

**SELECTIONS FROM  
THE SPRING GARDEN  
OF THE VIRTUOUS**



**BY: JARULLAH AL-ZAMAKHSHARI**

**Translated and Annotated by:  
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# Selections from the Spring Garden of the Virtuous

Excerpted from

*Rabīʿ al-Abrār wa Nuṣūṣ al-Akḥbār*

By Jārullāh al-Zamakhsharī (d. 538 AH)

Translated by: Tahir Ridha Jaffer

## مقتطفات من ربيع الابرار

### **Selections from the Spring Garden of the Virtuous**

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## Transliteration Table

Arabic words have been transliterated according to the following standard transliteration table:

ء	’	ط	ṭ
ا	a	ظ	ẓ
ب	b	ع	‘
ت	t	غ	gh
ث	th	ف	f
ج	j	ق	q
ح	ḥ	ك	k
خ	kh	ل	l
د	d	م	m
ذ	dh	ن	n
ر	r	و	w
ز	z	ي	y
س	s	ه	h
ش	sh	ة	h (or not transliterated)
ص	ṣ		
ض	ḍ		

Long Vowels		Short Vowels	
ا	ā	ـَ	a
و	ū	ـُ	u
ي	ī	ـِ	i

(§) : ﷺ - Peace and blessings be upon him and his family

(a) : ﷺ - Peace be upon him

ﷺ - May Allah be pleased with him

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## Translator's Preface

*In the name of Allah, the Beneficent, the Merciful*

*All praise belongs to Allah, Lord of the worlds.*

*And blessings and salutations upon the final Messenger, the Noble Prophet*

*Muḥammad (ṣ) and his immaculate progeny.*

The idea of working on an abridged translation of al-Zamakhsharī's *Rabīʿ al-Abrār* came to this nondescript many years ago, after having first been introduced to the work through its mention by an orator, when he quoted an interesting narration therefrom. Having read parts of al-Zamakhsharī's well-known exegesis, we were curious to find out more regarding his interesting work *Rabīʿ al-Abrār*. Fortunately, our seminary library had the most recent edition, from Beirut, which had been well edited and annotated.

Our first impression of this five-volume work, which took us the better part of a year to read through, was that it contains all manner of narrations and quotations – from the deeply inspiring to the outright cringeworthy and ridiculous. It was clear that this was not a text worth translating in its entirety. Hence, when the opportunity finally availed itself, we began meticulously going through the work, volume by volume, and choosing those narrations, reports and quotations that we felt were interesting and beneficial, and that resulted in the humble contribution now before the reader. We have classified the narrations into different sections to make it easier for the reader to navigate the text. The original Arabic has also been included, as always, to make it

more accessible to advanced readers, and also because we have opted to use a non-literal method of translation for this book.

Since al-Zamakhsharī's original work was not meant to be a collection of ḥadīth, there was never a discussion on the authenticity of the traditions contained therein. As it is only meant to inspire and edify the reader, no claims have been made regarding the soundness of the traditions. However, many of the traditions are indeed found in other works of ḥadīth, and since they do not pertain to Islamic laws, the reader can derive benefit from them without apprehension. In conclusion, we acknowledge that all mistakes in the translation are ours alone, and pray that the Almighty accept our meagre efforts. We hope and pray that this book inspires and motivates its readers to become better believers and strengthens their faith – Amīn.



## About the Author

Abū al-Qāsim Maḥmūd ibn ‘Umar al-Zamakhsharī, famously known as Jārullāh (lit. Allah’s neighbour) apparently due to the many years he spent in Makkah, is one of the widely known and outstanding Mu‘tazilī scholars who made important contributions in the fields of Qur’ānic exegesis, theology, and Arabic linguistics. His fame primarily rests upon his Qur’ān commentary *al-Kashshāf ‘an Ḥaqā’iq al-Tanzīl wa ‘Uyūn al-Ghawāmiḍ fī Wujūh al-Ta’wīl*. Biographical dictionaries provide very little information about al-Zamakhsharī’s life. The *nisbah* al-Zamakhsharī is derived from the place Zamakhshar in Khwārazm, where he was born on 27<sup>th</sup> Rajab, 467 AH. Al-Zamakhsharī died on 8<sup>th</sup> Dhū al-Ḥijja, 538 AH in Jurjāniyya, and was buried there.

Though of Persian origin, al-Zamakhsharī’s command over Arabic was excellent, and indeed unmatched. He was mostly motivated in his scholarship to serve and promote the Arabic language. He always taught his students in Arabic, and used Persian only for those who were beginners in their studies. Al-Zamakhsharī was lame (*a‘raj*) as he had one foot amputated at a young age, and used a wooden one in its place. Al-Zamakhsharī’s father was a scholar in their village and he was the one who taught him the Qur’ān. His father wanted him to learn tailoring since he was handicapped; however, al-Zamakhsharī requested to be sent to Jurjāniyya for further education, and his father finally agreed. There, he acquired knowledge from a number of renowned scholars.

Al-Zamakhsharī compiled four works on ḥadīth: *al-Fā’iq fī Gharīb al-Ḥadīth*, *Mukhtaṣar al-Muwāfaqah bayna Ahl al-Bayt wa al-Ṣaḥābah*,

*Mutashābih Asāmī al-Ruwāt*, and *Khaṣā'iṣ al-‘Asharah al-Kirām al-Bararah*. Aside from this, and his magnum opus that was his exegesis, he wrote at least forty more works, some of which are not extant while others have not been edited or published and exist only in manuscript form. As a teacher, al-Zamakhsharī was very successful and it is said that in any city or town where he entered, people joined him to become his students. When he passed through Iraq on his way to pilgrimage in Makkah, people were delighted on his arrival and sought to benefit from his knowledge. Al-Zamakhsharī granted some students a “license” (*ijāza*) to transmit what they had learned and written from him.

In one of his travels, he left for Makkah where he stayed in the neighbourhood of the Holy Precinct (*ḥaram*) for a while to lead a life of ascetism and religious contemplation, benefitting from others and being of assistance to them. Then he returned to Khwārazm and remained there for some time. It is said that al-Zamakhsharī visited and stayed in Makkah at least twice for a total period of approximately twelve years. During his second visit, al-Zamakhsharī lived in Makkah for seven years from 526 to 533 AH. It was during this period that he wrote *al-Kashshāf*, which, in his own words, took him two years to complete. He mentions this in the introduction of *al-Kashshāf* noting that he completed it in two years even though it was work that would ordinarily have taken thirty years to complete. He later wrote this work (*Rabīʿ al-Abrār*), as he mentions in his own introduction, as a means of reducing the weariness brought about by the complex discussions mentioned in his exegesis.

## Author's Introduction

*In the name of Allah, the Beneficent, the Merciful* – He suffices me and is the best disposer of affairs. All praise belongs to Allah who made His servants want to praise Him through those things that elicit praise, including the blessings He has showered upon them, incipient and recurrent – a praise that fills the sky and its periodic rain, and the earth with its sprouting [springs and] vegetation, until it reaches His pleasure and fulfills what is due by His right as required.

Salutations upon the Noble Prophet who was sent as a mercy to the worlds and a guide for all people. He nullified the arguments of the falsifiers with his signs, and effaced the doubts of those who disacknowledge the Creator with his miracles. And may Allah be pleased with those who were virtuous and pure from his family and close relatives, and those who migrated and assisted him among his loved ones and companions, and those who accompanied him among the non-Arabs and the Arabs, until they dispelled from him all distress. And may His mercy be upon those who followed him sincerely, and upon the scholars of the nation of upright believers in every age.

In this book, my goal is to ease the minds of those who study [my exegesis] *al-Kashshāf ‘an Ḥaqā’iq al-Tanzīl*, and to give comfort to their tired hearts by making them ponder over how treasures and hidden gems of knowledge are unearthed, and relief to their exhausted wits by clarifying its complexities and ambiguities. I wish for its reading to be a source of enjoyment for one who is weary and studying it to be amusing for those who are upset. So I have authored it for them to be [like] a

blooming garden, a fruit-filled orchard, adorned with ornaments, and bordered with lush greenery, so that they may enjoy its beautiful flowers and its ripe fruits, and take pleasure at its elegant sights, as their noses are filled with its fragrance, their mouths delight in its luscious produce, and their ears listen to the gushing of its copiously flowing water.

[I wish for] the souls to be drawn towards the coolness of its wide shade, and the bodies to incline towards its soft and smooth branches and its beautiful chirping birds – a relaxing promenade, and an opportunity not to be missed. Whoever secludes himself with it feels no need for any comrade, and whoever becomes intimate with it forgets every other intimate companion... If you desire a nightly converse, then what an excellent partner it is for a conversation by night, and if you seek information, then you have come upon one that is highly informed! If you are looking for advice that would lead one to tears, then in it is what could well up your eyes, and if you are in search of humour, then in it is what would make you laugh until you expose your teeth!

Among the wisdoms of the family of Dāwūd, it is written: It behoves the intelligent one not to neglect four periods: the time wherein he whispers to his Lord, the time when he takes account of his own soul, the time he spends with his brothers who are truthful with him concerning his faults, and the time he spends alone with that which gives him pleasure from what is lawful and beautiful, for in this last period is that which assists him in the remaining periods and relaxes the hearts.

It is reported from ‘Alī, may Allah be pleased with him, that he said: Soothe these hearts and seek out for them novel wisdom, for indeed they grow weary the way bodies grow weary. And in another narration [he said]: Verily these souls grow weary, and these hearts get sullied, so seek out novel and amusing discourses of wisdom for them. And it is said that whenever Ibn ‘Abbās became weary he would say: [Let us have]

a little recreation. So they would begin talking about tales [of the past] and reciting poetry... [And other known individuals also spoke about the importance of this].

I ask Allah to make all that our minds envision in the souls, and all that our hands write on the pages, [only] for His sake and to seek thereby His pleasure, and safety from His wrath, and hope for His forgiveness, for He is the Master who grants every great share and the provider of bounty that is copious and all-encompassing.

## So Said the Almighty (Ḥadīth Qudsi)

(١) في الحديث، قال الله تعالى: يا دنيا مَرِي لعبدِي المؤمن، ولا تحلولي له.

(1) In one tradition, Allah, the Exalted, said: O world, turn bitter for My believing servant, and do not make yourself sweet for him.

(٢) أوحى الله إلى عيسى ﷺ أن كن للناس في الحلم كالأرض تحتهم، وفي السخاء كالماء الجاري، وفي الرحمة كالشمس والقمر، فإنهما يطلعان على البرِّ والفاجر.

(2) Allah revealed to ʿĪsā (a): Be forbearing for the people like the earth beneath their feet, and be generous like the flowing water, and be merciful like the sun and moon, for indeed they rise upon both the virtuous and the wicked.

(٣) علي، رفعه: يقول الله: يا ابن آدم ما تنصفي، أتحبب إليك بالنعمة وتمقت إليّ بالمعاصي، خيرِي إليك منزل، وشرك إليّ صاعد، ولا يزال ملك كريم يأتيك عنك في كلِّ يوم وليلة بعمل قبيح.

(3) Alī reported from the Prophet, that Allah says: O son of Ādam, you are not fair with Me; I show you love by [showering you with] bounties, yet you show me hate by [your acts of] disobedience. My goodness descends upon you while your evil ascends to Me, and a noble angel continually brings Me your ugly deeds every day and night.

(٤) قال الله لموسى ﷺ: يا موسى اعلم أن كلَّ صديق لا يواتيك على مسرتك فهو عدو لك.

(4) Allah said to Mūsā (a): O Mūsā, know that any friend who does not join [and congratulate] you in times of joy [and celebration] is actually your enemy.

(٥) أوحى الله إلى بعض أنبيائه: إذا عصاني من يعرفني سلّط عليه من لا يعرفني.

(5) Allah revealed to one of His Prophets: When one who knows Me disobeys Me, I empower over him one who does not know Me.

(٦) أوحى الله إلى نبيّ من الأنبياء: إن أردت أن تسكن حضيرة القدس، فكن في الدنيا وحيداً حزيناً وحشياً، كالطائر الفرد الذي يرعى في القفار، ويأوي إلى رءوس الأشجار، إذا جئته الليل لم يأو مع الطير، استيناساً برّبّه، واستيحاشاً من غيره.

(6) Allah revealed to one of His Prophets: If you wish to reside in the Holy Assembly [in Paradise], then be alone, sad, and aloof in the world, like the lone bird that flies in the wilderness and takes refuge on the treetops. When night falls, it does not seek shelter with the other birds, [rather] choosing to remain intimate with its Lord and keeping aloof from others.

(٧) قال الله لموسى: هل تعرف لم كلّمتك من بين الناس؟ قال: لا يا رب، قال: لأنّي رأيتك تتمرّغ في التراب بين يدي، كالكلب بين يدي صاحبه، تواضعاً، فأردت أن أرفعك من بين الناس.

(7) Allah said to Mūsā, “Do you know why I chose you to converse with among the people?” He said, “No, my Lord.” He said, “Because I saw you wallowing in the dust before Me, like the dog wallows in front of its master, out of humility, so I wished to raise you from among the people.”

(٨) قال موسى: يا ربّ أين أجذك؟ قال: يا موسى إذا قصدت إليّ فقد وصلت.

(8) Mūsā asked, “O Lord, where can I find You?” He answered, “O Mūsā, when you seek Me, you have reached Me.”

(٩) قال الله تعالى لموسى: إنّما مثل كتاب محمد في الكتب كمثّل سقاء فيه لبن كلّما مخضته استخرجت زبدّه.

(9) Allah, the Exalted, said to Mūsā: Verily the example of the Book of Muḥammad among the [other] Books is just like a vessel that contains milk – each time you churn it, you take out fresh butter.

(١٠) أوحى الله إلى داود: يا داود كذب من ادّعى محبّتي وإذا جنّه الليل نام عنيّ، أليس كلّ محب يحبّ خلوة حبيبه؟

(10) Allah revealed to Dāwūd: O Dāwūd, whoever claims to love Me yet when night falls, he turns away from Me to sleep, has lied. Does every lover not love to be alone with his beloved?

(١١) أوحى الله إلى موسى أنّ المغتاب إذا تاب فهو آخر من يدخل الجنّة، وإنّ أصرّ فهو أوّل من يدخل النار.

(11) Allah revealed to Mūsā that a backbiter would be the last person to enter Paradise if he repented, and if he persisted [in his backbiting], he would be the first person to enter the Fire.

(١٢) قال موسى: يا ربّ ما علامة رضاك عنيّ؟ قال: ذكرك إيتاي يا ابن عمران.

(12) Mūsā asked, “O Lord, what is the sign that You are pleased with me?” He said, “Your remembrance of Me, O son of ‘Imrān.”

(١٣) أوحى الله إلى داود عليه السلام: تخلّق بأخلاقى، وإنّ من أخلاقى أنّي أنا الصبور، فاصبر على الأيام صبر الملوك.



(13) Allah revealed to Dāwūd (a): Adopt My morals, and verily one of My morals is that I am patient, so face the vicissitudes of life with the patience [worthy] of kings.

(١٤) أوحى إلى موسى ﷺ: لئن تدخل يدك في فم التّنين إلى المرفق خير من أن تبسطها إلى غني قد نشأ في الفقر.

(14) Allah revealed to Mūsā (a): For you to put your hand, until the elbow, inside the mouth of a large sea serpent is more preferable than extending it to a rich person who grew up surrounded by poverty.

(١٥) أبو ذرّ رفعه: يقول الله تعالى إنّي حرّمت الظلم على نفسي، وحرّمته على عبادي، فلا تظالموا.

(15) Abū Dharr reported from the Prophet (ṣ), “Allah, the Exalted, says: I have made injustice forbidden to Myself, and have forbidden it to My servants, so do not act unjustly with each other.”

(١٦) أوحى الله إلى موسى: يا موسى، قل لظلمة بني إسرائيل يقلّوا من ذكرى، فإنّي أذكر من ذكرني منهم بلعة حتّى يسكت.

(16) Allah revealed to Mūsā: O Mūsā, tell the oppressors among the Banī Isrāʾīl to reduce their mention of Me, for I curse whoever among them remembers Me until he becomes silent.

(١٧) أوحى الله إلى نبيّ: قل لهم يخفوا إليّ أعمالهم، وعليّ أن أظهرها لهم.

(17) Allah revealed to one of the Prophets: Tell them to conceal their actions for Me, and it is upon Me to make them manifest for them.

(١٨) موسى ﷺ، قال: يا إلهي، من أحبّ الناس إليك؟ قال: عالم يطلب عالماً.

(18) Mūsā (a) asked, “O Lord, who is the most beloved of all people to You?” He said, “A scholar who seeks out another scholar.”

(١٩) أوحى الله إلى موسى ﷺ: إذا رأيت الغنى مقبلاً فقل ذنب عجلت عقوبته. وإذا رأيت الفقر مقبلاً فقل مرحباً بشعار الصالحين.

(19) Allah revealed to Mūsā (a): When you see riches approaching [you], say [to yourself], ‘it is a sin whose punishment has been hastened.’ And when you see poverty approaching, say ‘welcome to the attire of the virtuous!’

(٢٠) قال موسى ﷺ: يا رب، أنت في السماء ونحن في الأرض، فما علامة رضاك من سخطك؟ قال: إذا استعملت عليكم خياركم.

(20) Mūsā (a) said, “O Lord, You are in the heavens and we are on the earth, so what is the sign of Your pleasure as distinguished from Your wrath?” He said, “[It is] when I put the virtuous among you in authority over you.”

(٢١) أوحى الله إلى داود ﷺ: إنك إن أتيتني بعبد لي أبق كتبك عندي جهبذاً، ومن كتبته عندي جهبذاً لم أعدبه بعدها أبداً.

(21) Allah revealed to Dāwūd (a): Verily if you bring back to me a runaway slave of Mine, I will consider you to be a conscientious individual, and whomever I consider conscientious, I never punish him thereafter at all.

(٢٢) داود: إلهي كيف أشكر لك وأنا لا أطيق الشكر إلا بنعمتك؟ فأوحى إليه: يا داود، أأنت تعلم أنّ الذي بك من النعم مني؟ قال: بلى يا رب. قال: فإني اقتصر على ذلك منك شكراً.

(22) Dāwūd (a) asked, “My Lord, how should I thank You while I cannot even offer thanks except by Your blessing?” So He revealed to him, “O Dāwūd, do you not know that whatever blessing is with you is from Me?” He said, “Yes, my Lord.” He said, “I take that [acknowledgement of yours] as gratitude from you.”

