-asws: 'It was so that whenever the jurists and the wise ones wrote to each other, wrote with three, there wasn't a fourth with these: -

[974] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 90 H 4
[975] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 90 H 5
[976] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 90 H 6

مَنْ كَانَتِ الْآخِرَةُ هَمَّهُ كَفَاهُ اللَّهُ هَمَّهُ مِنَ الدُّنْيَا وَ مَنْ أَصْلَحَ سَرِيرَتَهُ أَصْلَحَ اللَّهُ عَلَانِيَتَهُ وَ مَنْ أَصْلَحَ فِيمَا بَيْنَهُ وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ أَصْلَحَ اللَّهُ لَهُ فِيمَا بَيْنَهُ وَ بَيْنَ النَّاسِ.

One whose (main) concern was his Hereafter, Allah-azwj would Suffice him of his worries from the world, and one who privacy was correct, Allah-azwj would Correct his announcements, and one who reconciles regarding what his between him and Allah-azwj Mighty and Majestic, Allah-azwj would Correct for him regarding what is between him and the people''.[977]

8 ل، الخصال ابن المتوكل عن علي عن أبيه عن النوفلي عن السكوني

(The book) 'Al Khisaal' – from Ali, from his father, from Al-Nowfal, from Al-Sakuny (?).[978]

9- لي، الأمالي للصدوق الْعَطَّارُ عَنْ سَعْدٍ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عِيسَى الْفَرَّاءِ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَبُو جَعْفَرٍ ع مَنْ كَانَ ظَاهِرُهُ أَرْجَحَ مِنْ بَاطِنِهِ خَفَّ مِيزَانُهُ.

(The book) 'Al Amaali' of Al Sadouq – Al Attar, from Sa'ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Isa Al Fara'a, from Ibn Abu Yafour,

'From Abu Abdullah-asws having said: 'Abu Abdullah-asws said: 'One whose apparent were to outweigh his hidden, his scale would be light''.[979]

10- ما، الأمالي للشيخ الطوسي عَنْ أَبِي قِلَابَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَسَرَّ مَا يُرْضِي اللَّهَ عَزَّ وَ جَلَّ أَظْهَرَ اللَّهُ لَهُ مَا يُسِرُّهُ وَ مَنْ أَسَرَّ مَا يُسْخِطُ اللَّهَ تَعَالَى أَظْهَرَ اللَّهُ مَا يُخْزِيهِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – from Abu Qilabah who said,

'Rasool-Allah-saww said: 'One whom it cheers what Pleases Allah-azwj Mighty and Majestic, Allah-azwj will Revealed for him what would cheer him; and one whom it cheers what Annoys Allah-azwj the Exalted, Allah-azwj would Reveal what disgraces him''.[980]

11- ما، الأمالي للشيخ الطوسي جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنْ رَجَاءِ بْنِ يَحْيَى عَنْ يَعْقُوبَ بْنِ يَزِيدَ الْأَنْبَارِيِّ عَنْ زِيَادِ بْنِ مَرْوَانَ عَنْ جَرَّاحِ بْنِ مُلَيْحٍ أَبِي وَكِيعٍ عَنْ أَبِي إِسْحَاقَ السَّبِيعِيِّ عَنِ الْحَارِثِ الْهَمْدَانِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ مَا مِنْ عَبْدٍ إِلَّا وَ لَهُ جَوَّانِيٌّ وَ بَرَّانِيٌّ يَعْنِي سَرِيرَةً وَ عَلَانِيَةً فَمَنْ أَصْلَحَ جَوَّانِيَّهُ أَصْلَحَ اللَّهُ عَزَّ وَ جَلَّ بَرَّانِيَّهُ وَ مَنْ أَفْسَدَ جَوَّانِيَّهُ أَفْسَدَ اللَّهُ بَرَّانِيَّهُ

(The book) 'Al Amaali' of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Raja'a Bin Yahya, from Yaqoub Bin Yazeed Al Anbary, from Ziyad Bin Marwan, from Jarrah Bin Muleeh Abu Wakie, from Abu Is'haq Al Sabie, from Al Haris Al Hamdany,

'From Amir Al-Momineen-asws having said: 'Rasool-Allah-saww said: 'O Ali-asws! There is no servant except and for him is an intrinsic and extrinsic, meaning secret and announcement.

[977] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 90 H 7
[978] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 90 H 8
[979] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 90 H 9
[980] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 90 H 10

The one who corrects his intrinsic, Allah-azwj will Correct his extrinsic, and one who spoils his intrinsic, Allah-azwj will Spoil his extrinsic.

وَ مَا مِنْ أَحَدٍ إِلَّا لَهُ صِيتٌ فِي أَهْلِ السَّمَاءِ وَ صِيتٌ فِي أَهْلِ الْأَرْضِ فَإِذَا حَسُنَ صِيتُهُ فِي أَهْلِ السَّمَاءِ وُضِعَ ذَلِكَ لَهُ فِي أَهْلِ الْأَرْضِ فَإِذَا سَاءَ صِيتُهُ فِي أَهْلِ السَّمَاءِ وُضِعَ ذَلِكَ لَهُ فِي الْأَرْضِ

And there is no one except there is a reputation for him among inhabitants of the sky and a reputation among people of the earth. When his reputation is good among inhabitants of the sky, that is placed for him among inhabitants of the earth. When his reputation is bad among inhabitation of the sky, that is place for him among inhabitants of the earth'.

قَالَ فَسُئِلَ ع عَنْ صِيتِهِ مَا هُوَ قَالَ ذِكْرُهُ.

He (the narrator) said, 'He-asws was asked about his-asws reputation, what is it?' He-asws said: 'His-azwj Zikr' (i.e., I-asws am famous for doing Zikr)''.[981]

11- فس، تفسير القمي قَالَ أَمِيرُ الْمُؤْمِنِينَ ع طُوبَى لِمَنْ ذَلَّ فِي نَفْسِهِ وَ طَابَ كَسْبُهُ وَ صَلُحَتْ سَرِيرَتُهُ.

Tafseer Al Qummi –

'Amir Al-Momineen-asws said: 'Beatitude is for one who is humble in his self, and good in his earning, and his secrets are righteous''.[982]

12- سن، المحاسن أَبِي عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنْ أَبِيهِ عَنْ عَلِيٍّ ع قَالَ: مَنْ أَصْلَحَ فِيمَا بَيْنَهُ وَ بَيْنَ اللَّهِ أَصْلَحَ اللَّهُ فِيمَا بَيْنَهُ وَ بَيْنَ النَّاسِ.

(The book) 'Al Mahasin' – My father, from Al Nowfaly, from Al Sakuny,

'From Al-Sadiq-asws, from his-asws father, from Ali-asws having said: 'One who reconciles regarding what is between him and Allah-azwj, Allah-azwj will Reconcile regarding what is between him and the people''.[983]

13- م، تفسير الإمام عليه السلام قَوْلُهُ عَزَّ وَ جَلَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلاقُوا رَبِّهِمْ الَّذِينَ يُقَدِّرُونَ أَنَّهُمْ يَلْقَوْنَ رَبَّهُمُ اللِّقَاءَ الَّذِي هُوَ أَعْظَمُ كَرَامَاتِهِ وَ إِنَّمَا قَالَ يَظُنُّونَ لِأَنَّهُمْ لَا يَرَوْنَ بِمَا ذَا يُخْتَمُ لَهُمْ وَ الْعَاقِبَةُ مَسْتُورَةٌ عَنْهُمْ وَ أَنَّهُمْ إِلَيْهِ راجِعُونَ إِلَى كَرَامَاتِهِ وَ نَعِيمِ جَنَّاتِهِ لِإِيمَانِهِمْ وَ خُشُوعِهِمْ لَا يَعْلَمُونَ ذَلِكَ يَقِيناً لِأَنَّهُمْ لَا يَأْمَنُونَ أَنْ يُغَيِّرُوا وَ يُبَدِّلُوا.

Tafseer of the Imam (Hassan Al Askari-asws) – His-azwj Words: ***Those who are thinking that they would be meeting their Lord, [2:46]*** - They are appreciation the worth of their meeting their Lord-azwj, the meeting which is the greatest of His-azwj Prestige; and rather He-azwj Said ***are thinking***, because they are not knowing with that ending for them and the result is veiled from them ***and they would be returning to Him [2:46]*** – to His-azwj Prestige and the Bliss of

[981] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 90 H 11 a
[982] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 90 H 11 b
[983] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 90 H 12

His[azwj] Gardens. Due to their Eman (faith) and their humbleness, they do not know that with certainty, because they are not secure that it could be altered and replaced''.[984]

– قَالَ رَسُولُ اللَّهِ ص لَا يَزَالُ الْمُؤْمِنُ خَائِفاً مِنْ سُوءِ الْعَاقِبَةِ لَا يَتَيَقَّنُ الْوُصُولَ إِلَى رِضْوَانِ اللَّهِ حَتَّى يَكُونَ وَقْتُ نَزْعِ رُوحِهِ وَ ظُهُورِ مَلَكِ الْمَوْتِ لَهُ.

Rasool-Allah[-saww] said: 'The Momin does not cease to be fearing from the evil end result, not being certain of arriving to the Pleasure of Allah[-azwj] until it would be the time of snatching of his soul, and appearance of the Angel of death to him''.[985]

14– جا، المجالس للمفيد أَحْمَدُ بْنُ الْوَلِيدِ عَنْ أَبِيهِ عَنِ الصَّفَّارِ عَنِ ابْنِ عِيسَى عَنْ يُونُسَ عَنْ مُحَمَّدِ بْنِ يَاسِينَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا يَنْفَعُ الْعَبْدَ يُظْهِرُ حَسَناً وَ يُسِرُّ سَيِّئاً أَ لَيْسَ إِذَا رَجَعَ إِلَى نَفْسِهِ عَلِمَ أَنَّهُ لَيْسَ كَذَلِكَ وَ اللَّهُ تَعَالَى يَقُولُ بَلِ الْإِنْسانُ عَلى نَفْسِهِ بَصِيرَةٌ إِنَّ السَّرِيرَةَ إِذَا صَلَحَتْ قَوِيَتِ الْعَلَانِيَةُ.

(The book) 'Al Majalis' of Al Mufeed – Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Yunus, from Muhammad Bin Yaseen who said,

'I heard Abu Abdullah[-asws] saying: 'It will not benefit the servant to reveal the good deed and hide the evil deed. Isn't it so that when he refers to his soul, he knows that it isn't like that? And Allah[-azwj] the Exalted Says: ***But! The human being is insightful upon himself [75:14]***. The secret, when it is correct, the announcements will be strengthened''.[986]

15– ين، كتاب حسين بن سعيد و النوادر مُحَمَّدُ بْنُ خَالِدٍ عَنِ ابْنِ الْمُغِيرَةِ عَنْ أَبِي خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَظْهَرَ لِلنَّاسِ مَا يُحِبُّ اللَّهُ وَ بَارَزَهُ بِمَا يَكْرَهُ لَقِيَ اللَّهَ وَ هُوَ لَهُ مَاقِتٌ.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Muhammad Bin Khalid, from Ibn Al Mugheira, from Abu Khalid,

'From Abu Abdullah[-asws] having said: 'One who manifests to the people what Allah[-azwj] Loves and duels Him[-azwj] with what He[-azwj] Dislikes, will meet Allah[-azwj] and He[-azwj] would be Abhorrent to him''.[987]

16– ما، الأمالي للشيخ الطوسي جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ الْعَلَوِيِّ عَنْ عَبْدِ الْعَظِيمِ الْحَسَنِيِّ عَنْ أَبِي جَعْفَرٍ الْجَوَادِ عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْمَرَضُ لَا أَجْرَ فِيهِ وَ لَكِنَّهُ لَا يَدَعُ عَلَى الْعَبْدِ ذَنْباً إِلَّا حَطَّهُ وَ إِنَّمَا الْأَجْرُ فِي الْقَوْلِ بِاللِّسَانِ وَ الْعَمَلِ بِالْجَوَارِحِ وَ إِنَّ اللَّهَ بِكَرَمِهِ وَ فَضْلِهِ يُدْخِلُ الْعَبْدَ بِصِدْقِ النِّيَّةِ وَ السَّرِيرَةِ الصَّالِحَةِ الْجَنَّةَ.

(The book) 'Al Amaali' of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Abdullah Bin Al-Husayn Al Alawy, from Abdul Azeem Al Hasany,

'From Abu Ja'far Al Jawad[-asws], from his[-asws] forefathers[-asws] having said: 'Amir Al-Momineen[-asws] said: 'The illness, there is no Recompense in it, but it does not leave any sin upon the servant except it removes it, and rather the Recompense is in the word by the tongue, and the action with the limbs, and Allah[-azwj], due to His[-azwj] Benevolence, and His[-azwj]

[984] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 90 H 13 a
[985] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 90 H 13 b
[986] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 90 H 14
[987] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 90 H 15

Grace, Enter the servant into the Paradise due to the truthful intention and the righteous secrets''.[988]

17- نهج، نهج البلاغة قَالَ ع مَنْ أَصْلَحَ مَا بَيْنَهُ وَ بَيْنَ اللَّهِ سُبْحَانَهُ أَصْلَحَ اللَّهُ مَا بَيْنَهُ وَ بَيْنَ النَّاسِ وَ مَنْ أَصْلَحَ أَمْرَ آخِرَتِهِ أَصْلَحَ اللَّهُ لَهُ أَمْرَ دُنْيَاهُ وَ مَنْ كَانَ لَهُ مِنْ نَفْسِهِ وَاعِظٌ كَانَ عَلَيْهِ مِنَ اللَّهِ حَافِظٌ.

(The book) 'Nahj Al Balagah' –

'He-asws said: 'One who reconciles what is between him and Allah-azwj the Glorious, Allah-azwj will Reconcile what is between him and the people, and the one who corrects the matter of his Hereafter, Allah-azwj will Correct the matter of his world, and the one who were to have a preaching for him from himself, there would be a protector upon him from Allah-azwj''.[989]

- وَ قَالَ ع لِكُلِّ امْرِئٍ عَاقِبَةٌ حُلْوَةٌ أَوْ مُرَّةٌ.

And he said, 'And for every person there is an end-result, sweet or bitter''.[990]

- وَ قَالَ ع مَنْ أَصْلَحَ سَرِيرَتَهُ أَصْلَحَ اللَّهُ لَهُ عَلَانِيَتَهُ وَ مَنْ عَمِلَ لِدِينِهِ كَفَاهُ اللَّهُ أَمْرَ دُنْيَاهُ وَ مَنْ أَحْسَنَ فِيمَا بَيْنَهُ وَ بَيْنَ اللَّهِ كَفَاهُ اللَّهُ مَا بَيْنَهُ وَ بَيْنَ النَّاسِ.

And he-asws said: 'One who corrects his secrets, Allah-azwj would correct his announcements, and one who works for his religion, Allah-azwj will Suffice him for the matters of his world, and one who is good among what is between him and Allah-azwj, Allah-azwj will Suffice him for what is between him and the people''.[991]

- وَ قَالَ ع وَ اعْلَمْ أَنَّ لِكُلِّ ظَاهِرٍ بَاطِناً عَلَى مِثَالِهِ فَمَا طَابَ ظَاهِرُهُ طَابَ بَاطِنُهُ وَ مَا خَبُثَ ظَاهِرُهُ خَبُثَ بَاطِنُهُ.

And he-asws said: 'And know that for every apparent there is a hidden upon its like. So whoever his apparent is good, his hidden will be good, and whoever his apparent is wicked, his hidden will be wicked''.

- وَ قَدْ قَالَ الرَّسُولُ الصَّادِقُ ص إِنَّ اللَّهَ يُحِبُّ الْعَبْدَ وَ يُبْغِضُ عَمَلَهُ وَ يُحِبُّ الْعَمَلَ وَ يُبْغِضُ بَدَنَهُ وَ اعْلَمْ أَنَّ لِكُلِّ عَمَلٍ نبات [نَبَاتاً] وَ كُلُّ نَبَاتٍ لَا غِنَى بِهِ عَنِ الْمَاءِ وَ الْمِيَاهُ مُخْتَلِفَةٌ فَمَا طَابَ سَقْيُهُ طَابَ غَرْسُهُ وَ حَلَّتْ ثَمَرَتُهُ وَ مَا خَبُثَ سَقْيُهُ خَبُثَ غَرْسُهُ وَ أَمَرَّتْ ثَمَرَتُهُ.

And the truthful Rasool-saww has said: 'Allah-azwj Loves the servant and Hates his actions, and Loves the actions and Hates his body; and know that for every action there is a plant, and for every plant is not needless from the water, and the waters are different. So whatever drinks good (water), its growth will be good, and its fruits will be sweet, and whatever drinks wicked (water), its growth would be wicked, and its fruits will be bitter''.[992]

988 Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 90 H 16
989 Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 90 H 17 a
990 Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 90 H 17 b
991 Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 90 H 17 c
992 Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 90 H 17 d

18- مَجْمَعُ الْبَيَانِ، رَوَى الْعَيَّاشِيُّ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا يَصْنَعُ أَحَدُكُمْ أَنْ يُظْهِرَ حَسَناً وَ يُسِرَّ سَيِّئاً أَ لَيْسَ إِذَا رَجَعَ إِلَى نَفْسِهِ يَعْلَمُ أَنَّهُ لَيْسَ كَذَلِكَ وَ اللَّهُ سُبْحَانَهُ يَقُولُ بَلِ الْإِنْسانُ عَلى نَفْسِهِ بَصِيرَةٌ إِنَّ السَّرِيرَةَ إِذَا صَلَحَتْ قَوِيَتِ الْعَلَانِيَةُ.

(The book) 'Majma Al Bayan' – It is reported by Al Ayyashi, by his chain from Muhammad Bin Muslim,

'From Abu Abdullah-asws having said: 'What will one of you do with revealing good deeds and hiding evil deeds? Isn't it so when he refers it to himself, he will know that it isn't like that, and Allah-azwj the Glorious Says: ***But! The human being is insightful upon himself [75:14]***. The secret, when it is correct, the announcements will be strengthened''.[993]

- وَ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ تَلَا هَذِهِ الْآيَةَ ثُمَّ قَالَ مَا يَصْنَعُ الْإِنْسَانُ أَنْ يَعْتَذِرَ إِلَى النَّاسِ خِلَافَ مَا يَعْلَمُ اللَّهُ مِنْهُ.

And from Umar Bin Yazeed,

'From Abu Abdullah-asws, he-asws recited this Verse, then said: 'What will the human being do by apologising to the people, opposite to what Allah-azwj Knows from him''.[994]

- إِنَّ رَسُولَ اللَّهِ ص كَانَ يَقُولُ مَنْ أَسَرَّ سَرِيرَةً رَدَّاهُ اللَّهُ رِدَاءَهَا إِنْ خَيْراً فَخَيْرٌ وَ إِنْ شَرّاً فَشَرٌّ.

Rasool-Allah-saww had said: 'One who hides a secret, Allah-azwj will Cloak it it's cloak, if good so good, and if evil so evil''.[995]

19- عُدَّةُ الدَّاعِي، قَالَ الصَّادِقُ ع يَوْماً لِلْمُفَضَّلِ بْنِ صَالِحٍ يَا مُفَضَّلُ إِنَّ لِلَّهِ عِبَاداً عَامَلُوهُ بِخَالِصٍ مِنْ سِرِّهِ فَعَامَلَهُمْ بِخَالِصٍ مِنْ بِرِّهِ

(The book) 'Uddat Al Daie' –

'Al-Sadiq-asws said one day to Al-Mufazzal Bin Salih: 'O Mufazzal! For Allah-azwj there are servants who are working with sincerity in secrecy, so He-azwj will Deal with them with purely from His-azwj Righteousness.

فَهُمُ الَّذِينَ تَمَّ صُحُفُهُمْ يَوْمَ الْقِيَامَةِ فُرُغاً فَإِذَا وَقَفُوا بَيْنَ يَدَيْهِ مَلَأَهَا مِنْ سِرِّ مَا أَسَرُّوا إِلَيْهِ

They are the ones, the whole of their registers will be empty on the Day of Qiyamah. When they pause in front of Him-azwj, He-azwj will Fill these from secrecy of what they had done secretively to Him-azwj'.

فَقُلْتُ يَا مَوْلَايَ وَ لِمَ ذَلِكَ

I (narrator) said, 'O my Master-asws, and why is that so?'

فَقَالَ أَجَلَّهُمْ أَنْ تَطَّلِعَ الْحَفَظَةُ عَلَى مَا بَيْنَهُ وَ بَيْنَهُمْ.

[993] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 90 H 18 a
[994] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 90 H 18 b
[995] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 90 H 18 c

He-asws said: 'He-azwj will have Respited them so that the recorders (Angels) are notified upon what is between Him-azwj and them''.[996]

– وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِيَّاكَ وَ مَا تَعْتَذِرُ مِنْهُ فَإِنَّهُ لَا يُعْتَذَرُ مِنْ خَيْرٍ وَ إِيَّاكَ وَ كُلَّ عَمَلٍ فِي السِّرِّ تَسْتَحِي مِنْهُ فِي الْعَلَانِيَةِ وَ إِيَّاكَ وَ كُلَّ عَمَلٍ إِذَا ذُكِرَ لِصَاحِبِهِ أَنْكَرَهُ.

And Amir Al-Momineen-asws said: 'Beware of what you have to apologise from, for one doesn't apologise for a good! Beware of every action in the secret you would be embarrassed from in the open! And beware of every action when it is mentioned to its owner, he would deny it''.[997]

– وَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَعْلَى مَنَازِلِ الْإِيمَانِ دَرَجَةٌ وَاحِدَةٌ مَنْ بَلَغَ إِلَيْهَا فَقَدْ فَازَ وَ ظَفِرَ وَ هُوَ أَنْ يَنْتَهِيَ بِسَرِيرَتِهِ فِي الصَّلَاحِ إِلَى أَنْ لَا يُبَالِيَ لَهَا إِذَا ظَهَرَتْ وَ لَا يَخَافَ عِقَابَهَا إِذَا اسْتَتَرَتْ.

And Rasool-Allah-saww said: 'The top status of Eman is one rank. One who reaches to it, so he has succeeded and won, and it is that one ends up with his secrets in the righteousness up to that he no longer cares for it when it is revealed, and he does not fear its consequences when it is concealed''.[998]

20– أَسْرَارُ الصَّلَاةِ، رُوِيَ أَنَّ رَجُلًا مِنْ بَنِي إِسْرَائِيلَ قَالَ وَ اللَّهِ لَأَعْبُدَنَّ اللَّهَ عِبَادَةً أُذْكَرُ بِهَا

(The book) 'Asraar Al Salat' –

'It is reported that a man from the children of Israel said, 'By Allah-azwj! I shall worship Allah-azwj with such a worship, I will be remembered by it!'

فَكَانَ أَوَّلَ دَاخِلٍ فِي الْمَسْجِدِ وَ آخِرَ خَارِجٍ مِنْهُ لَا يَرَاهُ أَحَدٌ حِينَ الصَّلَاةِ إِلَّا قَائِماً يُصَلِّي وَ صَائِماً لَا يُفْطِرُ وَ يَجْلِسُ إِلَى حَلَقِ الذِّكْرِ فَمَكَثَ بِذَلِكَ مُدَّةً طَوِيلَةً وَ كَانَ لَا يَمُرُّ بِقَوْمٍ إِلَّا قَالُوا فَعَلَ اللَّهُ بِهَذَا الْمُرَائِي وَ صَنَعَ

So he was the first one to enter into the Masjid and the last one to exit from it. No one saw him at the time of Salat except as standing praying Salat, and fasting, not breaking, and he would sit to a circle of Zikr. He remained with that for a long period, and he did not pass by any people except they said, 'May Allah-azwj Deal with this show-off and his actions!'

فَأَقْبَلَ عَلَى نَفْسِهِ وَ قَالَ أَرَانِي فِي غَيْرِ شَيْءٍ لَأَجْعَلَنَّ عَمَلِي كُلَّهُ لِلَّهِ

So he turned to himself and said, 'I am being see in something else! I will make my actions, all of them to be for Allah-azwj'.

فَلَمْ يَزِدْ عَلَى عَمَلِهِ الَّذِي كَانَ يَعْمَلُ قَبْلَ ذَلِكَ إِلَّا أَنَّهُ تَغَيَّرَتْ نِيَّتُهُ إِلَى الْخَيْرِ فَكَانَ ذَلِكَ الرَّجُلُ يَمُرُّ بَعْدَ ذَلِكَ بِالنَّاسِ فَيَقُولُونَ رَحِمَ اللَّهُ فُلَاناً الْآنَ أَقْبَلَ عَلَى الْخَيْرِ.

[996] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 90 H 19 a
[997] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 90 H 19 b
[998] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 90 H 19 c

He did not increase upon his deed which he had been doing before that except he changed his intention to the good. It so happened that after that he passed by the people, and they said, 'May Allah-azwj have Mercy on so and so! Now he has turned to the good!''[999]

[999] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 90 H 20

باب 91 الذكر الجميل و ما يلقي الله في قلوب العباد من محبة الصالحين و من طلب رضا الله بسخط الناس

CHAPTER 91 – THE BEAUTIFUL ZIKR AND WHAT ALLAH-azwj CASTS INTO THE HEARTS OF SERVANTS OF LOVING THE RIGHTEOUS, AND ONE WHO SEEKS SATISFACTION OF ALLAH-azwj BY ANNOYING THE PEOPLE

الآيات

The Verses

مريم وَ جَعَلْنا لَهُمْ لِسانَ صِدْقٍ عَلِيًّا

(Surah) Maryam-as - ***And We Endowed to them from Our Mercy, and We Made for them a truthful tongue of Ali [19:50]***

و قال تعالى إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ سَيَجْعَلُ لَهُمُ الرَّحْمنُ وُدًّا

And the Exalted Said: ***Surely, those who are believing and are doing righteous deeds, the Beneficent would Make cordiality to be for them [19:96]***

طه وَ أَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِنِّي

(Surah) Ta ha - ***and I shall Cast upon you Love from Me, [20:39]***

الشعراء وَ اجْعَلْ لِي لِسانَ صِدْقٍ فِي الْآخِرِينَ

(Surah) Al Shoara - ***And Make for me a truthful tongue among the latter ones [26:84]***

العنكبوت وَ آتَيْناهُ أَجْرَهُ فِي الدُّنْيا وَ إِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ

(Surah) Al Ankabout - ***and We Gave him his Recompense in the world, and he, in the Hereafter, would be from the righteous ones [29:27]***

الصافات وَ تَرَكْنا عَلَيْهِ فِي الْآخِرِينَ

(Surah) Al Safaat - ***And upon it, We Left (his mention to be) among the later ones [37:78]***.

1- مع، معاني الأخبار لي، الأمالي للصدوق مُحَمَّدُ بْنُ أَحْمَدَ الْأَسَدِيُّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ الْمَرْزُبَانِ عَنْ عَلِيِّ بْنِ الْجَعْدِ عَنْ شُعْبَةَ عَنْ أَبِي عِمْرَانَ الْجُوَيْنِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ قَالَ قَالَ أَبُو ذَرٍّ رَحْمَةُ اللَّهِ عَلَيْهِ قُلْتُ يَا رَسُولَ اللَّهِ الرَّجُلُ يَعْمَلُ لِنَفْسِهِ وَ يُحِبُّهُ النَّاسُ قَالَ تِلْكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ.

(The books) 'Ma'any Al Akhbar', (and) 'Al Amaali' of Al Sadouq – Muhammad Bin Ahmad Al Asady, from Abdullah Bin Muhammad Bin Al Marzubanm from Ali Bin Al Ja'ad, from Shuba, from Abu Imran Al Jowby, from Abdullah Bin Al Samit who said,

'Abu Zarr-ra, may Allah-azwj have Mercy upon him-ra said, 'I-ra said, 'O Rasool-Allah-saww! The man works for himself, and the people love him'. He-saww said: 'That is the current glad tidings for the Momin''.[1000]

2- مع، معاني الأخبار أَبِي عَنْ سَعْدٍ عَنِ ابْنِ عِيسَى عَنِ الْمُفَضَّلِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ مَنْ قِبَلَنَا يَقُولُونَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى إِذَا أَحَبَّ عَبْداً نَوَّهَ بِهِ مُنَوِّهٌ مِنَ السَّمَاءِ إِنَّ اللَّهَ يُحِبُّ فُلَاناً فَأَحِبُّوهُ فَتُلْقَى لَهُ الْمَحَبَّةُ فِي قُلُوبِ الْعِبَادِ

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Ibn Isa, from Al Mufazzal who said,

'I said to Abu Abdullah-asws, 'The ones around us are saying that Allah-azwj Blessed and Exalted, when He-azwj Loves a servant, Mentions him with a Mention from the sky: "Allah-azwj Loves so and so, therefore love him!" So He-azwj Casts the love for him into the hearts of servants.

وَ إِذَا أَبْغَضَ اللَّهُ عَبْداً نَوَّهَ مُنَوِّهٌ مِنَ السَّمَاءِ إِنَّ اللَّهَ يُبْغِضُ فُلَاناً فَأَبْغِضُوهُ قَالَ فَيُلْقِي اللَّهُ لَهُ الْبَغْضَاءَ فِي قُلُوبِ الْعِبَادِ

And when Allah-azwj Hates a servant, Mentions a Mention from the sky: "Allah-azwj Hates so and so, therefore hate him!" So Allah-saww Casts the hatred for him in the hearts of servants''.

قَالَ وَ كَانَ ع مُتَّكِئاً فَاسْتَوَى جَالِساً فَنَفَضَ يَدَهُ ثَلَاثَ مَرَّاتٍ يَقُولُ لَا لَيْسَ كَمَا يَقُولُونَ وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا أَحَبَّ عَبْداً أَغْرَى بِهِ النَّاسَ فِي الْأَرْضِ لِيَقُولُوا فِيهِ فَيُؤْثَمُهُمْ وَ يَأْجُرُهُ وَ إِذَا أَبْغَضَ اللَّهُ عَبْداً حَبَّبَهُ إِلَى النَّاسِ لِيَقُولُوا فِيهِ لِيُؤْثَمُهُمْ وَ يُؤْثَمُهُ

He (the narrator) said, 'And he-asws was reclining, so he sat up straight and shook his-asws hand three times saying: 'No! It isn't like what they are saying. But Allah-azwj Mighty and Majestic, when He-azwj Loves a servant, He-azwj Causes the people to be stirred by him in the earth so they speak regarding him. They end up sinning and he is Rewarded. And when Allah-azwj Hates a servant, Causes him to be beloved to the people for them to speak regarding him, so they sin and he sins'.

ثُمَّ قَالَ ع مَنْ كَانَ أَحَبَّ إِلَى اللَّهِ مِنْ يَحْيَى بْنِ زَكَرِيَّا ع أَغْرَاهُمْ بِهِ حَتَّى قَتَلُوهُ وَ مَنْ كَانَ أَحَبَّ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَلَقِيَ مِنَ النَّاسِ مَا قَدْ عَلِمْتُمْ وَ مَنْ كَانَ أَحَبَّ إِلَى اللَّهِ تَبَارَكَ وَ تَعَالَى مِنَ الْحُسَيْنِ بْنِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا فَأَغْرَاهُمْ بِهِ حَتَّى قَتَلُوهُ.