(٢٣) موسى ﷺ: يا رب، دلّني على خفيّ نعمتك، فقال: النفسان، يدخل أحدهما وهو بارد، ويخرج الآخر وهو حار، ولولاهما لفسد عيشك. وهل تبلغ قيمة نفس منهما؟

(23) Mūsā (a) said, “O Lord, show me Your hidden blessing.” So He said, “The two breaths, one of which enters while it is cold, and the other exits while it is warm. Were it not for these two, your life would be impaired. Can you comprehend the value of any one of them?”

(٢٤) أوحى الله عزّ وجلّ إلى موسى ﷺ: قل لعبادي المسخطين لرزقي: إياكم أن أغضب فأبسط عليكم الدنيا.

(24) Allah, the Almighty, revealed to Mūsā (a): Say to My servants who are discontented by My [allotted] sustenance, “[My Lord says]: Beware, lest I should get angry and bestow upon you [all the finery of] this world!”

(٢٥) أوحى إلى موسى ﷺ: أتدري لم رزقت الأحمق؟ قال: لا يا رب. قال: ليعلم أنّ الرزق ليس بالاحتياال.

(25) He revealed to Mūsā (a), “Do you know why I give sustenance to the fool?” He said, “No, O Lord.” He said, “So that it may be known that sustenance is not acquired through craftiness.”

(٢٦) قال الله تعالى ليوسف عليه السلام: أنظر إلى الأرض، فانفجرت فرأى ذرة على صخرة معها الطعام، فقال: أتراني لم أغفل عنها، وأغفل عنك وأنت نبي بن نبي بن نبي؟

(26) Allah, the Exalted, said to Yūsuf (a), “Look at the earth,” then it split open and he saw a tiny creature on a rock, carrying its food. Then He said, “Do you see how I have not neglected it, so [how] would I neglect you while you are a Prophet, son of a Prophet, [and] grandson of a Prophet?”

(٢٧) النبي ﷺ: يقول الله تعالى: الشيب نوري فلا يجمّل بي أن أحرق نوري بناري.

(27) The Prophet (ṣ) said, “Allah, the Exalted, says: White hair [of old age] is My light, and it is not suitable for Me to burn My light with My fire.”

(٢٨) النبي ﷺ: يقول الله عز وجل: حَقَّتْ محبّتي للمتحابّين فيّ، وحَقَّتْ محبّتي للمتزاوِرين فيّ.

(28) The Prophet (ṣ) said, “Allah, the Almighty, says: My love is rightly deserved by those who love each other for My sake, and My love is rightly deserved by those who visit each other for My sake.”

## Sayings of the Noble Prophet (ﷺ)

(١) النبي ﷺ: من أصبحت الدنيا همّه وسدّمه نزع الله الغنى من قلبه، وصيّر الفقر بين عينيه، ولم يأت من الدنيا إلا ما كتب له. ومن أصبحت الآخرة همّه وسدّمه نزع الله الفقر من قلبه، وصيّر الغنى نصب عينيه، وأتته الدنيا وهي راغمة.

(1) The Prophet (ﷺ) [said]: For whomever this world is his primary concern and attachment, Allah will remove needlessness [and contentment] from his heart and [the fear of] poverty will be brought before him, and nothing will come to him of this world but what has been decreed for him. And for whomever the Hereafter is his primary concern and desire, Allah will remove poverty from his heart and needlessness [and contentment] will be placed before him, and the world will be compelled to come to him.

(٢) النبي ﷺ: ليس خيركم من ترك الدنيا للآخرة، ولا الآخرة للدنيا، ولكن خيركم من أخذ من هذه وهذه.

(2) The Prophet (ﷺ) [said]: The best of you is not one who abandons this world for the Hereafter, nor abandons the Hereafter for this world. Rather, the best of you is one who takes from this and that [in the appropriate manner].

(٣) النبي ﷺ: إذا عظمت أمّتي الدنيا نزع منها هبة الإسلام.

(3) The Prophet (ﷺ) [said]: When my nation magnifies this world [considering it to be great], the prestige of Islam will be taken from it.

(٤) النَّبِيُّ ﷺ: الدُّنْيَا دَارٌ مِنْ لَا دَارَ لَهُ، وَمَالٌ مِنْ لَا مَالَ لَهُ، وَلَهَا يَجْمَعُ مَنْ لَا عَقْلَ لَهُ، وَيَطْلُبُ شَهْوَاتِهَا مَنْ لَا فَهْمَ لَهُ، وَعَلَيْهَا يَعَادِي مَنْ لَا عِلْمَ لَهُ، وَعَلَيْهَا يَحْسُدُ مَنْ لَا فِقْهَ لَهُ، وَلَهَا يَسْعَى مَنْ لَا يَقِينَ لَهُ.

(4) The Prophet (ﷺ) [said]: This world is an abode for the homeless and a possession for the dispossessed. One who has no intellect amasses for it, and one with no understanding seeks its pleasures. The ignorant one antagonizes [others] for it and the unlearned one envies for it. And one without certitude strives for it.

(٥) النَّبِيُّ ﷺ: أَلَا أَدْلِكُمْ عَلَى سَاعَةٍ مِنْ سَاعَاتِ الْجَنَّةِ، الظِّلُّ فِيهَا مَمْدُودٌ، وَالرِّزْقُ فِيهَا مَقْسُومٌ، وَالرَّحْمَةُ فِيهَا مَبْسُوطَةٌ، وَالِدَعَاءُ فِيهَا مُسْتَجَابٌ؟ قَالُوا: بَلَى يَا رَسُولَ اللَّهِ. قَالَ: مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ.

(5) The Prophet (ﷺ) [said], “Should I not inform you about a moment which is from the moments of Paradise, where the shade is extended, sustenance is apportioned, mercy is outspread, and supplications are answered?” They said, “Yes, O Messenger of Allah.” He said, “The time between dawn and sunrise.”

(٦) النَّبِيُّ ﷺ: وَاحْذَرُوا الدُّنْيَا فَإِنَّهَا أَسْحَرُ مِنْ هَارُوتَ وَمَارُوتَ.

(6) The Prophet (ﷺ) [said]: Beware of this world, for it is more enchanting than [the magic of] Hārūt and Mārūt.

(٧) عَنْ أَبِي بَرزَةَ: خَرَجَ النَّبِيُّ ﷺ عَلَى أَصْحَابِهِ وَهُمْ يَتَفَكَّرُونَ فِي الْخَالِقِ، فَقَالَ: تَفَكَّرُوا فِي الْخَلْقِ، وَلَا تَفَكَّرُوا فِي الْخَالِقِ، فَإِنَّهُ لَا يَحِيطُ بِهِ الْفِكْرُ. تَفَكَّرُوا أَنَّ اللَّهَ خَلَقَ السَّمَاوَاتِ سَبْعًا، وَالْأَرْضِينَ سَبْعًا، وَثَخَانَةَ كُلِّ أَرْضٍ خَمْسَ مِائَةِ عَامٍ، وَثَخَانَةَ كُلِّ سَمَاءٍ خَمْسَ مِائَةِ عَامٍ، وَمَا بَيْنَ كُلِّ سَمَاءَيْنِ خَمْسَ مِائَةِ عَامٍ، وَفِي السَّمَاءِ السَّابِعَةِ بَحْرٌ عَمَقُهُ مِثْلُ ذَلِكَ كُلِّهِ، فِيهِ مَلِكٌ لَمْ يَجَاوِزِ الْمَاءَ كَعْبِهِ.

(7) Abū Barzah narrated: The Prophet (ﷺ) went out to his companions while they were contemplating about the Creator, so he said to them, “Reflect on the creation, and do not contemplate about the Creator, for indeed He cannot be encompassed by thought. Think about how Allah has created the heavens in seven [spheres] and the earths in seven [layers], and the width of each earth is five hundred years, and the wideness of every heaven is [also] five hundred years, and the distance between two heavens is five hundred years, and in the seventh heaven there is a sea whose depth equals the sum of all that, and in it there is an angel whose heel is not [even] covered by [all the] water [therein].”

(٨) كان رسول الله ﷺ ربما يخرج من الليل، فينظر في آفاق السماء، فيقول: سبحانك هجعت العيون، وغارت النجوم، وأنت الحي القيوم. لا يوارى عنك ليل ساج، ولا سماء ذات أبراج، ولا أرض ذات مهاد، ولا بحر لجي، ولا ظلمات بعضها فوق بعض، تُولج الليل في النهار، وتُولج النهار في الليل. اللهم فكما أولجت الليل في النهار والنهار في الليل فأولج عليّ وعلى أهل بيتي الرحمة، لا تقطعها عني ولا عنهم أبداً.

(8) The Messenger of Allah (ﷺ) would sometimes go out at night. He would look at the horizon and say: Glory be to You, the eyes have fallen asleep, the stars have set, and You are the Ever-living, the Eternal. Neither the quiet night, nor the towering sky, nor the cozy earth, nor the deep sea, nor the darkness one above the other conceal anything from You. You cause the night to pass into day and the day to turn into night. O Allah, just as You have made the night pass into day and the day to turn to night, shower upon me and my family [Your divine] mercy, and do not sever it from me or them, ever.

(٩) قال نبي الله ﷺ لجبرائيل: مالي لم أر ميكائيل ضاحكاً قط؟ قال: ما ضحك ميكائيل منذ خلقت النار.

(9) The Prophet (ﷺ) asked Jibraʿīl, “Why is it that I have never seen Mikāʾīl laughing?” He said, “Mikāʾīl has not laughed since Allah created the Fire [of Hell].”

(١٠) وعنه ﷺ: ليلة أسري بي سمعت هذّة، فقلت: يا جبرائيل ما هذه الهذّة؟ قال: حجر أرسله الله من شفير جهنّم، فهو يهوي منذ سبعين خريفاً، بلغ قعرها الآن.

(10) And he (ﷺ) said: On the night when I was taken up [to the heavens], I heard a [loud] thud, so I asked, “O Jibraʿīl, what was that thud?” He said, “[It was] a stone that was cast by [the command of] Allah from the edge of Hell, so it kept falling for seventy years and only just reached the pit [of Hell].”

(١١) النبي ﷺ: تمسّحوا بالأرض فإنّها بكم بركة.

(11) The Prophet (ﷺ) said: Rub yourselves with earth, for it is [like a] kind [mother to you].

(١٢) النبي ﷺ: التمسوا الرزق في خبايا الأرض.

(12) The Prophet (ﷺ) said: Search for sustenance is the hidden [part of the] land.

(١٣) في دعاء رسول الله ﷺ: اللهم احفظني من بين يدي، ومن خلفي، وعن يميني، وعن شمالي، ومن فوقني؛ وأعوذ بك أن أعتال من تحتي.

(13) In the supplication of the Messenger of Allah (ﷺ) [he recited]: O Allah protect me from the front, from behind, from the right, from the left, and from above. And I seek refuge in You from being fatally attacked from below.



(١٤) قال رسول الله ﷺ في بيت أم سليم، فاستيقظ وهو يضحك، فقالت له أختها أم حرام: يا رسول الله ما أضحكك؟ قال: رأيت قوماً ممَّن يركب ظهر هذا البحر كالمملوك على الأسرّة. وروي: ناس من أمّتي عرضوا علي غزاة في سبيل الله، يركبون ثبج هذا البحر ملوكاً على اسرّة، فقالت: أدع الله أن يجعلني منهم، فقال: أنت منهم. فتزوَّجها عبادة بن الصامت، فغزا في البحر، فحملها معه، فلمّا رجع قربت لها بغلة لتركبها، فصرعتها، فاندقت عنقها. وذلك بقبرص زمن معاوية.

(14) The Messenger of Allah (ﷺ) was resting in the house of Umm Sulaym when he suddenly woke up smiling, so her sister Umm Ḥirām said, “O Messenger of Allah, what has made you laugh?” He said, “I saw a group riding on the back of this sea like kings on their thrones.” And it is narrated that [he (ﷺ) said], “[I saw] people from my nation proceeding for battle in the way of Allah. They were riding the waves of this sea like kings upon thrones.” So she said, “Pray to Allah to make me one of them.” He said, “You are indeed one of them.” Later, ‘Ubādah ibn al-Ṣāmit married her and when he went to battle by sea, he took her with him. When he returned, a mule was brought close for her to ride on, but it made her fall and she broke her neck [and died]. That happened at Cyprus during the time of Mu‘āwiyah.

(١٥) كسر رسول الله ﷺ سفرجلة، وناول منها جعفر بن أبي طالب وقال: كل، فإنّه يصفى اللون ويحسن الولد.

(15) The Prophet (ﷺ) cut open a quince fruit and gave some of it to Ja‘far ibn Abī Ṭālib saying: Eat, for indeed it clears the complexion and makes the child beautiful.

(١٦) النبي ﷺ: سَكَّانُ الْكُفُورِ كَسَكَّانُ الْقُبُورِ.

(16) The Prophet (ﷺ) [said]: Residents of remote villages are like inhabitants of graves.

(١٧) النَّبِيُّ ﷺ: إِيَّاكُمْ وَالْأَسْوَاقَ، فَإِنَّ الشَّيْطَانَ قَدْ بَاضَ بِهَا وَفَرَّخَ.

(17) The Prophet (ﷺ) [said]: Beware of the marketplaces, for indeed Shayṭān has laid his eggs there and hatched [them].

(١٨) النَّبِيُّ ﷺ: سَأَلَهُ رَجُلٌ عَنِ الْأَشْرَاطِ، فَقَالَ: تَقَارُبُ الْأَسْوَاقِ، قَالَ: مَا مَعْنَى تَقَارُبِ الْأَسْوَاقِ؟ قَالَ: أَنْ يَشْكُو النَّاسُ بَعْضُهُمْ إِلَى بَعْضٍ قَلَّةً إِيصَابَتِهِمْ.

(18) Someone asked the Prophet (ﷺ) about the signs of End Times, so he said, “The collusion of the markets.”<sup>1</sup> When he was asked about the meaning of that, he said, “For people to complain to each other of their lack of attainment [of what they seek therefrom].”

(١٩) الرَّسُولُ ﷺ: مَنْ ذَبَّ عَنْ عَرَضِ أَخِيهِ كَانَ ذَلِكَ لَهُ حِجَابًا مِنَ النَّارِ.

(19) The Prophet (ﷺ) [said]: Whoever repels an attack on his brother’s reputation, he shall have a veil [protecting him] from the Fire.

(٢٠) النَّبِيُّ ﷺ: أَكْثَرُوا مِنَ الْإِخْوَانِ، فَإِنَّ رَبَّكُمْ حَيٌّ كَرِيمٌ يَسْتَحِي أَنْ يَعَذِّبَ عَبْدَهُ بَيْنَ إِخْوَانِهِ يَوْمَ الْقِيَامَةِ.

(20) The Prophet (ﷺ) [said]: Increase your brothers, for verily your Lord is modest and kind; He will feel ashamed of punishing His servant among his brothers on the Day of Judgment.

<sup>1</sup> *Taqārub al-Aswāq* literally means closeness of markets to each other. However, other reports explain that here it refers to a collusion between them such that all the traders in the different markets together decide to withhold their commodities with the hope of raising the prices, etc. (Tr.)

(٢١) وعنه ﷺ: من نظر إلى أخيه نظرة المودة، ولم يكن في قلبه عليه إحنة، لم يطرف حتى يغفر الله له ما تقدّم من ذنبه.

(21) He (ﷺ) [also reportedly said]: Whoever looks at his brother with affection, and bears no malice against him in his heart, Allah will forgive all his past sins [even] before he blinks.

(٢٢) النبي ﷺ: من أحبّ أخاه فليعلمه.

(22) The Prophet (ﷺ) [said]: Whoever loves his brother should inform him [of that].

(٢٣) النبي ﷺ: ألا أخبركم بأحبّكم إليّ وأقربكم منّي مجالس يوم القيامة؟ أحاسنكم أخلاقاً، الموطّئون أكتافاً، الذين يألّفون ويؤلّفون.

(23) The Prophet (ﷺ) [said]: Should I not inform you who is the most beloved of you to me and will be seated closest to me on the Day of Judgment? Those of you who have the best character, are lenient and affable, and those who get along with others.

(٢٤) أبو ذرّ قال: يا رسول الله، الرجل يحبّ القوم ولا يستطيع أن يعمل كعملهم، قال: أنت يا أبا ذرّ مع من أحببت؛ فأعادها أبو ذرّ، فأعادها رسول الله ﷺ.

(24) Abū Dharr said, “O Messenger of Allah, if a man loves a group but is unable to do as they do [what is his status]?” He (ﷺ) said, “You, O Abā Dharr, are with those whom you love.” So Abū Dharr repeated his question a second time, and the Messenger of Allah (ﷺ) repeated the same answer.

(٢٥) عن رسول الله ﷺ أنّه هجر بعض نسائه أربعين يوماً.

(25) It is reported that the Messenger of Allah (ﷺ) kept away from some of his wives for forty days.

(٢٥) النبي ﷺ: من كان يؤمن بالله واليوم الآخر فليكرم جاره.

(26) The Prophet (ﷺ) [said]: Whoever believes in Allah and the Last Day must honour his neighbour.

(٢٦) وعنه ﷺ: جار السوء في دار المقامة قاصمة الظهر.

(27) He (ﷺ) [also reportedly said]: A bad neighbour in one's place of residence is arduous and difficult [to bear].

(٢٧) وعنه ﷺ: من جهد البلاء جار سوء معك في دار مقامة، إن رأى حسنة دفنها، وإن رأى سيئة أذاعها وأفشاها.

(28) He (ﷺ) [said]: One of the most trying tribulations is having a bad neighbour in your place of residence. If he sees good [from you], he conceals it and if he sees evil, he divulges and discloses it [to everyone].

(٢٨) قال رجل لرسول الله ﷺ: علّمني شيئاً يحبني عليه الله والناس؛ قال: أما الذي يحبك الله عليه فالزهد في الدنيا، وأما الذي يحبك الناس عليه فإن تنبذ إليهم ما في يدك.

(29) A man said to the Messenger of Allah (ﷺ), “Teach me something by which Allah will love me and so will the people.” He said, “As for that which will make Allah love you, it is detachment from the world, and as for that which the people will love you, it is giving away to them what you possess.”

(٣٠) النبي ﷺ: المؤمن مؤلفة، ولا خير فيمن لا يألف ولا يؤلف.

(30) The Prophet (ﷺ) [said]: A believer is sociable, and there is no good in one who does not get along with anyone.

(٣١) كانت ناقة رسول الله ﷺ العضباء لا تسبق، فجاء أعرابي على قعود فسبقها، فاشتد على الصحابة، فقال ﷺ: إِنَّ حَقًّا عَلَى اللَّهِ أَنْ لَا يَرْفَعَ شَيْئًا مِنْ هَذِهِ الدُّنْيَا إِلَّا وَضَعَهُ.

(31) The camel of the Messenger of Allah (ﷺ), [known as] al-ʿAḍbāʾ could never be surpassed in a race. Then a bedouin came on his young riding-camel and surpassed it, and the Companions were very disappointed by that. So he (ﷺ) said [to them]: Verily, Allah truly does not raise anything of this world but that He [later] lowers it.

(٣٢) قدم وفد النجاشي على رسول الله ﷺ، فقام يخدمهم، ف قيل: يا رسول الله، لو تر كتنا كفينك، قال: هكذا كانوا يصنعون بأصحابي.

(32) The envoys of al-Najāshī came to the Messenger of Allah (ﷺ) so he stood to serve them. It was said, “O Messenger of Allah, if you had let us do that, we would have done it for you.” He responded, “This is the way they treated my companions [so I should extend the same courtesy to them].”

(٣٣) النَّبِيُّ ﷺ: تَوَاضَعْ لِلْمُحْسَنِ إِلَيْكَ وَإِنْ كَانَ عَبْدًا حَبَشِيًّا، وَانْتَصِفْ مِمَّنْ أَسَاءَ إِلَيْكَ وَإِنْ كَانَ حُرًّا قُرَشِيًّا.

(33) The Prophet (ﷺ) [said]: Humble yourself for the one who does you a favour, even if he is an Abyssinian slave and be fair in seeking justice from the one who wrongs you, even if he is a freeman from the Quraysh.

(٣٤) النَّبِيُّ ﷺ: الْمُؤْمِنُ وَقَّافٌ، وَالْمُنَافِقُ وَثَّابٌ.

(34) The Prophet (ﷺ) [said]: The believer is cautious [and deliberate] while the hypocrite is impetuous [and hasty].

(٣٥) النَّبِيُّ ﷺ: لَا يَعْدي شَيْءٌ شَيْئاً. فَقَالَ أَعْرَابِي: يَا رَسُولَ اللَّهِ إِنَّ النِّقْبَةَ تَكُونُ بِمَشْفَرِ الْبَعِيرِ أَوْ بِذَنْبِهِ فِي الْإِبِلِ الْعَظِيمَةِ فَتَجْرِبُ كُلُّهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: فَمَا أَجْرِبُ الْأَوَّلُ؟

(35) The Prophet (ﷺ) [said], “Nothing affects anything else by itself.” So a bedouin said, “O Messenger of Allah, verily the scab breaks out on a camel’s lip or its tail, and then it comes into contact with a large herd of camels and they all get scabs.” So the Messenger of Allah (ﷺ) said, “Then what made the first scab break out?”

(٣٦) النَّبِيُّ ﷺ: أَبْغَضُ الرِّجَالِ إِلَى اللَّهِ الْأَلَدَ الْخَصِيمَ.

(36) The Prophet (ﷺ) [said]: The most hated of all men in the sight of Allah is one who is most bitter in his enmity [with others].

(٣٧) وَعَنْهُ ﷺ: لَا خَيْرَ فِي الْمَرَاءِ وَإِنْ كَانَ فِي حَقِّ.

(37) He (ﷺ) [also said]: There is no good in bitter argument, even if it is about a [thing that is] right.

(٣٨) النَّبِيُّ ﷺ: مَنْ لَمْ يَقْبَلْ مِنْ مُتَنَصِّلٍ، صَادِقًا كَانَ أَوْ كَاذِبًا، لَمْ يَرِدْ عَلَيَّ الْحَوْضِ.

(38) The Prophet (ﷺ) [said]: Whoever does not accept [the word of] one who disavows [and seeks to be excused from] his sin, whether he is truthful or a liar, he will not come to me at the Pool [in the Hereafter].

(٣٩) قال أبو طالب للنبي ﷺ: أتدري ما يأتمر بك قومك؟ قال: نعم، قال: من أخبرك؟ قال: ربّي، قال: نعم الربّ ربّك فاستوص به خيراً، قال رسول الله ﷺ: أنا أستوصي به خيراً.

(39) Abū Ṭālib said to the Prophet (ﷺ), “Do you know what action your people are considering against you?” He said, “Yes.” He asked, “Who informed you?” He said, “My Lord.” He said, “What an excellent Lord your Lord is! So accept what He instructs you as good.” The Messenger of Allah (ﷺ) said, “I accept as good whatever He commands.”

(٤٠) وعنه ﷺ: تجافوا لذوي الهيئات عن زلّاتهم.

(40) And he (ﷺ) [said]: Overlook the mistakes of respectable [and magnanimous] individuals.

(٤١) وعنه ﷺ: أن الله يحبّ أن يعفى عن زلّة السري.

(41) He (ﷺ) [said]: Verily Allah loves that the mistake of an upright individual should be forgiven.

(٤٢) قال رجل لرسول الله ﷺ: إني أذنبت ذنباً، قال: استغفر ربّك، قال: وإني أتوب ثمّ أعود، قال: كلّما أذنبت فتب واستغفر ربّك حتّى يكون الشيطان هو الحسير.

(42) A man told the Messenger of Allah (ﷺ), “I have committed a sin.” He said, “Seek forgiveness from your Lord.” He said, “I repent and then I repeat [the sin].” He (ﷺ) said, “Every time you sin, repent and seek forgiveness from your Lord, until it is Shayṭān who becomes weary [and sad].”

(٤٣) النبي ﷺ: عفو الملوك بقاء الملك.

(43) The Prophet (ﷺ) [said]: The forgiveness of kings is [a means for] the continuity of their kingdom.

(٤٣) النبي ﷺ: لكلّ دين خلق، وخلق الإسلام الحياء. وعنه ﷺ: الحياء شعبة من الإيمان. وعنه: إنّ ممّا أدرك الناس من كلام النبوة الأولى: إذا لم تستح فاصنع ما شئت.

(44) The Prophet (ﷺ) [said]: Every religion has a disposition, and the disposition of Islam is modesty. [It is also reported that] he (ﷺ) said: Modesty is a branch of faith. And [he said]: That which the people learnt from the earlier Prophets [was]: As long as you feel no shame, act as you please.<sup>2</sup>

(٤٤) النبي ﷺ: رحم الله امرأً ملك فضل لسانه، وبذل فضل ماله.

(45) The Prophet (ﷺ) [said]: May Allah have mercy on the person who controls his excess speech and generously gives away his excess wealth.

(٤٥) النبي ﷺ: المؤمن من أمنه الناس.

(46) The Prophet (ﷺ) [said]: A believer is one from whom people feel safe.

(٤٦) النبي ﷺ: أعجب الناس إليّ منزلةً رجل يؤمن بالله ورسوله، ويقيم الصلاة، ويؤتي الزكاة، ويعمر ماله، ويحفظ دينه، ويعتزل الناس.

(47) The Prophet (ﷺ) [said]: Of all the people, the one most admirable in status to me is the person who believes in Allah and His Prophet, establishes the prayer, pays the *zakāt*, develops his property, preserves his faith, and keeps aloof from the [lay] people.

<sup>2</sup> Meaning as long as your action is not shameful and does not cause you to feel ashamed of it, you may undertake it. (Tr.)



(٤٨) وعنه ﷺ: إِنَّ أَغْبَطَ النَّاسِ مُؤْمِنٌ خَفِيفُ الْحَاذِ، ذُو حِظٍّ مِنْ صَلَابَةٍ، أَحْسَنُ عِبَادَةِ رَبِّهِ، وَأَطَاعَهُ فِي السِّرِّ، وَكَانَ غَامِضاً فِي النَّاسِ، لَا يَشَارُ إِلَيْهِ بِالْأَصَابِعِ، وَكَانَ عَيْشُهُ كِفَافاً فَصَبَرَ عَلَى ذَلِكَ، ثُمَّ عَجَلَتْ مَنِيَّتُهُ فَقَلَّ تَرَاثُهُ، وَقَلَّتْ بَوَاكِيهِ.

(48) He (ﷺ) [also said]: The most enviable person is the believer with a light burden [of worldly expenses and needs], possessed of strong determination, and good in his worship of his Lord Whom he worships in secret. He is unknown among the people such that no finger is pointed at him [by anyone]. He barely makes ends meet, but is patient with that. Then his death comes early, so what he leaves behind is little and those who mourn him are few.

(٤٩) النَّبِيُّ ﷺ: إِذَا رَأَيْتَ الْمُؤْمِنَ صَمُوتاً فَادْنُوا مِنْهُ، فَإِنَّهُ يَلْقَى الْحِكْمَةَ.

(49) The Prophet (ﷺ) [said]: When you see a believer who is often quiet, keep close to him for indeed he is a recipient of wisdom [from the Almighty].<sup>3</sup>

(٥٠) النَّبِيُّ ﷺ لِأَبِي ذَرٍّ: عَلَيْكَ بِالصَّمْتِ إِلَّا مِنْ خَيْرٍ، فَإِنَّهُ مَطْرَدَةٌ لِلشَّيْطَانِ، وَعَوْنٌ عَلَى أَمْرِ دِينِكَ، وَفِي الصَّمْتِ سَلَامَةٌ مِنَ النَّدَامَةِ، وَتَلَاوِيكَ مَا فَرَطْتَ فِيهِ مِنْ صَمْتِكَ أَيْسَرُ مِنْ إِدْرَاكَ مَا فَاتَكَ مِنْ مَنطِقِكَ.

(50) The Prophet (ﷺ) [said] to Abū Dharr: You should keep silent except from [speaking what is] good, for indeed it is a means of driving away Shayṭān, and an aid in the matter of your faith. In silence there is safety from regret, and what you miss out due to your silence is less difficult [to bear] than regaining what you lose due to your speech.

<sup>3</sup> Or: wisdom comes forth from him. (Tr.)

(٥١) النَّبِيُّ ﷺ: رَأْسُ التَّوَاضُّعِ أَنْ تَبْدَأَ بِالسَّلَامِ عَلَى مَنْ أَلْفَيْتَ، وَأَنْ تَرْضَى بِدُونِ الْمَجْلِسِ، وَأَنْ تَكْرَهُ أَنْ تَذْكُرَ بِالْبَرِّ وَالتَّقْوَى، وَأَنْ تَدَعَ الْمِرَاءَ وَإِنْ كُنْتَ مُحَقَّقًا.

(51) The Prophet (ﷺ) [said]: The cornerstone of humility is for you to be the first to greet those whom you meet, and to be satisfied with a seat that is beneath your station, and to hate being praised for your virtue and piety, and to abandon bitter argument even if you are on the right.

(٥٢) أَعْطَى رَسُولُ اللَّهِ ﷺ كَلَّامًا مِنْ أَبِي سَفْيَانَ وَعَيْنَةَ بْنِ حَصْنٍ وَسَهِيلَ بْنِ عَمْرٍو مِائَةَ مِنَ الْإِبِلِ، فَقَالُوا: يَا نَبِيَّ اللَّهِ تَعْطِي هَؤُلَاءِ وَتَدَعَ جَعِيلًا، وَهُوَ رَجُلٌ مِنْ بَنِي غُطَفَانَ؟ فَقَالَ: جَعِيلٌ خَيْرٌ مِنْ طِلَاعِ الْأَرْضِ مِثْلَ هَؤُلَاءِ، وَلَكِنِّي أُعْطِي هَؤُلَاءِ أَتَأَلَّفُهُمْ، وَأُكَلِّمُ جَعِيلًا إِلَى مَا جَعَلَهُ اللَّهُ عِنْدَهُ مِنَ التَّوَاضُّعِ.

(52) The Messenger of Allah (ﷺ) gave Abū Sufyān, ‘Uyaynah ibn Ḥiṣn, and Suhayl ibn ‘Amr a hundred camels each, so they said, “O Prophet of Allah, you give to these people and leave out Ju‘ayl who is a member of [the loyal tribe of] Banī Ghaṭfān?” He said, “Ju‘ayl is better than the likes of these individuals, but I give them so as to win them over, and leave for Ju‘ayl that which Allah has reserved for him due to his humbleness.”

(٥٣) النَّبِيُّ ﷺ: الْخَيْرُ عَادَةٌ، وَالشَّرُّ لَجَاجَةٌ.

(53) The Prophet (ﷺ) [said]: Virtue is a habit, and evil is an obstinacy.

(٥٤) النَّبِيُّ ﷺ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ نُوْدِيتُ مِنْ بَطْنَانِ الْعَرْشِ: نَعَمُ الْأَبُ أَبُوكَ إِبْرَاهِيمَ، وَنَعَمُ الْأَخُ أَخُوكَ عَلِيُّ بْنُ أَبِي طَالِبٍ.

(54) The Prophet (ﷺ) [said]: On the Day of Judgment, it will be announced from within the [Divine] Throne, “What a good forefather was your

forefather Ibrāhīm, and what a good brother was your brother ʿAlī ibn Abī Ṭālib!”

(٥٥) وعنه ﷺ: يا عليّ، إذا كان يوم القيامة أخذت بحجزة الله، وأخذت أنت بحجرتي، أخذك ولدك بحجرتك، وأخذ شيعة ولدك بحجزهم، فترى أين يأمر بنا؟

(55) He (ṣ) [also said]: O ʿAlī, when the Day of Judgment comes, I will hold on to the special protection of Allah, while you will hold on to my protection. Your progeny will hold on to your special protection, and the followers (*shīʿah*) of your progeny will hold on to their protection. Where do you then think we will be taken [if not to Paradise]?

(٥٦) مرّ أبو ذرّ بالنبيّ ﷺ، وجبرائيل معه في هيئة دحية ينجيه، فلم يسلم، فقال جبرائيل: هذا أبو ذرّ لو سلّم لرددنا عليه. فقال: أو تعرفه يا جبرائيل؟ فقال: والذي بعثك بالحقّ لهو في ملكوت سبع السماوات أشهر منه في الأرض. قال: بم نال هذه المنزلة؟ قال: زهده في هذا الحطيم الفاني.

(56) Abū Dharr once passed by the Prophet (ṣ) while Jibraʿīl was with him, in the form of Diḥyah, having a private conversation, so he [walked by and] did not offer greetings. Jibraʿīl said, “This is Abū Dharr. If he would have offered greetings, we would have responded to him [with greetings].” So he (ṣ) said, “Do you know who he is, O Jibraʿīl?” He said, “By He Who has sent you with the truth, he is more well known in the seven heavens than he is on earth.” He (ṣ) asked, “How did he attain that station?” He said, “[Through] his disinterest in the [wares of] this perishing world.”

(٥٧) كان رسول الله ﷺ فوق الربعة، ولم يكن بالطويل المشدّب، وكان إذا مشى مع الطوال طالهم.

(57) The Messenger of Allah (ﷺ) was taller than average, but he was not considered very tall. [However,] whenever he walked with those who were tall, he looked taller than them.

(٥٨) النبي ﷺ: المؤمنون هَيِّنُونَ لِيَتُونَ كَالْجَمَلِ الْأَنْفِ، إِنْ قِيدَ إِنْقَادًا، وَإِنْ أُتِيخَ عَلَى صَخْرَةٍ اسْتَنَاحَ.

(58) The Prophet (ﷺ) [said]: Believers are amenable and amiable, like the pliable camel that goes wherever it is led, and [even] rests on a rock if it is made to rest [upon it].

(٥٩) النبي ﷺ: ثَلَاثَةٌ يَعْذَرُونَ بِسُوءِ الْخَلْقِ: الْمَرِيضُ، وَالصَّائِمُ، وَالْمَسَافِرُ.

(59) The Prophet (ﷺ) [said]: Three [types of individuals] may be excused for [their temporary bouts of] bad character: the sick, the fasting, and the traveller.

(٦٠) النبي ﷺ: إِنَّ الْغَضَبَ جَمْرَةٌ تَوْقَدُ فِي جَوْفِ ابْنِ آدَمَ، أَلَا تَرَى إِذَا غَضِبَ حَمْرَةً عَيْنَيْهِ وَانْتَفَاخَ أَوْدَاجَهُ؟ فَمَنْ وَجَدَ مِنْ ذَاكَ شَيْئًا فَلْيَلْصِقْ خَدَّهُ بِالْأَرْضِ.

(60) The Prophet (ﷺ) [said]: Verily anger is a burning coal that is kindled within the human being. Do you not see how when he gets angry his eyes turn red and his veins bulge? So whoever experiences any of that should rub his cheek on the earth [in humility before Allah, and he will calm down].

(٦١) قَالَ رَجُلٌ لِرَسُولِ اللَّهِ ﷺ: أَيُّ شَيْءٍ أَشَدُّ؟ قَالَ: غَضَبُ اللَّهِ، قَالَ: فَمَا يَبَاعِدُنِي مِنْ غَضَبِ اللَّهِ؟ قَالَ: أَنْ لَا تَغْضَبَ.

(61) A man asked the Messenger of Allah (ﷺ), “What is the most severe thing?” He said, “Allah’s wrath.” He asked, “What will distance me from the wrath of Allah?” He (ﷺ) said, “Your avoidance of anger [on others].”

(٦٢) النَّبِيُّ ﷺ: صَلِّ مِنَ قِطْعِكَ، وَأَعْطِ مَنْ حَرَمَكَ، وَاعْفُ عَمَّنْ ظَلَمَكَ.

(62) The Prophet (ﷺ) [said]: Establish ties with the one who cuts you off, give the one who deprives you, and forgive the one who wrongs you.

(٦٣) النَّبِيُّ ﷺ: الْحِلْمُ وَالتَّؤَدَةُ مِنَ النُّبُوَّةِ، وَمَنْ عَجَلَ أَخْطَأَ.

(63) The Prophet (ﷺ) [said]: Forbearance and deliberateness are qualities of Prophets, and whoever is hasty errs.

(٦٤) وَعَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ عَلَى الْمَنْبَرِ: أَشْعَرُ كَلِمَةٍ قَالَتْهَا الْعَرَبُ: أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ.

(64) It is reported that the Prophet (ﷺ) said [while addressing the people] on the pulpit: We note in a proverb that the Arabs [of old] would say: Behold, all things without Allah are void.

(٦٥) النَّبِيُّ ﷺ: إِنَّ اللَّهَ عَلَى كُلِّ بَدْعَةٍ كَيْدٌ بِهَا الْإِسْلَامُ وَلِيًّا صَالِحًا يَذِبُ عَنْهُ.

(65) The Prophet (ﷺ) [said]: Verily Allah has, in the face of every innovation conspired against Islam, a close, righteous servant who defends it.

(٦٦) النَّبِيُّ ﷺ: مَا أَخَافُ عَلَى أُمَّتِي إِلَّا ضَعْفَ الْيَقِينِ.

(66) The Prophet (ﷺ) [said]: I fear nothing for my nation save weakness in conviction.

(٦٧) النَّبِيُّ ﷺ: خَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ، وَشَرُّ الْأُمُورِ مُحَدَّثَاتُهَا.