Then he-asws said: 'Who was more Beloved to Allah-azwj than Yahya-as Bin Zakariya-as? They were stirred by him-as until they killed him-as! And who was more Beloved to Allah-azwj Mighty and Majestic than Ali-asws Bin Abu Talib-asws? He-asws faced from the people what you know. And who was more Beloved to Allah-azwj Blessed and Exalted than Al-Husayn-asws Bin Ali-asws? May the Salawaat of Allah-azwj be upon them-asws both. They were stirred by him-asws until they killed him-asws''.[1001]

3- لي، الأمالي للصدوق ابْنُ الْمُتَوَكِّلِ عَنِ الْأَسَدِيِّ عَنِ النَّخَعِيِّ عَنِ النَّوْفَلِيِّ عَنِ ابْنِ الْبَطَائِنِيِّ عَنْ أَبِيهِ عَنِ الصَّادِقِ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: كَتَبَ رَجُلٌ إِلَى الْحُسَيْنِ بْنِ عَلِيٍّ ع يَا سَيِّدِي أَخْبِرْنِي بِخَيْرِ الدُّنْيَا وَ الْآخِرَةِ

[1000] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 91 H 1
[1001] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 91 H 2

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkil, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Ibn Al Batainy, from his father,

'From Al-Sadiq-asws, from his-asws grandfather-asws having said: 'A man wrote to Al-Husayn-asws Bin Ali-asws, 'O my Master-asws! Inform me with good of the world and the Hereafter'.

فَكَتَبَ إِلَيْهِ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ أَمَّا بَعْدُ فَإِنَّهُ مَنْ طَلَبَ رِضَا اللَّهِ بِسَخَطِ النَّاسِ كَفَاهُ اللَّهُ أُمُورَ النَّاسِ وَ مَنْ طَلَبَ رِضَا النَّاسِ بِسَخَطِ اللَّهِ وَكَلَهُ اللَّهُ إِلَى النَّاسِ وَ السَّلَامُ.

He-asws wrote to him: 'In the Name of Allah-azwj the Beneficent, the Merciful! As for after, one who seeks the Satisfaction of Allah-azwj by annoying the people, Allah-azwj will Suffice him for the affairs of the people, and the one who seeks the satisfaction of the people by Dissatisfying Allah-azwj, Allah-azwj will Allocate him to the people. And the greetings!''[1002]

4- ما، الأمالي للشيخ الطوسي فِيمَا كَتَبَ أَمِيرُ الْمُؤْمِنِينَ ع لِمُحَمَّدِ بْنِ أَبِي بَكْرٍ إِنِ اسْتَطَعْتَ أَنْ لَا تُسْخِطَ رَبَّكَ بِرِضَا أَحَدٍ مِنْ خَلْقِهِ فَافْعَلْ فَإِنَّ فِي اللَّهِ عَزَّ وَ جَلَّ خَلَفاً مِنْ غَيْرِهِ وَ لَيْسَ فِي شَيْءٍ سِوَاهُ خَلَفٌ مِنْهُ.

(The book) 'Al Amaali' of the sheykh Al Tusi –

'Among what Amir Al-Momineen-asws had written to Muhammad Bin Abu Bakr: 'If you are able not to Annoy your Lord-azwj by pleasing anyone of His-azwj creatures, then do so, for in Allah-azwj Mighty and Majestic there is a Reward instead of others, and there isn't regarding anyone besides Him-azwj, any Reward from him''.[1003]

5- نَوَادِرُ الرَّاوَنْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا أَحَبَّ اللَّهُ تَعَالَى عَبْداً نَادَى مُنَادٍ مِنَ السَّمَاءِ أَلَا إِنَّ اللَّهَ تَعَالَى قَدْ أَحَبَّ فُلَاناً فَأَحِبُّوهُ فَتَعِيهِ الْقُلُوبُ وَ لَا يَلْقَى إِلَّا حَبِيباً مُحَبَّباً مَذَّاقاً عِنْدَ النَّاسِ

(The book) 'Nawadir' of Al Rawandy – By his chain,

'From Musa-asws Bin Ja'far-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'When Allah-azwj the Exalted Loves a servant, a caller calls out from the sky: 'Indeed! Allah-azwj the Exalted Loves so and so, therefore love him!' So the hearts become aware of him, and he will not be met except as a beloved, loving, sweet in the presence of the people.

وَ إِذَا أَبْغَضَ اللَّهُ تَعَالَى عَبْداً نَادَى مُنَادٍ مِنَ السَّمَاءِ أَلَا إِنَّ اللَّهَ تَعَالَى قَدْ أَبْغَضَ فُلَاناً فَأَبْغِضُوهُ فَتَعِيهِ الْقُلُوبُ وَ تَعِي عَنْهُ الْآذَانُ فَلَا تَلْقَاهُ إِلَّا بَغِيضاً مُبْغِضاً شَيْطَاناً مَارِداً.

And when Allah-azwj the Exalted Hates a servant, a caller calls out from the sky: 'Indeed! Allah-azwj the Exalted has Hated so and so, therefore hate him!' The hearts become aware of him, and the ears become aware of him, so he is not met except as hated, hateful, a renegade Satan-la''.[1004]

[1002] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 91 H 3
[1003] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 91 H 4
[1004] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 91 H 5

6- نهج، نهج البلاغة قَالَ فِي وَصِيَّتِهِ لِابْنِهِ الْحَسَنِ ع إِنَّمَا يُسْتَدَلُّ عَلَى الصَّالِحِينَ بِمَا يُجْرِي اللَّهُ لَهُمْ عَلَى أَلْسُنِ عِبَادِهِ فَلْيَكُنْ أَحَبَّ الذَّخَائِرِ إِلَيْكَ ذَخِيرَةُ الْعَمَلِ الصَّالِحِ.

(The book) 'Nahj Al Balagah' –

'He-asws said in his-asws bequest to his-asws son-asws Al-Hassan-asws: 'But rather, be pointed to the righteous ones with what Allah-azwj has Flowed for them upon the tongues of His-azwj servants, so let the most beloved of the treasures to you-asws be the treasure of righteous deeds!''[1005]

[1005] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 91 H 6

باب 92 حسن الخلق و تفسير قوله تعالى إنك لعلى خلق عظيم

CHAPTER 92 – GOOD MANNERS, AND INTERPRETATION OF WORDS OF THE EXALTED: *And you are upon magnificent morals [68:4]*

الآيات

The Verses –

آل عمران فَبِما رَحْمَةٍ مِنَ اللَّهِ لِنْتَ لَهُمْ

(Surah) Aal e Imran-as - ***Thus it is due to Mercy from Allah you are being lenient to them [3:160]***

القلم إِنَّكَ لَعَلى خُلُقٍ عَظِيمٍ

(Surah) Al Qalam - ***And you are upon magnificent morals [68:4]***.

1- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ أَكْمَلَ الْمُؤْمِنِينَ إِيمَاناً أَحْسَنُهُمْ خُلُقاً.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboub, from Jameel Bin Salih, from Muhammad Bin Muslim,

'From Abu Ja'far-asws having said: 'The most perfect of the Momineen in Eman is their best one of manners''.[1006]

بيان: كَقَوْلِهِ أَكْثَرُ مَا يُدْخِلُ النَّاسَ الْجَنَّةَ تَقْوَى اللَّهِ وَ حُسْنُ الْخُلُقِ.

Explanation (Ahadeeth only) – *'Like his-asws words: Most of what due to which the people will be entering the Paradise is fear of Allah-azwj and the good manners'*.

وَ قَوْلِهِ أَكْمَلُ الْمُؤْمِنِينَ إِيمَاناً أَحْسَنُهُمْ خُلُقاً.

And his-asws words: 'The most perfect of the Momineen in Eman is their best one of manners''.

وَ قَوْلِهِ إِنَّ الْعَبْدَ لَيُدْرِكُ بِحُسْنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ.

And his-asws words: 'The servant, with his good manners, will achieve the rank of the fasting one, the standing one (in Salat)''.

[1006] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 1

وَ قَوْلِهِ بُعِثْتُ لِأُتَمِّمَ مَكَارِمَ الْأَخْلَاقِ.

And his-asws words: 'I-saww have been Sent to complete the honourable manners''.

وَ يَدُلُّ عَلَى ذَلِكَ قَوْلُهُ ص خَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ.

And that evidence's upon his-saww words: 'Creator of the people is with good manners''.

2- كا، الكافي عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ رَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا يُوضَعُ فِي مِيزَانِ امْرِئٍ يَوْمَ الْقِيَامَةِ أَفْضَلُ مِنْ حُسْنِ الْخُلُقِ.

(The book) 'Al Kafi' – from Al-Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Abdullah Bin Sinan, from a man from the people of Al Medina,

'From Ali Bin Al-Husayn-asws having said: 'Rasool-Allah-saww said: 'There will not be placed in the scale of a person on the Day of Qiyamah, anything superior to good manners''.[1007]

3- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي وَلَّادٍ الْحَنَّاطِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَرْبَعٌ مَنْ كُنَّ فِيهِ كَمُلَ إِيمَانُهُ وَ إِنْ كَانَ مِنْ قَرْنِهِ إِلَى قَدَمِهِ ذُنُوباً لَمْ يَنْقُصْهُ ذَلِكَ

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Wallad Al Hannat,

'From Abu Abdullah-asws having said: 'Four, one who has these in him, his Eman would be perfect, and even if he was in sins from his head to his foot, that will not reduce him'.

قَالَ وَ هُوَ الصِّدْقُ وَ أَدَاءُ الْأَمَانَةِ وَ الْحَيَاءُ وَ حُسْنُ الْخُلُقِ.

He-asws said: 'And it is the truthfulness, and fulfilling the entrustments, and the modesty and good manners''.[1008]

4- كا، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَنْبَسَةَ الْعَابِدِ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع مَا يَقْدَمُ الْمُؤْمِنُ عَلَى اللَّهِ عَزَّ وَ جَلَّ بِعَمَلٍ بَعْدَ الْفَرَائِضِ أَحَبَّ إِلَى اللَّهِ تَعَالَى مِنْ أَنْ يَسَعَ النَّاسَ بِخُلُقِهِ

(The book) 'Al Kafi' – from the number, from Al Barqy, from Ibn Mahboub, from Anbasa who said,

'Abu Abdullah-asws said to me: 'The Momin will not send ahead to Allah-azwj Mighty and Majestic any deed after the Obligation, more Beloved to Allah-azwj the Exalted than striving for the people with his good manners''.[1009]

5- كا، الكافي عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ ذَرِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ صَاحِبَ الْخُلُقِ الْحَسَنِ لَهُ مِثْلُ أَجْرِ الصَّائِمِ الْقَائِمِ

[1007] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 2
[1008] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 3
[1009] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 4

(The book) 'Al Kafi' – from Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan from Zareeh,

'From Abu Abdullah-asws having said: 'Rasool-Allah-saww said: 'The owner of the good manners, for him is Recompense of the fasting one, the standing one (in Salat)''.[1010]

6- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَكْثَرُ مَا تَلِجُ بِهِ أُمَّتِي الْجَنَّةَ تَقْوَى اللَّهِ وَ حُسْنُ الْخُلُقِ.

(The book) 'Al Kafi' – from Ali, from his father, from Al Nowfaly, from Al Sakuni,

'From Abu Abdullah-asws having said: 'Rasool-Allah-saww said: 'Most of what my-saww community will be entering the Paradise is due to fear of Allah-azwj and good manners''.[1011]

7- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنٍ الْأَحْمَسِيِّ وَ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْخُلُقَ الْحَسَنَ يَمِيثُ الْخَطِيئَةَ كَمَا تَمِيثُ الشَّمْسُ الْجَلِيدَ.

(The book) 'Al Kafi' – from Ali, from his father, from Ibn Abu Umeyr, from Husayn Al Ahmas and Abdullah Bin Sinan,

'From Abu Abdullah-asws having said: 'The good manners melt the sins like what the sun melts the ice''.[1012]

8- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عِيسَى عَنِ الْوَشَّاءِ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: هَلَكَ رَجُلٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ص فَأَتَى الْحَفَّارِينَ فَإِذَا بِهِمْ لَمْ يَحْفِرُوا شَيْئاً وَ شَكَوْا ذَلِكَ إِلَى رَسُولِ اللَّهِ ص فَقَالُوا مَا يَعْمَلُ حَدِيدُنَا فِي الْأَرْضِ فَكَأَنَّمَا نَضْرِبُ بِهِ فِي الصَّفَا

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Al Washa, from Ibn Sinan,

'From Abu Abdullah-asws having said: 'A man died in the era of Rasool-Allah-saww so the grave diggers came, and there had not been able to dig, and they complained of that to Rasool-Allah-saww. They said, 'Our irons are not working in the ground. It is as if we are striking in the rock!'

فَقَالَ وَ لِمَ إِنْ كَانَ صَاحِبُكُمْ لَحَسَنَ الْخُلُقِ ائْتُونِي بِقَدَحٍ مِنْ مَاءٍ فَأَتَوْهُ بِهِ فَأَدْخَلَ يَدَهُ فِيهِ ثُمَّ رَشَّهُ عَلَى الْأَرْضِ رَشّاً ثُمَّ قَالَ احْفِرُوا

He-saww said: 'And why (not)? You companion (the deceased) was of good manners. Bring me a cup of water!' They came with it. He-saww inserted his-as hand in it, then sprinkled it upon the ground, then said: 'Dig!''

قَالَ فَحَفَرَ الْحَفَّارُونَ فَكَأَنَّمَا كَانَ رَمْلًا يَتَهَايَلُ عَلَيْهِمْ.

He-asws said: 'The diggers dug, and it was as if it was sand falling upon them''.[1013]

[1010] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 5
[1011] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 6
[1012] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 7
[1013] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 8

9- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْخُلُقَ مَنِيحَةٌ يَمْنَحُهَا اللَّهُ عَزَّ وَ جَلَّ خَلْقَهُ فَمِنْهُ سَجِيَّةٌ وَ مِنْهُ نِيَّةٌ

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Muhammad Bin Sinan, from Is'haq Bin Ammar,

'From Abu Abdullah-asws having said: 'The morals are a Grant, Allah-azwj Mighty and Majestic has Granted it to His-azwj creatures. From it is (natural) disposition and from it is intentional'.

فَقُلْتُ فَأَيَّتُهُمَا أَفْضَلُ

I said, 'So which of the two is superior?'

فَقَالَ صَاحِبُ السَّجِيَّةِ هُوَ مَجْبُولٌ لَا يَسْتَطِيعُ غَيْرَهُ وَ صَاحِبُ النِّيَّةِ يَصْبِرُ عَلَى الطَّاعَةِ تَصَبُّراً فَهُوَ أَفْضَلُهَا.

He-asws said: '(As for) owner of the (natural) disposition, he has natural tendency, not having the capability for something else, and owner of the intention, he is patient upon the obedience with excellent patience, so he is their superior''.[1014]

إيضاح وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ عَوِّدْ نَفْسَكَ الصَّبْرَ عَلَى الْمَكْرُوهِ فَنِعْمَ الْخُلُقُ التَّصَبُّرُ.

Clarification – *And Amir Al-Momineen-asws, may the Salawaat of Allah-azwj be upon him-asws, said: 'Accustom yourself to be patient upon the abhorrences. The best mannerism is the excellent patience''.*

10- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ أَبِي عَلِيٍّ اللَّهَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَيُعْطِي الْعَبْدَ مِنَ الثَّوَابِ عَلَى حُسْنِ الْخُلُقِ كَمَا يُعْطِي الْمُجَاهِدَ فِي سَبِيلِ اللَّهِ يَغْدُو عَلَيْهِ وَ يَرُوحُ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Bakr Bin Salih, from Al-Hassan Bin Ali, from Abdullad Bin Ibrahim, from Ali Bin Abu Ali Al Lahy,

'From Abu Abdullah-asws having said: 'Allah-azwj Blessed and Exalted tends to Give the Rewards to the servant based upon good manners, just as the fighter in the Way of Allah-azwj comes upon it and goes''.[1015]

11- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ عَبْدِ اللَّهِ الْحَجَّالِ عَنْ أَبِي عُثْمَانَ الْقَابُوسِيِّ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَعَارَ أَعْدَاءَهُ أَخْلَاقاً مِنْ أَخْلَاقِ أَوْلِيَائِهِ لِيَعِيشَ أَوْلِيَاؤُهُ مَعَ أَعْدَائِهِ فِي دَوْلَاتِهِمْ.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Abdullah Al Hajjal, from Abu Usman Al Qabusy, from the one who mentioned it,

[1014] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 9
[1015] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 10

'From Abu Abdullah-asws having said: 'Allah-azwj Blessed and Exalted Lends His-azwj enemies mannerisms from the manners of His-azwj friends for His-azwj friends to live with His-azwj enemies in their government''.[1016]

– وَ فِي رِوَايَةٍ أُخْرَى وَ لَوْ لَا ذَلِكَ لَمَا تَرَكُوا وَلِيّاً لِلَّهِ إِلَّا قَتَلُوهُ.

And in another report: 'And had it not been that, they would not have left any friend of Allah-azwj, except they would have killed him''.[1017]

12- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنِ الْعَلَاءِ بْنِ كَامِلٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا خَالَطْتَ النَّاسَ فَإِنِ اسْتَطَعْتَ أَنْ لَا تُخَالِطَ أَحَداً مِنَ النَّاسِ إِلَّا كَانَتْ يَدُكَ الْعُلْيَا عَلَيْهِ فَافْعَلْ فَإِنَّ الْعَبْدَ يَكُونُ فِيهِ بَعْضُ التَّقْصِيرِ مِنَ الْعِبَادَةِ وَ يَكُونُ لَهُ خُلُقٌ حَسَنٌ فَيُبَلِّغُهُ اللَّهُ بِخُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ.

(The book) 'Al Kafi' – from Ali, from his father, from Hammad Bin Isa, from Al-Husayn Bin Al Mukhtar, from Al A'ala Bin Kamil who said,

'Abu Abdullah-asws said: 'Whenever you mingle with the people, so if you are able not to mingle with anyone of the people except your hand will be higher than his hand, then do so. If the servants happens to have in him some of the deficiencies from the worship, and there happen to be for him good manners, Allah-azwj, due to his good manners, will Make him reach the rank of the fasting one, the standing one (in Salat)''.[1018]

13- كا، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ بَحْرٍ السَّقَّاءِ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا بَحْرُ حُسْنُ الْخُلُقِ يُسْرٌ ثُمَّ قَالَ أَ لَا أُخْبِرُكَ بِحَدِيثٍ مَا هُوَ فِي يَدَيْ أَحَدٍ مِنْ أَهْلِ الْمَدِينَةِ

(The book) 'Al Kafi' – from the number, from Al Barqy, from hisfather, from Hammad, from Hareyz, from Bahr Saqqa wo said,

'Abu Abdullah-asws said to me: 'O Bahr! Good manners are easy'. Then he-asws said: 'Shall I-asws inform you with a Hadeeth what is not in the hand of anyone from the people of Al Medina?'

قُلْتُ بَلَى

I said, 'Yes'.

قَالَ بَيْنَمَا رَسُولُ اللَّهِ ص ذَاتَ يَوْمٍ جَالِسٌ فِي الْمَسْجِدِ إِذْ جَاءَتْ جَارِيَةٌ لِبَعْضِ الْأَنْصَارِ وَ هُوَ قَائِمٌ فَأَخَذَتْ بِطَرَفِ ثَوْبِهِ فَقَامَ لَهَا النَّبِيُّ ص فَلَمْ تَقُلْ شَيْئاً وَ لَمْ يَقُلْ لَهَا النَّبِيُّ ص شَيْئاً حَتَّى فَعَلَتْ ذَلِكَ ثَلَاثَ مَرَّاتٍ

He-asws said: 'While one day Rasool-Allah-saww was seated in the Masjid when a slave girl of one of the Helpers came while he was standing. She grabbed an edge of his-saww clothing. The Prophet-saww stood to her. She did not say anything and the Prophet-saww did not say anything to her. She did that three times.

[1016] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 11 a
[1017] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 11 b
[1018] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 12

فَقَامَ لَهَا النَّبِيُّ ص فِي الرَّابِعَةِ وَ هِيَ خَلْفَهُ فَأَخَذَتْ هُدْبَةً مِنْ ثَوْبِهِ ثُمَّ رَجَعَتْ فَقَالَ لَهَا النَّاسُ فَعَلَ اللَّهُ بِكِ وَ فَعَلَ حَبَسْتِ رَسُولَ اللَّهِ ص ثَلَاثَ مَرَّاتٍ لَا تَقُولِينَ لَهُ شَيْئاً وَ لَا هُوَ يَقُولُ لَكِ شَيْئاً مَا كَانَتْ حَاجَتُكِ إِلَيْهِ

The Prophet-saww stood up to her during the fourth, and she was behind him-saww. She grabbed a fringe of his-saww garment, then retracted. The people said to her, 'May Allah-azwj Deal with you and Deal! You have withheld Rasool-Allah-saww three time, not saying anything to him-saww, and he-saww did not say anything to you. What was your need to him-saww?'

قَالَتْ إِنَّ لَنَا مَرِيضاً فَأَرْسَلَنِي أَهْلِي لِآخُذَ هُدْبَةً مِنْ ثَوْبِهِ لِيَسْتَشْفِيَ بِهَا فَلَمَّا أَرَدْتُ أَخْذَهَا رَآنِي فَقَامَ فَاسْتَحْيَيْتُ أَنْ آخُذَهَا وَ هُوَ يَرَانِي وَ أَكْرَهُ أَنْ أَسْتَأْمِرَهُ فِي أَخْذِهَا فَأَخَذْتُهَا.

She said, 'There is a sick person with us. My family sent me to take a fringe from his-saww garment for him to be healed by it. Whenever I wanted to take it, he-saww saw me and stood up, so I was embarrassed from taking it while he-saww sees me, and I disliked it to get his-saww instruction in taking it, so I could take it''.[1019]

14- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَبِيبٍ الْخَثْعَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَفَاضِلُكُمْ أَحْسَنُكُمْ أَخْلَاقاً الْمُوَطَّئُونَ أَكْنَافاً الَّذِينَ يَأْلَفُونَ وَ يُؤْلَفُونَ وَ تُوَطَّأُ رِحَالُهُمْ.

(The book) 'Al Kafi' – from Ali, from his father, from Ibn Abu Umeyr, from Habeeb Al Khas'amy,

'From Abu Abdullah-asws having said: 'Rasool-Allah-saww said: 'The most meritorious of you is your best one in morals (good manners), giving the protection, the one who is familiarising with them, and they are familiarising with him, and they tread upon their journeys''.[1020]

15- كا، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْمُؤْمِنُ مَأْلُوفٌ وَ لَا خَيْرَ فِيمَنْ لَا يَأْلَفُ وَ لَا يُؤْلَفُ.

(The book) 'Al Kafi' – from the number, from Sahl, from Jafar Bin Muhammad Al Ashari, from Abdullah Bin Maymoun Al Qaddah,

'From Abu Abdullah-asws having said: 'Amir Al-Momineen-asws said: 'The Momin familiarises, and there is no good in the one neither getting acquainted (with others) nor (others) get acquainted (with him)''.[1021]

16- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ حُسْنَ الْخُلُقِ يَبْلُغُ بِصَاحِبِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ.

(The book) 'Al Kafi' – from Ali, f rom his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

'From Abu Abdullah-asws having said: 'Good manners reach with its owner the rank of the fasting one, the standing one (in Salat)''.[1022]

[1019] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 13
[1020] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 14
[1021] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 15
[1022] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 16

17- مع، معاني الأخبار عَنْ أَبِيهِ عَنْ سَعْدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ فَضَالَةَ عَنْ أَبَانٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَ إِنَّكَ لَعَلى خُلُقٍ عَظِيمٍ قَالَ هُوَ الْإِسْلَامُ.

(The book) 'Ma'any Al Akhbar' – from his father, from Sa'ad, from Ahmad Bin Muhammad, from his father, from Fazalat, from Aban, from Abu Al Jaroud,

'From Abu Ja'far-asws regarding Words of Allah-azwj Mighty and Majestic: ***And you are upon magnificent morals [68:4]***. He-asws said: 'It is Al-Islam''.[1023]

- وَ رُوِيَ أَنَّ الْخُلُقَ الْعَظِيمَ الدِّينُ الْعَظِيمُ.

And it is reported: 'The magnificent morals is the magnificent religion''.[1024]

بيان: وَ يَعْضُدُهُ مَا رُوِيَ عَنْهُ ص أَنَّهُ قَالَ: إِنَّمَا بُعِثْتُ لِأُتَمِّمَ مَكَارِمَ الْأَخْلَاقِ.

Explanation – And it is supported by what is reported from him-saww having said: 'But rather I-saww have been Sent to complete the honourable manners''.

وَ قَالَ ص أَدَّبَنِي رَبِّي فَأَحْسَنَ تَأْدِيبِي.

And he-saww said: 'My-saww Lord-azwj has Educated me-as, so excellent is my-saww education''.

وَ قَالَ ص إِنَّ الْمُؤْمِنَ لَيُدْرِكُ بِحُسْنِ خُلُقِهِ دَرَجَةَ قَائِمِ اللَّيْلِ وَ صَائِمِ النَّهَارِ.

And he-saww said: 'The Momin, due to his good manners, will achieve the rank of one standing at night (in Salat), and one fasting the day''.

وَ عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ النَّبِيُّ ص مَا مِنْ شَيْءٍ أَثْقَلَ فِي الْمِيزَانِ مِنْ خُلُقٍ حَسَنٍ.

And from Abu Al-Darda'a who said, 'The Prophet-saww said: 'There is nothing heavier in the scale (on the Day of Qiyamah) than the good mannerism''.

وَ عَنِ الرِّضَا عَنْ آبَائِهِ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ عَنِ النَّبِيِّ ص قَالَ: عَلَيْكُمْ بِحُسْنِ الْخُلُقِ فَإِنَّ حُسْنَ الْخُلُقِ فِي الْجَنَّةِ لَا مَحَالَةَ وَ إِيَّاكُمْ وَ سُوءَ الْخُلُقِ فَإِنَّ سُوءَ الْخُلُقِ فِي النَّارِ لَا مَحَالَةَ.

And from Al-Reza-asws, from his-asws forefathers-asws, upon him-asws and upon them-asws be the greetings, from the Prophet-saww having said: 'Upon you all is with good manners, for the good manners are in the Paradise, inevitability; and beware of evil manners, for the evil manners are in the Fire, inevitably''.[1025]

[1023] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 17 a
[1024] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 17 b
[1025] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 17 c

وَ عَنْ أَبِي هُرَيْرَةَ عَنْهُ ص قَالَ: أَحَبُّكُمْ إِلَى اللَّهِ أَحَاسِنُكُمْ أَخْلَاقاً الْمُوَطَّئُونَ أَكْنَافاً الَّذِينَ يَأْلَفُونَ وَ يُؤْلَفُونَ وَ أَبْغَضُكُمْ إِلَى اللَّهِ الْمَشَّاءُونَ بِالنَّمِيمَةِ الْمُفَرِّقُونَ بَيْنَ الْإِخْوَانِ الْمُلْتَمِسُونَ لِلْبُرَاءِ الْعَثَرَاتِ.

And from Abu Hureyra (a well-known fabricator), from him-saww having said: 'The most Beloved of you to Allah-azwj is your best one in manners, the treading in the journey, the one who familiarises (with others) and they are familiarising (with him); and the most Hateful of you o Allah-azwj and the ones walking with the gossip, the separators between the brethren, the ones seeking the slips for the disavowing''.[1026]

18- لي، الأمالي للصدوق ابْنُ الْمُتَوَكِّلِ عَنِ الْحِمْيَرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَ رَبَّنَا آتِنا فِي الدُّنْيا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً قَالَ رِضْوَانُ اللَّهِ وَ الْجَنَّةُ فِي الْآخِرَةِ وَ السَّعَةُ فِي الرِّزْقِ وَ الْمَعَاشِ وَ حُسْنُ الْخُلُقِ فِي الدُّنْيَا.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkil, from Al Himeyri, from Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel Bin Salih,

'From Abu Abdullah-asws regarding Words of Mighty and Majestic: ***'Our Lord! Grant us good in the world and good in the Hereafter, [2:201]***. He-asws said: 'The Satisfaction of Allah-azwj, and the Paradise in the Hereafter, and the expansion in the sustenance and the livelihood, and good manners in the world''.[1027]

19- لي، الأمالي للصدوق ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّكُمْ لَنْ تَسَعُوا النَّاسَ بِأَمْوَالِكُمْ فَسَعُوهُمْ بِأَخْلَاقِكُمْ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Waleed, from Al Saffar, from Ibn Marouf, from Muhammad Bin Sinan, from Giyas Bin Ibrahim,

'From Al-Sadiq-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'You will never (be able to) reach the people with your wealth, so reach them with your manners''.[1028]

20- لي، الأمالي للصدوق قَالَ قَالَ رَسُولُ اللَّهِ ص أَفْضَلُ النَّاسِ إِيمَاناً أَحْسَنُهُمْ خُلُقاً.

(The book) 'Al Amaali' of Al Sadouq who said,

'Rasool-Allah-saww said: 'The most superior of people in Eman is their best is manners''.[1029]

- وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِنَوْفٍ يَا نَوْفُ صِلْ رَحِمَكَ يزيد [يَزِدِ] اللَّهُ فِي عُمُرِكَ وَ حَسِّنْ خُلُقَكَ يُخَفِّفِ اللَّهُ حِسَابَكَ.

And Amir Al-Momineen-asws said to Nowf: 'O Nowf! Connect (help) your kinship, Allah-azwj will Increase in your lifespan, and improve your manners, Allah-azwj will Lighten your Reckoning''.[1030]

[1026] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 17 d
[1027] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 18
[1028] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 19
[1029] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 20 a
[1030] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 20 b

21- لي، الأمالي للصدوق قَالَ الصَّادِقُ ع عَلَيْكُمْ بِحُسْنِ الْخُلُقِ فَإِنَّهُ يَبْلُغُ بِصَاحِبِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ.

(The book) 'Al Amaali' of Al Sadouq –

'Al-Sadiq-asws said: 'Upon you all is with good manners, for it will reach with its owner, the rank of the fasting one and the standing one (in Salat)''.[1031]

22- ن، عيون أخبار الرضا عليه السلام لي، الأمالي للصدوق عَلِيُّ بْنُ أَحْمَدَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ هَارُونَ عَنِ الرُّويَانِيِّ عَنْ عَبْدِ الْعَظِيمِ الْحَسَنِيِّ عَنْ أَبِي جَعْفَرٍ الثَّانِي عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّكُمْ لَنْ تَسَعُوا النَّاسَ بِأَمْوَالِكُمْ فَسَعُوهُمْ بِطَلَاقَةِ الْوَجْهِ وَ حُسْنِ اللِّقَاءِ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّكُمْ لَنْ تَسَعُوا النَّاسَ بِأَمْوَالِكُمْ فَسَعُوهُمْ بِأَخْلَاقِكُمْ.