(67) The Prophet (ﷺ) [said]: The best way of guidance is the way of Muḥammad, and the worst of matters are the unprecedented [novelties in religion].

(٦٨) النبي ﷺ: أصفر البيوت جوف صفر من كتاب الله تعالى.

(68) The Prophet (ﷺ) [said]: The emptiest houses are those that are empty of the Book of Allah, the Exalted.

(٦٩) النبي ﷺ: من قرأ القرآن ثم رأى أن أحداً أوتي أفضل مما أوتي فقد استصغر ما عظمه الله.

(69) The Prophet (ﷺ) [said]: Whoever reads the Qurʾān and then thinks that there is one who has been given something better than him has belittled what Allah has made great.

(٧٠) وعنه ﷺ: أن الله تعالى قرأ طه ويس قبل أن يخلق الخلق بألف عام، فلما سمعت الملائكة القرآن قالت: طوبى لأمة ينزل عليهم هذا، وطوبى لأجواف تحمل هذا، وطوبى لألسنة تنطق بهذا!

(70) He (ﷺ) [also said]: Allah recited Ṭāhā and Yāsīn a thousand years before He created the [earthly] creatures, and when the angels heard the recitation, they remarked, “Blessed is the nation upon whom this is revealed, and blessed are the minds that memorize this, and blessed are the tongues that recite this!”

(٧١) وعنه ﷺ: إن القلوب تصدأ كما يصدأ الحديد. ف قيل: يا رسول الله وما جلاؤها؟ قال: تلاوة القرآن وذكر الموت.

(71) He (ﷺ) [also said], “Verily the hearts get rusted just as iron gets rusted.” So someone asked, “O Messenger of Allah, then how can they be polished?” He said, “By reciting the Qurʾān and remembering death.”

(٧٢) وعنه ﷺ: الله أشدُّ أذنًا إلى قارئ القرآن من صاحب القينة إلى قينته.

(72) He (ﷺ) [also reportedly said]: Allah listens more keenly to the reciter of the Qurʾān than the owner of a singing slave girl listens to his slave girl.

(٧٣) وعنه ﷺ: اقرأ القرآن ما نهاك، فإذا لم ينهك فلست تقرأه.

(73) He (ﷺ) [said]: Recite the Qurʾān inasmuch as it prevents you [from evil], but when it does not prevent you [from evil], then [know that] you have not read it [properly].

(٧٤) وعن رسول الله ﷺ: إنَّ القرآن نزل بحزن فإذا قرأتموه فتحزنوا.

(74) The Messenger of Allah (ﷺ) [said]: Verily the Qurʾān was revealed with sadness, so when you recite it, [do so trying to] feel the sadness.

(٧٥) النبي ﷺ: إذا قام أحدكم من الليل يصلي فليجهر بقراءته، فإنَّ الملائكة وعمَّار الدار يستمعون لقراءته ويصلُّون بصلاته.

(75) The Prophet (ﷺ) [said]: When one of you rises up in the night to pray, let him recite audibly for indeed the angels and the [jinn among the] inhabitants of the abode listen to his recitation and pray along with him.

(٧٦) النبي ﷺ: علم الإيمان الصلاة، فمن فرغ لها قلبه وحاد عليها بحدودها فهو مؤمن.

(76) The Prophet (ﷺ) [said]: The banner of faith is prayer, so whoever frees his heart of all preoccupation for it, and performs it in the prescribed manner, then he is a [true] believer.

(٧٧) النبي ﷺ: من حافظ على الخمس يكمال طهورها ومواقيتها كانت له نوراً وبرهاناً يوم القيامة، ومن ضيعها حشر مع فرعون وهامان.

(77) The Prophet (ﷺ) [said]: Whoever preserves [and carefully performs] the five daily prayers, with perfect purification and at the proper time, they will be a light and a proof for him on the Day of Judgment, but whoever neglects them will be raised with Fir‘awn and Hāmān.

(٧٨) قال رجل لرسول الله ﷺ: ادع الله أن يرزقني مرافقتك في الجنة، فقال: أعني بكثرة السجود.

(78) A man said to the Messenger of Allah (ﷺ), “Supplicate to Allah asking Him to grant me your company in Paradise.” So he (ﷺ) said, “Assist me [in that supplication] by prostrating [to Allah] frequently.”

(٧٩) وكان رسول الله ﷺ نصباً بالصلاة بعد التبشير له بالجنة، لقول الله سبحانه: وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا. فكان يأمر أهله ويصبر عليها نفسه.

(79) The Messenger of Allah (ﷺ) devoted himself to prayer after he had been given glad tidings of Paradise, because of the verse wherein Allah, the Glorified, says: *Enjoin your family to pray and be steadfast in [observing] it* (Q20:132). So he would enjoin his family and would remain steadfast in its observance himself.

(٨٠) وعنه ﷺ: إِنَّ لِلْقُلُوبِ إِقْبَالًا وَإِدْبَارًا، فَإِذَا أَقْبَلَتْ فَاحْمِلُوهَا عَلَى النَوَافِلِ، وَإِذَا أَدْبَرَتْ فَاقْتَصِرُوا بِهَا عَلَى الْفَرَائِضِ.

(80) He (ﷺ) [said]: Verily the hearts have eagerness and are [at times] unenthusiastic, so whenever they are eager, make them bear the performance of recommended acts of worship, but when they are unkeen, restrict yourself to what is obligatory.

(٨١) النَّبِيُّ ﷺ: صَلَاةٌ عَلَى أَثَرِ سَوَاكٍ أَفْضَلُ مِنْ خَمْسٍ وَسَبْعِينَ صَلَاةً بَغَيْرِ سَوَاكٍ.



(81) The Prophet (ﷺ) [said]: Prayer [offered] right after brushing one's teeth is better than seventy-five prayers without brushing teeth.

(٨٢) النبي ﷺ: ثلاثة يوم القيامة على كتيب من مسك أسود، لا يهتمهم حساب، ولا ينالهم فزع حتى يفرغ ممّا بين الناس: رجل قرأ القرآن ابتغاء وجه الله تعالى وأمّ قوماً وهم به راضون، ورجل أذن في مسجد ودعا إلى الله ابتغاء وجه الله تعالى، ورجل ابتلي برق في الدنيا فلم يشغله ذلك عن عمل الآخرة.

(82) The Prophet (ﷺ) [said]: Three [types of] people will be on heaps of [sweet smelling] black musk on the Day of Judgment, neither worried about accounting [for their deeds] nor terrified as the other people are: The person who recited the Qurʾān for attaining the pleasure of Allah, the Exalted, and led the people while they were happy with him; the person who recited the *adhān* in a masjid and called people to Allah, solely for the pleasure of Allah, the Exalted; and the person who was tested by bondage in the world, but that did not preoccupy him from working for the Hereafter.

(٨٣) وعنه ﷺ: يد الله على رأس المؤذن حتى يفرغ من أذانه.

(83) He (ﷺ) [said]: The Hand of Allah is on the head of the caller of the *adhān* until he completes his *adhān*.

(٨٤) النبي ﷺ: زكاة الجسد الصيام.

(84) The Prophet (ﷺ) [said]: The *zakāt* of the body is fasting.

(٨٥) وعنه ﷺ: للصائم فرحتان: فرحة عند الإفطار، وفرحة عند لقاء ربه.

(85) He (ﷺ) [also said]: The one who fasts has two joys: one during the opening of the fast and the other when he meets his Lord.

(٨٦) أبو ذرٍّ رضي الله عنه قال: يا رسول الله أيّ الصدقة أفضل؟ قال: جهد من مقلّ مشى به إلى فقير.

(86) Abū Dharr, may Allah be pleased with him, asked, “O Messenger of Allah, which charity is the best?” He said, “The striving of one who has little which he takes to [give] a person who is [more] needy.”

(٨٧) النبي ﷺ: ما أحسن عبد الصدقة إلّا أحسن الخلافة على تركته.

(87) The Prophet (ﷺ) [said]: No servant is good in giving charity [while he is alive] but that [Allah] ensures all that he leaves behind is well taken care of [and brings benefit to his heirs].

(٨٨) وعنه ﷺ: الصدقة تسدّ سبعين باباً من الشرّ.

(88) He (ﷺ) [said]: Charity closes off seventy doors of evil.

(٨٩) وعنه ﷺ: ردّوا مذمة السائل ولو بمثل رأس الطائر من الطعام.

(89) He (ﷺ) [said]: Repel the censure of a beggar even if it is by [giving only] a meagre amount of food.

(٩٠) كان نبيّنا ﷺ لا يكل خصلتين إلى غيره: كان يصنع طهوره بالليل ويخمره بيده، وكان يناول المسكين بيده.

(90) Our Prophet (ﷺ) would not delegate two tasks to anyone else: He would prepare his water [for ablution] and cover it with his own hand, and he would give to the beggar with his own hand.

(٩١) وعنه ﷺ: ما من مسلم يكسو مسلماً إلّا كان في حفظ الله ما دامت عليه منه رقعة.

(91) He (ﷺ) [said]: There is no Muslim who clothes a [needy] Muslim but that he remains under the protection of Allah as long as [even] a small piece [of that cloth] remains on him.

(٩٢) النَّبِيُّ ﷺ: اسْتَفْرَهُوا ضَحَايَاكُمْ فَإِنَّهَا مَطَايَاكُمْ عَلَى الصِّرَاطِ.

(92) The Prophet (ﷺ) [said]: Choose the best sacrificial animals, for verily they will be your modes of transport over the *ṣirāt*.

(٩٣) النَّبِيُّ ﷺ: إِنَّ اللَّهَ قَدْ وَعَدَ هَذَا الْبَيْتَ أَنْ يَحْجَّهَ كُلَّ سَنَةٍ سِتْمِائَةَ أَلْفٍ، فَإِنْ نَقَصُوا أَكْمَلَهُمُ اللَّهُ بِالْمَلَائِكَةِ، وَإِنَّ الْكَعْبَةَ تَحْشُرُ كَالْعُرُوسِ الْمَزْفُوفَةِ، وَكُلٌّ مِنْ حَجَّهَا يَتَعَلَّقُونَ بِأَسْتَارِهَا، يَسْعَوْنَ حَوْلَهَا، حَتَّى تَدْخُلَ الْجَنَّةَ فَيَدْخُلُونَ مَعَهَا.

(93) The Prophet (ﷺ) [said]: Verily Allah has promised that six hundred thousand will perform pilgrimage of this House every year, so if fewer come Allah completes the number by [sending] angels. Indeed the Kaʿbah will be raised [on the Day of Judgment] like a bride taken in her procession, and whoever performed its pilgrimage will cling on to its covers and go around it, until it enters Paradise and they enter alongside it.

(٩٤) مُحَمَّدُ بْنُ الْحَنِيْفَةِ: جَاءَ سَائِلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: هَلْ سَأَلْتَ أَحَدًا مِنْ أَصْحَابِي؟ قَالَ: لَا، قَالَ: فَائْتِ الْمَسْجِدَ فَسْأَلْهُمْ، فَسَأَلْتُهُمْ فَلَمْ يَعْطُوهُ شَيْئًا، فَمَرَّ بَعْلِي وَسَأَلَهُ وَهُوَ رَاكِعٌ، فَنَاقَلَهُ يَدَهُ فَأَخَذَ خَاتَمَهُ.

(94) Muḥammad ibn al-Ḥanafīyyah [said]: A beggar came to the Messenger of Allah (ﷺ), so he asked him, “Have you sought [assistance] from anyone among my companions?” The man replied, “No.” So he said, “Go to the masjid and ask them.” So he [went there and] asked them but they did not give him anything. Then he passed by ‘Alī and

asked him while he was in *rukūʿ*, so he gave him his hand and let him take his ring.

(٩٥) عن النبي ﷺ: ليلة أسري بي إلى السماء رأيت قوماً يأكلون الجيف، فقلت: يا جبرائيل من هؤلاء؟ فقال: هؤلاء الذين يأكلون لحوم الناس.

(95) The Prophet (ﷺ) [is reported to have said]: When I was taken to the heavens by night, I saw a group eating a corpse, so I said, “O Jibraʿīl, who are these?” He said, “They are the ones who eat the flesh of people [by backbiting and slander].”

(٩٦) قال رسول الله ﷺ في خطبته يوم الأحزاب: اللهم أكل سلاحهم، واضرب وجوههم، ومزقهم في البلاد تمزيق الريح للجراد.

(96) The Messenger of Allah (ﷺ) said in his sermon on the day of [the Battle of] al-Aḥzāb: O Allah, blunt their weapons, strike their faces, and scatter them in the land the way strong winds scatter locusts.

(٩٧) النبي ﷺ: من صلى عليّ صلّت عليه الملائكة ما صلى عليّ، فليقلل عبد من ذلك أو ليكثر.

(97) The Prophet (ﷺ) [said]: Whoever sends blessings upon me, the angels send blessings upon him as long as he sends blessings upon me, so let the servant [of Allah] do that, be it occasionally or frequently.

(٩٨) وقال ﷺ: من صلى عليّ في كتاب لم تزل الملائكة تستغفر له ما دام اسمي في ذلك الكتاب.

(98) He (ﷺ) also said: Whoever sends blessings upon me in writing, the angels continually seek forgiveness for him as long as my name is on that piece of writing.

(٩٩) وقال ﷺ: إِنَّ فِي الْأَرْضِ مَلَائِكَةً سَيَّاحِينَ يَبْلُغُونِي عَنْ أُمَّتِي السَّلَامِ.

(99) He (ﷺ) said: Verily there are angels moving about on the earth who convey to me the salutations of my nation.

(١٠٠) وقال ﷺ: لَيْسَ أَحَدٌ يَسَلِّمُ عَلَيَّ إِلَّا رَدَّ رُوحِي حَتَّى أَرُدَّ عَلَيْهِ السَّلَامَ.

(100) He (ﷺ) said: No one sends salutations upon me but that my soul returns so that I may respond to his greeting.

(١٠١) عَنِ النَّبِيِّ ﷺ: مَنْ فَتَحَ نَهَارَهُ بِذِكْرِ اللَّهِ تَعَالَى وَخَتَمَ لَيْلَهُ بِالِاسْتِغْفَارِ غُفِرَ لَهُ مَا بَيْنَ ذَلِكَ.

(101) The Prophet (ﷺ) [said]: Whoever starts his morning with the remembrance (*dhikr*) of Allah, the Exalted, and ends his night with repentance, he will be forgiven for everything in between.

(١٠٢) جَابِرٌ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ: مَنْ أَحْلَقَ النَّبِيِّينَ وَالصِّدِّيقِينَ بِالشَّاشَةِ إِذَا تَرَاءَوْا، وَالْمَصَافِحَةَ إِذَا تَلَاقَوْا، وَالزَّائِرَ فِي اللَّهِ حَقَّ عَلَى الْمَزُورِ إِكْرَامَهُ.

(102) Jābir, may Allah be pleased with him, reported from the Prophet (ﷺ) [that he said]: It is from the character of the Prophets and the veracious ones to smile when they see each other and shake hands when they meet each other; and the one who visits another for the sake of Allah has the right of being honoured by him.

(١٠٣) النَّبِيُّ ﷺ: أَنْزِلُوا النَّاسَ عَلَى مَنَازِلِهِمْ.

(103) The Prophet (ﷺ) [said]: Place people in their rightful positions [treating them with the respect they deserve].

(١٠٤) مَرَّ رَسُولُ اللَّهِ ﷺ عَلَى صَبِيَّانٍ فِي الْمَكْتَبِ فَسَلَّمَ عَلَيْهِمَا.

(104) The Messenger of Allah (ﷺ) passed by some young children in a classroom and greeted them.

(١٠٥) كَانَ قَوْمٌ مِنْ سَفَهَاءِ بَنِي تَمِيمٍ أَتَوْا رَسُولَ اللَّهِ ﷺ فَقَالُوا: يَا مُحَمَّدُ، أَخْرِجْ إِلَيْنَا نَكَلِّمَكَ. فَغَمَّ ذَلِكَ رَسُولَ اللَّهِ ﷺ وَسَاءَ مَا ظَهَرَ مِنْ سُوءِ أَدْبِهِمْ، فَأَنْزَلَ: إِنَّ الَّذِينَ يَنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ.

(105) A group of fools from among the Banū Tamīm came to the Messenger of Allah (ﷺ) and said, “O Muḥammad, come out – we want to talk to you!” So the Messenger of Allah (ﷺ) was upset by this and he disliked their manifest lack of etiquette, so [Allah] revealed: *Verily most of those who call out to you from outside your private quarters have no understanding [of etiquette and manners]* (Q49:4).

(١٠٦) جرير بن عبد الله: ما رأي النبي ﷺ منذ أسلمت إلا تبسم في وجهي.

(106) Jarīr ibn ‘Abdillāh [said]: Since I accepted Islam, the Prophet (ﷺ) never saw me but that he gave me a smile.

(١٠٧) وكان رسول الله ﷺ يقول يوم دخل المدينة: أفشوا السلام، وأطيبوا الكلام، وأطعموا الطعام، وصلّوا بالليل والناس نيام، تدخلوا الجنة بسلام.

(107) From the day he entered Madīnah, the Messenger of Allah (ﷺ) would say: Spread [greetings of] peace, speak good words, share your food, and pray at night while the people are asleep, [by doing so] you will enter Paradise with peace [and blessings].

(١٠٨) عن النبي ﷺ: أيما رجل عرضت عليه كرامة فلا يدع أن يأخذ منها ممّا قلّ أو كثر.

(108) The Prophet (ﷺ) [said]: Whoever among the people is shown honour [and respect] must not leave it [and turn away], and should take of it whether it is little or much.

(١٠٩) النَّبِيُّ ﷺ: لَا يَرُدُّ دَعَاءُ أَوَّلِهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، فَإِنَّ أُمَّتِي يَأْتُونَ يَوْمَ الْقِيَامَةِ وَهُمْ يَقُولُونَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَتَثْقُلُ حَسَنَاتُهُمْ فِي الْمِيزَانِ، فَتَقُولُ الْأُمَمُ: مَا أَرْجَحَ مَوَازِينَ أُمَّةٍ مُحَمَّدٌ؟ فَتَقُولُ الْأَنْبِيَاءُ: إِنَّ ابْتِدَاءَ كَلَامِهِمْ ثَلَاثَةُ أَسْمَاءٍ مِنْ أَسْمَاءِ اللَّهِ، لَوْ وَضَعْتَ فِي كِفَّةِ الْمِيزَانِ وَوَضَعْتَ سَيِّئَاتِ الْخَلْقِ فِي كِفَّةٍ أُخْرَى لَرَجَحَتْ حَسَنَاتُهُمْ.

(109) The Prophet (ﷺ) [said]: The supplication that starts with the *basmalah* is never rejected, for indeed my nation will come on the Day of Judgment saying “*In the name of Allah, the Compassionate, the Merciful,*” so their good deeds will become weighty on the scale. The other nations will say, “What has made the scales of Muḥammad’s nation heavier?” So the Prophets will reply, “Their commencing their speech with three names of Allah which, if they were placed on one side of the scale and on the other side all the evil deeds of the creatures were placed, their good deeds would be heavier [then all that]!”

(١١٠) جَابِرٌ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْ بَيْتٍ فِيهِ اسْمُ مُحَمَّدٍ إِلَّا وَشِعَ اللَّهُ عَلَيْهِمُ الرِّزْقُ. فَإِذَا سَمَّيْتُمُوهُمْ فَلَا تَضْرِبُوهُمْ وَلَا تَشْتُمُوهُمْ، وَمَنْ وَلَدَ لَهُ ثَلَاثَةٌ ذَكَورَ فَلَمْ يَسْمُ أَحَدًا مِنْهُمْ أَحْمَدًا أَوْ مُحَمَّدًا فَقَدْ جَفَانِي.

(110) Jābir [said]: The Messenger of Allah (ﷺ) said, “There is no house in which one is named Muḥammad but that Allah expands for them their sustenance. So when you name them [that], do not strike them or revile them; and whoever has three sons and does not name one of them Aḥmad or Muḥammad has wronged me.”

(١١١) أبو الدرداء عنه ﷺ: إنكم تدعون يوم القيامة بأسمائكم وأسماء آبائكم، فأحسنوا أسماءكم.

(111) Abū al-Dardā' [narrated] from him (ﷺ): Verily you will be called on the Day of Judgment by your names and the names of your fathers, so choose good names [for yourselves].

(١١٢) وكان ﷺ يغيّر بعض الأسماء، سمّى الصديق عبد الله وكان اسمه في الجاهلية عبد الكعبة، وابن عوف عبد الرحمن وكان اسمه عبد الحارث، وحزناً سهلاً، والمضطجع المنبعث، وأرضاً تسمى عفرة خضرة، وشعب الضلالة شعب الهدى، وبني الزينة بني الرشدة، وبني مغوية بني رشد، وبني الصماء بني السميعة.

(112) He (ﷺ) would change some names. He named al-Ṣiddiq 'Abdullāh while his name during the Age of Ignorance had been 'Abd al-Ka'bah, and [he named] Ibn 'Awf 'Abd al-Raḥmān when his name had been 'Abd al-Ḥārith, and [he named] Ḥazn Sahl. [He changed the name] al-Muḍṭajjī' to al-Munba'ith, and the land called 'Ufrah to Khudrah. [He changed] Shu'ab al-Ḍalālāh to Shu'ab al-Hudā, Banī al-Zinyah to Banī al-Rishdah, Banī Mughwiyah to Banī Rushd, and Banī al-Ṣammā' to Banī al-Samī'ah.<sup>4</sup>

(١١٣) روي أن رسول الله استقصاه يهودي ديناً، فقال رسول الله ﷺ: أو لم أفضلك؟ فطلب البينة، فقال لأصحابه: أيكم يشهد لي؟ فقال خزيمة: أنا يا رسول الله، قال: وكيف تشهد بذلك ولم تحضره ولم تعلمه؟ قال: يا رسول الله نحن

<sup>4</sup> The names he changed had negative connotations, so he changed them to positive ones. (Tr.)



نصّدّقك على الوحي من السماء، فكيف لا نصّدّقك على أنّك قضيتَه؟ فأنفذ شهادته وسمّاه بذلك، لأنّه صيّر شهادته شهادتي رجلين.

(113) It has been narrated that a Jew sought repayment of a debt from the Messenger of Allah (ﷺ), so the Messenger of Allah (ﷺ) said, “Did I not already repay you?” But the Jew sought witnesses, so the Prophet asked his companions, “Who among you will testify for me?” Khuzaymah said, “I will, O Messenger of Allah.” He (ﷺ) asked, “How will you testify to it when you were not present and had no knowledge of it?” He said, “O Messenger of Allah, we believe you regarding revelation from the heavens, so how can we not believe you concerning the repayment of a debt?” So his testimony was accepted and he was named for that, because his single testimony equalled the testimony of two men.

(١١٤) النبي ﷺ: عليكم بالدلجة فإنّ الأرض تطوى بالليل ما لا تطوى بالنهار.

(114) The Prophet (ﷺ) [said]: You should start journeying from the beginning of the night, for verily the earth folds up at night in a way that it does not fold during daytime.

(١١٥) وكان رسول الله ﷺ يكره أن يسافر الرجل في غير رفقة. وقال: الراكب شيطان، والراكبان شيطانان، والثلاثة ركب.

(115) The Messenger of Allah (ﷺ) used to dislike for a person to travel without companions, and [it is reported that] he said: A lone rider is [accompanied by] a devil, two riders are [accompanied by] two devils, but three are a [safe] group.

(١١٦) النبي ﷺ: من شاب شيّةً في الإسلام كانت له نوراً يوم القيامة ما لم يخضبها أو يتنفها.

(116) The Prophet (ﷺ) [said]: Whoever grows white hair of old age as a Muslim, it shall be a light for him on the Day of Judgment as long as he does not dye it or remove it.

(١١٧) النَّبِيُّ ﷺ: حسب امرئ من الشر أن يخيف أخاه المسلم.

(117) The Prophet (ﷺ) [said]: It is enough to qualify as evil for a person to frighten his Muslim brother.

(١١٨) جابر بن عبد الله: سئل رسول الله ﷺ عن الإيمان فقال: الصبر والسماحة.

(118) Jābir ibn ‘Abdillāh [said]: The Messenger of Allah (ﷺ) was asked about faith, so he said, “[It is] patience and gentleness.”<sup>5</sup>

(١١٩) النَّبِيُّ ﷺ: الصبر عند الصدمة الأولى.

(119) The Prophet (ﷺ) [said]: Patience is [required most] during the initial shock.

(١٢٠) وكان رسول الله ﷺ يخيظ ثوبه ويخصف نعله، وكان أكثر عمله في بيته الخياطة.

(120) The Messenger of Allah (ﷺ) used to stitch his clothes and repair the soles of his sandals. And most of his household work involved sewing.

(١٢١) حذيفة: قال رسول الله ﷺ: سيجيء من بعدي قوم يرجعون بالقرآن ترجيع الغناء والرهبانية والنوح، لا يجاوز حناجرهم، مفتونة قلوبهم وقلوب الذين يعجبهم شأنهم.

(121) Ḥudhayfah reported that the Messenger of Allah (ﷺ) [said]: There will come after me a group who will sing the Qur’ān like the singing of

<sup>5</sup> The term *samāḥah* also means munificence and tolerance. (Tr.)

melodies, hymns and lamentations; [with it] not going beyond their throats. Their hearts are beguiled, as are the hearts of those who are impressed by them.

(١٢٢) النَّبِيُّ ﷺ: مَا أَمْلَقَ تاجر صدوق.

(122) The Prophet (ﷺ) [said]: A truthful businessman is never reduced to poverty.

(١٢٣) النَّبِيُّ ﷺ: إِنَّ مِنْ أُمَّتِي مَنْ لَا يَسْتَطِيعُ أَنْ يَأْتِيَ مَسْجِدَهُ مِنَ الْعَرِيِّ يَحْجِزُهُ إِيْمَانُهُ أَنْ يَسْأَلَ النَّاسَ، مِنْهُمْ أُوَيْسُ الْقُرْنِيِّ وَفِرَاتُ بْنُ حَيَّانَ.

(123) The Prophet (ﷺ) [said]: Verily among my nation are those who cannot go to the masjid because they have no [proper] clothes to wear, yet their faith prevents them from begging others. Among them are Uways al-Qaranī and Furāt ibn Ḥayyān.

(١٢٤) عَبْدُ اللَّهِ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ فَقَالَ: إِنَّ بَنِي فَلَانٍ أَغَارُوا عَلَى إِبْلِي وَبَقَرِي وَغَنَمِي، فَقَالَ: مَا أَصْبَحَ عِنْدَ آلِ مُحَمَّدٍ غَيْرَ هَذَا الْمَدِّ، فَسَأَلَ اللَّهَ. فَرَجَعَ الرَّجُلُ إِلَى امْرَأَتِهِ فَحَدَّثَهَا فَقَالَتْ: نَعَمْ الْمَرْدُودُ إِلَيْهِ. فَرَدَّ اللَّهُ نِعْمَهُ إِلَيْهِ أَوْفَرَ مِمَّا كَانَتْ. فَقَامَ رَسُولُ اللَّهِ فَحَمْدُ اللَّهِ وَأَثْنَى عَلَيْهِ وَأَمَرَ النَّاسَ أَنْ يَسْأَلُوا اللَّهَ وَيَرْغَبُوا إِلَيْهِ، وَقَرَأَ: وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا.

(124) ‘Abdullāh [narrated:] A man came to the Messenger of Allah (ﷺ) and said, “Such-and-such tribe raided my camels, cows, and sheep [so help me].” So he said, “The family of Muḥammad has nothing other than this *mudd* [of food to offer you], so we will pray to Allah [to bless you].” The man returned to his wife and informed her about this, so she said, “What a nice response he gave you!” Then Allah returned His blessings to the man, [giving him] much more than he had before. The Messenger of Allah (ﷺ) stood up, praised and glorified Allah, and instructed the

people to supplicate to Allah and seek [their needs] from Him, and he recited: *And whoever is mindful of Allah, He will make a way out for him* (Q65:2).

(١٢٥) حذيفة عنه ﷺ: من قلّ طعمه صحّ بطنه وصفا قلبه، ومن كثر طعمه سقم بطنه وقسا قلبه.

(125) Ḥudhayfah [narrated] from him (ﷺ): Whoever consumes less, his stomach remains sound and his heart becomes pure. As for one who consumes more, his stomach becomes ill and his heart becomes hard.

(١٢٦) وعنه ﷺ: لا تميتوا القلوب بكثرة الطعام والشراب، فإنّ القلب يموت كالزراع بكثرة الماء.

(126) He (ﷺ) [also said]: Do not make your hearts die by eating and drinking too much, for verily the heart dies just like the plant that is watered too much dies.

(١٢٧) النبي ﷺ: ما زين الله رجلا بزينة أفضل من عفاف بطنه.

(127) The Prophet (ﷺ) [said]: Allah has not adorned a man with any adornment better than temperance of his stomach.<sup>6</sup>

(١٢٨) النبي ﷺ: أكرموا الخبز فإنّ الله أكرمه وسخّر له بركات السماوات والأرض.

(128) The Prophet (ﷺ) [said]: Honour bread, for verily Allah has honoured it and made the blessings of the heaven and earth subject to it.

(١٢٩) النبي ﷺ: من أكل وذو عينين ينظر إليه ولم يواسه ابتلي بداء لا دواء له.

<sup>6</sup> Temperance of the stomach refers to moderation in consuming food and drink, as well as restricting oneself to what is lawful to consume. (Tr.)

(129) The Prophet (ﷺ) [said]: Whoever eats while one with two eyes looks at him, and he does not [offer to] share [his food], he will be afflicted with a malady that has no remedy.

(١٣٠) النبي ﷺ: من لقط شيئاً من الطعام فأكله حرّم الله جسده على النار.

(130) The Prophet (ﷺ) [said]: Whoever picks up some food and eats it, Allah will make his body forbidden to the Fire [of Hell].

(١٣١) النبي ﷺ: من أكل من سقط المائدة عاش في سعة، وعوفي ولده وولد ولده من الحمق.

(131) The Prophet (ﷺ) [said]: Whoever eats of that which falls on the tablecloth, he will live in comfort, and his children and grandchildren will be protected from weak-mindedness.

(١٣٢) النبي ﷺ: يا عليّ، ابدأ بالملح واختم به فإنّ به شفاء من سبعين داء. وروي أنّ نبياً من الأنبياء شكّا إلى الله الضعف، فأمره أن يطبخ اللحم باللبن فإنّ القوّة فيهما.

(132) The Prophet (ﷺ) [said]: O ‘Alī, start [your meals] with salt and end with it, for verily by it there is a cure for seventy ailments. And it is narrated that one of the Prophets had complained to Allah of [physical] weakness, so He commanded him to cook meat in butter, for indeed there is [a source of] strength in them both.

(١٣٣) النبي ﷺ: الأكل في السوق دناءة.

(133) The Prophet (ﷺ) [said]: Eating in the marketplace is lowliness.

(١٣٤) النبي ﷺ: من دخل على غير دعوة فكأنّما دخل سارقاً وخرج مغيراً، ومن لم يجب الدعوة فقد عصى الله ورسوله.

(134) The Prophet (ﷺ) [said]: Whoever enters [a place] without being invited is like one who enters as a thief and leaves as a raider, and one who does not respond to an invitation [by his brother] has disobeyed Allah and His Messenger.

(١٣٥) النَّبِيُّ ﷺ: مَنْ أَطْعَمَ أَخَاهُ حَتَّى يَشْبِعَهُ، وَسَقَاهُ حَتَّى يَرْوِيَهُ، أَبْعَدَهُ اللَّهُ مِنَ النَّارِ بِسَبْعَةِ خَنَادِقٍ، مَا بَيْنَ خَنْدَقَيْنِ مَسِيرَةُ خَمْسَمِائَةِ عَامٍ.

(135) The Prophet (ﷺ) [said]: Whoever feeds his brother until he is satiated, and gives him drink until he is quenched, Allah distances him from the Fire by seven trenches with the space between each of the trenches being equal to a journey of five hundred years.

(١٣٦) النَّبِيُّ ﷺ: شَرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ يَدْعَى إِلَيْهِ الْأَغْنِيَاءُ دُونَ الْفُقَرَاءِ.

(136) The Prophet (ﷺ) [said]: The worst food is the celebratory meal (*walimah*) to which the rich are invited but not the poor.

(١٣٧) النَّبِيُّ ﷺ: عِدَّةُ الْمُؤْمِنِ كَأَخْذِ الْيَدِ.

(137) The Prophet (ﷺ) [said]: The promise of a believer is like something [tangible] taken by the hand.

(١٣٨) النَّبِيُّ ﷺ: دَعِ مَا يَرِيكَ إِلَى مَا لَا يَرِيكَ، فَمَنْ رَعَى حَوْلَ الْحِمَى يَوْشَكَ أَنْ يَقَعَ فِيهِ.

(138) The Prophet (ﷺ) [said]: Abandon that which makes you doubt for that which does not cause you doubt, for whoever grazes near forbidden pastures is in danger of falling therein.

(١٣٩) جَابِرُ بْنُ عَبْدِ اللَّهِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ قَبْلَ مَوْتِهِ بِثَلَاثٍ: لَا يَمُوتُ أَحَدُكُمْ إِلَّا وَهُوَ يَحْسِنُ الظَّنَّ بِاللَّهِ.

(139) Jābir ibn ʿAbdillāh [said]: I heard the Messenger of Allah (ﷺ), three days before he passed away, saying, “[Let it be that] none of you dies except while he thinks positively about Allah.”

(١٤٠) مَرَّ رَسُولُ اللَّهِ ﷺ بِرَجُلَيْنِ يَتَشَاكِرَانِ، وَكَانَ أَحَدُهُمَا يَتَعَدَّى وَيَتَطَاوَلُ، وَصَاحِبُهُ يَقُولُ: حَسْبِيَ اللَّهُ، حَسْبِيَ اللَّهُ، فَقَالَ ﷺ: يَا رَجُلُ، أَبْلَ مِنْ نَفْسِكَ عِذْرًا، فَإِذَا أُعْجِزَكَ الْأَمْرُ فَقُلْ حَسْبِيَ اللَّهُ.

(140) The Messenger of Allah (ﷺ) passed by two men who were quarreling, and one of them was being aggressive and assaultive while the other said, “Allah suffices me, Allah suffices me.” So he (ﷺ) said, “O man, defend yourself with some evidence and [only] when you are rendered incapable of that should you say, ‘Allah suffices me.’”

(١٤١) النَّبِيُّ ﷺ: لَوْ بَغَى جَبَلٌ عَلَى جَبَلٍ لَدَكَّ الْبَاغِي.

(141) The Prophet (ﷺ) [said]: If one mountain were to tyrannize another, He would level the tyrant [mountain] to dust.

(١٤٢) وَعَنْهُ ﷺ: أَعْجَلَ الشَّرِّ عِقَابُهُ الْبَغْيَ.

(142) He (ﷺ) [also said]: The evil that brings the quickest punishment is tyranny [and wrongful aggression].

(١٤٣) جَعْفَرُ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ: لَمَّا قَدِمَ عَلَى رَسُولِ اللَّهِ ﷺ مِنَ الْحَبَشَةِ، فَسَأَلَهُ مَا أَعْجَبَ مَا رَأَيْتَ بِبِلَادِ الْحَبَشَةِ؟ قَالَ: رَأَيْتُ امْرَأَةً عَلَى رَأْسِهَا مَكْتَلٌ فِيهِ دَقِيقٌ، إِذْ مَرَّ فَارَسٌ فَزَحَمَهَا فَأَلْقَى الْمَكْتَلَ فَانْصَبَّ الدَّقِيقُ. فَجَعَلَتْ تَجْمَعُهُ وَتَقُولُ: وَيْلَ لَكَ مِنْ دَيَّانٍ يَوْمَ الدِّينِ إِذَا وَضَعَ كُرْسِيَّهِ لِلْقَضَاءِ، فَأَخَذَ لِلْمَظْلُومِ مِنَ الظَّالِمِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: لَا تَقْدَسَ اللَّهُ أُمَّةٌ لَا يَأْخُذُ فِيهَا لِضَعْفِهَا حَقُّهُ غَيْرَ مُتَمَتِّعٍ.

(143) [It is reported about] Ja'far ibn Abī Ṭālib, may Allah be pleased with him: When he returned to the Messenger of Allah from Abyssinia, he (ﷺ) asked him, "What was the most amazing thing you saw in Abyssinia?" He said, "I [once] saw a woman carrying a basket of fine wheat on her head when a rider passed by her and pushed her so she fell down and all the wheat poured out. She began to gather it saying, 'Woe to you from the Requirer of the Day of Requital, when He will place His chair of judgment [over the creation] and take the right of the oppressed from the oppressor.'" So the Messenger of Allah said, "Any nation that does not secure the rights of its weakest members without causing them discomfort cannot [dutifully] worship [and glorify] Allah."

(١٤٤) النَّبِيُّ ﷺ: مثل الذي يعتق عند الموت مثل الذي يهدي إذا شع.

(144) The Prophet (ﷺ) [said]: The example of one who emancipates [his slaves] upon his death is like one who gifts [his remaining food] once he is satiated.