(The books) 'Uoyn Akhbar Al-Reza-asws', may the greetings be upon him-asws, (and) 'Al Amaali' of Al Sadouq – Ali Bin Ahmad Bin Musa, from Muhammad Bin Haroun, from Al Rowbany, from Abdul Azeem Al Hasany,

'From Abu Ja'far-asws the 2nd, from his-asws forefathers-asws having said: 'Amir Al-Momineen-asws said: 'You will never reach the people with your wealth, so reach them with a relaxed face, and goodly meeting, for I-asws heard Rasool-Allah-saww saying: 'You will never reach the people with your wealth, so reach them with your manners!''[1032]

23- لي، الأمالي للصدوق مَاجِيلَوَيْهِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ مُوسَى بْنِ إِبْرَاهِيمَ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: قَالَتْ أُمُّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا لِرَسُولِ اللَّهِ ص بِأَبِي أَنْتَ وَ أُمِّي الْمَرْأَةُ يَكُونُ لَهَا زَوْجَانِ فَيَمُوتُونَ وَ يَدْخُلُونَ الْجَنَّةَ لِأَيِّهِمَا تَكُونُ

(The book) 'Al Amaali' of Al Sadouq – Majaylawiya, from Muhammad Al Attar, from Al Ashary, from Ibrahim Bin Hashim, from Muhammad Bin Amro, from Musa Bin Ibrahim,

'From Musa-asws Bin Ja'far-asws, from his-asws father-asws, from his-asws grandfather-asws having said: 'Umm Salama-ra, may Allah-azwj be Pleased with her-asws, said to Rasool-Allah-saww: 'May my-ra father and my-ra mother be (sacrificed) for you-asws! The woman happening to have had two husbands for her. They die and enter the Paradise, for which of the two will she be?'

فَقَالَ ع يَا أُمَّ سَلَمَةَ تَخَيَّرَ أَحْسَنَهُمَا خُلُقاً وَ خَيْرَهُمَا لِأَهْلِهِ يَا أُمَّ سَلَمَةَ إِنَّ حُسْنَ الْخُلُقِ ذَهَبَ بِخَيْرِ الدُّنْيَا وَ الْآخِرَةِ.

He-asws said: 'O Umm Salama-ra! The better of the two in manners and the better of the two to his family will have the choice. O Umm Salama-ra! Good manners go with the best of the world and the Hereafter''.[1033]

24- لي، الأمالي للصدوق ابْنُ الْمُتَوَكِّلِ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ مُوسَى بْنِ إِبْرَاهِيمَ عَنِ الْحَسَنِ عَنْ أَبِيهِ بِإِسْنَادِهِ رَفَعَهُ إِلَى رَسُولِ اللَّهِ ص أَنَّ أُمَّ سَلَمَةَ قَالَتْ لَهُ بِأَبِي أَنْتَ الْخَبَرَ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkil, from Ali, from his father, from Musa Bin Ibrahim, from Al-Hassan, from his father by his chain,

[1031] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 21
[1032] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 22
[1033] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 23

'Raising it to Rasool-Allah-saww, Umm Salama-ra said to him-saww: 'May my-ra father and my-ra mother be (sacrificed) for you-saww!' – the Hadeeth''.[1034]

25- لي، الأمالي للصدوق جَعْفَرُ بْنُ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنِ الْبَرْقِيِّ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أُتِيَ النَّبِيُّ ص بِأُسَارَى فَأَمَرَ بِقَتْلِهِمْ خَلَا رَجُلٍ مِنْ بَيْنِهِمْ فَقَالَ الرَّجُلُ بِأَبِي أَنْتَ وَ أُمِّي يَا مُحَمَّدُ كَيْفَ أَطْلَقْتَ عَنِّي مِنْ بَيْنِهِمْ

(The book) 'Al Amaali' of Al Sadouq – Ja'far Bin Al-Husayn, from Muhammad Bin Ja'far, from Al Barqy, from Ibn Mahboub, from Hisham Bin Salim, from Abu Ubeyda Al Haza'a,

'From Abu Abdullah-asws having said: 'They brought some prisoners to the Prophet-saww. He-saww ordered with killing them apart from a man from between them. The man said, 'May my father and my mother be (sacrificed) for you-saww, O Muhammad-saww! How come you-saww are freeing me from between them?'

فَقَالَ أَخْبَرَنِي جَبْرَئِيلُ عَنِ اللَّهِ عَزَّ وَ جَلَّ أَنَّ فِيكَ خَمْسَ خِصَالٍ يُحِبُّهُ اللَّهُ عَزَّ وَ جَلَّ وَ رَسُولُهُ الْغَيْرَةُ الشَّدِيدَةُ عَلَى حَرَمِكَ وَ السَّخَاءُ وَ حُسْنُ الْخُلُقِ وَ صِدْقُ اللِّسَانِ وَ الشَّجَاعَةُ

He-saww said: 'Jibraeel-as informed me-saww on behalf of Allah-azwj Mighty and Majestic that there are five qualities in you Allah-azwj Mighty and Majestic, and His-azwj Rasool-saww love – the intense self-respect (Ghayra) upon your sanctimonious ones, and the generousity, and good manners, and truthful tongue, and the bravery'.

فَلَمَّا سَمِعَهَا الرَّجُلُ أَسْلَمَ وَ حَسُنَ إِسْلَامُهُ وَ قَاتَلَ مَعَ رَسُولِ اللَّهِ ص قِتَالًا شَدِيداً حَتَّى اسْتُشْهِدَ.

When the man heard it, he became a Muslim and his Islam was good, and he fought alongside Rasool-Allah-saww a severe battle until he was martyred''.[1035]

26- ب، قرب الإسناد هَارُونُ عَنِ ابْنِ صَدَقَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَحَبَّكُمْ إِلَيَّ وَ أَقْرَبَكُمْ مِنِّي يَوْمَ الْقِيَامَةِ مَجْلِساً أَحْسَنُكُمْ خُلُقاً وَ أَشَدُّكُمْ تَوَاضُعاً وَ إِنَّ أَبْعَدَكُمْ مِنِّي يَوْمَ الْقِيَامَةِ الثَّرْثَارُونَ وَ هُمُ الْمُسْتَكْبِرُونَ.

(The book) 'Qurb Al Asnad' – Haroun, from Ibn Sadaqa,

'From Ja'far-asws Bin Muhammad-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'The most beloved of you and the closest of you sitting to me-saww on the Day of Qiyamah would be your best one in manners, and your intense in humbleness, and that the remotest of you from me-saww of the Day of Qiyamah would be your talkative ones, and they are the arrogant ones''.[1036]

- قَالَ وَ قَالَ رَسُولُ اللَّهِ ص أَوَّلُ مَا يُوضَعُ فِي مِيزَانِ الْعَبْدِ يَوْمَ الْقِيَامَةِ حُسْنُ خُلُقِهِ.

[1034] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 24
[1035] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 25
[1036] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 26 a

He-asws said: 'And Rasool-Allah-saww said: 'The first of what will be placed in the scale of a servant on the Day of Qiyamah are good manners''.[1037]

27- ب، قرب الإسناد بِهَذَا الْإِسْنَادِ قَالَ: إِنَّ رَسُولَ اللَّهِ ص مَرَّ بِقَبْرٍ يُحْفَرُ قَدِ انْبَهَرَ الَّذِي يَحْفِرُهُ فَقَالَ لَهُ لِمَنْ تَحْفِرُ هَذَا الْقَبْرَ فَقَالَ لِفُلَانِ بْنِ فُلَانٍ

(The book) 'Qurb Al Asnad' – By this chain, said,

'Rasool-Allah-saww passed by a grave being dug. The one digging it was panting (breathless). He-saww said to him: 'For whom are you digging this grave?' He said, 'For so and so, son of so and so'.

فَقَالَ وَ مَا لِلْأَرْضِ تُشَدِّدُ عَلَيْكَ إِنْ كَانَ مَا عَلِمْتُ لَسَهْلًا حَسَنَ الْخُلُقِ فَلَانَتِ الْأَرْضُ عَلَيْهِ حَتَّى كَانَ لَيَحْفِرُهَا بِكَفَّيْهِ

He-saww said: 'And what is (the reason) the ground is hard upon you? If it had known of the good manners (of the deceased), the ground would have softened upon him until one could have dug it with his hands'.

ثُمَّ قَالَ لَقَدْ كَانَ يُحِبُّ إِقْرَاءَ الضَّيْفِ وَ لَا يُقْرِي الضَّيْفَ إِلَّا مُؤْمِنٌ تَقِيٌّ.

Then he-saww said: 'He used to love entertaining the guests, and no one entertains the guest except a pious Momin''.[1038]

28- ل، الخصال الْخَلِيلُ بْنُ أَحْمَدَ عَنِ ابْنِ مَنِيعٍ عَنْ عَلِيِّ بْنِ عِيسَى عَنْ خَلَّادِ بْنِ عِيسَى عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص الْخُلُقُ الْحَسَنُ نِصْفُ الدِّينِ.

(The book) 'Al Khisaal' – Al Khaleel Bin Ahmad, from Ibn Manie, from Ali Bin Isa, from Khallad Bin Isa, from Sabit, from Anas (well-known fabricator) said,

'Rasool-Allah-saww said: 'The good manners is half the religion''.[1039]

29- ل، الخصال الْخَلِيلُ عَنْ أَبِي الْعَبَّاسِ السَّرَّاجِ عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ عَنْ وَكِيعٍ عَنْ مِسْعَرٍ وَ سُفْيَانَ عَنْ زِيَادِ بْنِ عِلَاقَةَ عَنْ أُسَامَةَ بْنِ شَرِيكٍ قَالَ: قِيلَ لِرَسُولِ اللَّهِ ص مَا أَفْضَلُ مَا أُعْطِيَ الْمَرْءُ الْمُسْلِمُ قَالَ الْخُلُقُ الْحَسَنُ.

(The book) 'Al Khisaal' – Al Khaleedl, from Abu Al Abbas Al Sarraj, from Yaqoub Bin Ibrahim, from Wakie, from Mis'ar, and Sufyan, from Ziyad Bin Ilaqa, from Usama Bin Shareek who said,

'It was said to Rasool-Allah-saww, 'What is the superior of what the Muslim person is Given?' He-saww said: 'The good manners''.[1040]

30- ل، الخصال أَبُو الْحَسَنِ عَلِيُّ بْنُ عَبْدِ اللَّهِ الْأَسْوَارِيُّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ قَيْسٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ عَلِيٍّ السَّرَخْسِيِّ عَنْ أَحْمَدَ بْنِ عِمْرَانَ الْبَغْدَادِيِّ قَالَ حَدَّثَنَا أَبُو الْحَسَنِ قَالَ حَدَّثَنَا أَبُو الْحَسَنِ قَالَ حَدَّثَنَا أَبُو الْحَسَنِ قَالَ حَدَّثَنَا الْحَسَنُ عَنِ الْحَسَنِ عَنِ الْحَسَنِ ع أَنَّ أَحْسَنَ الْحَسَنِ الْخُلُقُ الْحَسَنُ.

[1037] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 26 b
[1038] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 27
[1039] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 28
[1040] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 29

(The book) 'Al Khisaal' – Abu Al-Hassan Ali Bin Abdullah Al Aswary, from Ahmad Bin Muhammad Bin Qays, from Abdul Aziz Bin Ali Al Sarakhsy, from Ahmad Bin Imran Al Baghdady who said, 'It is narrated to us by Abu Al-Hassan who said, 'It is narrated to us by Abu Al-Hassan who said, 'It is narrated to us by Abu Al-Hassan who said, 'It is narrated to us by Al-Hassan from Al-Hassan

'From Al-Hassan-asws: 'Best of the best is the best manners''.[1041]

فأما أبو الحسن الأول فمحمد بن عبد الرحيم التستري و أما أبو الحسن الثاني فعلي بن أحمد البصري التمار و أما أبو الحسن الثالث فعلي بن محمد الواقدي و أما الحسن الأول فالحسن بن عرفة العبدي و أما الحسن الثاني فالحسن بن أبي الحسن البصري و أما الحسن الثالث فالحسن بن علي بن أبي طالب ع-

Note – *The first Abu Al-Hassan is Muhammad Bin Abdul Raheem Al Tustary, and as for the second Abu Al-Hassan, it is Ali Bin Ahmad Al Basry Al Tammar, and as for the third Abu Al-Hassan, it is Ali Bin Muhammda Al-Waqidy, and as for the first Al-Hassan, it is Al-Hassan Bin Arfah Al-Abdy, and as for the second Al-Hassan, it is Al-Hassan Bin Abu Al-Hassan Al-Basry, and as for the third Al-Hassan-asws, it is Al-Hassan-asws Bin Ali-asws Bin Abu Talib-asws.*

31- ن، عيون أخبار الرضا عليه السلام بِالْأَسَانِيدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص عَلَيْكُمْ بِحُسْنِ الْخُلُقِ فَإِنَّ حُسْنَ الْخُلُقِ فِي الْجَنَّةِ لَا مَحَالَةَ وَ إِيَّاكُمْ وَ سُوءَ الْخُلُقِ فَإِنَّ سُوءَ الْخُلُقِ فِي النَّارِ لَا مَحَالَةَ.

(The book) 'Uyoun Akhbar Al-Reza-asws', may the greetings be upon him-asws, by the three chains from Al-Reza-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww: 'Upon you all is to be with good manners, for the good manners will be in the Paradise, inevitably; and beware of evil manners, for the evil manners will be in the Fire, inevitably''.[1042]

32- ن، عيون أخبار الرضا عليه السلام بِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الْعَبْدَ لَيَنَالُ بِحُسْنِ خُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ.

(The book) 'Uyoun Akhbar Al-Reza-asws', may the greetings be upon him-asws, by this chain, said: 'Rasool-Allah-saww said: 'The servant will attain, due to his good manners, the rank of the fasting one, the standing one (in Salat)''.[1043]

33- ن، عيون أخبار الرضا عليه السلام بِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ شَيْءٍ فِي الْمِيزَانِ أَحْسَنَ مِنْ حُسْنِ الْخُلُقِ.

(The book) 'Uyoun Akhbar Al-Reza-asws', may the greetings be upon him-asws, by this chain, said: 'Rasool-Allah-saww said: 'There nothing in the scale (on the Day of Qiyamah) more excellent than the good manners''.[1044]

34- ن، عيون أخبار الرضا عليه السلام بِهَذَا الْإِسْنَادِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ أَكْمَلُكُمْ إِيمَاناً أَحْسَنُكُمْ خُلُقاً.

[1041] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 30
[1042] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 31
[1043] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 32
[1044] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 33

(The book) 'Uyoun Akhbar Al-Reza-asws', may the greetings be upon him-asws, by this chain, said: 'Amir Al-Momineen-asws, may the Salawaat of Allah-azwj be upon him-asws, said: 'The most perfect of you all in Eman is your best one in manners''.[1045]

– وَ قَالَ ع حُسْنُ الْخُلُقِ خَيْرُ قَرِينٍ.

And he-asws said: 'Good manners is the best pairing''.[1046]

– وَ قَالَ ع سُئِلَ رَسُولُ اللَّهِ ص مَا أَكْثَرُ مَا يُدْخَلُ بِهِ الْجَنَّةُ قَالَ تَقْوَى اللَّهِ وَ حُسْنُ الْخُلُقِ.

And he-asws said: 'Rasool-Allah-saww was asked, 'What is the most due to which the Paradise will be entered with?' He-saww said: 'Fear of Allah-azwj and good manners''.[1047]

– وَ قَالَ ع قَالَ رَسُولُ اللَّهِ ص أَقْرَبُكُمْ مِنِّي مَجْلِساً يَوْمَ الْقِيَامَةِ أَحْسَنُكُمْ خُلُقاً وَ خَيْرُكُمْ لِأَهْلِهِ.

And he-asws said: 'Rasool-Allah-saww said: 'The closest ones of you seated from me-saww on the Day of Qiyamah will be your excellent ones of manners, and best of you to his family members''.[1048]

– وَ قَالَ ع قَالَ رَسُولُ اللَّهِ ص أَحْسَنُ النَّاسِ إِيمَاناً أَحْسَنُهُمْ خُلُقاً وَ أَلْطَفُهُمْ بِأَهْلِهِ وَ أَنَا أَلْطَفُكُمْ بِأَهْلِي.

And he-asws said: 'Rasool-Allah-saww: 'The most excellent of the people in Eman is their best ones in manners, and their kindest one to his family members, and I-saww am the kindest of you all with my-saww family members''.[1049]

35– ن، عيون أخبار الرضا عليه السلام مَاجِيلَوَيْهِ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ مَعْبَدٍ عَنِ ابْنِ خَالِدٍ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ كَانَ مُسْلِماً فَلَا يَمْكُرْ وَ لَا يَخْدَعْ فَإِنِّي سَمِعْتُ جَبْرَئِيلَ ع يَقُولُ إِنَّ الْمَكْرَ وَ الْخَدِيعَةَ فِي النَّارِ

(The book) 'Uyoun Akhbar Al-Reza-asws', may the greetings be upon him-asws – Majaylawiya, from Ali, from his father, from Ibn Ma'bad, from Ibn Khalid,

'From Al-Reza-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'One who were a Muslim so he should neither plot nor deceive, for I-saww have heard Jibraeel-as saying: 'The plot and the deception will be in the Fire''.

ثُمَّ قَالَ ع لَيْسَ مِنَّا مَنْ غَشَّ مُسْلِماً وَ لَيْسَ مِنَّا مَنْ خَانَ مُسْلِماً

Then-asws said: 'He isn't from us-asws, one who deceives a Muslim, and he isn't from us-asws who betrays a Muslim'.

[1045] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 34 a
[1046] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 34 b
[1047] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 34 c
[1048] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 34 d
[1049] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 34 e

ثُمَّ قَالَ ع إِنَّ جَبْرَئِيلَ الرُّوحَ الْأَمِينَ نَزَلَ عَلَيَّ مِنْ عِنْدِ رَبِّ الْعَالَمِينَ فَقَالَ يَا مُحَمَّدُ عَلَيْكَ بِحُسْنِ الْخُلُقِ فَإِنَّهُ ذَهَبَ بِخَيْرِ الدُّنْيَا وَ الْآخِرَةِ أَلَا وَ إِنَّ أَشْبَهَكُمْ بِي أَحْسَنُكُمْ خُلُقاً.

Then he-saww said: 'Jibraeel-as the Trustworthy Spirit descended unto me-saww from Lord-azwj of the worlds. He-as said: 'O Muhammad-saww! Upon you-saww is to be with the good manners for it goes with good of the world and the Hereafter'. Indeed! The most resembling of you with me-saww is your best in manners''.[1050]

36- ن، عيون أخبار الرضا عليه السلام مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَنْبَسَةَ عَنْ بَكْرِ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ فَاطِمَةَ بِنْتِ الرِّضَا عَنْ أَبِيهَا عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ وَ عَمِّهِ زَيْدٍ عَنْ أَبِيهِمَا عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ وَ عَمِّهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع عَنِ النَّبِيِّ ص قَالَ: مَنْ كَفَّ غَضَبَهُ كَفَّ اللَّهُ عَنْهُ عَذَابَهُ وَ مَنْ حَسُنَ خُلُقُهُ بَلَّغَهُ اللَّهُ دَرَجَةَ الصَّائِمِ الْقَائِمِ.

(The book) 'Uyoun Akhbar Al-Reza-asws, may the greetings be upon him-asws – Muhammad Bin Ahmad Bin Al-Husayn, from Ali Bin Muhammad Bin Anbasa, from Bakr Bin Ahmad Bin Muhammad,

'From Fatima daughter of Al-Reza-asws, from her father-asws, from his-asws father-asws, from Ja'far Bin Muhammad-asws, from his-asws father-asws and his-asws uncle Zayd, from their father Ali-asws Bin Al-Husayn-asws, from his-asws father-asws and his-asws uncle-asws, from Ali-asws Bin Abu Talib-asws, from the Prophet-saww having said: 'One who restrains his anger, Allah-azwj will Restrain His-azwj Punishment from him, and one whose manners are good, Allah-azwj will Make him reach the rank of the fasting one, the standing one (in Salat)''.[1051]

37- ل، الخصال الْخَلِيلُ بْنُ أَحْمَدَ عَنْ مُعَاذٍ عَنِ الْحُسَيْنِ الْمَرْوَزِيِّ عَنْ مُحَمَّدِ بْنِ عُبَيْدٍ عَنْ دَاوُدَ الْأَوْدِيِّ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص أَكْثَرُ مَا يُدْخَلُ بِهِ الْجَنَّةُ تَقْوَى اللَّهِ وَ حُسْنُ الْخُلُقِ.

(The book) 'Al Khisaal' – Al Khaleel Bin Ahmad, from Muaz, from Al-Husayn Al Marouzy, from Muhammad Bin Ubeyr, from Dawood Al Awdy, from his father, from Abu Hureyra (well-known fabricator) who said,

'Rasool-Allah-saww said: 'Most of what due to which the Paradise will be entered is fear of Allah-azwj and good manners''.[1052]

38- ل، الخصال ابْنُ مَسْرُورٍ عَنِ ابْنِ عَامِرٍ عَنْ عَمِّهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبَّادِ بْنِ صُهَيْبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَا يَجْمَعُ اللَّهُ لِمُنَافِقٍ وَ لَا فَاسِقٍ حُسْنَ السَّمْتِ وَ الْفِقْهَ وَ حُسْنَ الْخُلُقِ أَبَداً.

(The book) 'Al Khisaal' – Ibn Masrour, from Ibn Aamir, from his uncle, from Ibn Mahboub, from Abbad Bin Suheyb who said,

'I heard Abu Abdullah-asws saying: 'Allah-azwj will neither Gather for a hypocrite nor a mischief maker, good appearance, and the comprehension, and good manners, ever!''[1053]

[1050] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 35
[1051] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 36
[1052] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 37
[1053] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 38

39- ل، الخصال الْخَلِيلُ بْنُ أَحْمَدَ عَنْ أَبِي الْعَبَّاسِ السَّرَّاجِ عَنْ قُتَيْبَةَ عَنْ قَزَعَةَ عَنْ إِسْمَاعِيلَ بْنِ أُسَيْدٍ عَنْ جَبَلَةَ الْإِفْرِيقِيِّ أَنَّ رَسُولَ اللَّهِ ص قَالَ: أَنَا زَعِيمٌ بِبَيْتٍ فِي رَبَضِ الْجَنَّةِ وَ بَيْتٍ فِي وَسَطِ الْجَنَّةِ وَ بَيْتٍ فِي أَعْلَى الْجَنَّةِ لِمَنْ تَرَكَ الْمِرَاءَ وَ إِنْ كَانَ مُحِقّاً وَ لِمَنْ تَرَكَ الْكَذِبَ وَ إِنْ كَانَ هَازِلًا وَ لِمَنْ حَسَّنَ خُلُقَهُ.

(The book) 'Al Khisaal' – Al Khaleel Bin Ahmad, from Abu Al Abbas Al Sarraj, from Quteyba, from Qaz'a, from Ismail Bin Useyd, from Jabalah Al Ifriqy,

'Rasool-Allah-saww said: 'I-saww am a leader (guarantor) of a house in the outskirts of Paradise, and a house in the middle of Paradise, and a house in the top part of Paradise for the one who neglects the showing off and even though he may be rightful, and for the one who neglects the lies and even though he may be humorous, and for the one whose manners are good''.[1054]

40- ع، علل الشرائع عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ حَبِيبِي جَبْرَئِيلُ إِنَّ مَثَلَ هَذَا الدِّينِ كَمَثَلِ شَجَرَةٍ ثَابِتَةٍ الْإِيمَانُ أَصْلُهَا وَ الصَّلَاةُ عُرُوقُهَا وَ الزَّكَاةُ مَاؤُهَا وَ الصَّوْمُ سَعَفُهَا وَ حُسْنُ الْخُلُقِ وَرَقُهَا وَ الْكَفُّ عَنِ الْمَحَارِمِ ثَمَرُهَا فَلَا تَكْمُلُ شَجَرَةٌ إِلَّا بِالثَّمَرِ كَذَلِكَ الْإِيمَانُ لَا يَكْمُلُ إِلَّا بِالْكَفِّ عَنِ الْمَحَارِمِ.

(The book) 'Ilal Al Sharaie' – from Anas (well known fabricator) who said,

'Rasool-Allah-saww said: 'My-saww beloved Jibraeel-as said: 'An example of this religion is like an example of a firm tree. The Eman is its roots, and the Salat is its veins (capillaries), and the Zakat is its waters, and the fasts are its fronds, and good manners are its leaves, and the restraint from the Prohibitions is its fruits. The tree is no complete except by the fruits. Like that, the Eman is not perfect except with the restraining from the Prohibitions''.[1055]

41- ع، علل الشرائع قَالَ الصَّادِقُ ع لَا عَيْشَ أَهْنَأُ مِنْ حُسْنِ الْخُلُقِ.

(The book) 'Ilal Al Sharaie' –

'Al-Sadiq-asws said: 'There is no life more pleasant than good manners''.[1056]

42- مع، معاني الأخبار ابْنُ الْمُتَوَكِّلِ عَنِ الْحِمْيَرِيِّ عَنِ ابْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ بَعْضِ أَصْحَابِنَا قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَا حَدُّ حُسْنِ الْخُلُقِ قَالَ تُلِينُ جَانِبَكَ وَ تُطِيبُ كَلَامَكَ وَ تَلْقَى أَخَاكَ بِبِشْرٍ حَسَنٍ.

(The book) 'Ma'any Al Akhbar' – Ibn Al Mutawakkil, from Al Himeyri, from Ibn Isa, from Ibn Mahboub, from one of our companions who said,

'I said to Abu Abdullah-asws, 'What is the limit of good manners?' He-asws said: 'Soften your sides (attitude), and better your speech, and meet your brother with a good smile''.[1057]

43- مع، معاني الأخبار فِي خَبَرِ أَبِي ذَرٍّ قَالَ رَسُولُ اللَّهِ ص يَا أَبَا ذَرٍّ لَا عَقْلَ كَالتَّدْبِيرِ وَ لَا وَرَعَ كَالْكَفِّ وَ لَا حَسَبَ كَحُسْنِ الْخُلُقِ.

(The book) 'Ma'any Al Akhbar' –

[1054] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 39
[1055] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 40
[1056] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 41
[1057] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 42

'In a Hadeeth by Abu Zarr-ra, 'Rasool-Allah-saww said: 'O Abu Zarr-ra! There is no (use of) intellect like the good management, nor any devoutness like the restraint, nor any pedigree like the good manners''.[1058]

44- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنِ الْجِعَابِيِّ عَنِ ابْنِ عُقْدَةَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَكْمَلُ الْمُؤْمِنِينَ إِيمَاناً أَحْسَنُهُمْ خُلُقاً.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Ibn Uqdah, from Muhammad Bin Ahmad Bin Al-Husayn, from Abdullah Bin Muhammad Bin Ali Bin Abdullah son of Ja'far,

'From his father Ja'far-asws Bin Muhammad-asws, from his-asws father-asws, from his-asws grandfather-asws having said: 'Rasool-Allah-saww said: 'The most perfect of the Momineen in Eman is their best in manners''.[1059]

45- ما، الأمالي للشيخ الطوسي فِيمَا أَوْصَى أَمِيرُ الْمُؤْمِنِينَ ع إِلَى الْحَسَنِ ع لَا حَسَبَ كَحُسْنِ الْخُلُقِ.

(The book) 'Al Amaali' of the sheykh Al Tusi –

'Amon what Amir Al-Momineen-asws had bequeathed to Al-Hassan-asws: 'There is no pedigree like good manners''.[1060]

46- ما، الأمالي للشيخ الطوسي عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ ص اتَّقِ اللَّهَ حَيْثُ كُنْتَ وَ خَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ وَ إِذَا عَمِلْتَ سَيِّئَةً فَاعْمَلْ حَسَنَةً تَمْحُوهَا.

(The book) 'Al Amaali' of the sheykh Al Tusi –

'From Abu Zarr-ra having said, 'Rasool-Allah-saww said: 'Fear Allah-azwj wherever you may be, and Creator of the people is with good manners, and when you do an evil deed, then do a good deed to delete it''.[1061]

47- ما، الأمالي للشيخ الطوسي ابْنُ مَخْلَدٍ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ الْبَخْتَرِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ أَبِي الْعَوَّامِ عَنْ عَبْدِ الْوَهَّابِ بْنِ عَطَا عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ص قَالَ: إِنَّ أَكْمَلَ الْمُؤْمِنِينَ إِيمَاناً أَحْسَنُهُمْ خُلُقاً وَ خِيَارُكُمْ خِيَارُكُمْ لِنِسَائِهِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Ibn Makhlad, from Muhammad Bin Amro Bin Al Bukhtary, from Muhammad Bin Ahmad Bin Abu Al Awwam, from Abdul Wahhab Bin Ata'a, from Muhammad Bin Amro, from Abu Salama, from Abu Hureyra (well known fabricator),

'From the Prophet-saww having said: 'The most perfect of the Momineen in Eman is their most excellent in manners, and their best one is their best one to his womenfolk''.[1062]

48- ما، الأمالي للشيخ الطوسي عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ الْعَبَّاسُ لِلنَّبِيِّ ص مَا الْجَمَالُ بِالرَّجُلِ يَا رَسُولَ اللَّهِ قَالَ بِصَوَابِ الْقَوْلِ بِالْحَقِّ

[1058] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 43
[1059] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 44
[1060] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 45
[1061] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 46
[1062] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 47

(The book) 'Al Amaali' of the sheykh Al Tusi – from Jabir Bin Abdullah who said,

'Al Abbas said to the Prophet-saww, 'What is the beauty with the man, O Rasool-Allah-saww?' He-saww said: 'Being with the correct word of truth'.

قَالَ فَمَا الْكَمَالُ قَالَ تَقْوَى اللَّهِ عَزَّ وَ جَلَّ وَ حُسْنُ الْخُلُقِ.

He said, 'So what is the perfection?' He-saww said: 'Fear of Allah-azwj Mighty and Majestic and the good manners''.[1063]

49- ل، الخصال لي، الأمالي للصدوق أَبِي عَنْ مُحَمَّدِ بْنِ مَعْقِلٍ عَنْ جَعْفَرٍ الْوَرَّاقِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الْأَشَجِّ عَنْ يَحْيَى بْنِ زَيْدٍ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع فِي خَبَرٍ طَوِيلٍ قَالَ: ثَلَاثَةُ نَفَرٍ آلُوا بِاللَّاتِ وَ الْعُزَّى لِيَقْتُلُوا مُحَمَّداً ص فَذَهَبَ أَمِيرُ الْمُؤْمِنِينَ ع وَحْدَهُ إِلَيْهِمْ وَ قَتَلَ وَاحِداً مِنْهُمْ وَ جَاءَ بِالْآخَرَيْنِ

(The books) 'Al Khisaal', (and) 'Al Amaali' of Al Sadouq – My father, from Muhammad Bin Ma'qal, from Ja'far Al Warraq, from Muhammad Bin Al-Hassan Al Ashajja, from Yahya Bin Zayd,

'From Zayd son of Ali (Bin Al-Husayn-asws), from Ali Bin Al-Husayn-asws in a lengthy Hadeeth, said: 'Three persons swore by Al Laat and Al Uzza (two idols) that they will kill Muhammad-saww, so Amir Al-Momineen-asws went alone to them and killed one of them, and came with the other two.

فَقَالَ النَّبِيُّ ص قَدِّمْ إِلَيَّ أَحَدَ الرَّجُلَيْنِ فَقَدَّمَهُ فَقَالَ قُلْ لَا إِلَهَ إِلَّا اللَّهُ وَ اشْهَدْ أَنِّي رَسُولُ اللَّهِ

The Prophet-saww said: 'Forward to me-saww one of the two men!' They forwarded him. He-saww said: 'Say, 'There is no god except Allah-azwj' and testify that I-saww am a Rasool-saww of Allah-azwj'.

فَقَالَ لَنَقْلُ جَبَلِ أَبِي قُبَيْسٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أَقُولَ هَذِهِ الْكَلِمَةَ

He said, 'The overturning of mount Abu Qubeys is more beloved to me than for me to be saying this phrase!'

قَالَ يَا عَلِيُّ أَخِّرْهُ وَ اضْرِبْ عُنُقَهُ ثُمَّ قَالَ قَدِّمِ الْآخَرَ فَقَالَ قُلْ لَا إِلَهَ إِلَّا اللَّهُ وَ اشْهَدْ أَنِّي رَسُولُ اللَّهِ

He-saww said: 'O Ali-asws! Delay him and strike off his neck!' Then he-saww said: 'Forward the other one!' He-saww said: 'Say, 'There is no god except Allah-azwj', and testify that I-saww am a Rasool-saww of Allah-azwj'.

قَالَ أَلْحِقْنِي بِصَاحِبِي

He said, 'Join me with my companion'.

[1063] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 48

قَالَ يَا عَلِيُّ أَخِّرْهُ وَ اضْرِبْ عُنُقَهُ فَأَخَّرَهُ وَ قَامَ أَمِيرُ الْمُؤْمِنِينَ ع لِيَضْرِبَ عُنُقَهُ فَنَزَلَ جَبْرَئِيلُ ع عَلَى النَّبِيِّ ص فَقَالَ يَا مُحَمَّدُ إِنَّ رَبَّكَ يُقْرِئُكَ السَّلَامَ وَ يَقُولُ لَا تَقْتُلْهُ فَإِنَّهُ حَسَنُ الْخُلُقِ سَخِيٌّ فِي قَوْمِهِ

He-saww said: 'O Ali-asws! Delay him and strike off his neck!' He delayed him, and Amir Al-Momineen-asws stood up to strike off his neck. Jibraeel-as descended unto the Prophet-saww. He-as said: 'O Muhammad-saww! Your-saww Lord-azwj conveys the Greetings and Says: 'Do not kill him, for he is of good manners, generous among his people'.

فَقَالَ النَّبِيُّ ص يَا عَلِيُّ أَمْسِكْ فَإِنَّ هَذَا رَسُولُ رَبِّي عَزَّ وَ جَلَّ يُخْبِرُنِي أَنَّهُ حَسَنُ الْخُلُقِ سَخِيٌّ فِي قَوْمِهِ

The Prophet-saww said: 'O Ali-asws! Withhold, for this Messenger-as of my-saww Lord-azwj Mighty and Majestic informs me-saww that he is of good manners, generous among his people!'

فَقَالَ الْمُشْرِكُ تَحْتَ السَّيْفِ هَذَا رَسُولُ رَبِّكَ يُخْبِرُكَ قَالَ نَعَمْ

The Polytheist said under the sword, 'This (is what the) Messenger-as of your-saww Lord-azwj has informed you-saww?' He-saww said: 'Yes'.

قَالَ وَ اللَّهِ مَا مَلَكْتُ دِرْهَماً مَعَ أَخٍ لِي قَطُّ وَ لَا قَطَبْتُ وَجْهِي فِي الْحَرْبِ فَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّكَ رَسُولُ اللَّهِ

He said, 'By Allah-azwj! I have not owned any Dirham with a brother of mine at all, nor have I turned back my face in the war! I hereby testify that there is no god except Allah-azwj and you-saww are a Rasool-saww of Allah-azwj!'

فَقَالَ رَسُولُ اللَّهِ ص هَذَا مِمَّنْ جَرَّهُ حُسْنُ خُلُقِهِ وَ سَخَاؤُهُ إِلَى جَنَّاتِ النَّعِيمِ.

Rasool-Allah-saww said: 'This one is from the ones his good manners and his generousity pulled him to the Gardens of Bliss''.[1064]

50- لي، الأمالي للصدوق ابْنُ الْمُتَوَكِّلِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ الْيَقْطِينِيِّ عَنْ يُونُسَ عَنِ الْحَسَنِ بْنِ زِيَادٍ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى رَضِيَ لَكُمُ الْإِسْلَامَ دِيناً فَأَحْسِنُوا صُحْبَتَهُ بِالسَّخَاءِ وَ حُسْنِ الْخُلُقِ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Mutawakkil, from Ali Bin Ibrahim, from Al Yaqteeny, from Yunus, from Al-Hassan Bin Ziayd,

'From Al-Sadiq-asws having said: 'Allah-azwj Blessed and Exalted is Pleased with Al-Islam as a religion for you all, therefore improve its accompaniment with the generousity and good manners!''[1065]

51- ما، الأمالي للشيخ الطوسي بِالْإِسْنَادِ إِلَى أَبِي قَتَادَةَ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع لِلْمُعَلَّى بْنِ خُنَيْسٍ يَا مُعَلَّى عَلَيْكَ بِالسَّخَاءِ وَ حُسْنِ الْخُلُقِ فَإِنَّهُمَا يُزَيِّنَانِ الرَّجُلَ كَمَا تُزَيِّنُ الْوَاسِطَةَ الْقِلَادَةُ.

[1064] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 49
[1065] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 50

(The book) 'Al Amaali' of the sheykh Al Tusi – By the chain to Abu Qatadah who said,

'Abu Abdullah-asws said to Al-Moalla Bin Khunays: 'O Moalla! Upon you is with the generousity and good manners, for these two adorn the man just as the middle bit adorns the necklace''.[1066]

52- ما، الأمالي للشيخ الطوسي بِهَذَا الْإِسْنَادِ قَالَ: إِنَّ لِلَّهِ عَزَّ وَ جَلَّ وُجُوهاً خَلَقَهُمْ مِنْ خَلْقِهِ وَ أَمْشَاهُمْ فِي أَرْضِهِ لِقَضَاءِ حَوَائِجِ إِخْوَانِهِمْ يَرَوْنَ الْحَمْدَ مَجْداً وَ اللَّهُ عَزَّ وَ جَلَّ يُحِبُّ مَكَارِمَ الْأَخْلَاقِ

(The book) 'Al Amaali' of the sheykh Al Tusi – By this chain,

'(Abu Abdullah-asws) said: 'For Allah-azwj Mighty and Majestic there are faces He-azwj has Created them from His-azwj creatures and He-azwj Makes them walk in His-azwj earth to fulfill the needs of their brethren. They are viewing the praise as glory, and Allah-azwj Mighty and Majestic Loves the honourable manners.

وَ كَانَ فِيمَا خَاطَبَ اللَّهُ تَعَالَى نَبِيَّهُ ع أَنْ قَالَ لَهُ يَا مُحَمَّدُ إِنَّكَ لَعَلى خُلُقٍ عَظِيمٍ قَالَ السَّخَاءُ وَ حُسْنُ الْخُلُقِ.

And it was among what Allah-azwj the Exalted Addressed His-azwj Prophet-saww is that He-azwj Said to him-saww: "O Muhammad-saww! ***you are upon magnificent morals [68:4]***'. He-asws said: 'The generousity and good manners''.[1067]

53- ما، الأمالي للشيخ الطوسي بِإِسْنَادِ أَخِي دِعْبِلٍ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْمُؤْمِنُ هَيِّنٌ لَيِّنٌ سَمِحٌ لَهُ خُلُقٌ حَسَنٌ وَ الْكَافِرُ فَظٌّ غَلِيظٌ لَهُ خُلُقٌ سَيِّئٌ وَ فِيهِ جَبَرِيَّةٌ.

(The book) 'Al Amaali' of the sheykh Al Tusi – By a chain of a brother of Deobel,

'From Al-Reza-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'The Momin is easy-going, gentle, tolerant, for him are good manners, while the Kafir is hard, harsh, for him are evil manners, and there is compulsion in him''.[1068]

54- ثو، ثواب الأعمال أَبِي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ مُوسَى بْنِ إِبْرَاهِيمَ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ سَمِعْتُهُ يَقُولُ مَا حَسَّنَ اللَّهُ خُلُقَ عَبْدٍ وَ لَا خُلُقَهُ إِلَّا اسْتَحْيَا أَنْ يُطْعِمَ لَحْمَهُ يَوْمَ الْقِيَامَةِ النَّارَ.

(The book) 'Sawaab Al Amaal' – My father, from Ali, from his father, from Muhammad Bin Amro, from Musa Bin Ibrahim,

'From Abu Al-Hassan-asws the 1st, he (the narrator) said, 'I heard him-asws saying: 'Allah-azwj does not Improve morals of a servant nor his manners except out of Embarrassment that his flesh would have been fed to the Fire on the Day of Qiyamah''.[1069]

[1066] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 51
[1067] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 52
[1068] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 53
[1069] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 54

55- ل، الخصال فِيمَا أَوْصَى بِهِ رَسُولُ اللَّهِ ص عَلِيّاً يَا عَلِيُّ ثَلَاثَةٌ مَنْ لَمْ تَكُنْ فِيهِ لَمْ يَقُمْ لَهُ عَمَلٌ وَرَعٌ يَحْجُزُهُ عَنْ مَعَاصِي اللَّهِ عَزَّ وَ جَلَّ وَ خُلُقٌ يُدَارِي بِهِ النَّاسَ وَ حِلْمٌ يَرُدُّ بِهِ جَهْلَ الْجَاهِلِ.

(The book) 'Al Khisaal' –

'Among what Rasool-Allah-saww had bequeathed with to Ali-asws: 'O Ali-asws! Three, one who has these in him, an action will not stand for him – devoutness keeping him away from disobedience of Allah-azwj Mighty and Majestic, and manners he deals with the people, and leniency he repels the ignorance of an ignorant one with it''.[1070]

56- سن، المحاسن إِبْرَاهِيمُ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مِنَ الْإِيمَانِ حُسْنُ الْخُلُقِ وَ إِطْعَامُ الطَّعَامِ.

(The book) 'Al Mahasin' – Ibrahim, from Ibn Abu Umeyr, from Hammad Bin Usman,

'From Abu Abdullah-asws having said: 'From the Eman is good manners and feeding the food''.[1071]

57- سن، المحاسن أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحَكَمِ بْنِ أَيْمَنَ عَنْ مَيْمُونٍ الْبَانِ عَنْ أَبِي جَعْفَرٍ قَالَ قَالَ رَسُولُ اللَّهِ ص الْإِيمَانُ حُسْنُ الْخُلُقِ وَ إِطْعَامُ الطَّعَامِ وَ إِرَاقَةُ الدِّمَاءِ.

(The book) 'Al Mahasin' – Ahmad Bin Muhammad, from Al Hakam Bin Ayman, from Maymoun Al Ban,

'From Abu Ja'far-asws having said: 'Rasool-Allah-saww said: 'The Eman is good manners and feeding the food and spilling the blood (sacrificial animal as an offering)''.[1072]

58- صح، صحيفة الرضا عليه السلام عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَوْ يَعْلَمُ الْعَبْدُ مَا لَهُ فِي حُسْنِ الْخُلُقِ لَعَلِمَ أَنَّهُ يَحْتَاجُ أَنْ يَكُونَ لَهُ حُسْنُ الْخُلُقِ.

(The book) 'Saheefa Al-Reza-asws', may the greetings be upon him-asws, from Al-Reza-asws, from his-asws forefathers-asws having said; 'Rasool-Allah-saww said: 'Had the servant known what is for him in good manners, he would have known that he is needy for the good manners being for him''.[1073]

59- صح، صحيفة الرضا عليه السلام عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع عُنْوَانُ صَحِيفَةِ الْمُؤْمِنِ حُسْنُ خُلُقِهِ.

(The book) 'Saheefa Al-Reza-asws, may the greetings be upon him-asws, from Al-Reza-asws, from his-asws forefathers-asws having said: 'Ali-asws Bin Abu Talib-asws said: 'The heading of the register of the Momin is, 'Good manners''.[1074]

60- ضا، فقه الرضا عليه السلام أَرْوِي عَنِ الْعَالِمِ ع أَنَّهُ قَالَ: عَجِبْتُ لِمَنْ يَشْتَرِي الْعَبِيدَ بِمَالِهِ فَيُعْتِقُهُمْ كَيْفَ لَا يَشْتَرِي الْأَحْرَارَ بِحُسْنِ خُلُقِهِ.

[1070] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 55
[1071] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 56
[1072] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 57
[1073] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 58
[1074] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 59

(The book) 'Fiqh Al-Reza-asws, may the greetings be upon him-asws – 'It is reported from the Scholar-asws having said: 'I-asws am surprised at the one who buys a slave with his wealth how come he is not buying the free one with his good manners!''[1075]

61- مص، مصباح الشريعة قَالَ الصَّادِقُ ع الْخُلُقُ الْحَسَنُ جَمَالٌ فِي الدُّنْيَا وَ نُزْهَةٌ فِي الْآخِرَةِ وَ بِهِ كَمَالُ الدِّينِ وَ الْقُرْبَةُ إِلَى اللَّهِ عَزَّ وَ جَلَّ

(The book) 'Misbah Al Sharia' –

'Al-Sadiq-asws said: 'The excellent manners are a beauty in the world and a joy in the Hereafter, and by it is perfection of the religion and the drawing closer to Allah-azwj Mighty and Majestic.

وَ لَا يَكُونُ حُسْنُ الْخُلُقِ إِلَّا فِي كُلِّ وَلِيٍّ وَ صَفِيٍّ لِأَنَّ اللَّهَ تَعَالَى أَبَى أَنْ يَتْرُكَ أَلْطَافَهُ بِحُسْنِ الْخُلُقِ إِلَّا فِي مَطَايَا نُورِهِ الْأَعْلَى وَ جَمَالِهِ الْأَزْكَى لِأَنَّهَا خَصْلَةٌ يَخُصُّ بِهَا الْأَعْرَفِينَ بِهِ وَ لَا يَعْلَمُ مَا فِي حَقِيقَةِ حُسْنِ الْخُلُقِ إِلَّا اللَّهُ عَزَّ وَ جَلَّ

And the good manners cannot be, except in every friend and elite, because Allah-azwj the Exalted has Refused to Leave the kindness with good manners except in the folds of His-azwj Lofty Noor and His-azwj Pure Beauty because it is a quality the Gnostics are specialised with, and no one what is in the reality of the good manners except Allah-azwj Mighty and Majestic.

قَالَ رَسُولُ اللَّهِ ص خَاتَمُ زَمَانِنَا إِلَى حُسْنِ الْخُلُقِ وَ الْخُلُقُ الْحَسَنُ أَلْطَفُ شَيْءٍ فِي الدِّينِ وَ أَثْقَلُ شَيْءٍ فِي الْمِيزَانِ وَ سُوءُ الْخُلُقِ يُفْسِدُ الْعَمَلَ كَمَا يُفْسِدُ الْخَلُّ الْعَسَلَ وَ إِنِ ارْتَقَى فِي الدَّرَجَاتِ فَمَصِيرُهُ إِلَى الْهَوَانِ

Rasool-Allah-saww said: 'And the ending of our times is to good manners, and the good manners is the kindest of things in the religion and heaviest of things in the Scale, while the evil manners spoil the action just as the vinegar spoils the honey, and even if he were to ascend in the ranks, his destination is to the humiliation'.

قَالَ رَسُولُ اللَّهِ ص حُسْنُ الْخُلُقِ شَجَرَةٌ فِي الْجَنَّةِ وَ صَاحِبُهُ مُتَعَلِّقٌ بِغُصْنِهَا يَجْذِبُهُ إِلَيْهَا وَ سُوءُ الْخُلُقِ شَجَرَةٌ فِي النَّارِ وَ صَاحِبُهُ مُتَعَلِّقٌ بِغُصْنِهَا يَجْذِبُهُ إِلَيْهَا.

Rasool-Allah-saww said: 'The good manner(s) is a tree in the Paradise, and its owner attaching with its branch will be pulled towards it, while the evils manners is a tree in the Fire and its owner attaching with its branch will be pulled towards it''.[1076]

62- ضه، روضة الواعظين قَالَ رَسُولُ اللَّهِ ص حُسْنُ الْخُلُقِ نِصْفُ الدِّينِ وَ قِيلَ لَهُ ص مَا أَفْضَلُ مَا أُعْطِيَ الْمَرْءُ الْمُسْلِمُ قَالَ الْخُلُقُ الْحَسَنُ.

(The book) 'Rowzat Al Waizeen' –

'Rasool-Allah-saww said: 'Good manners is half the religion'. And it was said to him-saww, 'What is superior of what the Muslim person is Given?' He-saww said: 'The good manners''.[1077]

– وَ قَالَ ص رَأَيْتُ رَجُلًا فِي الْمَنَامِ جَاثِياً عَلَى رُكْبَتَيْهِ بَيْنَهُ وَ بَيْنَ رَحْمَةِ اللَّهِ حِجَابٌ فَجَاءَهُ حُسْنُ خُلُقِهِ فَأَخَذَ بِيَدِهِ فَأَدْخَلَهُ فِي رَحْمَةِ اللَّهِ.

[1075] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 60
[1076] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 61
[1077] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 62 a

And he-saww said: 'I-saww saw a man in the dream kneeling upon his knees. Between him and the Mercy of Allah-azwj, there was a veil. His good manners came to him and held his hand and entered him into the Mercy of Allah-azwj''.[1078]

63- نبه، تنبيه الخاطر جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ص مِنْ بَيْنِ يَدَيْهِ فَقَالَ يَا رَسُولَ اللَّهِ مَا الدِّينُ فَقَالَ حُسْنُ الْخُلُقِ

(The book) 'Tanbeeh Al Khatir' –

'A man came to Rasool-Allah-saww from his-saww front. He said, 'O Rasool-Allah-saww! What is the religion?' He-saww said: 'Good manners'.

ثُمَّ أَتَاهُ عَنْ يَمِينِهِ فَقَالَ مَا الدِّينُ فَقَالَ حُسْنُ الْخُلُقِ

Then he came to him from his-saww right. He said, 'What is the religion?' He-saww said: 'Good manners'.

ثُمَّ أَتَاهُ مِنْ قِبَلِ شِمَالِهِ فَقَالَ مَا الدِّينُ فَقَالَ حُسْنُ الْخُلُقِ

Then he came to him-saww from his-saww left. He said, 'What is the religion?' He-saww said: 'Good manners'.

ثُمَّ أَتَاهُ مِنْ وَرَائِهِ فَقَالَ مَا الدِّينُ فَالْتَفَتَ إِلَيْهِ وَ قَالَ أَ مَا تَفْقَهُ الدِّينُ هُوَ أَنْ لَا تَغْضَبَ

Then he came to him-saww from behind him-saww. He said, 'What is the religion?' He-saww turned to him and said: 'Haven't you understood the religion? It is that you should not get angry'.

وَ قِيلَ يَا رَسُولَ اللَّهِ مَا الشُّؤْمُ قَالَ سُوءُ الْخُلُقِ.

And it was said, 'O Rasool-Allah-saww! What is the inauspiciousness?' He-saww said: 'The evil manners''.[1079]

- وَ قَالَ رَجُلٌ لِرَسُولِ اللَّهِ ص أَوْصِنِي فَقَالَ اتَّقِ اللَّهَ حَيْثُ كُنْتَ

And a man said to Rasool-Allah-saww, 'Advise me!' He-saww said: 'Fear Allah-azwj wherever you may be'.

قَالَ زِدْنِي قَالَ أَتْبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمْحُهَا

He said, 'Increase for me'. He-saww said: 'Follow up the evil deed with a good deed to delete it'.

قَالَ زِدْنِي قَالَ خَالِطِ النَّاسَ بِحُسْنِ الْخُلُقِ.

[1078] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 62 b
[1079] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 63 a

He said, 'Increase for me'. He-saww said: 'Mingle with the people with good manners''.[1080]

– وَ سُئِلَ ص أَيُّ الْأَعْمَالِ أَفْضَلُ قَالَ حُسْنُ الْخُلُقِ

And he-saww was asked, 'Which of the deeds is the best?' He-saww said: 'The good manners'.

وَ قَالَ ص مَا حَسَّنَ اللَّهُ خُلُقَ امْرِئٍ وَ خَلْقَهُ فَيُطْعِمَهُ النَّارَ.

And he-saww said: 'Allah-azwj does not Improve the manners of a person and his character, then Feed him to the Fire''.[1081]

– قِيلَ لِرَسُولِ اللَّهِ ص إِنَّ فُلَانَةَ تَصُومُ النَّهَارَ وَ تَقُومُ اللَّيْلَ وَ هِيَ سَيِّئَةُ الْخُلُقِ تُؤْذِي جِيرَانَهَا بِلِسَانِهَا

It was said to Rasool-Allah-saww, 'So and so woman fasts the day and stand the night (in Salat), and she is of evil manners, hurting her neighbours with her tongue'.

فَقَالَ لَا خَيْرَ فِيهَا هِيَ مِنْ أَهْلِ النَّارِ.

He-saww said: 'There is no good in her. She is from the people of Fire''.[1082]

– وَ قَالَ ص إِنَّكُمْ لَنْ تَسَعُوا النَّاسَ بِأَمْوَالِكُمْ فَسَعُوهُمْ بِبَسْطِ الْوُجُوهِ وَ حُسْنِ الْخُلُقِ.

And he-saww said: 'You will never reach the people with your wealth, so reach them by extending the faces and good manners''.[1083]

– وَ قَالَ أَيْضاً سُوءُ الْخُلُقِ يُفْسِدُ الْعَمَلَ كَمَا يُفْسِدُ الْخَلُّ الْعَسَلَ.

And he-saww said as well: 'The evil manners spoil the deed just as the vinegar spoils the honey''.[1084]

– وَ قَالَ جَرِيرُ بْنُ عَبْدِ اللَّهِ قَالَ لِي رَسُولُ اللَّهِ إِنَّكَ امْرُؤٌ قَدْ أَحْسَنَ اللَّهُ خَلْقَكَ فَأَحْسِنْ خُلُقَكَ.

And Jareer Bin Abdullah said,

'Rasool-Allah-saww said to me: 'You are a person Allah-azwj have Given you good physique, so improve your manners''.[1085]

– عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص ثَلَاثٌ مَنْ لَمْ تَكُنْ فِيهِ أَوْ وَاحِدَةٌ مِنْهُنَّ فَلَا يُعْتَدَّنَّ بِشَيْءٍ مِنْ عَمَلِهِ تَقْوَى يَحْجُزُهُ عَنْ مَعَاصِي اللَّهِ عَزَّ وَ جَلَّ أَوْ حِلْمٌ يَكُفُّ بِهِ السَّفِيهَ أَوْ خُلُقٌ يَعِيشُ بِهِ فِي النَّاسِ.

[1080] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 63 b
[1081] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 63 c
[1082] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 63 d
[1083] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 63 e
[1084] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 63 f
[1085] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 63 g

From Ibn Abbas who said,

'Rasool-Allah-saww said: 'Three, one who has these in him or one of these, nothing would be counted from his actions (from sins) – piety keeping him aside from disobeying Allah-azwj Mighty and Majestic, or leniency restraining the foolish one with it, or manner he lives with among the people''.[1086]

– وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع حُسْنُ الْخُلُقِ فِي ثَلَاثٍ اجْتِنَابِ الْمَحَارِمِ وَ طَلَبِ الْحَلَالِ وَ التَّوَسُّعِ عَلَى الْعِيَالِ.

And Amir Al-Momineen-asws said: 'The good manners are in three – shunning the Prohibitions, and seeking the Permissible, and expansion (of sustenance) upon the dependants''.[1087]

وَ قَالَ بَعْضُهُمْ أَنْ لَا يَكُونَ لَكَ هِمَّةٌ إِلَّا اللَّهُ.

And one of them-asws said: 'There should not be any concern for you except Allah-azwj''[1088].

64- ختص، الإختصاص قَالَ رَسُولُ اللَّهِ ص الْأَخْلَاقُ مَنَائِحُ مِنَ اللَّهِ عَزَّ وَ جَلَّ فَإِذَا أَحَبَّ عَبْداً مَنَحَهُ خُلُقاً حَسَناً وَ إِذَا أَبْغَضَ عَبْداً مَنَحَهُ خُلُقاً سَيِّئاً.

(The book) 'Al Ikhtisaas' –

'Rasool-Allah-saww said: 'The etiquettes are a conferment from Allah-azwj Mighty and Majestic. Whenever He-azwj Loves a servant, He-azwj Confers him good manners, and when He-azwj Hates a servant, confers him evil manners''.[1089]

65- ين، كتاب حسين بن سعيد و النوادر عَلِيُّ بْنُ النُّعْمَانِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَوْ كَانَ حُسْنُ الْخُلُقِ خَلْقاً يُرَى مَا كَانَ مِمَّا خَلَقَ اللَّهُ شَيْءٌ أَحْسَنَ مِنْهُ وَ لَوْ كَانَ الْخُرْقُ خَلْقاً يُرَى مَا كَانَ مِمَّا خَلَقَ اللَّهُ شَيْءٌ أَقْبَحَ مِنْهُ وَ إِنَّ اللَّهَ لَيَبْلُغُ الْعَبْدَ بِحُسْنِ الْخُلُقِ دَرَجَةَ الصَّائِمِ الْقَائِمِ.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Ali Bin Al Numan, from Amro Bin Shimr, from Jabir,

'From Abu Abdullah-asws having said: 'Rasool-Allah-saww said: 'Had the good manners been a creature being seen, there would not have been anything from the creation of Allah-azwj more excellent than it! And if the clumsiness had been a creature being see, there would not have been anything from the creatures of Allah-azwj uglier than it; and Allah-azwj will Make the servant reach the rank of the fasting one, the standing one (in the Salat) due to good manners''.[1090]

66- ين، كتاب حسين بن سعيد و النوادر حَمَّادُ بْنُ عِيسَى عَنْ رِبْعِيٍّ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع لِيَحْيَى السَّقَّاءِ يَا يَحْيَى إِنَّ الْخُلُقَ الْحَسَنَ يُسْرٌ وَ إِنَّ الْخُلُقَ السَّيِّئَ نَكَدٌ.

[1086] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 63 f
[1087] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 63 g
[1088] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 63 h
[1089] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 64
[1090] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 65

The book of Husayn Saeed, and 'Al Nawadir' – Hammad Bin Isa, from Rabie who said,

'Abu Abdullah-asws said to Yahya Al Saqa'a: 'O Yahya! The good manners are easy while the evil manners are irritable''.[1091]

67- ين، كتاب حسين بن سعيد و النوادر الْمَحَامِلِيُّ عَنْ ذَرِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا أَرَادَ اللَّهُ بِأَهْلِ بَيْتٍ خَيْراً رَزَقَهُمُ الرِّفْقَ فِي الْمَعِيشَةِ وَ حُسْنَ الْخُلُقِ.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Al Majaylawiya, from Zareeh,

'From Abu Abdullah-asws having said: 'Rasool-Allah-saww said: 'Whenever Allah-azwj Wants good with people of a household, He-azwj Graces them the sustenance in the livelihood and good manners''.[1092]

68- ين، كتاب حسين بن سعيد و النوادر حَمَّادُ بْنُ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنِ الْعَلَاءِ بْنِ كَامِلٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا خَالَطْتَ النَّاسَ فَإِنِ اسْتَطَعْتَ أَنْ لَا تُخَالِطَ أَحَداً مِنَ النَّاسِ إِلَّا كَانَتْ يَدُكَ عَلَيْهِ الْعُلْيَا فَافْعَلْ فَإِنَّ الْعَبْدَ يَكُونُ مِنْهُ بَعْضُ التَّقْصِيرِ فِي الْعِبَادَةِ وَ يَكُونُ لَهُ خُلُقٌ حَسَنٌ فَيُبْلِغُهُ اللَّهُ بِخُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Hammad Bin Isa, from Al-Husayn Bin Al Mukhtar, from Al A'ala Bin Kamil who said,

'Abu Abdullah-asws said: 'Whenever you mingle with the people, if you are able not to mingle with anyone of the people except and your hand is higher than his hand, then do so, for the servant, there happens to be some deficiency in his worship, and there happen to be good manners for him, so Allah-azwj Makes him reach the rank of the fasting one, the one standing (in the Salat) due to his manners''.[1093]

69- ين، كتاب حسين بن سعيد و النوادر حَمَّادُ بْنُ عِيسَى عَنِ الْعَقَرْقُوفِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَقْرَبُكُمْ مِنِّي غَداً أَحْسَنُكُمْ خُلُقاً وَ أَقْرَبُكُمْ مِنَ النَّاسِ.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Hammad Bin Isa, from Al Aqarquqy, from Abu Baseer,

'From Abu Abdullah-asws having said: 'The closest of you from me is your best one in manners, and the closest of you from the people''.[1094]

70- ين، كتاب حسين بن سعيد و النوادر حَمَّادٌ عَنْ رِبْعِيٍّ عَنِ الْفُضَيْلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ص فَقَالَ يَا رَسُولَ اللَّهِ أَيُّ النَّاسِ أَكْمَلُ إِيمَاناً قَالَ أَحْسَنُهُمْ خُلُقاً.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Hammad Bin Rabie, from Al Fuzeyl,

[1091] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 66
[1092] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 67
[1093] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 68
[1094] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 69

'From Abu Abdullah-asws having said: 'A man came to the Prophet-saww. He said, 'O Rasool-Allah-saww! Which of the people is perfect of Eman?' He-saww said: 'Their best one of manners''.[1095]

71- ين، كتاب حسين بن سعيد و النوادر عَلِيُّ بْنُ النُّعْمَانِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَيُّهَا النَّاسُ وَ اللَّهِ إِنِّي لَأَعْلَمُ أَنَّكُمْ لَا تَسَعُونَ النَّاسَ بِأَمْوَالِكُمْ وَ لَكِنْ سَعُوهُمْ بِالطَّلَاقَةِ وَ حُسْنِ الْخُلُقِ

The book of Husayn Bin Saeed, and 'Al Nawadir- Ali Bin Al Numan, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far-asws having said: 'Rasool-Allah-saww said: 'O you people! By Allah-azwj, I-saww am more knowing that you will not be reaching the people with your wealth, but you can reach them with the friendly face and good manners!''

قَالَ وَ سَمِعْتُهُ يَقُولُ رَحِمَ اللَّهُ كُلَّ سَهْلٍ طَلْقٍ.

He (the narrator) said, 'And I heard him-asws saying: 'May Allah-azwj have Mercy on every easy going of friendly face''.[1096]

72- ين، كتاب حسين بن سعيد و النوادر مُحَمَّدُ بْنُ سِنَانٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ الْخُلُقُ مِنْحَةٌ يَمْنَحُهَا اللَّهُ مَنْ شَاءَ مِنْ خَلْقِهِ فَمِنْهُ سَجِيَّةٌ وَ مِنْهُ نِيَّةٌ

The book of Husayn Bin Saeed, and 'Al Nawadir' – Muhammad Bin Sinan, from Is'haq Bin Ammar who said,

'I heard Abu Abdullah-asws saying: 'The manners are a Conferment Allah-azwj confers these to the one He-azwj so Desires from His-azwj creatures. From it is a natural disposition and from it is intentional'.

قُلْتُ فَأَيُّهُمَا أَفْضَلُ

I said, 'So which of the two is superior?'