(١٤٥) النَّبِيُّ ﷺ: عاتبوا أرقاءكم على قدر عقولهم.

(145) The Prophet (ﷺ) [said]: Reprimand your servants based on their level of intelligence [and understanding].

(١٤٦) النَّبِيُّ ﷺ: بُسِ المال في آخر الزمان الممالك.

(146) The Prophet (ﷺ) [said]: The worst property during the End Times will be slaves.

(١٤٧) النَّبِيُّ ﷺ: أعدى عدوّ لك نفيسك بين جنبيك.

(147) The Prophet (ﷺ) [said]: Your most bitter enemy is your the [carnal] soul that is within you.



(١٤٨) النَّبِيُّ ﷺ: أَلَا أَخْبِرْكُمْ بِشَرَّارِكُمْ؟ مَنْ أَكَلَ وَحْدَهُ، وَضَرَبَ عَبْدَهُ، وَمَنَعَ رَفْدَهُ. أَلَا أَخْبِرْكُمْ بِشَرِّ مَنْ ذَلِكَ؟ مَنْ يَبْغِضُ النَّاسَ وَيَبْغُضُونَهُ.

(148) The Prophet (ﷺ) [said]: Should I not inform you of the evil ones among you? He who eats alone [not sharing his meal with anyone], beats his servant, and withholds his assistance. Should I not inform you of one worse than that? One who hates the people and is hated by them.

(١٤٩) النَّبِيُّ ﷺ: اسْتَعِينُوا عَلَى أُمُورِكُمْ بِالْكَتْمَانِ، فَإِنَّ كُلَّ ذِي نِعْمَةٍ مُحْسُودٌ.

(149) The Prophet (ﷺ) [said]: Take the aid of secrecy in your affairs, for verily every blessed one is envied.

(١٥٠) النَّبِيُّ ﷺ: خَيْرٌ مَا أُعْطِيَ الْمُؤْمِنُ خَلْقٌ حَسَنٌ، وَشَرٌّ مَا أُعْطِيَ الرَّجُلُ قَلْبٌ سَوْءٌ فِي صُورَةٍ حَسَنَةٍ.

(150) The Prophet (ﷺ) [said]: The best thing granted to a believer is good character, and the worst thing given to a person is an evil heart in a handsome [outer] form.

(١٥١) النَّبِيُّ ﷺ: زَيَّنَ اللَّهُ السَّمَاءَ بِثَلَاثٍ: بِالشَّمْسِ، وَالْقَمَرِ وَالْكَوَاكِبِ، وَزَيَّنَ الْأَرْضَ بِثَلَاثٍ: بِالْعُلَمَاءِ، وَالْمَطَرِ، وَالسُّلْطَانِ عَادِلٍ.

(151) The Prophet (ﷺ) [said]: Allah adorned the heavens with three: the sun, the moon, and the stars. And He adorned the earth with three: the scholars, the rain, and the just ruler.

(١٥٢) النَّبِيُّ ﷺ: مَنْ عَشَقَ فَعَفَّ وَكْتَمَ، ثُمَّ مَاتَ مَاتَ شَهِيدًا.

(152) The Prophet (ﷺ) [said]: Whoever falls in love but remains chaste and hides [his feelings], then he dies, he will have died a martyr.

(١٥٣) النَّبِيُّ ﷺ: مَا أَوْدَعَ اللَّهُ عَبْدًا عَقْلًا إِلَّا اسْتَنْقَذَهُ بِهِ يَوْمًا مَا.

(153) The Prophet (§) [said]: Allah does not bestow any servant [with] intelligence but that He saves him through it one day.

(١٥٤) وعنه ﷺ: العقل نور في القلب، يفرّق به بين الحقّ والباطل.

(154) He (§) [also said]: The intellect is a light in the heart by which truth is distinguished from falsehood.

(١٥٥) النبي ﷺ: المستشار معان.

(155) The Prophet (§) [said]: The advisor is [trusted as] an aide.

(١٥٦) النبي ﷺ: أفضل العمل أدومه وإن قلّ.

(156) The Prophet (§) [said]: The best action is that which is constantly practiced, even if it be small.

(١٥٧) النبي ﷺ: تعلّموا ما شئتم أن تعلموا، فلن ينفعكم الله بالعلم حتّى تعملوا به، فإنّ العلماء همّتهم الوعاية، وإن السفهاء همّتهم الرواية.

(157) The Prophet (§) [said]: Learn whatever you wish to know, for Allah will not let you benefit from the knowledge until you act upon it. Verily the concern of scholars is comprehension whereas the concern of the fools is rote narration.

(١٥٨) النبي ﷺ: الكيس من دان نفسه وعمل لما بعد الموت، والعاجز من أتبع نفسه هواها ثمّ تمنّى على الله.

(158) The Prophet (§) [said]: The clever one is he who subjugates his [base] self and works for what is to come after death, while the incompetent one follows the inclinations of his [base] self and then hopes [for mercy] from Allah.

(١٥٩) النبي ﷺ: سرعة المشي تذهب بهاء المؤمن.

(159) The Prophet (ﷺ) [said]: Walking briskly takes away the prestige of a believer.

(١٦٠) عنه ﷺ: يوزن مداد العلماء ودماء الشهداء يوم القيامة، فلا يفضل أحدهما على الآخر، ولغدوة في طلب العلم أحب إلى الله من مائة غزوة. ولا يخرج أحد في طلب العلم إلا ومك موكّل به يبشّره بالجنة. ومن مات وميراثه المحابر والأقلام دخل الجنة.

(160) He (ﷺ) [also said]: The ink of scholars and the blood of martyrs will be weighed on the Day of Judgment, and none of the two will be heavier than the other. Indeed setting out early in order to gain knowledge is more beloved to Allah than [participating in] a hundred battles. No one goes out to gain knowledge but that an appointed angel gives him glad tidings of Paradise. Whoever dies and leaves behind as inheritance inkwells and pens, he shall enter Paradise.

(١٦١) النبي ﷺ: خيانة الرجل في علمه أشدّ من خيانتة في ماله.

(161) The Prophet (ﷺ) [said]: The treachery of a man in his knowledge is worse than his treachery in his wealth.

(١٦٢) النبي ﷺ: أفضلكم أفضلكم معرفةً.

(162) The Prophet (ﷺ) [said]: The best among you is the best in cognizance [of Allah].

(١٦٣) النبي ﷺ: تعلّموا العلم، وتعلّموا له السكينة والحلم، ولا تكونوا من جابرة العلماء فلا يقوم علمكم بجهلكم.

(163) The Prophet (ﷺ) [said]: Learn knowledge, and gain through it tranquility and forbearance. Do not be among the despotic scholars otherwise your knowledge will not stand through your ignorance.

(١٦٤) وعنه ﷺ: ليس الملق من أخلاق المؤمن إلا في طلب العلم.

(164) He (ﷺ) [also said]: Flattery is not from the etiquette of a believer, except in seeking knowledge.

(١٦٥) النبي ﷺ: هلاك أمتي في شيئين: ترك العلم، وجمع المال.

(165) The Prophet (ﷺ) [said]: My nation's destruction lies in two things: abandonment of knowledge and amassing of wealth.

(١٦٦) سأل رجل رسول الله عن أفضل الأعمال فقال: العلم بالله والفقہ في دينه، وكثرهما عليه. فقال: يا رسول الله، أسألك عن العمل فتخبرني عن العلم؟ فقال: إن العلم لينفعك معه قليل العمل، وإن الجهل لا ينفعك معه كثير العمل.

(166) A man asked the Messenger of Allah (ﷺ) about the best of actions, so he said, "Knowledge about Allah and a deep understanding of His religion," and he repeated these two [answers] for him. So the man said, "O Messenger of Allah, I am asking you about actions yet you are telling me about knowledge?" So he (ﷺ) said, "Verily knowledge will benefit you even with little action, while ignorance will not benefit you even [when accompanied] with a lot of action."

(١٦٧) النبي ﷺ: من سلك طريقاً يلتمس علماً، سلك به طريق الجنة.

(167) The Prophet (ﷺ) [said]: Whoever embarks on a path in search of knowledge, it will lead him to the path towards Paradise.

(١٦٨) النبي ﷺ: إن الملائكة لتضع أجنحتها لطلبة العلم.

(168) The Prophet (ﷺ) [said]: Verily the angels place their wings on the ground for the seeker of knowledge [to walk on].

(١٦٩) النبي ﷺ: ما أتى الله أحداً علماً إلا أخذ عليه الميثاق أن لا يكتمه أحداً.

(169) The Prophet (ﷺ) [said]: Allah does not give anyone knowledge but that He takes from him a covenant that he must not conceal it from anyone [who seeks it].

(١٧٠) النبي ﷺ: العالم والمتعلم في الأجر سواء، يأتيان يوم القيامة كفرسي رهان.

(170) The Prophet (ﷺ) [said]: The scholar and the student of knowledge are the same in terms of the reward [they attain]. They will come on the Day of Judgment [and enter Paradise quickly] like two swift race-horses.

(١٧١) قال رجل من الأنصار للنبي ﷺ: إنني لأسمع الحديث ولا أحفظه، فقال: استعن بيمينك. أي اكتبه.

(171) A man from the Anṣār said to the Prophet (ﷺ), “I hear your words but cannot commit them to memory.” So he (ﷺ) said, “Take the help of your right hand (meaning: write it down).”

(١٧٢) النبي ﷺ: ما نحل والد ولده نحلأ أفضل من أدب حسن.

(172) The Prophet (ﷺ) [said]: No gift has been given by a father to his son better than good etiquette.

(١٧٣) النبي ﷺ: النظر في وجوه العلماء عبادة.

(173) The Prophet (ﷺ) [said]: Looking at the faces of scholars is [a form of] worship.

(١٧٤) النبي ﷺ: الخير في السيف، والخير مع السيف، والخير بالسيف.

(174) The Prophet (ﷺ) [said]: Goodness is in the sword, there is goodness [that can be attained] with the sword, and goodness [may be achieved] by the sword.

(١٧٥) النَّبِيُّ ﷺ: لَا تَتَمَنَّوْا لِقَاءَ الْعَدُوِّ، وَسَلُّوْا اللَّهَ الْعَافِيَةَ، فَإِذَا لَقَيْتَهُمْ فَاصْبِرُوا، وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّيُوفِ.

(175) The Prophet (§) [said]: Do not aspire to meet the enemy [in battle], and ask Allah for wellbeing. But when you meet them, be patient and know that verily Paradise is under the shade of the swords.

(١٧٦) النَّبِيُّ ﷺ: مَا مِنْ قَطْرَةٍ أَحَبَّ إِلَى اللَّهِ مِنْ قَطْرَةٍ دَمٍ فِي سَبِيلِهِ أَوْ قَطْرَةٍ دَمْعٍ فِي جَوْفِ اللَّيْلِ مِنْ خَشْيَتِهِ.

(176) The Prophet (§) [said]: There is no drop more beloved to Allah than the drop of blood [that falls] in His way, or the teardrop [that is shed] in the darkness of night out of fear [and awe] of Him.

(١٧٧) النَّبِيُّ ﷺ: شَرُّ مَا فِي الرَّجُلِ شَحٌّ هَالِعٌ، وَجَبْنٌ خَالِعٌ.

(177) The Prophet (§) [said]: The worst qualities that may be in a person are greedy niggardliness and debilitating cowardice.

(١٧٨) النَّبِيُّ ﷺ: لَا فَتْكَ فِي الْإِسْلَامِ. وَعَنْهُ: قَيْدُ الْإِسْلَامِ الْفَتْكَ.

(178) The Prophet (§) [said]: There is no assassination<sup>7</sup> in Islam. And he also [reportedly] said: Islam put [severe] restrictions on assassination.

(١٧٩) النَّبِيُّ ﷺ: مَا اغْرُورِقْتَ عَيْنَا عَبْدٍ مِنْ خَشْيَةِ اللَّهِ إِلَّا حَرَّمَ اللَّهُ جَسَدَهُ عَلَى النَّارِ، فَإِنْ فَاضَتْ عَلَى خَدِّهِ لَمْ يَوْهَنْ وَجْهَهُ قَتْرٌ وَلَا ذَلَّةٌ، وَلَوْ أَنَّ عَبْدًا بَكَى مِنْ أُمَّةٍ مِنَ الْأُمَمِ لَأَنْجَى اللَّهُ بَيْكَاءَ ذَلِكَ الْعَبْدِ تِلْكَ الْأُمَّةَ مِنَ النَّارِ، وَمَا مِنْ عَمَلٍ إِلَّا لَهُ وَزْنٌ وَثَوَابٌ إِلَّا الدَّمْعَةُ فَإِنَّهَا تَطْفِئُ بِحُورًا مِنَ النَّارِ.

<sup>7</sup> The term *fatk* refers to fatally attacking an unarmed person when he is unaware.

(179) The Prophet (ﷺ) [said]: A believer's eyes do not well up with tears out of the fear of Allah but that Allah forbids the Fire to touch his body, and if they roll down his cheeks, his face will neither be abased nor disgrace. And if a servant from any nation cries [in this way], Allah will surely save that nation from the Fire due to the crying of that servant. There is no deed but that it has some weight and reward, except the tear, for indeed it can extinguish entire seas of fire.

(١٨٠) قدم جعفر بن أبي طالب ﷺ على رسول الله ﷺ من عند النجاشي، وقد افتتح خيبر، فتلّاه واعتنقه وقبل عينه، وقال: ما أدري بأيّهما أنا أسرّ بفتح خيبر أو بقدوم جعفر.

(180) Ja'far ibn Abī Ṭālib, may Allah be pleased with him, came to the Messenger of Allah (ﷺ) after being [in Abyssinia] with al-Najāshī, and at that moment Khaybar had just been conquered. So he met him, embraced him, and kissed his eyes saying, "I do not know which of the two I am more pleased with, the conquest of Khaybar or the return of Ja'far."

(١٨١) النبي ﷺ: الولد ريحان من الجنة.

(181) The Prophet (ﷺ) [said]: A [newborn] child is a fragrant flower from Paradise.

(١٨٢) النبي ﷺ: صلة الرحم متمات للولد، مثرة للمال.

(182) The Prophet (ﷺ) [said]: Keeping ties with near relatives leads to healthy offspring and increase in [one's] wealth.

(١٨٣) النبي ﷺ: لا يقبل الله تعالى صدقة من أحد وذو رحمه جائع.

(183) The Prophet (ﷺ) [said]: Allah does not accept charity from anyone with a close relative who is hungry.

(١٨٤) وعنه ﷺ: أفضل الصدقة على ذي رحم كاشح.

(184) The Prophet (ﷺ) [said]: The best charity is that which is given to an estranged close relative.

(١٨٥) النبي ﷺ: ملعون ملعون من انتمى إلى غير أبيه، أو ادعى غير مواليه.

(185) The Prophet (ﷺ) [said]: Accursed [and most] accursed is one who claims to be the son of other than his [own] father, or alleges [to be related to] other than his [own] relatives.

(١٨٦) النبي ﷺ: حقّ كبير الأخوة على صغيرهم كحقّ الوالد على ولده.

(186) The Prophet (ﷺ) [said]: The right of the elder brother over the younger ones is like the right of the father over his children.

(١٨٧) جاءت فاطمة بابنها إلى رسول الله، فقالت: يا رسول الله انحللها، قال: فذاك أبوك! ما لأبيك مال فينحللها. ثم أخذ الحسن فقبله وأجلسه على فخذه اليمني، وقال: أما ابني هذا فنحلته خلقي وهيتي، وأخذ الحسين فقبله ووضع على فخذه اليسرى، وقال: نحلته شجاعتي وجودي.

(187) The Prophet (ﷺ) [said]: Fāṭimah came with her two sons to the Messenger of Allah and said, “O Messenger of Allah, gift them something.” So he (ﷺ) said, “May your father be your ransom! Your father has no property that he can gift to them.” Then he took al-Ḥasan and kissed him, and making him sit on his right thigh he said, “As for this son of mine, I gift him my character and dignity.” He then took al-Ḥusayn and kissed him, and making him sit on his left thigh he said, “I hereby gift him my courage and generosity.”

(١٨٨) أبو ذرّ: قال لي رسول الله ستّة أيام: اعقل أبا ذرّ ما أقول لك، فلمّا كان اليوم السابع قال: أوصيك بتقوى الله في سريرتك وعلايتك، وإذا أسأت



فأحسن، ولا تسألن أحداً وإن سقط سوطك، ولا تأتمنن أمانة، ولا تتولّين يتيماً، ولا تقضين بين اثنين.

(188) Abū Dharr [narrated]: The Messenger of Allah (ﷺ) told me for six days, “Grasp what I tell you O Abā Dharr.” And on the seventh day, he said, “I advise you to be mindful of Allah in your private and public affairs, and when you do something wrong [make up for it and] do something good. Never ask anyone for anything, even if it is your fallen whip, and never entrust a trust [to anyone unworthy]<sup>8</sup>, and never undertake the responsibility of [managing the property of] an orphan, and never judge between two people [unless you are sure you can be fair].”

(١٨٩) قال رجل للنبي ﷺ: أنا استسرّ بخلال أربع: الزنا، والسرقه، وشرب الخمر، والكذب، فأيتهنّ شئت تركت لك يا رسول الله؟ قال: دع الكذب. فلمّا تولّى همّ بالزنا، فقال: يسألني فإن جحدت نقضته ما جعلت له، وإن أقررت حددت أو رجمت. ثمّ همّ بالسرق. ثمّ في شرب الخمر، ففكّر في مثل ذلك. فرجع إليه فقال: قد أخذت عليّ السبيل، قد تركتهنّ أجمع.

(189) A man said to the Prophet (ﷺ), “I secretly have four habits: fornication, theft, drinking wine, and lying. Which one of these would you wish me to leave for your sake, O Messenger of Allah?” He replied, “Stop lying.” So when he left, he planned to fornicate but then said, “He will ask me about it so if I deny it, I will have broken my promise to him, and if I admit it, I will be punished or stoned.” Then he planned to steal, and then to drink wine, but again the same thought came to his mind. So he returned to him (ﷺ) and said, “You have seized the way from me, so I have left all of the habits together.”

<sup>8</sup> In other versions: never accept any trust that is entrusted to you (as an *amānah*).

(١٩٠) النَّبِيُّ ﷺ: لعن الله المثلث. ف قيل له: من المثلث؟ فقال: الذي يسعى بصاحبه إلى سلطانه، فيهلك نفسه وصاحبه وسلطانه.

(190) The Prophet (ﷺ) [said], “May Allah curse the triple destroyer.” So he was asked, “Who is the triple destroyer?” He replied, “The one who slanders his companion to the king, thereby destroying himself, his companion, and the king.”