قَالَ صَاحِبُ النِّيَّةِ أَفْضَلُ فَإِنَّ صَاحِبَ السَّجِيَّةِ هُوَ الْمَجْبُولُ عَلَى الْأَمْرِ الَّذِي لَا يَسْتَطِيعُ غَيْرَهُ وَ صَاحِبَ النِّيَّةِ هُوَ الَّذِي يَتَصَبَّرُ عَلَى الطَّاعَةِ فَيَصْبِرُ فَهَذَا أَفْضَلُ.

He-asws said: 'The owner of the intent is superior, for the owner of the natural disposition, he has a natural tendency upon the matter which he is unable of something else, and the owner of the intention, he is the one who excels in patience upon the obedience and is patience. Thus, this one is superior''.[1097]

73- ين، كتاب حسين بن سعيد و النوادر ابْنُ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا ابْنَ سِنَانٍ إِنَّ النَّبِيَّ ص كَانَ قُوتُهُ الشَّعِيرَ مِنْ غَيْرِ أُدْمٍ إِنَّ الْبِرَّ وَ حُسْنَ الْخُلُقِ يَعْمُرَانِ الدِّيَارَ وَ يَزِيدَانِ فِي الْأَعْمَارِ.

[1095] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 70
[1096] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 71
[1097] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 72

The book of Husayn Bin Saeed, and 'Al Nawadir' – Ibn Abu Umeyr, from Abdullah Bin Sinan who said,

'Abu Abdullah-asws said: 'O Ibn Sinan! The Prophet-saww, his-saww daily subsistence was the barley from without any sauce. The righteousness and good manner build the houses (households), and their increase in the life spans''.[1098]

74- ين، كتاب حسين بن سعيد و النوادر ابْنُ أَبِي عُمَيْرٍ عَنْ عَلِيٍّ الْأَحْمَسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ حُسْنَ الْخُلُقِ يُذِيبُ الْخَطِيئَةَ كَمَا تُذِيبُ الشَّمْسُ الْجَلِيدَ وَ إِنَّ سُوءَ الْخُلُقِ لَيُفْسِدُ الْعَمَلَ كَمَا يُفْسِدُ الْخَلُّ الْعَسَلَ.

The book of Husayn Bin Saeed, and 'Al Nawadir' – Ibn Abu Umeyr, from Ali Al Ahmasy,

'From Abu Abdullah-asws having said: 'The good manners melt the mistakes (sins) just as the sun melts the ice, while the evil manners spoil the deed just as the vinegar spoils the honey''.[1099]

75- ين، كتاب حسين بن سعيد و النوادر ابْنُ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَتَى النَّبِيَّ ص رَجُلٌ فَقَالَ إِنَّ فُلَاناً مَاتَ فَحَفَرْنَا لَهُ فَامْتَنَعَتِ الْأَرْضُ

The book of Husayn Bin Saeed, and 'Al Nawadir' – Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah-asws having said: 'A man came to the Prophet-saww. He said, 'So and so died, so we dug (grave) for him but the ground prevented'.

فَقَالَ رَسُولُ اللَّهِ ص إِنَّهُ كَانَ سَيِّئَ الْخُلُقِ.

Rasool-Allah-saww said: 'He was of evil manners''.[1100]

76- ين، كتاب حسين بن سعيد و النوادر ابْنُ أَبِي عُمَيْرٍ عَنْ حَبِيبٍ الْخَثْعَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَ لَا أُنَبِّئُكُمْ بِخِيارِكُمْ قَالُوا بَلَى يَا رَسُولَ اللَّهِ

The book of Husayn Bin Saeed, and 'Al Nawadir' – Ibn Abu Umeyr, from Habeeb Al Khas'amy,

'From Abu Abdullah-asws having said: 'Rasool-Allah-saww said: 'Shall I-saww inform you all with your best one?' They said, 'Yes, O Rasool-Allah-saww!'

قَالَ أَحَاسِنُكُمْ أَخْلَاقاً الْمُوَطَّئُونَ أَكْنَافاً الَّذِينَ يَأْلَفُونَ وَ يُؤْلَفُونَ.

He-asws said: 'You best one in etiquettes, the treading on a journey, the one familiarising (with others), and they familiarise (with him)''.[1101]

77- ين، كتاب حسين بن سعيد و النوادر أَبُو الْعَبَّاسِ عَنِ ابْنِ شَجَرَةَ عَنْ إِبْرَاهِيمَ بْنِ أَبِي رَجَاءٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع حُسْنُ الْخُلُقِ يَزِيدُ فِي الرِّزْقِ.

[1098] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 73
[1099] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 74
[1100] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 75
[1101] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 76

The book of Husayn Bin Saeed, and 'Al Nawadir' – Abu Al Abbas, from Ibn Shajarah, from Ibrahim Bin Abu Raja'a who said,

'Abu Abdullah-asws said: 'The good manners increase in the sustenance''.[1102]

78- نهج، نهج البلاغة قَالَ ع أَكْرَمُ الْحَسَبِ حُسْنُ الْخُلُقِ.

(The book) 'Nahj Al Balagah' –

'He-asws said: 'The most honourable pedigree is the good manners''.[1103]

- وَ قَالَ ع كَفَى بِالْقَنَاعَةِ مُلْكاً وَ بِحُسْنِ الْخُلُقِ نَعِيماً.

And he-asws said: 'Suffice with the contentment as a kingdom, and good manners as a bounty''.[1104]

79- كَنْزُ الْكَرَاجُكِيِّ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع حُسْنُ الْخُلُقِ يُبْلِغُ دَرَجَةَ الصَّائِمِ الْقَائِمِ.

(The book) 'Kanz' of Al Karajaky –

'Amir Al-Momineen-asws said: 'Good manners make one reach the rank of the fasting one, the one standing (in Salat)''.[1105]

- وَ قَالَ ع حُسْنُ الْخُلُقِ خَيْرُ رَفِيقٍ.

And he-asws said: 'The good manners is the best friend''.[1106]

- وَ قَالَ ع رُبَّ عَزِيزٍ أَذَلَّهُ خُلُقُهُ وَ ذَلِيلٍ أَعَزَّهُ خُلُقُهُ.

And he-asws said: 'Sometimes an honourable one is disgraced by his manners, and a disgraced one is honoured due to his manners''.[1107]

- وَ قَالَ ع مَنْ لَانَتْ كَلِمَتُهُ وَجَبَتْ مَحَبَّتُهُ.

And he-asws said: 'One whose words a gentle, his love is obligated''.[1108]

80- كِتَابُ الْإِمَامَةِ وَ التَّبْصِرَةِ، عَنْ أَحْمَدَ بْنِ إِسْمَاعِيلَ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَوْ عَلِمَ الرَّجُلُ مَا لَهُ فِي حُسْنِ الْخُلُقِ لَعَلِمَ أَنَّهُ يَحْتَاجُ أَنْ يَكُونَ لَهُ خُلُقٌ حَسَنٌ.

[1102] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 77
[1103] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 78 a
[1104] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 78 b
[1105] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 79 a
[1106] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 79 b
[1107] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 79 c
[1108] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 79 d

(The book) 'Kitab Al Imama Wa Al Tabsira' – from Ahmad Bin Ismail, from Ahmad Bin Idrees, from Al-Hassan Bin Ali Bin Abdullah Al Mugheira, from Ja'far Bin Muhammad Bin Ubeydullah, from Abdullah Bin Al Mugheira, from Talha BiN Zayd,

'From Ja'far-asws Bin Muhammad-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'Had the man known what is for him in the good manners, he would know that he is needy to there being good manners for him''.[1109]

[1109] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 92 H 80

باب 93 الحلم و العفو و كظم الغيظ

CHAPTER 93 – THE LENIENCY, AND THE PARDONING, AND SWALLOWING THE ANGER

الآيات

The Verses –

البقرة فَاعْفُوا وَ اصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ

(Surah) 'Al Baqarah - ***But, be pardoning and overlooking, until Allah Comes with His Command. Allah is Able upon all things [2:109]***

آل عمران وَ الْكاظِمِينَ الْغَيْظَ وَ الْعافِينَ عَنِ النَّاسِ وَ اللَّهُ يُحِبُّ الْمُحْسِنِينَ

(Surah) Aal – Imran-as - ***and the restrainers of the anger, and the pardoners of people; and Allah Loves the good-doers [3:134]***

النساء إِنْ تُبْدُوا خَيْراً أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كانَ عَفُوًّا قَدِيراً

(Surah) Al Nisaa - ***If you do good openly or conceal it, or pardon an evil, so Allah would always be Pardoning, Powerful [4:149]***

المائدة فَاعْفُ عَنْهُمْ وَ اصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

(Surah) Al Maidah - ***Therefore forgive them and pardon; surely Allah Loves the good doers [5:13]***

الأعراف خُذِ الْعَفْوَ وَ أْمُرْ بِالْعُرْفِ وَ أَعْرِضْ عَنِ الْجاهِلِينَ

(Surah) Al A'raaf - ***Take to the pardoning and instruct with the act of kindness and turn away from the ignorant ones [7:199]***

الرعد وَ يَدْرَؤُنَ بِالْحَسَنَةِ السَّيِّئَةَ

(Surah) Al Ra'ad - ***and are repelling the evil deeds with the good deeds, [13:22]***

الحجر فَاصْفَحِ الصَّفْحَ الْجَمِيلَ

(Surah) Al Hajr - ***therefore pardon with the beautiful pardoning [15:85]***

المؤمنون ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةَ نَحْنُ أَعْلَمُ بِما يَصِفُونَ

(Surah) Al Mominoun - ***Repel the evil by that which is best. We are more Knowing with what they are ascribing [23:96]***

النور وَ لْيَعْفُوا وَ لْيَصْفَحُوا أَ لا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَ اللَّهُ غَفُورٌ رَحِيمٌ

(Surah) Al Nour - ***and let them be pardoning and let them be excusing. Do you not love that Allah should Forgive you? And Allah is Forgiving, Merciful [24:22]***

الفرقان وَ إِذا خاطَبَهُمُ الْجاهِلُونَ قالُوا سَلاماً

(Surah) Al Furqan - ***and when the ignorant one address them, they say, 'Peace!' [25:63]***

القصص وَ يَدْرَؤُنَ بِالْحَسَنَةِ السَّيِّئَةَ

(Surah) Al Qasas - ***and they were repelling the evil deed by the good deed, [28:54]***

السجدة وَ لا تَسْتَوِي الْحَسَنَةُ وَ لَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَ بَيْنَهُ عَداوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

(Surah) Al Sajdah - ***And the good and the evil are not equal. Repel (evil) by that which is best, so if there is enmity between you and him, he would be like your intimate friend [41:34]***

وَ ما يُلَقَّاها إِلَّا الَّذِينَ صَبَرُوا وَ ما يُلَقَّاها إِلَّا ذُو حَظٍّ عَظِيمٍ

And none would receive it except those who are patient, and none would receive it except one with a mighty share [41:35]

حمعسق وَ إِذا ما غَضِبُوا هُمْ يَغْفِرُونَ

(Surah) Al Shura - ***And those who shun the major sins and immoralities, and when they are angry, they are forgiving [42:37]***

إلى قوله تعالى وَ الَّذِينَ إِذا أَصابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُونَ

Up to Words of the Exalted: ***And those, when the transgression afflicts them, they are helping each other [42:39]***

وَ جَزاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُها فَمَنْ عَفا وَ أَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لا يُحِبُّ الظَّالِمِينَ

And a Recompense of an evil is an evil similar to it. But one who pardons and amends, so his Recompense is upon Allah. He does not love the unjust ones [42:40]

وَ لَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولئِكَ ما عَلَيْهِمْ مِنْ سَبِيلٍ

And the one who triumphs after having been oppressed, so those ones, there is no way (to blame) upon them [42:41]

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَ يَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ أُولئِكَ لَهُمْ عَذابٌ

But rather, the way (to blame) is upon those who are oppressing the people and are rebelling in the land without the right. Those ones, for them is a painful Punishment [42:42]

أَلِيمٌ وَ لَمَنْ صَبَرَ وَ غَفَرَ إِنَّ ذلِكَ لَمِنْ عَزْمِ الْأُمُورِ

And the one who is patient and forgives, surely that is from the matters requiring determination [42:43]

الزخرف فَاصْفَحْ عَنْهُمْ وَ قُلْ سَلامٌ فَسَوْفَ يَعْلَمُونَ

(Surah) Al Zukhruf - ***So pardon them and say: 'Salam!', for soon they would come to know [43:89]***

الجاثية قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لا يَرْجُونَ أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْماً بِما كانُوا يَكْسِبُونَ

(Surah) Al Jaasiya - ***Say to those who believe, they should be seeking Forgiveness for those who do not hope for the days of Allah, for Him to Recompense a people due to what they had been earning [45:14]***

التغابن وَ إِنْ تَعْفُوا وَ تَصْفَحُوا وَ تَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

(Surah) Al Taghabun - ***and if you were to excuse, and overlook, and forgive, then Allah is Forgiving, Merciful [64:14]***

المزمل وَ اصْبِرْ عَلى ما يَقُولُونَ وَ اهْجُرْهُمْ هَجْراً جَمِيلًا

(Surah) Al Muzammil - ***And be patient upon what they are saying and avoid them with a beautiful avoidance [73:10]***.

تفسير

(Forbidden) Interpretation (opinionated)

فَاعْفُوا وَ اصْفَحُوا قيل العفو ترك عقوبة الذنب و الصفح ترك تثريبه حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ فيهم بالقتل يوم فتح مكة

But, be pardoning and overlooking – It is said, 'It is said, 'The pardoning is leaving the punishing of the offence, and the overlooking is leaving the reproach - ***until Allah Comes with His Command. [2:109]*** – regarding them with the killing on the day of the conquest of Makkah.

وَ الْكاظِمِينَ الْغَيْظَ قال تعالى قبل ذلك وَ سارِعُوا إِلى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَ جَنَّةٍ عَرْضُهَا السَّماواتُ وَ الْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَ الضَّرَّاءِ يعني ينفقون في أحوالهم كلها ما تيسر لهم من قليل أو كثير وَ الْكاظِمِينَ الْغَيْظَ أي الممسكين عليه الكافين عن إمضائه

And the restrainers of the anger, [3:134] – the Exalted Said before that: ***And hasten to Forgiveness from your Lord; and a Garden, the extensiveness of which is (as) the skies and the earth, prepared for the pious [3:133] Those who are spending (benevolently) in ease as well as in hardship,*** - meaning they are spending in their situations, all of these, what comes to them, from little or more - ***and the restrainers of the anger, [3:134]*** – i.e., the ones who are withholding upon it, the ones refraining from implementing it.

فِي الْمَجْمَعِ رُوِيَ أَنَّ جَارِيَةً لِعَلِيِّ بْنِ الْحُسَيْنِ ع جَعَلَتْ تَسْكُبُ عَلَيْهِ الْمَاءُ لِيَتَهَيَّأَ لِلصَّلَاةِ فَسَقَطَ الْإِبْرِيقُ مِنْ يَدِهَا فَشَجَّهُ فَرَفَعَ رَأْسَهُ إِلَيْهَا فَقَالَتْ لَهُ الْجَارِيَةُ إِنَّ اللَّهَ يَقُولُ وَ الْكاظِمِينَ الْغَيْظَ فَقَالَ لَهَا كَظَمْتُ غَيْظِي قَالَتْ وَ الْعافِينَ عَنِ النَّاسِ قَالَ عَفَا اللَّهُ عَنْكِ قَالَتْ وَ اللَّهُ يُحِبُّ الْمُحْسِنِينَ قَالَ فَاذْهَبِي فَأَنْتِ حُرَّةٌ لِوَجْهِ اللَّهِ.

In (the book) 'Al-Majma' – It is reported that a slave girl of Ali-asws Bin Al-Husayn-asws said, 'I went on to pour the water upon him-asws for him-asws to prepare for the Salat. The pitcher fell from her hands, and it cracked. He-asws raise his-asws head towards her. The maid said to him-asws: 'Allah-azwj Says: ***and the restrainers of the anger, [3:134]***'. He-asws said to her: 'I-asws have restrained my-asws anger'. She said, '***and the pardoners of people;***'. He-asws said: 'May Allah-azwj Pardon you'. She said, '***and Allah Loves the good-doers [3:134]***'. He-asws said: 'Go, for you are hereby free for the face of Allah-azwj''.

1- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص فِي خُطْبَتِهِ أَ لَا أُخْبِرُكُمْ بِخَيْرِ خَلَائِقِ الدُّنْيَا وَ الْآخِرَةِ الْعَفْوِ عَمَّنْ ظَلَمَكَ وَ تَصِلُ مَنْ قَطَعَكَ وَ الْإِحْسَانُ إِلَى مَنْ أَسَاءَ إِلَيْكَ وَ إِعْطَاءُ مَنْ حَرَمَكَ.

(The book) 'Al Kafi' – from Ali, from his father, from Ibn Abu Umeyr, from Abdullah in Sinan,

'From Abu Abdullah-asws having said: 'Rasool-Allah-saww said in his-saww sermon: 'Shall I inform you with best morals of the world and the Hereafter? Pardon the one who oppresses you, and connect the one cuts you off, and favour to the one who is evil to you, and give to the who deprives you''.[1110]

2- كا، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ ضَمْرَةَ بْنِ الدِّينَارِ الرَّقِّيِّ عَنْ أَبِي إِسْحَاقَ السَّبِيعِيِّ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص أَ لَا أَدُلُّكُمْ عَلَى خَيْرِ أَخْلَاقِ الدُّنْيَا وَ الْآخِرَةِ تَصِلُ مَنْ قَطَعَكَ وَ تُعْطِي مَنْ حَرَمَكَ وَ تَعْفُو عَمَّنْ ظَلَمَكَ.

(The book) 'Al Kafi' – from the number, from Sahl, from Muhammad Bin Abdul Hameed, from Yunus Bin Yaqoub, from Zamrah Bin Al Dinar Al Raqqy, from Abu Is'haq Al Sabaie, raising it, said,

'Rasool-Allah-saww said: 'Shall I-saww point you all upon best morals of the world and the Hereafter? Connect the one who cuts you off, and give to the one who deprives you, and pardon the one who oppresses you''.[1111]

3- كا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ أَبِي عَبْدِ اللَّهِ نُشَيْبٍ اللَّفَائِفِيِّ عَنْ حُمْرَانَ بْنِ أَعْيَنَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع ثَلَاثٌ مِنْ مَكَارِمِ الدُّنْيَا وَ الْآخِرَةِ تَعْفُو عَمَّنْ ظَلَمَكَ وَ تَصِلُ مَنْ قَطَعَكَ وَ تَحْلُمُ إِذَا جُهِلَ عَلَيْكَ.

[1110] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 1
[1111] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 2

(The book) 'Al Kafi' – from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Abdullah Nusheyb Al Falaie, from Humran Bin Ayn who said,

'Abu Abdullah-asws said: 'Three are from the honourable manners of the world and the Hereafter – pardoning the one who oppresses you, and connecting the one who cuts you off, and be lenient when someone is ignorant (insolent) upon you''.[1112]

4- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الثُّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ سَمِعْتُهُ يَقُولُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ جَمَعَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْأَوَّلِينَ وَ الْآخِرِينَ فِي صَعِيدٍ وَاحِدٍ ثُمَّ يُنَادِي مُنَادٍ أَيْنَ أَهْلُ الْفَضْلِ

(The book) 'Al Kafi' – from Ali, from his father and Muhammad Bin Ismail, from Al Fazl, altogether from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Al Sumali,

'From Ali Bin Al-Husayn-asws, he (the narrator) said, 'I heard him-asws saying, 'When it will be the Day of Qiyamah, Allah-azwj Blessed and Exalted will Gather the former ones and the latter ones in one plain, then a caller will call out: 'Where are the people of merit?''

قَالَ فَيَقُومُ عُنُقٌ مِنَ النَّاسِ فَتَلَقَّاهُمُ الْمَلَائِكَةُ فَيَقُولُونَ وَ مَا كَانَ فَضْلُكُمْ

He-asws said: 'Necks from the people will arise. The Angels will meet them saying, 'And what were your merits?'

فَيَقُولُونَ كُنَّا نَصِلُ مَنْ قَطَعَنَا وَ نُعْطِي مَنْ حَرَمَنَا وَ نَعْفُو عَمَّنْ ظَلَمَنَا

They will say, 'We used to connect with the one cutting us off, and gave to the one who had deprived us, and we pardoned the one who had oppressed us''.

قَالَ فَيُقَالُ لَهُمْ صَدَقْتُمُ ادْخُلُوا الْجَنَّةَ.

He-asws said: 'He-azwj will Say to them: 'You are speaking the truth, enter the Paradise!''[1113]

5- كا، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ جَهْمِ بْنِ الْحَكَمِ الْمَدَائِنِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص عَلَيْكُمْ بِالْعَفْوِ فَإِنَّ الْعَفْوَ لَا يَزِيدُ الْعَبْدَ إِلَّا عِزّاً فَتَعَافَوْا يُعِزَّكُمُ اللَّهُ.

(The book) 'Al Kafi' – from the number, from Al Barqy, from Jahm Bin Al Hakam Al Madainy, from Al Sakuny,

'From Abu Abdullah-asws having said: 'Rasool-Allah-saww said: 'Upon you is with the pardoning, for the pardon does not increase the servant except in honour, therefore be pardoning, Allah-azwj will Make you honourable!''[1114]

6- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي خَالِدٍ الْقَمَّاطِ عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: النَّدَامَةُ عَلَى الْعَفْوِ أَفْضَلُ وَ أَيْسَرُ مِنَ النَّدَامَةِ عَلَى الْعُقُوبَةِ.

[1112] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 3
[1113] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 4
[1114] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 5

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Abu Khalid Al Qammat, from Humran,

'From Abu Ja'far-asws having said: 'The regret upon the pardoning is better and easier than the regret upon the punishing''.[1115]

7- كا، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ سَعْدَانَ عَنْ مُعَتِّبٍ قَالَ: كَانَ أَبُو الْحَسَنِ مُوسَى ع فِي حَائِطٍ لَهُ يَصْرِمُ فَنَظَرْتُ إِلَى غُلَامٍ لَهُ قَدْ أَخَذَ كَارَةً مِنْ تَمْرٍ فَرَمَى بِهَا وَرَاءَ الْحَائِطِ فَأَتَيْتُهُ فَأَخَذْتُهُ وَ ذَهَبْتُ بِهِ إِلَيْهِ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنِّي وَجَدْتُ هَذَا وَ هَذِهِ الْكَارَةَ

(The book) 'Al Kafi' – from the number, from Al Barqy, from Sa'dan, from Moattab who said,

'Abu Al Hassan Musa-asws was in a garden of his palm trees. I looked at a slave of his having taken a bunch of dates and threw these behind the wall. I went to him and took it and went with it to him-asws. I said to him-asws, 'May I be sacrificed for you-asws! I found this one and this bunch!'

فَقَالَ لِلْغُلَامِ فُلَانُ قَالَ لَبَّيْكَ قَالَ أَ تَجُوعُ قَالَ لَا يَا سَيِّدِي قَالَ فَلِأَيِّ شَيْءٍ أَخَذْتَ هَذِهِ قَالَ اشْتَهَيْتُ ذَلِكَ قَالَ اذْهَبْ فَهِيَ لَكَ وَ قَالَ خَلُّوا عَنْهُ.

He-asws said to the slave: 'So and so!' He said, 'At your-asws service!' He-asws said: 'Are you hungry?' He said, 'No, my Master-asws!' He-asws said: 'For which thing (reason) did you take this?' He said, 'I desired that'. He-asws said: 'Go, for it is for you!' And he-asws said: 'Leave him alone!''[1116]

8- كا، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنِ ابْنِ فَضَّالٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ مَا الْتَقَتْ فِئَتَانِ قَطُّ إِلَّا نُصِرَ أَعْظَمُهُمَا عَفْواً.

(The book) 'Al Kafi' – from the number, from Al Barqy, from Ibn Fazzal who said,

'I heard Abu Al Hassan-asws saying: 'No two parties ever met (in a confrontation) at all, except victory was for the one who was greater of the two in pardoning''.[1117]

9- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عِيسَى عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص أُتِيَ بِالْيَهُودِيَّةِ الَّتِي سَمَّتِ الشَّاةَ لِلنَّبِيِّ ص فَقَالَ لَهَا مَا حَمَلَكِ عَلَى مَا صَنَعْتِ

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Ibn Fazzal, from Ibn Bukeyr, from Zurara,

'From Abu Ja'far-asws having said: 'Rasool-Allah-saww was brought the Jewess who had poisoned the (grilled) sheep for the Prophet-saww. He-saww said to her: 'What carried you upon what you did?'

فَقَالَتْ قُلْتُ إِنْ كَانَ نَبِيّاً لَمْ يَضُرَّهُ وَ إِنْ كَانَ مَلِكاً أَرَحْتُ النَّاسَ مِنْهُ

She said, 'I said (to myself), 'If he-saww were a Prophet-saww, it will not harm him-saww, and if he-saww were a king, the people will be at rest from him-saww''.

[1115] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 6
[1116] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 7
[1117] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 8

قَالَ فَعَفَا رَسُولُ اللَّهِ ص عَنْهَا.

He-asws said: 'Rasool-Allah-saww pardoned her''.[1118]

10- كا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: ثَلَاثٌ لَا يَزِيدُ اللَّهُ بِهِنَّ الْمَرْءَ الْمُسْلِمَ إِلَّا عِزّاً الصَّفْحُ عَمَّنْ ظَلَمَهُ وَ إِعْطَاءُ مَنْ حَرَمَهُ وَ الصِّلَةُ لِمَنْ قَطَعَهُ.

(The book) 'Al Kafi' – from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far-asws having said: 'Three, Allah-azwj does not Increase the Muslims person with these except in honour – the pardoning from the one who oppresses him, and giving to the one who deprives him, and the connection to the one who cuts him off''.[1119]

11- د، العدد القوية فِي طَيِّ خَبَرِ طَلَبِ الْمَنْصُورِ الصَّادِقَ ع وَ مُعَاتَبَتِهِ لَهُ وَ الْخَبَرُ طَوِيلٌ فَقَالَ ع فِي جَوَابِهِ وَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ النَّبِيَّ ص قَالَ يُنَادِي مُنَادٍ يَوْمَ الْقِيَامَةِ مِنْ بُطْنَانِ الْعَرْشِ أَلَا فَلْيَقُمْ كُلُّ مَنْ أَجْرُهُ عَلَيَّ فَلَا يَقُومُ إِلَّا مَنْ عَفَا عَنْ أَخِيهِ الْحَدِيثَ بِطُولِهِ.

(The book) 'Al Iddat Al Daie' –

'In a concealed Hadeeth, Al-Mansour sought Al-Sadiq-asws and reprimanded him-asws, and the Hadeeth is lengthy. He-asws said in answering him: 'And it is narrated to me-asws by my-asws father-asws, from his-asws father-asws, from his-asws grandfather-asws that the Prophet-saww said: 'A caller will call out on the Day of Qiyamah from the interior of the Throne: "Indeed! Let the one who has his recompense upon Me-azwj, arise!" No one will stand except the one who had pardoned his brother' – the Hadeeth with its length''.[1120]

12- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عِيسَى عَنِ ابْنِ أَبِي نَصْرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ لَا يَكُونُ الرَّجُلُ عَابِداً حَتَّى يَكُونَ حَلِيماً وَ إِنَّ الرَّجُلَ كَانَ إِذَا تَعَبَّدَ فِي بَنِي إِسْرَائِيلَ لَمْ يُعَدَّ عَابِداً حَتَّى يَصْمُتَ قَبْلَ ذَلِكَ عَشْرَ سِنِينَ.

(The book) 'Al Kafi' – fro mMuhammad Bin Yahya, from Ibn Isa, from Ibn Abu Nasr, from Muhammad Bin Abdullah who said,

'I heard Al-Reza-asws saying; 'The man cannot be a worshipper until he becomes lenient; and it was so that whenever a man among the children of Israel worshipped, he would not be counted as a worshipper until he had remained silent before that by ten years''.[1121]

تبيين وَ لِذَلِكَ قَالَ النَّبِيُّ ص إِذَا غَضِبَ أَحَدُكُمْ فَلْيَسْكُتْ.

Explanation – *And for that (reason), the Prophet-saww said: 'Whenever one of you is angry, let him be silent''.*

[1118] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 9
[1119] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 10
[1120] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 11
[1121] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 12

13- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عِيسَى عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَقُولُ إِنَّهُ لَيُعْجِبُنِي الرَّجُلُ أَنْ يُدْرِكَهُ حِلْمُهُ عِنْدَ غَضَبِهِ.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Ibn Fazzal, from Ibn Bukeyr, from Zurara,

'From Abu Ja'far-asws having said: 'Ali-asws Bin Al-Husayn-asws had said: 'The man astounds me-asws if his leniency comes across him during his anger''.[1122]

14- كا، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّ الْحَيِيَّ الْحَلِيمَ.

(The book) 'Al Kafi' – from the number, from Al Barqy, from Ali Bin Al Hakam, from Abu Jameela, from Jabir,

'From Abu Ja'far-asws having said: 'Allah-azwj Mighty and Majestic Loves the lenient tribe''.[1123]

15- كا، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ عَلِيِّ بْنِ حَفْصٍ الْقُرَشِيِّ الْكُوفِيِّ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا أَعَزَّ اللَّهُ بِجَهْلٍ قَطُّ وَ لَا أَذَلَّ بِحِلْمٍ قَطُّ.

(The book) 'Al Kafi' – from the number, from Al Barqy, from Ali Bin Hafs Al Qureyshi, raising it to,

'Abu Abdullah-asws said: 'Rasool-Allah-saww said: 'Allah-azwj neither Honours due to ignorance at all, nor does He-azwj Disgrace due to leniency at all!''[1124]

16- كا، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع كَفَى بِالْحِلْمِ نَاصِراً وَ قَالَ إِذَا لَمْ تَكُنْ حَلِيماً فَتَحَلَّمْ.

(The book) 'Al Kafi' – from the number, from Al Barqy, from one of his companions raising it, said,

'Abu Abdullah-asws said: 'Suffice with leniency as a helper'. And he-asws said: 'When you do not happen to be lenient, then try to be tolerant''.[1125]

بيان: وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنْ لَمْ تَكُنْ حَلِيماً فَتَحَلَّمْ فَإِنَّهُ قَلَّ مَنْ تَشَبَّهَ بِقَوْمٍ إِلَّا أَوْشَكَ أَنْ يَكُونَ مِنْهُمْ.