(١٩١) النَّبِيُّ ﷺ: سيكون في آخر هذه الأمة أعاجم وألسنة أعراب، يلقي الرجل أخاه فيخبره بغير ما في قلبه.

(191) The Prophet (ﷺ) [said]: During the last days of this nation, there will be languages of non-Arabs and Arabs [spoken among the people], yet a man will meet his brother and inform him of other than what is [truly] in his heart.

(١٩٢) معاذ بن جبل: قال لي النبي ﷺ: يا معاذ، احذر أن نرى عليك آثار المحسنين وأنت تخلو من ذلك، فتحشر مع المرائين.

(192) Mu‘ādh ibn Jabal [said]: The Prophet (ﷺ) said to me, “O Mu‘ādh, beware lest we see upon you the signs of the righteous while you are bereft of it (i.e. righteousness), otherwise you will be raised with the pretentious ones.”

(١٩٣) النَّبِيُّ ﷺ: الجواد من أصاب المال من حله، وأنفقه في حقه. أوحى الله إلى موسى: لا تقتل السامري فإنه سخي.

(193) The Prophet (ﷺ) [said]: The generous one is he who attains wealth from lawful sources, and spends it where it is rightfully due. Allah revealed to Mūsā, “Do not kill al-Sāmīrī for he is indeed generous.”

(١٩٤) أبو طلحة الأنصاري: سمعت رسول الله يقول: لا تدخل الملائكة بيتاً فيه كلب ولا تمثال.

(194) Abū Ṭalḥah al-Anṣārī [said]: I heard the Messenger of Allah (ﷺ) say, “Angels do not enter a house in which there is a dog or a statue.”

(١٩٥) في وصية رسول الله ﷺ لأبي ذرٍّ رضي الله عنه البس الخشن من الثياب والصفيق منها تذلاً لله، عسى العز والفخر لا يجد فيك مساعاً. وتزين أحياناً في عبادة الله بالشارة الحسنة تعففاً وتكزماً وتجملاً، فإن ذلك لا يضرّك، وعسى أن يحدث لك ذكراً.

(195) In the advice that the Prophet (ﷺ) gave to Abū Dharr, may Allah be pleased with him [he said], “Wear rough and thick clothes out of humbleness towards Allah, perhaps self-exaltation and arrogance will then not find a means of entering your heart. While worshipping Allah, adorn yourself with a good outward appearance, with chastity, nobility, and grace, for that would indeed not harm you, and it might even evoke remembrance for you.”

(١٩٦) هذا عليّ لرسول الله ﷺ نعلين جديدين، فلمّا رأهما استحسّنهما، فخرّ ساجداً ثمّ قال: أعوذ بنور وجهك أن استحسّن شيئاً ممّا أبغضت، فتصدّق بهما ولم يلبسهما.

(196) ‘Alī (a) prepared two new sandals for the Messenger of Allah (ﷺ), and when he saw them, he liked them very much. So he immediately fell into prostration and then said, “I seek refuge with the Light of Your Face that I should ever like a thing that You dislike. Then he gave them away in charity and did not wear them.”

(١٩٧) جابر بن عبد الله: تختم رسول الله ﷺ في يمينه.

(197) Jābir ibn ‘Abdillāh [said]: The Prophet (ﷺ) wore a ring on his right hand.

(١٩٨) النَّبِيُّ ﷺ: مَنْ بَاتَ سَكْرَانًا بَاتَ لِلشَّيْطَانِ عَرُوسًا.

(198) The Prophet (ﷺ) [said]: Whoever passes the night intoxicated, spends it as a bridegroom of Satan.

(١٩٩) وَقَالَ ﷺ: مَا مِنْ مُسْلِمٍ يَمْرُضُ مَرَضًا إِلَّا حَطَّ اللَّهُ بِهِ خَطَايَاهُ، كَمَا تَحْطُ الشَّجَرَةُ وَرَقَهَا.

(199) He (ﷺ) [also said]: There is no Muslim who falls ill but that Allah makes his sins fall away thereby, just as the tree sheds its leaves [in the winter].

(٢٠٠) كَانَ النَّبِيُّ ﷺ إِذَا رَأَى عَلَى جَسَدِهِ الْبَشِيرَةَ ابْتَهَلَ فِي الدُّعَاءِ وَقَالَ: إِنَّ اللَّهَ إِذَا أَرَادَ أَنْ يَعْظِمَ صَغِيرًا عَظَّمَهُ.

(200) Whenever the Prophet (ﷺ) saw a small pustule on his body, he would invoke [Allah] in supplication, and would say, “Verily when Allah wishes to make a small thing huge [and severe], He does so.”

(٢٠١) النَّبِيُّ ﷺ: ثَلَاثَةٌ فِي ظِلِّ الْعَرْشِ: عَائِدُ الْمَرْضَى، وَمَشِيعُ الْمَوْتَى، وَمَعْرِي الثَّكَلَى.

(201) The Prophet (ﷺ) [said], “Three individuals are [going to be] under the shade of the Throne: One who visits the sick, one who participates in the funeral of the dead, and one who consoles a bereaved parent.”

(٢٠٢) النَّبِيُّ ﷺ: ثَلَاثَةٌ لَا يَعَادُونَ: صَاحِبُ الدَّمَلِ، وَالرَّمَدِ، وَالضَّرْسِ.

(202) The Prophet (ﷺ) [said], “Three types of sick people need not be visited: One who has boils [on his body], inflammation of the eyes, or a toothache.”

(٢٠٣) النبي ﷺ: من باع داراً أو عقاراً فلم يردّد ثمنه في مثله فذلك مال قمن أن لا يبارك الله فيه.

(203) The Prophet (ﷺ) [said]: Whoever sells a house or real estate and then does not use the money to buy another property like it, then that wealth is worthy of not being blessed by Allah.

(٢٠٤) النبي ﷺ: لا يعجبك امرؤ كسب مالاً حراماً، فإنه إن أنفق لم يتقبّل منه، وإن أمسك لم يبارك فيه، وإن مات وتركه كان زاده إلى النار.

(204) The Prophet (ﷺ) [said]: Never be impressed by a person who earns wealth unlawfully, for indeed if he donates it, it is not accepted from him and if he withholds it, it is not a source of blessing for him; and if he dies and leaves it behind, it becomes his provision [that will take him] to the Fire.

(٢٠٥) النبي ﷺ: ما عال من اقتصد.

(205) The Prophet (ﷺ) [said]: One who economizes is never left destitute.

(٢٠٦) النبي ﷺ: الاقتصاد نصف العيش، وحسن الخلق نصف الدين.

(206) The Prophet (ﷺ) [said]: Economizing is half of livelihood, and good character is half of faith.

(٢٠٧) النبي ﷺ: أشقى الأشقياء من جمع عليه فقر الدنيا وعذاب الآخرة.

(207) The Prophet (ﷺ) [said]: The most wretched of all wretches is he who faces both poverty in the world and chastisement in the Hereafter.

(٢٠٨) النَّبِيُّ ﷺ: إِنَّمَا يَخْشَى الْمُؤْمِنُ الْفَقْرَ مَخَافَةَ الْآفَاتِ عَلَى دِينِهِ.

(208) The Prophet (ﷺ) [said]: A believer is only afraid of poverty because he fears the afflictions it may cause his faith.

(٢٠٩) النَّبِيُّ ﷺ: قَالَ لِي جِبْرَائِيلُ عَلَيْهِ السَّلَامُ: يَا مُحَمَّدُ، مَنْ أَوْلَاكَ يَدًا فَكَافَهُ، فَإِنْ لَمْ تَقْدِرْ فَأُثْنِ عَلَيْهِ.

(209) The Prophet (ﷺ) [said]: Jibraʿīl (a) said to me, “O Muḥammad, whoever extends a [helping] hand to you, then reward him; but if you cannot, then praise him [and thank him] for it.”

(٢١٠) قَالَ رَجُلٌ لِرَسُولِ اللَّهِ ﷺ: إِنِّي أَحَبُّ أَنْ أُحْمَدَ، كَأَنَّهُ يَخَافُ عَلَى نَفْسِهِ، فَقَالَ: وَمَا مَنَعُكَ أَنْ تُحِبَّ أَنْ تَعِيشَ حَمِيدًا أَوْ تَمُوتَ فَقِيدًا.

(210) A man said to the Messenger of Allah (ﷺ), “I love to be praised.” And it was as though he feared for himself [due to this trait]. So he (ﷺ) said, “And what prevents you from loving to live a praiseworthy life or to die a death where you are missed.”

(٢١١) النَّبِيُّ ﷺ: إِنَّ الرَّجُلَ لِيَتَكَلَّمَ بِكَلِمَةٍ يَضْحَكُ بِهَا جَلِيسُهُ يَهْوَى بِهَا أَبْعَدَ مِنَ الثَّرِيَاءِ.

(211) The Prophet (ﷺ) [said]: Verily a man may speak something that causes his sitting companions to laugh, but ends up being thrown down further than the [distance to the] third mansion of the moon.

(٢١٢) فِي وَصِيَّتِهِ ﷺ لِأَبِي ذَرٍّ: زَرِ الْقُبُورَ تَذَكَّرْ بِهَا الْآخِرَةَ، وَلَا تَزُرْهَا بِاللَّيْلِ، وَاغْسِلِ الْمَوْتَى يَتَحَرَّكَ قَلْبُكَ، فَإِنَّ الْجَسَدَ الْخَاوِي عِظَةٌ بَلِغَةٌ، وَصَلِّ عَلَى الْجَنَائِزِ لَعَلَّ ذَلِكَ يَحْزَنُكَ، فَإِنَّ الْحَزِينَ فِي ظِلِّ اللَّهِ.

(212) In his (ṣ) advice to Abū Dharr [he said]: Visit the graves as that will remind you of the Hereafter, but do not visit them at night. Wash the dead as that will move your heart, for indeed a dead corpse is a great lesson. And pray over the dead for perhaps that will make you sad, and indeed the sorrowful are under Allah's shade.

(٢١٣) أبو ذرّ: قلت: يا نبيّ الله، كم كتاباً أنزل الله؟ قال: مائة كتاب وأربعة كتب، أنزل الله على شيث خمسين صحيفة، وعلى إدريس ثلاثين صحيفة، وعلى إبراهيم عشر صحائف، وعلى موسى عشر صحائف، وأنزل التوراة والإنجيل والزبور والفرقان. قلت: فما كانت صحف إبراهيم؟ فذكر أنّ فيها «قَدْ أَفْلَحَ مَنْ تَزَكَّى» إلى آخر السورة. وفيها: يا أيها الملك المسلّط المبتلى المغرور، إنّني لم أبعثك لتجمع الدنيا بعضها إلى بعض، ولكّني بعثتك لتردّ عني دعوة المظلوم، فإنّي لن أردّها ولو كانت من كافر.

(213) Abū Dharr [said:] I asked, “O Prophet of Allah (ṣ), how many books have been revealed by Allah?” He said, “A hundred and four books. Allah revealed fifty scriptures to Shīth, thirty to Idrīs, ten to Ibrāhīm, and ten to Mūsā. And He revealed the Tawrāt, the Injīl, the Zabūr, and the Furqān.” I asked, “What were the scriptures of Ibrāhīm?” So he mentioned that they contained the verse: *He who purifies it is successful...* until the end of the sūrah (Q87), and in it was [also] the following address: ‘O king who is dominating, tyrannical, and haughty, I have not sent you to accumulate this world and amass its wealth. Rather, I have sent you to respond to the call of the oppressed, for verily I will never turn away the cry of the oppressed, even if it is from a disbeliever.’

(٢١٤) وعنه ﷺ: سيكون بعدي أمراء يعظون الحكمة على منابرهم قلوبهم أتنن من الجيف.

(214) He (ﷺ) [also said]: After me there shall be some rulers who offer wise advice from their pulpits, while their hearts are more malodorous than a carcass.

(٢١٥) النبي ﷺ: أوثق سلاح إبليس النساء.

(215) The Prophet (ﷺ) [said]: The strongest weapon of Iblīs is women.

(٢١٦) النبي ﷺ: المؤمن مرآة المؤمن، والمؤمن أخو المؤمن يكفّ عليه ضيعته، ويحوطه من ورائه.

(216) The Prophet (ﷺ) [said]: A believer is a mirror to a believer, and a believer is a brother to a believer, he protects him against loss and defends him behind his back.

(٢١٧) النبي ﷺ: مثل المؤمنين في توادهم وتراحمهم وتعاطفهم كمثل الجسد إذا اشتكى منه عضو تداعى له سائر الجسد بالسهر والحمى.

(217) The Prophet (ﷺ) [said]: The example of believers in their mutual affection, compassion, and empathy, is like that of a single body; when one of its organs is ailing, the rest of the body reacts with sleeplessness and fever.

(٢١٨) وعنه ﷺ: ما عظمت نعمة الله على أحد إلا عظمت مئونة الناس عليه.

(218) He (ﷺ) [said]: When Allah's blessings upon an individual are great, his responsibility to provide for the people also becomes great.

(٢١٩) النبي ﷺ: لا تصلح الصنعة إلا عند ذي حسب ودين، كما لا تصلح الرياضة إلا في نجيب.



(219) The Prophet (ﷺ) [said]: A good turn is only appropriate with one who possesses honour and faith, just as training [of camels and horses] is only appropriate for the strong [and mature animals].

(٢٢٠) النَّبِيُّ ﷺ: أَنَا شَرِيكَ الْمَكْفُرِينَ. أَيُّ الَّذِينَ تَكْفُرُ نَعْمَتَهُمْ.

(220) The Prophet (ﷺ) [said]: I am the partner of the concealers. Meaning those who conceal their favours [upon others].

(٢٢١) النَّبِيُّ ﷺ: الرُّؤْيَا عَلَى جَنَاحِ طَائِرٍ مَا لَمْ تَعْبُرْ، فَإِذَا عَبَّرَتْ وَقَعَتْ فَلَا تَقْصُهَا إِلَّا عَلَى وَادٍ أَوْ ذِي رَأْيٍ.

(221) The Prophet (ﷺ) [said]: A dream is [suspended, as] on the wing of a bird as long as it is not interpreted, but when it [is interpreted, it]<sup>9</sup> settles, so do not relate it except to one who has affection for you or is a person of [good] judgment.

(٢٢٢) وَعَنْهُ ﷺ: الرُّؤْيَا الصَّالِحَةُ بَشَارَةٌ لِلْمُؤْمِنِ بِمَا لَهُ عِنْدَ اللَّهِ مِنَ الْكَرَامَةِ فِي الْآخِرَةِ.

(222) The Prophet (ﷺ) [said]: A good dream is glad tidings for the believer of what awaits him with Allah of honour in the Hereafter.

(٢٢٣) جَابِرُ بْنُ عَبْدِ اللَّهِ: كُنَّا نَنَامُ فِي الْمَسْجِدِ وَمَعَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ، فَدَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ فَقَالَ: قُومُوا، لَا تَنَامُوا فِي الْمَسْجِدِ، فَقُمْنَا لِنُخْرَجَ، فَقَالَ: أَمَّا أَنْتَ يَا عَلِيُّ فَنَمْ، فَإِنَّهُ قَدْ أَذِنَ لَكَ.

(223) Jābir ibn ‘Abdillāh [said]: We were sleeping in the masjid, and ‘Alī was also with us, when the Messenger of Allah (ﷺ) came [to us] and said, “Stand up and do not sleep in the masjid.” So we all stood up to leave,

<sup>9</sup> The added phrase is adduced from the alternative versions of this tradition where the term ‘ubbirat, which is elided or missing in this version, has been added. (Tr.)

but he said, “As for you, O ‘Alī, you may sleep for it has been permitted to you.”

(٢٢٤) النَّبِيُّ ﷺ: الأمانة غنى.

(224) The Prophet (ﷺ) [said]: Trustworthiness is affluence.

(٢٢٥) وعنه ﷺ: الهدية رزق من الله، فمن أهدي إليه شيء فليقبله.

(225) And he (ﷺ) [also] said: A gift is sustenance from Allah, so whoever is given a gift should accept it.

(٢٢٦) النَّبِيُّ ﷺ: الهدية تجلب السمع والبصر والقلب.

(226) The Prophet (ﷺ) [said]: A gift attracts [and wins over] the ears, the eyes, and the heart.

(٢٢٧) وعنه ﷺ: القناعة مال لا ينفذ.

(227) He (ﷺ) [also said]: Contentment is wealth that never gets depleted.

(٢٢٨) جاء جبرائيل إلى رسول الله ﷺ بخزائن الدنيا كلها على بغلة شهباء، فقال له: هذه الدنيا خذها، ولا ينقصك حظك عند الله بها شيئاً، فقال: يا جبرائيل، لا حاجة لي فيها. يا جبرائيل، جوعتين وشبعة.

(228) Jibraʿīl came to the Messenger of Allah (ﷺ) with all the treasures of this world, upon a gray mule, and said to him, “This is the world, take it, and nothing of your share with Allah will reduce thereby.” So he (ﷺ) replied, “O Jibraʿīl, I have no need for it. O Jibraʿīl, [I am satisfied to] remain hungry for two [days] and be satiated for one.”

(٢٢٩) النَّبِيُّ ﷺ: لو أنكم توكلون على الله حقّ توكله لرزقكم كما يرزق الطير تغدو خماصاً وتروح بطاناً.

(292) The Prophet (ﷺ) [said]: Were you to put your trust in Allah as you ought to, He would grant you sustenance the way he grants it to the bird that flies out in the morning hungry and returns satiated.

(٢٣٠) في رسالة عبيد الله بن سليمان بن وهب: رأى رسول الله ﷺ أبا سفيان مقبلاً على حمار ومعه ابنه (معاوية) يقوده ويزيد يسوقه: لعن الله الراكب والقائد والسائق.

(230) In the treatise of ‘Ubaydullāh ibn Sulaymān ibn Wahab [it is narrated]: The Messenger of Allah (ﷺ) saw Abū Sufyān approaching on a donkey, and with him was his son Mu‘āwiyah, leading it (i.e. his donkey) and [his grandson] Yazīd was driving it from behind; [so he said], “May Allah curse the rider, the one leading him, and the one driving him.”

(٢٣١) عبدالله بن جعفر رضي الله عنه: دخل رسول الله ﷺ حائطاً لرجل من الأنصار، فإذا جمل، فلما رأى رسول الله جن وذرفت عيناه، فأتاه فمسح ذفريه فسكت، فقال: لمن هذا الجمل؟ فجاء فتى من الأنصار فقال: لي يا رسول الله، فقال: ألا تتقي الله في هذه البهيمة التي ملكك الله إياها، فإنه شكا إلي أنك تجيعه وتدبئه.