<u>Explanation –</u> *And Amir Al-Momineen-asws said: 'When you do not happen to be lenient, then try to be tolerant, for few are the ones trying to resemble with such people, except they would almost be from them''.*

17- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عِيسَى عَنْ عَبْدِ اللَّهِ الْحَجَّالِ عَنْ حَفْصِ بْنِ أَبِي عَائِشَةَ قَالَ: بَعَثَ أَبُو عَبْدِ اللَّهِ ع غُلَاماً لَهُ فِي حَاجَةٍ فَأَبْطَأَ فَخَرَجَ أَبُو عَبْدِ اللَّهِ عَلَى أَثَرِهِ لَمَّا أَبْطَأَ فَوَجَدَهُ نَائِماً فَجَلَسَ عِنْدَ رَأْسِهِ يُرَوِّحُهُ حَتَّى انْتَبَهَ فَلَمَّا انْتَبَهَ قَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع يَا فُلَانُ وَ اللَّهِ مَا ذَلِكَ لَكَ تَنَامُ اللَّيْلَ وَ النَّهَارَ لَكَ اللَّيْلُ وَ لَنَا مِنْكَ النَّهَارُ.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Abdullah Al Hakkal, from Hafs Bin Abu Ayesha who said,

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[1122] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 13
[1123] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 14
[1124] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 15
[1125] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 16

'Abu Abdullah-asws dispatched a slave of his regarding a need. He was delayed, so Abu Abdullah-asws went out on his tracks when he had been delayed. He would him sleeping, so he say by his head fanning him until he woke up. When he had woken up, Abu Abdullah-asws said to him: 'O so and so! By Allah-azwj! That is not for you to sleep at night and day. For you is the night and for us-asws, from you, is the day''.[1126]

18- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ يُحِبُّ الْحَيِيَّ الْحَلِيمَ الْعَفِيفَ الْمُتَعَفِّفَ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Numan, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far-asws having said: 'Rasool-Allah-saww said: 'Allah-azwj Loves the tribe (which is) lenient, chaste, virtuous''.[1127]

19- كا، الكافي عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ عَبَّاسِ بْنِ عَامِرٍ عَنْ رَبِيعِ بْنِ مُحَمَّدٍ الْمُسْلِيِّ عَنْ أَبِي مُحَمَّدٍ عَنْ عِمْرَانَ عَنْ سَعِيدِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا وَقَعَ بَيْنَ رَجُلَيْنِ مُنَازَعَةٌ نَزَلَ مَلَكَانِ فَيَقُولَانِ لِلسَّفِيهِ مِنْهُمَا قُلْتَ وَ قُلْتَ وَ أَنْتَ أَهْلٌ لِمَا قُلْتَ سَتُجْزَى بِمَا قُلْتَ وَ يَقُولَانِ لِلْحَلِيمِ مِنْهُمَا صَبَرْتَ وَ حَلُمْتَ سَيَغْفِرُ اللَّهُ لَكَ إِنْ أَتْمَمْتَ ذَلِكَ

(The book) 'Al Kafi' – from Abu Ali Al Ashari, from Muhammad Bin Ali Bin Mahboub, from Ayoub Bin Nuh, from Abbas Bin Aamir, from Rabie Bin Muhammad Al Musly, from Abu Muhammad, from Imran, from Saeed Bin Yasaar,

'From Abu Abdullah-asws having said: 'When a contention occurs between two men, two Angels descend and they say to the foolish one from them, 'You are saying, and saying, and you are deserving of what you said. You shall be Recompensed for what you said'. And they said to the lenient of the two: 'You were patient and forbearing. Allah-azwj will be Forgiving for you. You can be reassured to that!''

قَالَ فَإِنْ رَدَّ الْحَلِيمُ عَلَيْهِ ارْتَفَعَ الْمَلَكَانِ.

He-asws said: 'If the lenient one rebuts upon him, the two Angels arise''.[1128]

20- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَقُولُ مَا أُحِبُّ أَنَّ لِي بِذُلِّ نَفْسِي حُمْرَ النَّعَمِ وَ مَا تَجَرَّعْتُ جُرْعَةً أَحَبَّ إِلَيَّ مِنْ جُرْعَةِ غَيْظٍ لَا أُكَافِي بِهَا صَاحِبَهَا.

(The book) 'Al Kafi' – from Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

'From Abu Abdullah-asws having said: 'Ali-asws Bin Al-Husayn-asws saying: 'I-asws do not like to exert myself-asws for abundant livestock, and there is no gulp more beloved to me than the gulp of anger, nor seeking retribution with it from its agitator''.[1129]

[1126] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 17
[1127] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 18
[1128] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 19
[1129] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 20

21- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عِيسَى عَنِ ابْنِ سِنَانٍ وَ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ زَيْدٍ الشَّحَّامِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: نِعْمَ الْجُرْعَةُ الْغَيْظُ لِمَنْ صَبَرَ عَلَيْهَا فَإِنَّ عَظِيمَ الْأَجْرِ لَمِنْ عَظِيمِ الْبَلَاءِ وَ مَا أَحَبَّ اللَّهُ قَوْماً إِلَّا ابْتَلَاهُمْ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ibn Isa, from Ibn Sinan, and Ali Bin Numan, from Ammar Bin Marwan from Zayd Al Shahaam,

'From Abu Abdullah-asws having said: 'Best of the gulps is the angers for the one being patient upon it, for the mighty Recompense is for the one of mighty affliction; and Allah-azwj does not Love a people except He-azwj Afflicts them''.[1130]

22- كا، الكافي عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ عَلِيِّ بْنِ النُّعْمَانِ وَ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ: اصْبِرْ عَلَى أَعْدَاءِ النِّعَمِ فَإِنَّكَ لَنْ تُكَافِيَ مَنْ عَصَى اللَّهَ فِيكَ بِأَفْضَلَ مِنْ أَنْ تُطِيعَ اللَّهَ فِيهِ.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ali Bin Al Numan and Muhammad Bin Sinan, from Ammar Bin Marwan,

'From Abu Al Hassan-asws the 1st having said: 'Be patient upon enemies of bounties, for you will never suffice the one who disobeys Allah-azwj regarding you with anything better than your obeying Allah-azwj regarding him''.[1131]

23- كا، الكافي بِالْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ ثَابِتٍ مَوْلَى آلِ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَظْمُ الْغَيْظِ مِنَ الْعَدُوِّ فِي دَوْلَاتِهِمْ تَقِيَّةً حَزْمٌ لِمَنْ أَخَذَ بِهِ وَ تَحَرُّزٌ عَنِ التَّعَرُّضِ لِلْبَلَاءِ فِي الدُّنْيَا

(The book) 'Al Kafi' – By the chain, from Muhammad Bin Sinan, from Sabit a slave of the family of Hareyz, '

'From Abu Abdullah-asws having said: 'Swallowing the anger from the enemies in their government by Taqiyya (dissimulation) is prudence of the one who takes with it, and a protection from the exposure to the afflictions in the world.

وَ مُعَانَدَةُ الْأَعْدَاءِ فِي دَوْلَاتِهِمْ وَ مُمَاظَّتُهُمْ فِي غَيْرِ تَقِيَّةٍ تَرْكُ أَمْرِ اللَّهِ فَجَامِلُوا النَّاسَ يَسْمُنْ ذَلِكَ لَكُمْ عِنْدَهُمْ وَ لَا تُعَادُوهُمْ فَتَحْمِلُوهُمْ عَلَى رِقَابِكُمْ فَتَذِلُّوا.

And being inimical to the enemies in their government and opposing them without Taqiyya (dissimulation) is neglecting the Commands of Allah-azwj. Therefore, compliment the people, that would he heard for you in their presence, and do not be inimical to them, so they you will (end up) carrying them upon your necks and be humiliated''.[1132]

24- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مَالِكِ بْنِ حُصَيْنٍ السَّكُونِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا مِنْ عَبْدٍ كَظَمَ غَيْظاً إِلَّا زَادَهُ اللَّهُ عَزَّ وَ جَلَّ عِزّاً فِي الدُّنْيَا وَ الْآخِرَةِ وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَ وَ الْكَاظِمِينَ الْغَيْظَ وَ الْعافِينَ عَنِ النَّاسِ وَ اللَّهُ يُحِبُّ الْمُحْسِنِينَ وَ أَثَابَهُ اللَّهُ مَكَانَ غَيْظِهِ ذَلِكَ.

(The book) 'Al Kafi' – from Ali, from his father, from one of his companions, from Malik Bin Husayn Al Sakuni who said,

[1130] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 21
[1131] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 22
[1132] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 23

'Abu Abdullah-asws said: 'There is no servant who swallows anger except Allah-azwj Mighty and Majestic Increases him in honour in the world and the Hereafter, and Allah-azwj Mighty and Majestic has Said: ***and the restrainers of the anger, and the pardoners of people; and Allah Loves the good-doers [3:134]***, and Allah-azwj will Reward him in place of that anger of his''.[1133]

بيان: وَ عَنِ النَّبِيِّ ص مَنْ كَظَمَ غَيْظاً وَ هُوَ يَقْدِرُ عَلَى إِنْفَاذِهِ مَلَأَ اللَّهُ قَلْبَهُ أَمْناً وَ إِيمَاناً.

Explanation – *And from the Prophet-saww: 'One who swallows the anger while he is able upon implementing it, Allah-azwj will Fill his heart with security and Eman'.*

25- كا، الكافي عَنِ الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنِ ابْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ قَالَ حَدَّثَنِي مَنْ سَمِعَ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ كَظَمَ غَيْظاً وَ لَوْ شَاءَ أَنْ يُمْضِيَهُ أَمْضَاهُ مَلَأَ اللَّهُ قَلْبَهُ يَوْمَ الْقِيَامَةِ رِضَاهُ.

(The book) 'Al Kafi' – from the number, from Al Barqy, from Ibn Mihran, from Sayf Bin Ameyra who said,

'It is narrated to me by the one who heard Abu Abdullah-asws saying: 'One who swallows anger, and had he so desired, he could have continued implementing it, Allah-azwj will Fill his heart with His-azwj Pleasure on the Day of Qiyamah''.[1134]

بيان: كا، الكافي عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ غَالِبِ بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُنْذِرٍ عَنِ الْوَصَّافِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ كَظَمَ غَيْظاً وَ هُوَ يَقْدِرُ عَلَى إِمْضَائِهِ حَشَا اللَّهُ قَلْبَهُ أَمْناً وَ إِيمَاناً يَوْمَ الْقِيَامَةِ.

Explanation – *(The book) 'Al Kafi' – from Abu Ali Al-Ashari, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Ghalib Bin Usman, from Abdullah Bin Munzir, from Al-Wassafy, 'From Abu Ja'far-asws having said: 'One who swallows anger while he is able upon implementing it, Allah-azwj will Stuff his heart with security and Eman on the Day of Qiyamah''.*

26- كا، الكافي عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى عَنِ الْوَشَّاءِ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنْ زَيْدٍ الشَّحَّامِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي يَا زَيْدُ اصْبِرْ عَلَى أَعْدَاءِ النِّعَمِ فَإِنَّكَ لَنْ تُكَافِيَ مَنْ عَصَى اللَّهَ فِيكَ بِأَفْضَلَ مِنْ أَنْ تُطِيعَ اللَّهَ فِيهِ

(The book) 'Al Kafi' – from Al-Husayn Bin Muhammad, from Moalla, from Al Washa, from Abdul Kareem Bin Amro, from Zayd Al Shahaam,

'From Abu Abdullah-asws having said to me: 'O Zayd! Be patient upon the enemies of bounties, for you will never be sufficing the one who disobeys Allah-azwj regarding you, with anything better than obeying Allah-azwj regarding him.

يَا زَيْدُ إِنَّ اللَّهَ اصْطَفَى الْإِسْلَامَ وَ اخْتَارَهُ فَأَحْسِنُوا صُحْبَتَهُ بِالسَّخَاءِ وَ حُسْنِ الْخُلُقِ.

O Zayd! Allah-azwj Chose Al Islam and Selected it, so be a good companion of it with the generousity and good manners''.[1135]

[1133] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 24
[1134] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 25
[1135] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 26

27- كا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ حَفْصٍ بَيَّاعِ السَّابِرِيِّ عَنْ أَبِي حَمْزَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مِنْ أَحَبِّ السَّبِيلِ إِلَى اللَّهِ عَزَّ وَ جَلَّ جُرْعَتَانِ جُرْعَةُ غَيْظٍ يَرُدُّهَا بِحِلْمٍ وَ جُرْعَةُ مُصِيبَةٍ يَرُدُّهَا بِصَبْرٍ.

(The book) 'Al Kafi' – from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Hafs Baya'a Al Sabity, from Abu Hamza,

'From Ali Bin Al-Husayn-asws having said: 'Rasool-Allah-saww said: 'From the most beloved ways to Allah-azwj Mighty and Majestic are two gulps – gulping (swallowing) the anger repelling it with forbearance, and a gulp (swallowing) a calamity repelling it with patience''.[1136]

28- كا، الكافي عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ رِبْعِيٍّ عَمَّنْ حَدَّثَهُ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ لِي أَبِي يَا بُنَيَّ مَا مِنْ شَيْءٍ أَقَرَّ لِعَيْنِ أَبِيكَ مِنْ جُرْعَةِ غَيْظٍ عَاقِبَتُهَا صَبْرٌ وَ مَا يَسُرُّنِي أَنَّ لِي بِذُلِّ نَفْسِي حُمْرَ النَّعَمِ.

(The book) 'Al Kafi' – from Ali, from his father, from Hammad, from Rabie, from the one who narrated it,

'From Abu Ja'far-asws said: 'My-asws father-asws said to me-asws: 'O my-asws son-asws! There is nothing more delightful to the eye of your-asws father-asws than swallowing anger, it's end-result is patience, and it does not make me-asws happy that there should be abundant livestock for me with exerting myself-asws''.[1137]

29- كا، الكافي عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ مُثَنًّى الْحَنَّاطِ عَنْ أَبِي حَمْزَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا مِنْ جُرْعَةٍ يَتَجَرَّعُهَا الْعَبْدُ أَحَبَّ إِلَى اللَّهِ مِنْ جُرْعَةِ غَيْظٍ يَتَجَرَّعُهَا عِنْدَ تَرَدُّدِهَا فِي قَلْبِهِ إِمَّا بِصَبْرٍ وَ إِمَّا بِحِلْمٍ.

(The book) 'Al Kafi' – from the number, from Ahmad Bin Muhammad, from Al Washa, from Musanna Al Hannat, from Abu Hamza who said,

'There is none from a gulp the servant can be gulping more beloved to Allah-azwj than a gulp of anger being gulped down, stirring in his heart, either with patience or with forbearance''.[1138]

30- لي، الأمالي للصدوق الْحُسَيْنُ بْنُ مُحَمَّدٍ الْعَلَوِيُّ عَنْ يَحْيَى بْنِ الْحُسَيْنِ بْنِ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْيَمَانِيِّ قَالَ سَمِعْتُ عَبْدَ الرَّزَّاقِ يَقُولُ جَعَلَتْ جَارِيَةٌ لِعَلِيِّ بْنِ الْحُسَيْنِ ع تَسْكُبُ الْمَاءَ عَلَيْهِ وَ هُوَ يَتَوَضَّأُ لِلصَّلَاةِ فَسَقَطَ الْإِبْرِيقُ مِنْ يَدِ الْجَارِيَةِ عَلَى وَجْهِهِ فَشَجَّهُ

(The book) 'Al Amaali' of Al Sadouq – Al-Husayn Bin Muhammad Al Alawy, from Yahya Bin Al-Husayn Bin Ja'far, from Abdullah Bin Muhammad Al Yamani who said,

'I heard Abdul Razzaq saying, 'A slave girl of Ali-asws Bin Al-Husayn-asws went on to pour the water for him while he-asws was performing wud'u for the Salat. The pitcher fell from the hand of the slave girl upon his-asws face, and it cracked.

فَرَفَعَ عَلِيُّ بْنُ الْحُسَيْنِ ع رَأْسَهُ إِلَيْهَا فَقَالَتِ الْجَارِيَةُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ الْكاظِمِينَ الْغَيْظَ فَقَالَ لَهَا قَدْ كَظَمْتُ غَيْظِي قَالَتْ وَ الْعافِينَ عَنِ النَّاسِ قَالَ لَهَا قَدْ عَفَا اللَّهُ عَنْكِ قَالَتْ وَ اللَّهُ يُحِبُّ الْمُحْسِنِينَ قَالَ اذْهَبِي فَأَنْتِ حُرَّةٌ.

[1136] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 27
[1137] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 28
[1138] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 29

Ali Bin Al-Husayn raised his-asws head towards her. The slave girl said, 'Allah-azwj Mighty and Majestic Says: ***and the restrainers of the anger,***'. He-asws said to her: 'I-asws have restrained my-asws anger'. She said, '***and the pardoners of people;***'. He-asws said to her: 'Allah-azwj has Pardoned you'. She said, '***and Allah Loves the good-doers [3:134]***'. He-asws said: 'Go, for you are hereby free!''[1139]

31- لي، الأمالي للصدوق مَاجِيلَوَيْهِ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّا أَهْلُ بَيْتٍ مُرُوَّتُنَا الْعَفْوُ عَمَّنْ ظَلَمَنَا.

(The book) 'Al Amaali' of Al Sadouq – Majaylawiya, from Ali, from his father, from Hammad, from Hareyz, from Zurara,

'From Abu Abdullah-asws having said: 'We-asws, People-asws of the Household, our-asws manliness is the pardoning the one who oppresses us-asws''.[1140]

32- لي، الأمالي للصدوق عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: لَا عِزَّ أَرْفَعُ مِنَ الْحِلْمِ.

(The book) 'Al Amaali' of Al Sadouq –

'From Amir Al-Momineen-asws having said: 'There is no honour higher than the forbearance''.[1141]

33- لي، الأمالي للصدوق ابْنُ نَاتَانَةَ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي زِيَادٍ النَّهْدِيِّ عَنِ ابْنِ بُكَيْرٍ عَنِ الصَّادِقِ ع قَالَ: حَسْبُ الْمُؤْمِنِ مِنَ اللَّهِ نُصْرَةً أَنْ يَرَى عَدُوَّهُ يَعْمَلُ مَعَاصِيَ اللَّهِ عَزَّ وَ جَلَّ.

(The book) 'Al Amaali' of Al Sadouq – Ibn Natanah, from Ali, from his father, from Ibn Abu Umeyr, from Abu Ziyad Al Nahdy, from Ibn Bukeyr,

'From Al Sadiq-asws having said: 'It suffices for the Momin as a help from Allah-azwj and he sees his enemy doing (an act of) disobedience of Allah-azwj Mighty and Majestic''.[1142]

34- ل، الخصال أَبِي عَنْ سَعْدٍ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ قُتَيْبَةَ الْأَعْشَى عَنْ أَبِي عَبْدِ اللَّهِ ع مِثْلَهُ.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ayoub Bin Nuh, from Ibn Abu Umeyr, from Quteyba Al A'ash,

'From Abu Abdullah-asws – similar to it''.[1143]

35- لي، الأمالي للصدوق ابْنُ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ الْجَبَّارِ بْنِ مُحَمَّدٍ عَنْ دَاوُدَ الشَّعِيرِيِّ عَنِ الرَّبِيعِ صَاحِبِ الْمَنْصُورِ قَالَ: قَالَ الْمَنْصُورُ لِلصَّادِقِ ع حَدِّثْنِي عَنْ نَفْسِكَ بِحَدِيثٍ أَتَّعِظُ بِهِ وَ يَكُونُ لِي زَاجِرَ صِدْقٍ عَنِ الْمُوبِقَاتِ

[1139] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 30
[1140] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 31
[1141] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 32
[1142] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 33
[1143] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 34

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Barqy, from his father, from his grandfather, from Ja'far Bin Abdullah, from Abdul Jabbar Bin Muhammad, from Dawood Al Shaeery, from Al Rabie, companions of (caliph) Al Mansour who said,

'(The caliph) Al-Mansour said to Al-Sadiq-asws, 'Narrate to me from yourself-asws with a Hadeeth I can be honourable by it, and it would be a truthful rebuker for me from the destructive sins'.

فَقَالَ الصَّادِقُ ع عَلَيْكَ بِالْحِلْمِ فَإِنَّهُ رُكْنُ الْعِلْمِ وَ امْلِكْ نَفْسَكَ عِنْدَ أَسْبَابِ الْقُدْرَةِ فَإِنَّكَ إِنْ تَفْعَلْ مَا تَقْدِرُ عَلَيْهِ كُنْتَ كَمَنْ شَفَى غَيْظاً وَ تَدَاوَى حِقْداً أَوْ يُحِبُّ أَنْ يُذْكَرَ بِالصَّوْلَةِ

Al Sadiq-asws said: 'Upon you is to be with the leniency, for it is a corner of knowledge, and control yourself during the means of power. If you were to do what you are able upon, you would be like the one who heals anger, or medicates the spite, or one who loves to be remembered with the influence.

وَ اعْلَمْ بِأَنَّكَ إِنْ عَاقَبْتَ مُسْتَحِقّاً لَمْ تَكُنْ غَايَةُ مَا تُوصَفُ بِهِ إِلَّا الْعَدْلَ وَ لَا أَعْرِفُ حَالًا أَفْضَلَ مِنْ حَالِ الْعَدْلِ وَ الْحَالُ الَّتِي تُوجِبُ الشُّكْرَ أَفْضَلُ مِنَ الْحَالِ الَّتِي تُوجِبُ الصَّبْرَ

And know that you, if you were to punish a deserving one, you will not be at the peak of what you being described with, except the justice, nor do I-asws know of any state superior to the state of justice, and the state which obligates the thanks is superior than the state which obligates the patience'.

فَقَالَ الْمَنْصُورُ وَعَظْتَ فَأَحْسَنْتَ وَ قُلْتَ فَأَوْجَزْتَ الْخَبَرَ.

Al-Mansour said, 'You-asws have advised and have been excellent, and you-asws said and were brief' – the Hadeeth''.[1144]

36- لي، الأمالي للصدوق الْحَسَنُ بْنُ عَبْدِ اللَّهِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ الْحَجَّاجِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ النَّحْوِيِّ عَنْ شُعَيْبِ بْنِ وَاقِدٍ عَنْ صَالِحِ بْنِ الصَّلْتِ عَنْ عَبْدِ اللَّهِ بْنِ زُهَيْرٍ قَالَ: وَفَدَ الْعَلَاءُ بْنُ الْحَضْرَمِيِّ عَلَى النَّبِيِّ ص فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي أَهْلَ بَيْتٍ أُحْسِنُ إِلَيْهِمْ فَيُسِيئُونَ وَ أَصِلُهُمْ فَيَقْطَعُونَ

(The book) 'Al Amaali' of Al Sadouq – Al Hassan Bin Abdullah Bin Saeed, from Muhammad Bin Abdullah Bin Muhammad Bin Al Hajjaj, from Ahmad Bin Muhammad Al Nahwy, from Shueyb Bin Waqid, from Salih Bin Al Salt, from Abdullah Bin Zuheyr who said,

'Al-A'ala Bin Al-Hazramy came as a delegate to the Prophet-saww. He said, 'O Rasool-Allah-saww! There are family members of mine. I am good to them, but they are bad (to me), and I am connecting with them, but they are cutting me off!'

فَقَالَ رَسُولُ اللَّهِ ص ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَ بَيْنَهُ عَداوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ وَ ما يُلَقَّاها إِلَّا الَّذِينَ صَبَرُوا وَ ما يُلَقَّاها إِلَّا ذُو حَظٍّ عَظِيمٍ

[1144] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 35

Rasool-Allah-saww said: '***Repel (evil) by that which is best, So if there is enmity between you and him, he would be like your intimate friend [41:34] And none would receive it except those who are patient, and none would receive it except one with a mighty share [41:35]***'.

فَقَالَ الْعَلَاءُ بْنُ الْحَضْرَمِيِّ إِنِّي قُلْتُ شِعْراً هُوَ أَحْسَنُ مِنْ هَذَا قَالَ وَ مَا قُلْتَ

Al-A'ala Bin Al-Hazramy said, 'I have said a poem which it better than this'. He-saww said: 'And what have you said?'

فَأَنْشَدَهُ

وَ حَيِّ ذَوِي الْأَضْغَانِ تَسْبِ قُلُوبَهُمْ تَحِيَّتُكَ الْعُظْمَى فَقَدْ يُرْفَعُ النَّغَلُ
فَإِنْ أَظْهَرُوا خَيْراً فَجَازِ بِمِثْلِهِ وَ إِنْ خَنَسُوا عَنْكَ الْحَدِيثَ فَلَا تَسَلْ
فَإِنَّ الَّذِي يُؤْذِيكَ منك [مِنْهُ] سَمَاعُهُ وَ إِنَّ الَّذِي قَالُوا وَرَاءَكَ لَمْ يُقَلْ-

So, I prosed it, '*And a salutation with the grudges reviles their hearts. Your magnificent salutation has raised the bastard. If they were to manifest good, then recompense with the like of it, and if they are being good to you of the narration, do not be deceived. That which they are hurting you, is its hearing from him, and that which they are saying, is behind you, not being said*'.

فَقَالَ النَّبِيُّ ص إِنَّ مِنَ الشِّعْرِ لَحُكْماً وَ إِنَّ مِنَ الْبَيَانِ لَسِحْراً وَ إِنَّ شِعْرَكَ لَحَسَنٌ وَ إِنَّ كِتَابَ اللَّهِ أَحْسَنُ.

The Prophet-saww said: 'From the poem, there is wisdom, and from the explanation, there is sorcery, and your poem is good but the Book of Allah-azwj is better''.[1145]

37- لي، الأمالي للصدوق الْعَطَّارُ عَنْ أَبِيهِ عَنِ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنِ التَّفْلِيسِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ عِيسَى ابْنُ مَرْيَمَ لِيَحْيَى بْنِ زَكَرِيَّا ع إِذَا قِيلَ فِيكَ مَا فِيكَ فَاعْلَمْ أَنَّهُ ذَنْبٌ ذُكِّرْتَهُ فَاسْتَغْفِرِ اللَّهَ مِنْهُ

(The book) 'Al Amaali' of Al Sadouq – Al Attar, from his father, from Al Barqy, from Muhammad Bin Ali Al Kufy, from Al Tafleesy, from Ibrahim Bin Muhammad,

'From Al-Sadiq-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'Isa-as Bin Maryam-as said to Yahya Bin Zakariya-as: 'When it is said regarding you-as, what is in you-as, then know that it is a sin you have been reminded of, therefore seek Forgiveness of Allah-azwj from it.

وَ إِنْ قِيلَ فِيكَ مَا لَيْسَ فِيكَ فَاعْلَمْ أَنَّهُ حَسَنَةٌ كُتِبَتْ لَكَ لَمْ تَتْعَبْ فِيهَا.

And if it is said regarding you-as what isn't in you, then know that it is a good deed being written for you-as which you had not toiled for''.[1146]

[1145] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 36
[1146] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 37

38- لي، الأمالي للصدوق الْعَطَّارُ عَنْ سَعْدٍ عَنِ ابْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ مُعَاذِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اصْبِرْ عَلَى أَعْدَاءِ النِّعَمِ فَإِنَّكَ لَنْ تُكَافِئَ مَنْ عَصَى اللَّهَ فِيكَ بِأَفْضَلَ مِنْ أَنْ تُطِيعَ اللَّهَ فِيهِ.

(The book) 'Al Amaali' of Al Sadouq – Al Attar, from Sa'ad, from Ibn Yazeed, from Ibn Abu Umeyr, from Muawiya Bin Wahab, from Muaz Bin Muslim,

'From Abu Abdullah-asws having said: 'Be patient upon enemies of bounties for you will never suffice the one who disobeys Allah-azwj regarding you, with anything superior than your obeying Allah-azwj regarding him''.[1147]

39- ل، الخصال بِهَذَا الْإِسْنَادِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ خَلَّادٍ عَنِ الثُّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: مَا أُحِبُّ أَنَّ لِي بِذُلِّ نَفْسِي حُمْرَ النَّعَمِ وَ مَا تَجَرَّعْتُ جُرْعَةً أَحَبَّ إِلَيَّ مِنْ جُرْعَةِ غَيْظٍ لَا أُكَافِي بِهِ صَاحِبَهَا.

(The book) 'Al Khisaal' – By this chain, from Ibn Abu Umeyr, from Khallad, from Al Sumali,

'From Ali-asws Bin Al-Husayn-asws having said: 'I-asws do not love that there should be abundant livestock for me-asws due to the exertion of myself-asws, and I-asws have not swallowed any gulp more beloved to me than a gulp of anger to suffice with its agitator''.[1148]

40- ل، الخصال أَبِي عَنِ الْحِمْيَرِيِّ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ عَطِيَّةَ عَنِ الثُّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: وَدِدْتُ أَنِّي افْتَدَيْتُ خَصْلَتَيْنِ فِي الشِّيعَةِ لَنَا بِبَعْضِ سَاعِدِي النَّزَقَ وَ قِلَّةَ الْكِتْمَانِ.

(The book) 'Al Khisaal' – My father, from Al Himeyri, from Ibn Abu Al Khattab, from Ibn Mahboub, from Ibn Atiyya, from Al Sumali,

'From Ali-asws Bin Al-Husayn-asws having said: 'I-asws would love it if I-asws could ransom two qualities in the Shias of ours-asws for some of my-asws assistance – the hot headed-ness and lack of concealment''.[1149]

41- ل، الخصال أَبِي عَنْ سَعْدٍ عَنِ ابْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنِ الثُّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: مَا مِنْ جُرْعَةٍ أَحَبَّ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ جُرْعَتَيْنِ جُرْعَةِ غَيْظٍ رَدَّهَا مُؤْمِنٌ بِحِلْمٍ وَ جُرْعَةِ مُصِيبَةٍ رَدَّهَا مُؤْمِنٌ بِصَبْرٍ الْخَبَرَ.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Isa, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Al Sumali,

'Ali-asws Bin Al-Husayn-asws having said: 'There is none from a gulp more Beloved to Allah-azwj Mighty and Majestic than two gulps – a gulp of anger a Momin repels it with forbearance, and a gulp of disobedience a Momin repels it by patience' – the Hadeeth''.[1150]

42- ل، الخصال مَاجِيلَوَيْهِ عَنْ عَمِّهِ عَنِ الْبَرْقِيِّ عَنْ أَحْمَدَ بْنِ عُبَيْدٍ عَنِ ابْنِ عُلْوَانَ عَنْ عَمْرِو بْنِ ثَابِتٍ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ آبَائِهِ ع قَالَ قَالَ عَلِيٌّ ع ثَلَاثَةٌ لَا يَنْتَصِفُونَ مِنْ ثَلَاثَةٍ شَرِيفٌ مِنْ وَضِيعٍ وَ حَلِيمٌ مِنْ سَفِيهٍ وَ بَرٌّ مِنْ فَاجِرٍ.

[1147] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 38
[1148] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 39
[1149] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 40
[1150] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 41

(The book) 'Al Khisaal' – Majaylawiya, from his uncle, from Al Barqy, from Ahmad Bin Ubeyd, from Ibn Ulwan, from Amro Bin Sabit,

'From Abu Abdullah-asws, from his-asws forefathers-asws having said: 'Ali-asws said: 'Three cannot received fairness from three – a noble from an ignoble, and a lenient from a foolish, and a righteous from an immoral''.[1151]

43- ل، الخصال أَبِي عَنْ سَعْدٍ عَنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع ثَلَاثٌ مَنْ كُنَّ فِيهِ زَوَّجَهُ اللَّهُ مِنَ الْحُورِ الْعِينِ كَيْفَ شَاءَ كَظْمُ الْغَيْظِ وَ الصَّبْرُ عَلَى السُّيُوفِ لِلَّهِ عَزَّ وَ جَلَّ وَ رَجُلٌ أَشْرَفَ عَلَى مَالٍ حَرَامٍ فَتَرَكَهُ لِلَّهِ عَزَّ وَ جَلَّ.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Al Barqy, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan who said,

'Abu Abdullah-asws said: 'Three, one who has these in him, Allah-azwj will get him married to the Maiden Hourie however he so desires to – swallowing the anger, and the patience upon the swords of Allah-azwj Mighty and Majestic, and a man who overlooks upon Prohibited wealth, so he leaves it for the Sake of Allah-azwj Mighty and Majestic''.[1152]

44- ل، الخصال أَبِي عَنْ مُحَمَّدٍ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ إِبْرَاهِيمَ بْنِ عَاصِمِ بْنِ حُمَيْدٍ عَنْ صَالِحِ بْنِ مِيثَمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثٌ مَنْ كُنَّ فِيهِ اسْتَكْمَلَ خِصَالَ الْإِيمَانِ مَنْ صَبَرَ عَلَى الظُّلْمِ وَ كَظَمَ غَيْظَهُ وَ احْتَسَبَ وَ عَفَا وَ غَفَرَ كَانَ مِمَّنْ يُدْخِلُهُ اللَّهُ عَزَّ وَ جَلَّ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَ يُشَفِّعُهُ فِي مِثْلِ رَبِيعَةَ وَ مُضَرَ.

(The book) 'Al Khisaal' – My father, from Muhammad Al Attar, from Al Ashary, from Muhammad Bin Hassan, from Ibrahim Bin Aasim Bin Humeyr, from Salih Bin Maysam,

'From Abu Abdullah-asws having said: 'Three, one who has these in him would perfect the qualities of Eman – one who is patient upon the injustice, and he swallows his anger, and is contented and pardons and forgives, he would be from the ones Allah-azwj Mighty and Majestic will Enter into Paradise without any Reckoning, and he will (be allowed to) intercede regarding the likes of (the number from the tribes of) Rabie and Muzar''.[1153]

45- فس، تفسير القمي وَ إِذا ما غَضِبُوا هُمْ يَغْفِرُونَ قَالَ أَبُو جَعْفَرٍ صَلَوَاتُ اللَّهِ عَلَيْهِ مَنْ كَظَمَ غَيْظاً وَ هُوَ يَقْدِرُ عَلَى إِمْضَائِهِ حَشَا اللَّهُ قَلْبَهُ أَمْناً وَ إِيمَاناً يَوْمَ الْقِيَامَةِ

Tafseer Al Qummi –

and when they are angry, they are forgiving [42:37] – Abu Ja'far-asws, may the Salawaat of Allah-azwj be upon him-asws, said: 'One who swallows anger while he is able upon implementing it, Allah-azwj will Stuff his heard with security and Eman on the Day of Qiyamah'.

قَالَ وَ مَنْ مَلَكَ نَفْسَهُ إِذَا رَغِبَ وَ إِذَا رَهِبَ وَ إِذَا غَضِبَ حَرَّمَ اللَّهُ جَسَدَهُ عَلَى النَّارِ.

[1151] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 42
[1152] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 43
[1153] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 44

He-asws said: 'And the one who controls himself when desirous, and when fearing, and when angry, Allah-azwj will Prohibited his body unto the Fire''.[1154]

46- ل، الخصال سُلَيْمَانُ بْنُ أَحْمَدَ اللَّخْمِيُّ عَنْ عَبْدِ الْوَهَّابِ بْنِ خَرَاجَةَ عَنْ أَبِي كُرَيْبٍ عَنْ عَلِيِّ بْنِ جَعْفَرٍ الْعَبْسِيِّ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ الْعَلَوِيِّ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع عَنِ النَّبِيِّ ص قَالَ: ثَلَاثٌ مَنْ لَمْ تَكُنْ فِيهِ فَلَيْسَ مِنِّي وَ لَا مِنَ اللَّهِ عَزَّ وَ جَلَّ

(The book) 'Al Khisaal' – Suleyman Bin Ahmad Al Lakhmy, from Abdul Wahhab Bin Kharjah, from Abu Kureyb, from Ali Bin Ja'far Al Absy, from Al Hassan Bin Al-Husayn Al Alawy, from his father Al-Husayn Bin Zayd,

'From Ja'far-asws Bin Muhammad-asws, from his-asws forefathers-asws, from the Prophet-saww having said: 'Three, one who does not happen to have these in him, he is neither from me-saww nor from Allah-azwj!'

قِيلَ يَا رَسُولَ اللَّهِ وَ مَا هُنَّ

It was said, 'O Rasool-Allah-saww, and what are these?'

قَالَ حِلْمٌ يَرُدُّ بِهِ جَهْلَ الْجَاهِلِ وَ حُسْنُ خُلُقٍ يَعِيشُ بِهِ فِي النَّاسِ وَ وَرَعٌ يَحْجُزُهُ عَنْ مَعَاصِي اللَّهِ عَزَّ وَ جَلَّ.

He-saww said: 'Leniency by which he repels the ignorance of the ignorant one, and good manners he lives with among the people, and devoutness keeping him away from disobeying Allah-azwj Mighty and Majestic''.[1155]

47- ن، عيون أخبار الرضا عليه السلام ل، الخصال تَمِيمٌ الْقُرَشِيُّ عَنْ أَحْمَدَ بْنِ عَلِيٍّ الْأَنْصَارِيِّ عَنْ أَبِيهِ عَنِ الْهَرَوِيِّ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى نَبِيٍّ مِنْ أَنْبِيَائِهِ إِذَا أَصْبَحْتَ فَأَوَّلُ شَيْءٍ يَسْتَقْبِلُكَ فَكُلْهُ وَ الثَّانِي فَاكْتُمْهُ وَ الثَّالِثُ فَاقْبَلْهُ وَ الرَّابِعُ فَلَا تُؤْيِسْهُ وَ الْخَامِسُ فَاهْرُبْ مِنْهُ

(The books) 'Uyoun Akhbar Al-Reza-asws', may the greetings be upon him-asws, (and) Al Khisaal' – Tameem Al Qureyshi, from Ahmad Bin Ali Al Ansari, from his father, from Al Harwy who said,

'I heard Al-Reza-asws saying: 'Allah-azwj Mighty and Majestic Revealed to a Prophet-as from His-azwj Prophets-as: "When you come to the morning, the first thing facing you-as, so eat it, and the second, so conceal it, and the third, so accept it, and the four, so do not despair it, and the fifth, flee from it!"

قَالَ فَلَمَّا أَصْبَحَ مَضَى فَاسْتَقْبَلَهُ جَبَلٌ أَسْوَدُ عَظِيمٌ فَوَقَفَ وَ قَالَ أَمَرَنِي رَبِّي عَزَّ وَ جَلَّ أَنْ آكُلَ هَذَا وَ بَقِيَ مُتَحَيِّراً

He-asws said: 'When it was morning, he-as went. He faced a mighty black mountain. He-as paused and said: 'My-as Lord-azwj Mighty and Majestic has Commanded me-as to eat this!' And he-as remained bewildered.

ثُمَّ رَجَعَ إِلَى نَفْسِهِ فَقَالَ إِنَّ رَبِّي جَلَّ جَلَالُهُ لَا يَأْمُرُنِي إِلَّا بِمَا أُطِيقُ فَمَشَى إِلَيْهِ لِيَأْكُلَهُ فَلَمَّا دَنَا مِنْهُ صَغُرَ حَتَّى انْتَهَى إِلَيْهِ فَوَجَدَهُ لُقْمَةً فَأَكَلَهَا فَوَجَدَهَا أَطْيَبَ شَيْءٍ أَكَلَهُ

[1154] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 45
[1155] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 46

Then he-as referred to himself-as. He-as said: 'My-as Lord-azwj, Majestic is His-azwj Majesty, will not Command me-as except with what I-as can endure'. So, he-as walked towards it in order to eat it. When he was near to it, it became smaller until he-as ended up to it and found it to be a morsel. So, he-as ate it and found it as the best thing he-as had eaten.

ثُمَّ مَضَى فَوَجَدَ طَشْتاً مِنْ ذَهَبٍ فَقَالَ أَمَرَنِي رَبِّي عَزَّ وَ جَلَّ أَنْ أَكْتُمَ هَذَا فَحَفَرَ لَهُ وَ جَعَلَهُ فِيهِ وَ أَلْقَى عَلَيْهِ التُّرَابَ ثُمَّ مَضَى فَالْتَفَتَ فَإِذَا الطَّشْتُ قَدْ ظَهَرَ فَقَالَ قَدْ فَعَلْتُ مَا أَمَرَنِي رَبِّي عَزَّ وَ جَلَّ

Then he-as continued and found a tray of gold. He-as said: 'My-as Lord-azwj Mighty and Majestic has Commanded me-as to conceal this!' So, he-as dug a hole for it and made it to be in it, and cast the soil upon it. Then he-as continued on, and behold, the tray had appeared. He-saww said: 'I-as have done what my-as Lord-azwj Mighty and Majestic had Commanded me-as!'

فَمَضَى فَإِذَا هُوَ بِطَيْرٍ وَ خَلْفَهُ بَازِيٌّ فَطَافَ الطَّيْرُ حَوْلَهُ فَقَالَ أَمَرَنِي رَبِّي عَزَّ وَ جَلَّ أَنْ أَقْبَلَ هَذَا فَفَتَحَ كُمَّهُ فَدَخَلَ الطَّيْرُ فِيهِ

He-as continued on, and there he-as was with a bird and there was a falcon behind it. The bird circled above him-as. He-as said: 'My-as Lord-azwj Mighty and Majestic has Commanded me-as to accept this!' So, he-as opened his-as sleeve and made the bird to be in it.

فَقَالَ لَهُ الْبَازِي أَخَذْتَ مِنِّي صَيْدِي وَ أَنَا خَلْفَهُ مُنْذُ أَيَّامٍ فَقَالَ أَمَرَنِي رَبِّي عَزَّ وَ جَلَّ أَنْ لَا أُوئِسَ هَذَا فَقَطَعَ مِنْ فَخِذِهِ قِطْعَةً فَأَلْقَاهَا إِلَيْهِ

The falcon said to him, 'You-as have taken my prey away from me, and I was after it for days!' He-as said: 'My-as Lord-azwj Mighty and Majestic has Commanded me-as not to despair this one!' So, he-as cut out a piece of his-as thigh and threw it at it.

ثُمَّ مَضَى فَلَمَّا مَضَى فَإِذَا هُوَ بِلَحْمِ مَيْتَةٍ مُنْتِنٍ مَدُودٍ فَقَالَ أَمَرَنِي رَبِّي عَزَّ وَ جَلَّ أَنْ أَهْرُبَ مِنْ هَذَا فَهَرَبَ مِنْهُ

Then he-as continued. When he-as went, there he-as was with some dead meat, stinky, insect-ridden. He-as said: 'My-as Lord-azwj Mighty and Majestic to flee from this'. So, he-as fled from it.

فَرَجَعَ فَرَأَى فِي الْمَنَامِ كَأَنَّهُ قَدْ قِيلَ لَهُ إِنَّكَ قَدْ فَعَلْتَ مَا أُمِرْتَ بِهِ فَهَلْ تَدْرِي مَا ذَا كَانَ قَالَ لَا

He-as returned and saw in his-as dream as if He-azwj Said to him-as: "You-as have done what you-as had been Commanded with. Do you-as what is that which happened?" He-as said: 'No'.

قِيلَ لَهُ أَمَّا الْجَبَلُ فَهُوَ الْغَضَبُ إِنَّ الْعَبْدَ إِذَا غَضِبَ لَمْ يَرَ نَفْسَهُ وَ جَهِلَ قَدْرَهُ مِنْ عِظَمِ الْغَضَبِ فَإِذَا حَفِظَ نَفْسَهُ وَ عَرَفَ قَدْرَهُ وَ سَكَنَ غَضَبُهُ كَانَتْ عَاقِبَتُهُ كَاللُّقْمَةِ الطَّيِّبَةِ الَّتِي أَكَلْتَهَا

He-azwj Said to him: "As for the mountain, it is the anger. The servant, when he is angry, does not see himself and is ignorant of his power from the mighty of anger. When he preserves himself and knows his ability, and his anger subsides, his end-result would be like the good morsel which you had eaten.

وَ أَمَّا الطَّشْتُ فَهُوَ الْعَمَلُ الصَّالِحُ إِذَا كَتَمَهُ الْعَبْدُ وَ أَخْفَاهُ أَبَى اللَّهُ عَزَّ وَ جَلَّ إِلَّا أَنْ يُظْهِرَهُ لِيُزَيِّنَهُ بِهِ مَعَ مَا يَدَّخِرُ لَهُ مِنْ ثَوَابِ الْآخِرَةِ

And as for the tray, it is the righteous deed. When the servant conceals it and hides it, Allah-azwj Mighty and Majestic Refuses it except that He-azwj would Reveal it for him to be seen with it (by others), along with that He-azwj has Treasured for him from the Rewards of the Hereafter.

وَ أَمَّا الطَّيْرُ فَهُوَ الرَّجُلُ الَّذِي يَأْتِيكَ بِنَصِيحَةٍ فَاقْبَلْهُ وَ اقْبَلْ نَصِيحَتَهُ

And as for the bird, it is the man who comes to you-as with good advice, so accept him and accept his advice.

وَ أَمَّا الْبَازِي فَهُوَ الرَّجُلُ الَّذِي يَأْتِيكَ فِي حَاجَةٍ فَلَا تُؤْيِسْهُ

And as for the falcon, it is the man who comes to you-as regarding a need, so do not despair him.

وَ أَمَّا اللَّحْمُ الْمُنْتِنُ فَهِيَ الْغِيبَةُ فَاهْرُبْ مِنْهَا.

And as for the stinky meat, it is the backbiting, so flee from it!"'[1156]

48- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنْ أَحْمَدَ بْنِ الْوَلِيدِ عَنْ أَبِيهِ عَنِ الصَّفَّارِ عَنِ ابْنِ عِيسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ صَبَّاحٍ الْحَذَّاءِ عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ يُسْمِعُ آخِرَهُمْ كَمَا يُسْمِعُ أَوَّلَهُمْ فَيَقُولُ أَيْنَ أَهْلُ الْفَضْلِ

(The book) 'Al Amaali' – of the sheykh Al Tusi – Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Isa, from Ibn Abu Umeyr from Sabbah Al Haza'a, from Al Sumali,

'From Abu Ja'far-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'When it will be the Day of Qiyamah, a caller will call out, their last one will hear just as their first ones would hear. He will say: 'Where are the people of merit?'

فَيَقُومُ عُنُقٌ مِنَ النَّاسِ فَتَسْتَقْبِلُهُمُ الْمَلَائِكَةُ فَيَقُولُونَ مَا فَضْلُكُمْ هَذَا الَّذِي تَرَدَّيْتُمْ بِهِ

Necks from the people will arise. The Angels will meet them. They would say, 'What are these merits of yours which you have been referred with?'

فَيَقُولُونَ كُنَّا يُجْهَلُ عَلَيْنَا فِي الدُّنْيَا فَنَتَحَمَّلُ وَ يُسَاءُ إِلَيْنَا فَنَعْفُو

They will say, 'We were being ignored in the world, but he endured, and there was evil to us, but we pardoned'.

قَالَ فَيُنَادِي مُنَادٍ مِنْ عِنْدِ اللَّهِ تَعَالَى صَدَقَ عِبَادِي خَلُّوا سَبِيلَهُمْ لِيَدْخُلُوا الْجَنَّةَ بِغَيْرِ حِسَابٍ الْخَبَرَ.

[1156] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 47

He-asws said: 'A caller will call out from the Presence of Allah-azwj the Exalted: "My-azwj servants speak the truth! Free their ways for them to be entering the Paradise without any Reckoning!" – the Hadeeth''.[1157]

49- ما، الأمالي للشيخ الطوسي الْمُفِيدُ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ أُسَامَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ مُحَمَّدٍ الْوَاسِطِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ هَارُونَ عَنِ ابْنِ صَدَقَةَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الْعَفْوَ يَزِيدُ صَاحِبَهُ عِزّاً فَاعْفُوا يُعِزَّكُمُ اللَّهُ الْخَبَرَ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ahmad Bin Al-Husayn Bin Usama, from Ubeydullah Bin Muhammad Al Wasity, from Muhammad Bin Yahya, from Haroun, from Ibn Sadaqah,

'From Ja'far-asws, from his-asws father-asws having said: 'Rasool-Allah-saww said: 'The pardoning increases its owner in honour, therefore keep pardoning, Allah-azwj will Honour you' – the Hadeeth''.[1158]

50- ما، الأمالي للشيخ الطوسي فِي وَصِيَّةِ أَمِيرِ الْمُؤْمِنِينَ ع إِلَى الْحَسَنِ يَا بُنَيَّ الْعَقْلُ خَلِيلُ الْمَرْءِ وَ الْحِلْمُ وَزِيرُهُ وَ الرِّفْقُ وَالِدُهُ وَ الصَّبْرُ مِنْ خَيْرِ جُنُودِهِ.

(The book) 'Al Amaali' of the sheykh Al Tusi –

'In a bequest of Amir Al-Momineen-asws to Al Hassan-asws: 'O my-asws son-asws! The intellect is a friend of the person, and the leniency is his minister, and the kindness is his parent, and the patience is from best of his armies''.[1159]

51- ما، الأمالي للشيخ الطوسي عَنْ أَبِي قِلَابَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ كَظَمَ غَيْظاً مَلَأَ اللَّهُ جَوْفَهُ إِيمَاناً وَ مَنْ عَفَا عَنْ مَظْلِمَةٍ أَبْدَلَهُ اللَّهُ بِهَا عِزّاً فِي الدُّنْيَا وَ الْآخِرَةِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – 'From Abu Qaladah who said,

'Rasool-Allah-saww said: 'One who swallows anger, Allah-azwj will Fill his interior with Eman, and the one who pardons the one who is unjust to him, Allah-azwj will Replace him with what is honourable in the world and the Hereafter''.[1160]

52- لي، الأمالي للصدوق سُئِلَ أَمِيرُ الْمُؤْمِنِينَ ع أَيُّ الْخَلْقِ أَقْوَى قَالَ الْحَلِيمُ وَ سُئِلَ مَنْ أَحْلَمُ النَّاسِ قَالَ الَّذِي لَا يَغْضَبُ.

(The book) 'Al Amaali' of Al Sadouq –

'Amir Al-Momineen-asws was asked, 'Which person is strongest?' He-asws said: 'The lenient one'. And he-asws was asked, 'Who is the most lenient of the people?' He-asws said: 'The one who does not get angry''.[1161]

53- ما، الأمالي للشيخ الطوسي جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ جَعْفَرٍ الْعَلَوِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ قَالَ رَسُولُ اللَّهِ ص عَلَيْكُمْ بِمَكَارِمِ الْأَخْلَاقِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ بَعَثَنِي بِهَا

[1157] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 48
[1158] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 49
[1159] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 50
[1160] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 51
[1161] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 52

(The book) 'Al Amaali' of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Ja'far Bin Muhammad Bin Ja'far Al Alawy, from Muhammad Bin Ali Bin Al-Husayn Bin Zayd,

'From Al-Reza[-asws], from his[-asws] forefathers[-asws], from Amir Al-Momineen[-asws], may the Salawaat of Allah[-azwj] be upon them[-asws], said, 'Rasool-Allah[-saww] said: 'Upon you all is to be with honourable manners, for Allah[-azwj] Mighty and Majestic has Sent me[-saww] with these.

وَ إِنَّ مِنْ مَكَارِمِ الْأَخْلَاقِ أَنْ يَعْفُوَ الرَّجُلُ عَمَّنْ ظَلَمَهُ وَ يُعْطِيَ مَنْ حَرَمَهُ وَ يَصِلَ مَنْ قَطَعَهُ وَ أَنْ يَعُودَ مَنْ لَا يَعُودُهُ.

And from the honourable manners is that the man pardons from the one who is unjust to him, and he gives to the one who had deprived him, and he connects with the one who had cut him off, and he assists the one who had not assisted him''.[1162]

54- ن، عيون أخبار الرضا عليه السلام ابْنُ الْمُتَوَكِّلِ وَ ابْنُ عِصَامٍ وَ الْمُكَتِّبُ وَ الْوَرَّاقُ وَ الدَّقَّاقُ جَمِيعاً عَنِ الْكُلَيْنِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ الْعَلَوِيِّ عَنْ مُوسَى بْنِ مُحَمَّدٍ الْمُحَارِبِيِّ عَنْ رَجُلٍ ذَكَرَ اسْمَهُ عَنْ أَبِي الْحَسَنِ الرِّضَا ع أَنَّ الْمَأْمُونَ قَالَ لَهُ هَلْ رَوَيْتَ مِنَ الشِّعْرِ شَيْئاً

(The book) 'Uyoun Akhbar Al-Reza[-asws], may the greetings be upon him[-asws] – Ibn Al Mutawakkil, and Ibn Aasim, and Al Mukattib, and Al Warraq, and Al Daqqaq, altogether from Al Kulayni, from Ali Bin Ibrahim Al Alawy, from Musa Bin Muhammad Al Muhariby, from a man he mentioned his name,

'From Abu Al-Hassan Al-Reza[-asws], (the caliph) Al-Mamoun said to him[-asws], 'Have you[-asws] reported anything from the poems?'

فَقَالَ قَدْ رَوَيْتُ مِنْهُ الْكَثِيرَ

He[-asws] said: 'I[-asws] have reported many of these'.

فَقَالَ أَنْشِدْنِي أَحْسَنَ مَا رَوَيْتَهُ فِي الْحِلْمِ

He said, 'Prose to me the most excellent of what you[-asws] have reported regarding the leniency'.

فَقَالَ ع

إِذَا كَانَ دُونِي مَنْ بُلِيتُ بِجَهْلِهِ- أَبَيْتُ لِنَفْسِي أَنْ تُقَابِلَ بِالْجَهْلِ
وَ إِنْ كَانَ مِثْلِي فِي مَحَلِّي مِنَ النُّهَى- أَخَذْتُ بِحِلْمِي كَيْ أَجِلَّ عَنِ الْمِثْلِ-
وَ إِنْ كُنْتُ أَدْنَى مِنْهُ فِي الْفَضْلِ وَ الْحِجَى عَرَفْتُ لَهُ حَقَّ التَّقَدُّمِ وَ الْفَضْلِ

He[-asws] said: 'If besides me[-asws] there was one afflicted with his ignorance, I[-asws] would have refused to myself[-asws] to be met by the ignorance, and if the likes of me[-asws] in my[-asws] position from the knowledge, I[-asws] would take with my[-asws] leniency lest I[-asws] avoid the example, and if I[-asws] were to be inferior to him in merit and authority, I[-asws] would recognise there being a right of being ahead for him, and the merit'.

[1162] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 53

قَالَ لَهُ الْمَأْمُونُ مَا أَحْسَنَ هَذَا هَذَا مَنْ قَالَهُ فَقَالَ بَعْضُ فِتْيَانِنَا.

Al-Mamoun said, 'How excellent this is! This, who has said it?' He-asws said: 'One of our-asws youths''.[1163]

55- مع، معاني الأخبار ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنِ الثُّمَالِيِّ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَوْلَى النَّاسِ بِالْعَفْوِ أَقْدَرُهُمْ عَلَى الْعُقُوبَةِ وَ أَحْزَمُ النَّاسِ أَكْظَمُهُمْ لِلْغَيْظِ.

(The book) 'Ma'any Al Akhbar' – Ibn Al Waleed, from Al Saffar, from Ayoub Bin Nuh, from Ibn Abu Umeyr, from Sayf Bin Ameyra, from Al Sumali,

'From Al-Sadiq-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'The foremost of the people with the pardoning is their most powerful upon the punishing, and the most determines of the people is their most restraining of the anger''.[1164]

56- مع، معاني الأخبار لي، الأمالي للصدوق الطَّالَقَانِيُّ عَنْ أَحْمَدَ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنِ الرِّضَا ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ قَالَ الْعَفْوُ مِنْ غَيْرِ عِتَابٍ.

(The book) 'Ma'any Al Akhbar', (and) 'Al Amaali' of Al Sadouq – Al Talaqany, from Ahmad Al Hamdany, from Ali Bin Al Hassan Bin Fazzal, from his father,

'From Al-Reza-asws regarding Words of Allah-azwj Mighty and Majestic: ***therefore pardon with the beautiful pardoning [15:85]***. He-asws said: 'The pardoning from without reproach''.[1165]

57- لي، الأمالي للصدوق عَلِيُّ بْنُ أَحْمَدَ عَنِ الْأَسَدِيِّ عَنْ سَهْلٍ عَنْ عَبْدِ الْعَظِيمِ الْحَسَنِيِّ عَنْ أَبِي الْحَسَنِ الثَّالِثِ ع قَالَ: كَانَ فِيمَا نَاجَى اللَّهَ مُوسَى بْنُ عِمْرَانَ ع أَنْ قَالَ إِلَهِي مَا جَزَاءُ مَنْ صَبَرَ عَلَى أَذَى النَّاسِ وَ شَتْمِهِمْ فِيكَ

(The book) 'Al Amaali' of Al Sadouq – Ali Bin Ahmad, from Al Asady, from Sahl, from Abdul Azeem Al Hasany,

'From Abu Al-Hassan-asws the 3rd having said: 'It was among what Musa-as Bin Imran-as whispered to Allah-azwj that he-as said: 'My-as God-azwj! What is a Recompense of the one who is patient upon harm of the people and their insulting regarding You-azwj?'

قَالَ أُعِينُهُ عَلَى أَهْوَالِ يَوْمِ الْقِيَامَةِ.

He-azwj Said: "I-azwj shall Assist him upon the horrors of Day of Qiyamah!"'[1166]

58- الْأَرْبَعُمِائَةِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع صَافِحْ عَدُوَّكَ وَ إِنْ كَرِهَ فَإِنَّهُ مِمَّا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِهِ عِبَادَهُ يَقُولُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَ بَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ وَ ما يُلَقَّاها إِلَّا الَّذِينَ صَبَرُوا وَ ما يُلَقَّاها إِلَّا ذُو حَظٍّ عَظِيمٍ.

(The Hadeeth) 'Al Arbamiya' –

[1163] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 54
[1164] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 55
[1165] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 56
[1166] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 57

'Amir Al-Momineen-asws said: 'Pardon (shake hands with) your enemy, and even if it is abhorrent, for it is from what Allah-azwj Mighty and Majestic has Commanded His-azwj servants with. He-azwj Says: ***Repel (evil) by that which is best, So if there is enmity between you and him, he would be like your intimate friend [41:34] And none would receive it except those who are patient, and none would receive it except one with a mighty share [41:35]***''.[1167]

– وَ قَالَ ع مَا تُكَافِئُ عَدُوَّكَ بِشَيْءٍ أَشَدَّ عَلَيْهِ مِنْ أَنْ تُطِيعَ اللَّهَ فِيهِ وَ حَسْبُكَ أَنْ تَرَى عَدُوَّكَ يَعْمَلُ بِمَعَاصِي اللَّهِ عَزَّ وَ جَلَ.

And he-asws said: 'You will not suffice your enemy with anything severer upon him than for you to obey Allah-azwj regarding him, and it should suffice you to see your enemy working in the disobedience of Allah-azwj Mighty and Majestic''.[1168]

59- سن، المحاسن أَبِي عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ لَمْ يَكُنْ فِيهِ ثَلَاثٌ لَمْ يَقُمْ لَهُ عَمَلٌ وَرَعٌ يَحْجُزُهُ عَنْ مَعَاصِي اللَّهِ وَ خُلُقٌ يُدَارِي بِهِ النَّاسَ وَ حِلْمٌ يَرُدُّ بِهِ جَهْلَ الْجَاهِلِ.

(The book) 'Al Mahasin' – My father, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'One who does not have three in him, a deed will not stand for him – devoutness keeping him away from disobedience of Allah-azwj, and manners he deals with the people, and leniency by which he repels the ignorance of the ignorant one''.[1169]

60- سن، المحاسن الْوَشَّاءُ عَنْ مُثَنًّى الْحَنَّاطِ عَنِ الثُّمَالِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا مِنْ قَطْرَةٍ أَحَبَّ إِلَى اللَّهِ مِنْ جُرْعَةِ غَيْظٍ يَتَجَرَّعُهَا عَبْدٌ يُرَدِّدُهَا فِي قَلْبِهِ إِمَّا بِصَبْرٍ وَ إِمَّا بِحِلْمٍ.

(The book) 'Al Mahasin' – Al Washa, from Musanna Al Hannat, from Al Sumali who said,

'Abu Abdullah-asws said: 'There is no drop more beloved to Allah-azwj than a gulp of anger a servant swallows, stirring in his hearts, either with patience or with leniency''.[1170]

61- مص، مصباح الشريعة قَالَ الصَّادِقُ ع الْحِلْمُ سِرَاجُ اللَّهِ يَسْتَضِيءُ بِهِ صَاحِبُهُ إِلَى جِوَارِهِ وَ لَا يَكُونُ حَلِيماً إِلَّا الْمُؤَيَّدُ بِأَنْوَارِ اللَّهِ وَ بِأَنْوَارِ الْمَعْرِفَةِ وَ التَّوْحِيدِ

(The book) 'Misbah Al Sharia' –

'Al-Sadiq-asws said: 'The leniency is a lamp of Allah-azwj, its owner gets illuminated by it up to his neighbours, and he cannot be lenient except the one Assisted by the light of Allah-azwj and by the lights of recognition, and the Tawheed.

وَ الْحِلْمُ يَدُورُ عَلَى خَمْسَةِ أَوْجُهٍ أَنْ يَكُونَ عَزِيزاً فَيُذَلَّ أَوْ يَكُونَ صَادِقاً فَيُتَّهَمَ أَوْ يَدْعُوَ إِلَى الْحَقِّ فَيُسْتَخَفَّ بِهِ أَوْ أَنْ يُؤْذَى بِلَا جُرْمٍ أَوْ أَنْ يُطَالَبَ بِالْحَقِّ وَ يُخَالِفُوهُ فِيهِ فَإِنْ آتَيْتَ كُلًّا مِنْهَا حَقَّهُ فَقَدْ أَصَبْتَ

[1167] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 58 a
[1168] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 58 b
[1169] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 59
[1170] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 60

And the leniency rotates upon five aspects – if he happens to be honourable, he is humiliated, and if he happens to be truthful, he will be slandered, or he will call to the truth and he will be taken lightly with, or he will be hurt without any offence, or he will demand the right and he would be opposed regarding it. If you were to give each one of them his right, so you have got it right.

وَ قَابِلِ السَّفِيهَ بِالْإِعْرَاضِ عَنْهُ وَ تَرْكِ الْجَوَابِ يَكُنِ النَّاسُ أَنْصَارَكَ لِأَنَّ مَنْ جَاوَبَ السَّفِيهَ وَ كَافَأَهُ قَدْ وَضَعَ الْحَطَبَ عَلَى النَّارِ

And he meets the foolish by turning away from him, and neglecting the answer, the people will be your helpers, because the one who answers the foolish and suffices him has placed the firewood upon the fire.

قَالَ رَسُولُ اللَّهِ ص مَثَلُ الْمُؤْمِنِ مَثَلُ الْأَرْضِ مَنَافِعُهُمْ مِنْهَا وَ أَذَاهُمْ عَلَيْهَا وَ مَنْ لَا يَصْبِرُ عَلَى جَفَاءِ الْخَلْقِ لَا يَصِلُ إِلَى رِضَا اللَّهِ تَعَالَى لِأَنَّ رِضَا اللَّهِ مَشُوبٌ بِجَفَاءِ الْخَلْقِ

Rasool-Allah-saww said: 'An example of the Momin is an example of the earth. Their benefits are from it, and their harm is upon it; and the one who is not patient upon harshness of the people cannot arrive to the Pleasure of Allah-azwj the Exalted, because the Pleasure of Allah-azwj is mixed with harshness of the people.

وَ قَالَ النَّبِيُّ ص بُعِثْتُ لِلْحِلْمِ مَرْكَزاً وَ لِلْعِلْمِ مَعْدِناً وَ لِلصَّبْرِ مَسْكَناً.

And the Prophet-saww said: 'I-saww have been Sent for the leniency as a centre, and for the knowledge as a mine, and for the patience as a dwelling''.[1171]

62- مص، مصباح الشريعة قَالَ الصَّادِقُ ع الْعَفْوُ عِنْدَ الْقُدْرَةِ مِنْ سُنَنِ الْمُرْسَلِينَ وَ الْمُتَّقِينَ وَ تَفْسِيرُ الْعَفْوِ أَنْ لَا تَلْزَمَ صَاحِبَكَ فِيمَا أَجْرَمَ ظَاهِراً وَ تَنْسَى مِنَ الْأَصْلِ مَا أُصِبْتَ مِنْهُ بَاطِناً

(The book) 'Misbah Al Sharia' –

'Al-Sadiq-asws said: 'The Pardoning during the power is from the conduct of the Messengers-as and the pious; and the interpretation of the pardon is that you do not bind your companion regarding an apparent crime, and you forget from the beginning of what you had been hurt from him in the hidden.

وَ تَزِيدَ عَلَى الِاخْتِيَارَاتِ إِحْسَاناً وَ لَنْ تَجِدَ إِلَى ذَلِكَ سَبِيلًا إِلَّا مَنْ قَدْ عَفَا اللَّهُ عَنْهُ وَ غَفَرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ وَ زَيَّنَهُ بِكَرَامَتِهِ وَ أَلْبَسَهُ مِنْ نُورِ بَهَائِهِ لِأَنَّ الْعَفْوَ وَ الْغُفْرَانِ صِفَتَانِ مِنْ صِفَاتِ اللَّهِ عَزَّ وَ جَلَّ

And you increase the favours upon the choices, and you will never find any way to that except the one whom Allah-azwj has Pardoned from and had Forgiven him whatever had preceded from his sins and what had been delayed and Adorned him with His-azwj Prestige and Clothed him from the Noor of His-azwj Glory, because the Pardon and the Forgiveness are two attributes from the Attributes of Allah-azwj Mighty and Majestic.

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أَوْدَعَهُمَا فِي أَسْرَارِ أَصْفِيَائِهِ لِيَتَخَلَّقُوا مَعَ الْخَلْقِ بِأَخْلَاقِ خَالِقِهِمْ وَ جَعَلَهُمْ كَذَلِكَ قَالَ اللَّهُ عَزَّ وَ جَلَ وَ لْيَعْفُوا وَ لْيَصْفَحُوا أَ لا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ وَ اللَّهُ غَفُورٌ رَحِيمٌ وَ مَنْ لَا يَعْفُو عَنْ بَشَرٍ مِثْلِهِ كَيْفَ يَرْجُو عَفْوَ مَلِكٍ جَبَّارٍ

He-azwj has Deposited in the secrets of His-azwj elites for them to conduct with the people with the morals of their Creator, and He-azwj Made them like that. ***and let them be pardoning and let them be excusing. Do you not love that Allah should Forgive you? And Allah is Forgiving, Merciful [24:22]***. And the one not pardoning from a mortal like him, how can he hope for the Pardon of the Subduing King.

قَالَ النَّبِيُّ ص حَاكِياً عَنْ رَبِّهِ يَأْمُرُهُ بِهَذِهِ الْخِصَالِ قَالَ صِلْ مَنْ قَطَعَكَ وَ اعْفُ عَمَّنْ ظَلَمَكَ وَ أَعْطِ مَنْ حَرَمَكَ وَ أَحْسِنْ إِلَى مَنْ أَسَاءَ إِلَيْكَ وَ قَدْ أُمِرْنَا بِمُتَابَعَتِهِ يَقُولُ اللَّهُ عَزَّ وَ جَلَ وَ ما آتاكُمُ الرَّسُولُ فَخُذُوهُ وَ ما نَهاكُمْ عَنْهُ فَانْتَهُوا

The Prophet-saww said narrating on behalf of his-as Lord-azwj having Commanded him-saww with these characteristics. He-saww said: 'Connect the one who cuts you off, and pardon the one who is unjust to you, and give to the who deprives you, and do a favour to the one who offends to you'. and we have been Commanded to follow him-saww. Allah-azwj Mighty and Majestic Says: ***And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain; and fear Allah, surely Allah is severe of the Punishment [59:7]***.

وَ الْعَفْوُ سِرُّ اللَّهِ فِي الْقُلُوبِ قُلُوبِ خَوَاصِّهِ مِمَّنْ يُسِرُّ لَهُ سِرَّهُ وَ كَانَ رَسُولُ اللَّهِ ص يَقُولُ أَ يَعْجِزُ أَحَدُكُمْ أَنْ يَكُونَ كَأَبِي ضَمْضَمٍ قَالُوا يَا رَسُولَ اللَّهِ وَ مَا أَبُو ضَمْضَمٍ قَالَ رَجُلٌ كَانَ مِمَّنْ قَبْلَكُمْ كَانَ إِذَا أَصْبَحَ يَقُولُ اللَّهُمَّ إِنِّي أَتَصَدَّقُ بِعِرْضِي عَلَى النَّاسِ عَامَّةً.

And the pardon is a Secret of Allah-azwj in the hearts, the hearts of His-azwj special ones, from the one He-azwj has Divulged to of His-azwj Secrets; and Rasool-Allah-saww had said: 'Is one of you unable from being like Abu Zamzam?' They said, 'O Rasool-Allah-saww! And who is Abu Zamzam?' He-saww said: 'A man who was from the ones before you all. Whenever it was morning, he says, 'O Allah-azwj! I shall give in charity with my honour to the people generally''.[1172]

63- شي، تفسير العياشي أَبُو خَالِدٍ الْكَابُلِيُّ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع لَوَدِدْتُ أَنَّهُ أُذِنَ لِي فَكَلَّمْتُ النَّاسَ ثَلَاثاً ثُمَّ صَنَعَ اللَّهُ بِي مَا أَحَبَّ قَالَ بِيَدِهِ عَلَى صَدْرِهِ

Tafseer Al Ayyashi – Abu Khalid Al Kabuly who said,

'Ali Bin Al-Husayn-asws said: 'I-asws would have loved it if there was Permission for me-asws, so I-asws could have spoken to the people' – thrice – 'Then Allah-azwj can Deal with me-asws with what I-asws love', saying (gesturing) by his-asws upon his-asws chest.

ثُمَّ قَالَ وَ لَكِنَّهَا عَزْمَةٌ مِنَ اللَّهِ أَنْ نَصْبِرَ ثُمَّ تَلَا هَذِهِ الْآيَةَ وَ لَتَسْمَعُنَّ مِنَ الَّذِينَ أُوتُوا الْكِتابَ مِنْ قَبْلِكُمْ وَ مِنَ الَّذِينَ أَشْرَكُوا أَذىً كَثِيراً وَ إِنْ تَصْبِرُوا وَ تَتَّقُوا فَإِنَّ ذلِكَ مِنْ عَزْمِ الْأُمُورِ وَ أَقْبَلَ يَرْفَعُ يَدَهُ وَ يَضَعُهَا عَلَى صَدْرِهِ.

The he-asws said: 'But, it is a Determination from Allah-azwj that we-asws should be patient'. Then he-asws recited this Verse: ***and you will hear from those who have been Given the Book before you and from those who are Polytheists, much annoying talk; and if you are patient and***

[1172] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 62

fear, then that is from the determined matters [3:186]' – and he-asws went on to raise his-asws hand and placed it upon his-asws chest''.[1173]

64- جا، المجالس للمفيد مُحَمَّدُ بْنُ الْمُظَفَّرِ الْبَزَّازُ عَنْ عَبْدِ الْمَلِكِ بْنِ عَلِيٍّ الدَّهَّانِ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنِ الْحَسَنِ بْنِ بِشْرٍ عَنْ أَسَدِ بْنِ سَعِيدٍ عَنْ جَابِرٍ قَالَ: سَمِعَ أَمِيرُ الْمُؤْمِنِينَ ع رَجُلًا يَشْتِمُ قَنْبَراً وَ قَدْ رَامَ قَنْبَرٌ أَنْ يَرُدَّ عَلَيْهِ فَنَادَاهُ أَمِيرُ الْمُؤْمِنِينَ ع مَهْلًا يَا قَنْبَرُ دَعْ شَاتِمَكَ مُهَانًا تُرْضِي الرَّحْمَنَ وَ تُسْخِطُ الشَّيْطَانَ وَ تُعَاقِبُ عَدُوَّكَ

(The book) 'Al Majalis' of Al Mufeed – Muhammad Bin Al Muzaffar Al Bazzaz, from Abdul Malik Bin Ali Al Dahhan, from Ali Bin Al Hassan, from Al Hassan Bin Bishr, from Asad Bin Saeed, from Jabir who said,

'Amir Al-Momineen-asws heard a man insulting Qanbar, and Qanbar had wanted to respond to him. Amir Al-Momineen-asws called out to him: 'Shh, no, O Qanbar! Leave your insulter as humiliated, you will please the Beneficent and annoy the Satan-la, and have your enemy Punished.

فَوَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ مَا أَرْضَى الْمُؤْمِنُ رَبَّهُ بِمِثْلِ الْحِلْمِ وَ لَا أَسْخَطَ الشَّيْطَانَ بِمِثْلِ الصَّمْتِ وَ لَا عُوقِبَ الْأَحْمَقُ بِمِثْلِ السُّكُوتِ عَنْهُ.

By the One-azwj Who Split the seed and Formed the person! The Momin will not please the Lord-azwj like (with) the leniency, nor annoy the Satan-la with the likes of silence, nor will the idiot be punished with the likes of the silence from him''.[1174]

65- جا، المجالس للمفيد أَحْمَدُ بْنُ الْوَلِيدِ عَنْ أَبِيهِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ ابْنِ مَهْزِيَارَ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي الْحَسَنِ ع قَالَ: مَا الْتَقَتْ فِئَتَانِ قَطُّ إِلَّا نَصَرَ اللَّهُ أَعْظَمَهُمَا عَفْواً.

(The book) 'Al Majalis' of Al Mufeed – Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn MArouf, from Ibn MAhziyar, from Ibn Fazzal,

'From Abu Al Hassan-asws having said: 'No two parties will meet (in confrontation) except Allah-azwj will Help the mightiest of the two in pardoning''.[1175]

66- جا، المجالس للمفيد الصَّدُوقُ عَنْ مَاجِيلَوَيْهِ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ بِالْمَدِينَةِ رَجُلٌ بَطَّالٌ يُضْحِكُ أَهْلَ الْمَدِينَةِ مِنْ كَلَامِهِ فَقَالَ يَوْماً لَهُمْ قَدْ أَعْيَانِي هَذَا الرَّجُلُ يَعْنِي عَلِيَّ بْنَ الْحُسَيْنِ ع فَمَا يُضْحِكُهُ مِنِّي شَيْءٌ وَ لَا بُدَّ مِنْ أَنْ أَحْتَالَ فِي أَنْ أُضْحِكَهُ

(The book) 'Al Majalis' of Al Sadouq, from Mahaylawiya, from Ali, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

'From Abu Abdullah-asws having said: 'There was an idle man (jester) in Al-Medina, the people of Al-Medina used to laugh at his talk. One day he said to them, 'This man has tired me' - meaning Ali-asws Bin Al-Husayn-asws – 'Nothing from me makes him-asws laugh, and there is no escape from me to trick him-asws into making him-asws laugh!''

[1173] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 63
[1174] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 64
[1175] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 65

قَالَ فَمَرَّ عَلِيُّ بْنُ الْحُسَيْنِ ع ذَاتَ يَوْمٍ وَ مَعَهُ مَوْلَيَانِ لَهُ فَجَاءَ ذَلِكَ الْبَطَّالُ حَتَّى انْتَزَعَ رِدَاءَهُ مِنْ ظَهْرِهِ وَ اتَّبَعَهُ الْمَوْلَيَانِ فَاسْتَرْجَعَا الرِّدَاءَ مِنْهُ وَ أَلْقَيَاهُ عَلَيْهِ وَ هُوَ مُخْتَبٍ لَا يَرْفَعُ طَرْفَهُ مِنَ الْأَرْضِ

He-asws said: 'One day Ali-asws Bin Al-Husayn-asws passed by and with him-asws were two slaves of his-asws. That idle (jester/clown) came until he snatched his-asws cloak from behind him-asws, (and ran away), and the two slaves pursued him and returned the cloak from him and cast it upon him-asws, and he-asws was still (un-reactive), not raising his-asws eyes from the ground.

ثُمَّ قَالَ لِمَوْلَيَيْهِ مَا هَذَا فَقَالا لَهُ رَجُلٌ بَطَّالٌ يُضْحِكُ أَهْلَ الْمَدِينَةِ وَ يَسْتَطْعِمُ مِنْهُمْ بِذَلِكَ قَالَ فَقُولَا لَهُ يَا وَيْحَكَ إِنَّ لِلَّهِ يَوْماً يَخْسَرُ فِيهِ الْبَطَّالُونَ.

Then he-asws said to his two slaves, 'What is this?' They said, 'An idle (jesting) man making the people of Al-Medina laugh, and he gets fed (food) from them due to that'. He-asws said: 'Say to him, 'O woe be to you! There is a Day for Allah-azwj, the idle (jesters) will incur loss during it!''[1176]

67- كشف، كشف الغمة قَالَ عَبْدُ الْعَزِيزِ الْجَنَابِذِيُّ رُوِيَ أَنَّ مُوسَى بْنَ جَعْفَرٍ ع أَحْضَرَ وُلْدَهُ يَوْماً فَقَالَ لَهُمْ يَا بَنِيَّ إِنِّي مُوصِيكُمْ بِوَصِيَّةٍ فَمَنْ حَفِظَهَا لَمْ يَضَعْ مَعَهَا إِنْ أَتَاكُمْ آتٍ فَأَسْمَعَكُمْ فِي الْأُذُنِ الْيُمْنَى مَكْرُوهاً ثُمَّ تَحَوَّلَ إِلَى الْأُذُنِ الْيُسْرَى فَاعْتَذَرَ وَ قَالَ لَمْ أَقُلْ شَيْئاً فَاقْبَلُوا عُذْرَهُ.

(The book) 'Kashf Al Ghumma' – Abdul Aziz Al Janabizy said,

'It is reported that Musa-asws Bin Ja'far-asws presented his-asws sons one day. He-asws said to them: 'O my-asws sons! I-asws am bequeathing you all with a bequest, so the one who preserves it would not stray being with it. A comer will come to you all making you hear in the right ear an abhorrence. Then he will transfer to the left ear, and he will apologise and say, 'I did not say anything'. So, accept his excuse''.[1177]

68- جع، جامع الأخبار قَالَ رَسُولُ اللَّهِ ص مَنْ كَظَمَ غَيْظاً وَ هُوَ يَقْدِرُ عَلَى أَنْ يُنْفِذَهُ دَعَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى رُءُوسِ الْخَلَائِقِ حَتَّى يُخَيِّرَ مِنْ أَيِّ الْحُورِ شَاءَ.

(The book) 'Jamie Al Akhbar' –

'Rasool-Allah-saww said: 'One who swallows anger while he is able upon implementing it, Allah-azwj will Call him on the Day of Qiyamah upon the heads of the people until he is given a choice from whichever Hourie, he so desires''.[1178]

- وَ قَالَ عَلِيٌّ ع إِنَّ أَوَّلَ عِوَضِ الْحَلِيمِ مِنْ حَصْلَتِهِ أَنَّ النَّاسَ أَعْوَانُهُ عَلَى الْجَاهِلِ.

And Ali-asws said: 'The first compensation of the lenient one from his quality is that the people would assist him against the ignorant one''.[1179]

- وَ فِي الْحَدِيثِ إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ مَنْ كَانَ أَجْرُهُ عَلَى اللَّهِ فَلْيَدْخُلِ الْجَنَّةَ فَيُقَالُ مَنْ هُمْ فَيُقَالُ الْعَافُونَ عَنِ النَّاسِ يَدْخُلُونَ الْجَنَّةَ بِلَا حِسَابٍ.

[1176] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 66
[1177] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 67
[1178] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 68 a
[1179] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 68 b

And in the Hadeeth: 'When it will be the Day of Qiyamah, a caller will call out: 'One whose Recompense is upon Allah-azwj, let him enter the Paradise!' It will be said, 'Who are they?' It will be said, 'The pardoners of the people can be entering the Paradise without any Reckoning''.[1180]

– عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: مَنْ كَظَمَ غَيْظاً وَ هُوَ يَقْدِرُ عَلَى إِنْفَاذِهِ مَلَأَهُ اللَّهُ أَمْناً وَ إِيمَاناً وَ مَنْ تَرَكَ لُبْسَ ثَوْبِ جَمَالٍ وَ هُوَ يَقْدِرُ عَلَيْهِ تَوَاضُعاً كَسَاهُ اللَّهُ حُلَّةَ الْكَرَامَةِ.

From the Prophet-saww having said: 'One who swallows anger while he is able upon implementing it, Allah-azwj will Fill him with security and Eman, and one who neglects wearing the beautiful clothes while he is able upon it, out of humbleness, Allah-azwj would Clothe him with a Garment of Prestige''.[1181]

69- تَفْسِيرُ النُّعْمَانِيِّ، بِالْإِسْنَادِ الْمَذْكُورِ فِي كِتَابِ الْقُرْآنِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: وَ أَمَّا الرُّخْصَةُ الَّتِي صَاحِبُهَا فِيهَا بِالْخِيَارِ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى رَخَّصَ أَنْ يُعَاقِبَ الْعَبْدُ عَلَى ظُلْمِهِ فَقَالَ اللَّهُ تَعَالَى جَزاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُها فَمَنْ عَفا وَ أَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ وَ هَذَا هُوَ فِيهِ بِالْخِيَارِ إِنْ شَاءَ عَفَا وَ إِنْ شَاءَ عَاقَبَ.

Tafseer Al Numany – By the mentioned chain in 'Kitab Al Quran' –

'From Amir Al-Momineen-asws having said: 'And as for the allowance which its owner is with a choice in it, Allah-azwj Blessed and Exalted will Allow him to punish the servant upon his injustice. Allah-azwj the Exalted Said: ***And a Recompense of an evil is an evil similar to it. But one who pardons and amends, so his Recompense is upon Allah. [42:40]*** – and this one, he is with the choice in it. If he so desires, he can pardon, and if he so desires, he can punish''.[1182]

70- خص، الإختصاص قَالَ الرِّضَا ع مَنْ صَبَرَ عَلَى مَا وَرَدَ عَلَيْهِ فَهُوَ الْحَلِيمُ.

(The book) 'Al Ikhtisaas' –

'Al-Reza-asws said: 'One who is patient upon whatever comes upon him, so he is the forbearing''.[1183]

– وَ قَالَ لُقْمَانَ عَدُوٌّ حَلِيمٌ خَيْرٌ مِنْ صَدِيقٍ سَفِيهٍ.

And Luqman-as said: 'A lenient enemy is better than a foolish friend''.[1184]

– وَ قَالَ لُقْمَانُ ثَلَاثَةٌ لَا يُعْرَفُونَ إِلَّا فِي ثَلَاثَةِ مَوَاضِعَ لَا يُعْرَفُ الْحَلِيمُ إِلَّا عِنْدَ الْغَضَبِ وَ لَا يُعْرَفُ الشُّجَاعُ إِلَّا فِي الْحَرْبِ وَ لَا تَعْرِفُ أَخَاكَ إِلَّا عِنْدَ حَاجَتِكَ إِلَيْهِ.

[1180] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 68 c
[1181] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 68 d
[1182] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 69
[1183] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 70 a
[1184] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 70 b

And Luqman-as said: 'Three are not recognised except in three places – the lenient is not recognised except during the anger, nor is the brave recognised except during the war, nor is your brother recognised except during your need to him''.[1185]

71- ين، كتاب حسين بن سعيد و النوادر فَضَالَةُ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ جَعْفَرٌ ع مَنْ كَفَّ عَنْ أَعْرَاضِ النَّاسِ أَقَالَ اللَّهُ عَثْرَتَهُ يَوْمَ الْقِيَامَةِ وَ مَنْ كَفَّ غَضَبَهُ عَنِ النَّاسِ كَفَّ اللَّهُ عَنْهُ عَذَابَ يَوْمِ الْقِيَامَةِ.

The book of Hassan Bin Saeed, and 'Al Nawadir' – Fazala, from Al-Husayn Bin Abdullah who said,

'Ja'far-asws said: 'One who refrains from faulting the people, Allah-azwj will Remove his stumbles on the Day of Qiyamah; and the one who restrains his anger from the people, Allah-azwj would Restrain from him the Punishment on the Day of Qiyamah''.[1186]

72- ما، الأمالي للشيخ الطوسي الْحُسَيْنُ بْنُ عُبَيْدِ اللَّهِ عَنِ التَّلَّعُكْبَرِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مَعْمَرٍ عَنْ حُمْرَانَ بْنِ الْمُعَافَا عَنْ حَمَّوَيْهِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ عِيسَى قَالَ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ ع إِنَّهُ لَيَعْرِضُ لِي صَاحِبُ الْحَاجَةِ فَأُبَادِرُ إِلَى قَضَائِهَا مَخَافَةَ أَنْ يَسْتَغْنِيَ عَنْهَا صَاحِبُهَا

(The book) 'Al Amaali' of the sheykh Al Tusi – Al-Husayn Bin Ubeydullah, from Al Tal'albary, from Muhammad Bin Ali Bin Ma'mar, from Humran Bin Muafa, from Hamawiya Bin Ahmad, from Ahmad Bin Isa who said,

'Ja'far-asws Bin Muhammad-asws said: 'A person of need presents to me-asws, so I-asws rush to fulfill it fearing that its owner would become needless from it.

أَلَا وَ إِنَّ مَكَارِمَ الدُّنْيَا وَ الْآخِرَةِ فِي ثَلَاثَةِ أَحْرُفٍ مِنْ كِتَابِ اللَّهِ خُذِ الْعَفْوَ وَ أْمُرْ بِالْعُرْفِ وَ أَعْرِضْ عَنِ الْجَاهِلِينَ وَ تَفْسِيرُهُ أَنْ تَصِلَ مَنْ قَطَعَكَ وَ تَعْفُوَ عَمَّنْ ظَلَمَكَ وَ تُعْطِيَ مَنْ حَرَمَكَ.

Indeed! And the honourable manners of the world and the Hereafter are in three words from the Book of Allah-azwj: ***Take to the pardoning and instruct with the act of kindness and turn away from the ignorant ones [7:199]***, and its interpretation is that you should connect the one who cuts you off, and pardon the one who is unjust to you, and give to the one who deprives you''.[1187]

73- ما، الأمالي للشيخ الطوسي أَحْمَدُ بْنُ عُبْدُونٍ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ الزُّبَيْرِ عَنْ عَلِيِّ بْنِ فَضَّالٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ أَحْمَدَ بْنِ رِزْقٍ الْغُمْشَانِيِّ عَنْ أَبِي أُسَامَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَقُولُ مَا تَجَرَّعْتُ جُرْعَةَ غَيْظٍ قَطُّ أَحَبَّ إِلَيَّ مِنْ جُرْعَةِ غَيْظٍ أَعْقَبَهَا صَبْراً وَ مَا أُحِبُّ أَنَّ لِي بِذَلِكَ حُمْرَ النَّعَمِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Ahmad Bin Ubdous, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Fazzal, from Al Abbas Bin Aamir, from Ahmad Bin Rizq Al Gumshany, from Abu Usama,

'From Abu Abdullah-asws having said: 'Ali-asws Bin Al-Husayn-asws had said: 'I-asws have not gulped any gulp of anger at all more beloved to me than a gulp of anger whose consequence is

[1185] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 70 c
[1186] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 71
[1187] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 72

patience, and I-asws do not love that there should be abundant livestock for me-asws due to that''.[1188]

74- الدُّرَّةُ الْبَاهِرَةُ، قَالَ الرِّضَا ع فِي تَفْسِيرِ قَوْلِهِ تَعَالَى فَاصْفَحِ الصَّفْحَ الْجَمِيلَ عَفْوٌ بِغَيْرِ عِتَابٍ.

(The book) 'Al Durr Al Bahira' –

'Al-Reza-asws said in interpretation of Words of the Exalted: ***therefore pardon with the beautiful pardoning [15:85]***: 'Pardoning without reproach''.[1189]

75- دَعَوَاتُ الرَّاوَنْدِيِّ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَشْرَفُ خِصَالِ الْكَرَمِ غَفْلَتُكَ عَمَّا تَعْلَمُ.

(The book) 'Dawaat' of Al Rawandy –

'Amir Al-Momineen-asws said: 'The noblest of the qualities of benevolence is your pretending heedlessness of what you do know''.[1190]

76- نهج، نهج البلاغة أَوْلَى النَّاسِ بِالْعَفْوِ أَقْدَرُهُمْ عَلَى الْعُقُوبَةِ.

(The book) 'Nahj Al Balagah' –

'Foremost of the people with the pardoning is their most powerful upon the punishing''.[1191]

- وَ قَالَ ع الِاحْتِمَالُ قَبْرُ الْعُيُوبِ- وَ قَالَ السَّيِّدُ وَ رُوِيَ أَنَّهُ قَالَ فِي الْعِبَارَةِ عَنْ هَذَا الْمَعْنَى أَيْضاً الْمُسَالَمَةُ خَبْءُ الْعُيُوبِ.

And he-asws said: 'The tolerance is the grave of faults'. And the Seyyid (Al-Razi) said, 'And it is reported that he-asws said in expressing about this meaning as well: 'The reconciliation is the hideout of faults''.[1192]

- وَ قَالَ ع إِذَا قَدَرْتَ عَلَى عَدُوِّكَ فَاجْعَلِ الْعَفْوَ عَنْهُ شُكْراً لِلْقُدْرَةِ عَلَيْهِ.

And he-asws said: 'Whenever you are able upon your enemies, then make the pardoning him as an appreciation (thanking) for the power upon him''.[1193]

- وَ قَالَ ع عَاتِبْ أَخَاكَ بِالْإِحْسَانِ إِلَيْهِ وَ ارْدُدْ شَرَّهُ بِالْإِنْعَامِ عَلَيْهِ-

And he-asws said: 'Admonish your brother with favouring to him and repel his evil with the conferring upon him''.[1194]

[1188] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 73
[1189] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 74
[1190] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 75
[1191] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 76 a
[1192] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 76 b
[1193] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 76 c
[1194] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 76 d

وَ كَانَ ع يَقُولُ مَتَى أَشْفِي غَيْظِي إِذَا غَضِبْتُ أَ حِينَ أَعْجِزُ عَنِ الِانْتِقَامِ فَيُقَالُ لِي لَوْ صَبَرْتَ أَمْ حِينَ أَقْدِرُ عَلَيْهِ فَيُقَالُ لِي لَوْ غَفَرْتَ.

And he-asws said: 'When can I heal my-asws anger when I-asws am angered? Is it when I-asws am unable from taking revenge? It will be said to me-asws, 'If only you-asws had been patient'. Or is it when I-asws am able upon him? It will be said to me-asws, 'If only you-asws had forgiven''.[1195]

- وَ قَالَ ع أَوَّلُ عِوَضِ الْحَلِيمِ مِنْ حِلْمِهِ أَنَّ النَّاسَ أَنْصَارُهُ عَلَى الْجَاهِلِ.

And he-asws said: 'The first compensation of the lenient of his leniency is that the people will help him against the ignorant one''.[1196]

- وَ قَالَ ع إِنْ لَمْ تَكُنْ حَلِيماً فَتَحَلَّمْ فَإِنَّهُ قَلَّ مَنْ تَشَبَّهَ بِقَوْمٍ إِلَّا أَوْشَكَ أَنْ يَكُونَ مِنْهُمْ.

And he-asws said: 'If you cannot become forbearing, then pretend to be so, for scarcely does a man resemble with a people except he almost becomes one of them''.[1197]

- وَ قَالَ ع الْحِلْمُ عَشِيرَةٌ.

And he-asws said: 'The forbearance is a clan''.[1198]

- وَ قَالَ ع الْحِلْمُ غِطَاءٌ سَاتِرٌ وَ الْعَقْلُ حُسَامٌ بَاتِرٌ فَاسْتُرْ خَلَلَ خُلُقِكَ بِحِلْمِكَ وَ قَاتِلْ هَوَاكَ بِعَقْلِكَ.

And he-asws said: 'The forbearance is a covering curtain, and the intellect is a sharp sword, therefore conceal the weakness in your manners with your forbearance and fight your whims with your intellect''.[1199]

- وَ قَالَ ع الْحِلْمُ وَ الْأَنَاةُ تَوْأَمَانِ تُنْتِجُهُمَا عُلُوُّ الْهِمَّةِ.

And he-asws said: 'The forbearance and the tolerance are twins. They are a product of high courage''.[1200]

77- كَنْزُ الْكَرَاجُكِيِّ، قَالَ لُقْمَانُ مَنْ لَا يَكْظِمْ غَيْظَهُ يُشْمِتْ عَدُوَّهُ.

(The book) 'Kanz' of Al Karajaky' –

'Luqman-as said: 'One who does not swallow his anger, his enemies will gloat (over him)''.[1201]

78- كَنْزُ الْكَرَاجُكِيِّ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْحِلْمُ سَجِيَّةٌ فَاضِلَةٌ.

[1195] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 76 e
[1196] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 76 f
[1197] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 76 g
[1198] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 76 h
[1199] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 76 i
[1200] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 76 j
[1201] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 77

(The book) 'Kanz' of Al Karajaky –

'Amir Al-Momineen-asws said: 'The forbearance is a meritorious quality''.[1202]

– وَ قَالَ ع مَنْ حَلُمَ مِنْ عَدُوِّهِ ظَفِرَ بِهِ.

And he-asws said: 'One who forbears from his enemy will be victorious with him''.[1203]

– وَ قَالَ ع شِدَّةُ الْغَضَبِ تُغَيِّرُ الْمَنْطِقَ وَ تَقْطَعُ مَادَّةَ الْحُجَّةِ وَ تُفَرِّقُ الْفَهْمَ.

And he-asws said: 'The severity of anger alters the logic, and cuts the substance of the argument, and scatters the understanding''.[1204]

– وَ قَالَ ع لَا عِزَّ أَنْفَعُ مِنَ الْحِلْمِ وَ لَا حَسَبَ أَنْفَعُ مِنَ الْأَدَبِ وَ لَا نَسَبَ أَوْضَعُ مِنَ الْغَضَبِ.

And he-asws said: 'There is no honour more beneficial than the forbearance, nor any pedigree more beneficial than the etiquettes, nor any lineage lower than the anger''.[1205]

[1202] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 78 a
[1203] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 78 b
[1204] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 78 c
[1205] Bihar Al-Anwaar V 68 - The book of Eman and Kufr - Ch 93 H 78 d