(231) ‘Abdullāh ibn Ja‘far, may Allah be pleased with him, [narrated]: The Messenger of Allah (ﷺ) visited the garden of a man from the Anṣār, when he suddenly came upon a camel. When it saw the Messenger of Allah, it lowered its head and tears began to flow from its eyes. He went towards it and wiped its tears, so it calmed down. Then he asked, “To whom does this camel belong?” A young man from the Anṣār came forward and said, “To me, O Messenger of Allah.” He said, “Do you not fear Allah with regards to this animal which Allah has placed at your disposal? Verily it has complained to me that you starve it and overwork it.”

## Sayings of Amīr al-Mu'minīn 'Alī ibn Abī Ṭālib (a)

(١) عن عليّ عليه السلام: من وسّع عليه في دنياه ولم يعلم أنّه مكر به فهو مخدوع.

(1) 'Alī, may Allah be pleased with him, [said]: Whoever is granted plenty in this world and does not realize that he it is being plotted against [and tested] thereby, then he is truly deluded.

(٢) عليّ عليه السلام: الدنيا والآخرة كالمشرق والمغرب، إذا قربت من أحدهما بعدت من الآخر.

(2) 'Alī, may Allah be pleased with him, [said]: This world and the Hereafter are like the East and West, when one gets closer to any of them, he is distanced from the other.

(٣) أهدى النعمان بن المرزبان جدّ أبي حنيفة الفالودج إلى عليّ عليه السلام يوم النيروز، فقال: نورزونا كلّ يوم. وقيل يوم المهرجان، فقال: مهرجوننا كلّ يوم.

(3) Al-Nu'mān ibn al-Marzbān, the grandfather of Abū Ḥanīfah, gifted some pudding (*fālūdḥaj*) to 'Alī, may Allah be pleased with him, on Nawrūz day, so he said, "Make it Nawrūz for us every day." And [in another narration] it is said that it was on Mihrajān day, so he said, "Make it Mihrajān for us every day."

(٤) عليّ عليه السلام: تمثّل:

ومن يصحب الدنيا يكن مثل قابض على الماء خاتته فزوج الأصابع

(4) 'Alī, may Allah be pleased with him, recited:

*Whoever consorts with this world is like the one who grasps  
at water – he is betrayed by the gaps between his fingers.*

(٥) عليّ ﷺ: الدنيا دار ممرّ إلى دار مقرّ، والناس فيها رجلان: رجل باع نفسه فأوبقها، ورجل ابتاعها فأعتقها.

(5) ‘Alī, may Allah be pleased with him, [said]: This world is a passing abode, towards an abode of [final] settlement, and people in it are of two types: one who sells his soul thereby imprisoning it, and another who buys it thereby emancipating it.

(٦) وعنه: أنتم في هذه الدنيا غرض تنتضل فيه المنايا، مع كل جرعة شرق، وفي كل أكلة غصص، لا تنالون منها نعمة إلا بفراق أخرى.

(6) And he (a) said: In this world you are targets, racing against death. With each gulp [you drink] there is suffocation, and with each morsel [you eat] there is choking. You do not attain any bounty in it except by losing another.

(٧) عليّ ﷺ: وإن جانب منها اعذوب وحلا، أمرّ منها جانب فأوبأ.

(7) ‘Alī, may Allah be pleased with him, [said]: Even if part of it (i.e. this world) is tasty and sweet, another part makes it bitter and spoils it.

(٨) عليّ بن أبي طالب ﷺ: ساهل الدهر ما ذلّ قعوده.

(8) ‘Alī ibn Abī Ṭālib, may Allah be pleased with him, [said]: Face the vicissitudes of this world calmly, taking of it what submits to you [like the submissive camel].

(٩) وعنه ﷺ: الدنيا قد نعت إليك نفسها، وتكشّفت لك عن مساوئها، فأياك أن تغترّ بما ترى من إخلاد أهلها إليها، وتكال بهم عليها، فإنهم كلاب عاوية،

وسباع ضارية، يهر بعضها على بعض، وبأكل عزيزها ذليلها، ويقهر كبيرها صغيرها، نعم معقلة، وأخرى مهملة، قد أضلّت عقولها، وركبت مجهولها.

(9) He, may Allah be pleased with him, [also said]: This world has described itself to you, and it has exposed its evils to you, so beware of being deceived by what you witness of the attachment of its people to it, and their avidity for it. For indeed, they are [like] howling dogs and ravenous beasts, snarling at each other, with their strong eating their weak, and their big overpowering their small. Some are like tied cattle while others are left free [to roam], having lost their senses and embarking ways unknown.

(١٠) عليّ عليه السلام: ما أسرع الساعات في اليوم، وأسرع الأيام في الشهر، وأسرع الشهور في السنة، وأسرع السنين في العمر!

(10) ‘Alī, may Allah be pleased with him, [said]: How quickly the hours pass in the day, and the days pass in the month, and the months pass in the year, and the years pass in the lifetime!

(١١) عليّ عليه السلام: مرّ النبي ﷺ بعائشة قبل طلوع الشمس وهي نائمة، فحزّها برجله وقال: قومي لتشاهدي رزق ربّك، ولا تكوني من الغافلين. إنّ الله يقسّم أرزاق العباد بين طلوع الفجر إلى طلوع الشمس.

(11) ‘Alī, may Allah be pleased with him, [said]: The Prophet (ﷺ) passed by ‘Ā’ishah just before sunrise and [noticed that] she was asleep, so he moved her [slowly] with his foot, saying, “Wake up to witness the sustenance of your Lord, and do not be among the negligent. Verily Allah allots the sustenance of the servants between dawn and sunrise.”

(١٢) عليّ عليه السلام: أهل الدنيا كركب يسار بهم وهم نيام.

(12) ‘Alī, may Allah be pleased with him, [said]: The people of this world are like travellers being driven forward while they are asleep.

(١٣) عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: وَأَحْذَرُكُمْ الدُّنْيَا فَإِنَّهَا مَنْزِلُ قَلْعَةٍ، وَلَيْسَتْ بِدَارِ نَجْعَةٍ، دَارُ هَانَتْ عَلَى رَبِّهَا، فَخَلَطَ خَيْرَهَا بِشَرِّهَا، وَحَلَوْهَا بِمَرِّهَا، لَمْ يَصِفْهَا لِأَوْلِيَائِهِ، وَلَمْ يَضُرَّ بِهَا عَلَى أَعْدَائِهِ.

(13) ‘Alī, may Allah be pleased with him, [said]: I warn you of this world, for verily it is a volatile place and is not an abode for settlement. It is an abode which is lowly before its Lord, so He has mixed its good with its evil, and its sweetness with its bitterness. He neither chose it for His friends, nor withheld it from His enemies.

(١٤) ذَمَّ الدُّنْيَا رَجُلٌ عِنْدَ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ عَلِيٌّ: الدُّنْيَا دَارُ صَدَقَ لِمَنْ صَدَقَهَا، دَارُ نَجَاةٍ لِمَنْ فَهِمَ عَنْهَا، دَارُ غَنَى لِمَنْ تَزَوَّدَ مِنْهَا، مَهْبُطٌ وَحْيِ اللَّهِ، وَمَصَلَّى مَلَائِكَتِهِ، وَمَسْجِدُ أَنْبِيَائِهِ، وَمَتَجَرُّ أَوْلِيَائِهِ. رَجَوْا فِيهَا الرَّحْمَةَ، وَاکْتَسَبُوا فِيهَا الْجَنَّةَ، فَمَنْ ذَا الَّذِي يَذْمُهَا، وَقَدْ آذَنْتَ بَيْنَهَا، وَنَادَتْ بِفِرَاقِهَا، وَنَعَتْ نَفْسَهَا، وَشَبَّهَتْ بِسُرُورِهَا السُّرُورَ، وَبِإِلَاقِهَا الْبَلَاءَ، تَرْغِيئاً وَتَرْهِيئاً. فَيَا أَيُّهَا الدَّامُ لَهَا، الْمَعْلَلُ نَفْسَهُ، مَتَى خَدَعْتُكَ الدُّنْيَا؟ وَمَتَى اسْتَذَمَّتْ إِلَيْكَ؟ أَمْصَارِعُ آبَائِكَ فِي الْبَلَى، أَمْ بِمُضَاجَعِ أُمَّهَاتِكَ فِي الثَّرَى؟

(14) A man criticized the world in the presence of ‘Alī, may Allah be pleased with him, so ‘Alī (a) said: This world is the abode of truth for the one who acknowledges its truth, the abode of deliverance for the one who understands it, and the abode of riches for the one who takes provisions from it [for the Hereafter]. It is where the revelation of Allah was sent down, where His angels prayed, and where His Prophets prostrated. It is the marketplace of the close friends of Allah. In it they hope for [His] mercy and earn [entry into] Paradise. So who can blame

it when it has proclaimed that it will perish, and declared that it will depart? It has described itself and shown a likeness of [true] felicity [in the Hereafter] through its felicity, and of [true] affliction [in the Hereafter] through its affliction, as a means of evoking desire and dread. So O you who censure it to justify your own behaviour, when has this world deceived you? And when has it elicited your dispraise? Was it by the tombs of your forefathers in the decrepit ruins or the graves of your mothers within the earth?

(١٥) عليّ عليه السلام: ما أصف من دنيا أولها عناء وآخرها فناء، في حلالها حساب وفي حرامها عقاب، من استغنى فيها فتن ومن افتقر فيها حزن، ومن ساعاها فاته ومن قعد عنها آتته، ومن أبصر بها بصّره ومن أبصر إليها أعمته.

(15) ‘Alī, may Allah be pleased with him, [said]: What can I say to describe the world whose beginning is pain and whose end is annihilation? In its lawful [things] there is accountability and in its unlawful there is punishment. Whoever is rich in it is tested and whoever is poor is despondent. It escapes the one who strives for it and comes to the one who ignores it. Whoever sees through it is given vision by it, but whoever looks at it is blinded by it.

(١٦) عليّ عليه السلام: واعلموا - رحمكم الله - أنكم في زمان القائل فيه بالحق قليل، واللسان عن الصدق قليل، واللازم للحق ذليل. أهله معتكفون على العصيان، مصطلحون على الأدهان. فتاهم عارم، وشائبهم آثم، عالمهم منافق، وقارئهم ماذق. لا يعظم صغيرهم كبيرهم، ولا يعول غنيهم فقيرهم.

(16) ‘Alī, may Allah be pleased with him, [said]: Know - may Allah have mercy upon you - that you are living in an age when those who speak the truth are few, the tongue is hesitant to speak the truth, and the one who adheres to the truth is humiliated. Its people abide by sin and are



in agreement in their duplicity. Their youth are perverse, their elders are sinful, their scholars are hypocrites, and their reciters are pretentious. Their young do not respect their elderly, and their wealthy do not support their poor.

(١٧) عليّ عليه السلام: قَلَّمَا اعتدل به المنبر إلَّا قال أمام خطبته: أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ، فَمَا خَلَقَ أَمْرُؤَ عِبْثًا فَيَلْهُو، وَلَا تَرِكَ سَدَى فَيَلْغُو، وَمَا دُنْيَاهُ الَّتِي تَحَسَّنَتْ لَهُ بِخُلْفٍ مِنَ الْآخِرَةِ الَّتِي قَبَحَهَا سُوءُ النَّظَرِ عِنْدَهُ، وَمَا الْمَغْرُورُ الَّذِي ظَفَرَ مِنَ الدُّنْيَا بِأَعْلَى هِمَّتِهِ كَالْآخِرِ الَّذِي ظَفَرَ مِنَ الْآخِرَةِ بِأَدْنَى سَهْمَتِهِ.

(17) [It is said about] ‘Alī, may Allah be pleased with him: He would rarely go on the pulpit without addressing the people and saying, “O people, be mindful of Allah, for He did not create anyone without purpose such that he may play around, nor did he leave anyone without a goal so that he could idle about. Nor can the world that one deems beautiful be a replacement for the Hereafter that he considers ugly and looks upon negatively. Nor is the beguiled one who triumphs in attaining this world with his highest endeavour the same as one who succeeds in attaining the Hereafter with his smallest share of it.”

(١٨) وعن عليّ عليه السلام: أَلَا وَإِنَّ الدُّنْيَا قَدْ وَلَّتْ حَذَّاءَ فَلَمْ يَبْقَ مِنْهَا إِلَّا صَبَابَةُ كَصَبَابَةِ الْإِنَاءِ، أَلَا وَإِنَّ الْآخِرَةَ قَدْ أَقْبَلَتْ، وَلِكُلِّ مِنْهُمَا بَنُونَ، فَكُونُوا مِنْ أَبْنَاءِ الْآخِرَةِ، وَلَا تَكُونُوا مِنْ أَبْنَاءِ الدُّنْيَا، فَإِنَّ كُلَّ وَلَدٍ سَيَلْحَقُ بِأُمِّهِ يَوْمَ الْقِيَامَةِ، وَإِنَّ الْيَوْمَ عَمَلٌ وَلَا حِسَابَ، وَغَدًا حِسَابٌ وَلَا عَمَلٍ.

(18) ‘Alī, may Allah be pleased with him, [said]: Look, verily this world has turned back, retreating swiftly, and nothing remains of it but residue, like the last few drops in a container that has been emptied. Beware, the Hereafter is [concurrently] advancing, and each of them has its sons. So be among the sons of the Hereafter and not among the

sons of this world, for indeed every child shall cling to its mother on the Day of Judgement. Verily today there is action without reckoning but tomorrow there will be reckoning with no [opportunity for] action.

(١٩) عن عليٍّ عليه السلام: أن رسول الله ﷺ رفع طرفه إلى السماء، فقال: تبارك خالقها، ورافعها، وممهداها، وطاويها طي السجل. ثم رمى ببصره إلى الأرض فقال: تبارك خالقها، وواضعها، وممهداها، وطاقها.

(19) ‘Alī, may Allah be pleased with him, [said]: The Messenger of Allah (ﷺ) [once] glanced up at the sky and said, “Blessed is its Creator, its Raiser, its Preparer, and its Roller like the rolling of a scroll.” Then he looked at the earth and said, “Blessed is its Creator, its Placer, its Preparer, and its Spreader.”

(٢٠) عليٍّ عليه السلام: أنشأ سبحانه فتق الأجواء، وشقّ الأرجاء وسكاك الأهواء، فأجاز فيها ماء متلاطماً تياره، متراكماً زخاره، حمله على متن الريح العاصفة، والزعرع القاصفة، فأمرها برده، وسلّها على شدّه، وقربها إلى حدّه، الهواء من تحتها فتيق، والماء من فوقها دفيق. ثم أنشأ سبحانه ريحاً أعقم مهبّها، وأدام مربّها، وأعصف مجراها، وأبعد منشأها، فأمرها بتصفيق الماء الزخار، وإثارة موج البحار، فمخضته مخض السقاء، وعصفت به عصفتها بالفضاء، تردّ أوله على آخره، وساجيه على مائره، حتّى عبّ عباؤه، ورمى بالزبد ركامه، فرفعه في هواء منفق، وجوّ منفهق، فسوّى منه سبع سماوات، جعل سفلاهنّ موجاً مكفوفاً، وسقفاً محفوظاً، وسمكاً مرفوعاً، بغير عمد يدعمها، ولا دسار ينتظمها، ثم زينها بزينة الكواكب، وضياء الثواقب، وأجرى فيها سراجاً مستطيراً، وقمرأ منيراً، في فلك دائر، وسقف سائر، ورقيم مائر.

(20) ‘Alī, may Allah be pleased with him, [said]: He, the Glorified, created fissures in the atmosphere, cleaving the sides and the upper strata of

the air. He permitted water to flow therein, with surging waves swelling, layer upon layer. He mounted it on the back of a tempestuous wind and turbulent gale, then commanded the wind to hold it back, making it flow according to its intensity and aligning it with its boundary. The air beneath the wind was spread open while water gushed over it. Then He, the Glorified, raised up a wind, making it sterile, fixing its state, intensifying its current and distancing its source. Then He commanded it to agitate the swelling waters and stir up the waves of the oceans. So the wind churned it up like the churning of curd in a milk-bag, and lunged it fiercely with its tempestuous motion in the sky, throwing its fore on its rear and its stillness on its flow, until its torrents surged and its swelling waves threw up foam. Then He raised it in the open air and gaping atmosphere, forming from it the seven heavens, with the lowermost made into a suspended wave, a guarded canopy and elevated ceiling, without any pillar to support it or any fastener to hold it in place. Then He adorned it with the finery of stars and dazzling celestial bodies. He caused the revolution of the radiant sun and the shining moon in a spherical orbit, a moving canopy and an oscillating firmament.

(٢١) و عنه ﷺ: وكان من اقتدار جبروته، و بدائع لطيف صنعته أن جعل من ماء اليمّ الزاخر المتراكم المتقاصف ييساً جامداً، ثم فطر منه أطباقاً [أطباقاً] ففتقها سبع سماوات بعد ارتاقها، فاستمسكت بأمره، وقامت على حذّه، يملها [يحملها] الأخضر المتعنجر، والق مقام المسخر، قد ذلّ لأمره، وأذعن لهيبته، ووقف الجاري منه لخشيته.

(21) He, may Allah be pleased with him, [also said]: It was by the might of His omnipotence and the wonderful subtlety of His creation that He made dry, solid earth from the overflowing water of the wavy, dashing ocean. Then He originated from it layers and split them into seven

heavens after they had been joined together. Then they held fast by His command and stopped at the limit set by Him. He made the earth firm upon the flowing green waters that bore it and the sea that was made subservient; [the sea] that was humbly obedient to His command, submissive before His majesty, and whose flow stopped out of fear of Him.

(٢٢) وعن عليٍّ عليه السلام: من اقتبس علماً من علم النجوم من حملة القرآن ازداد به إيماناً و يقيناً، ثم تلا: إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ...

(22) ‘Alī, may Allah be pleased with him, [said]: Whoever learns knowledge of the stars from those who know the Qur’ān will increase his faith and certitude, then he recited: *Verily in the alternation of the night and day ...* (Q10:6)

(٢٣) عليٍّ عليه السلام: يكره أن يسافر الرجل أو يتزوج في محاق الشهر، وإذا كان القمر في العقرب. ويروى أن رجلاً قال له: إنني أريد الخروج في تجارة، وذلك في محاق الشهر، فقال: أتريد أن يمحق الله تجارتك؟ استقبل هلال الشهر بالخروج.

(23) ‘Alī, may Allah be pleased with him, [said]: It is disliked for a man to travel or get married at the end of the [lunar] month, or when the moon is in Scorpio. And it is narrated that a man once said to him, “I wish to depart for trade,” and that was at the end of the month, so he (a) said, “Do you want Allah to make your trade fruitless? Depart once the crescent of the new month is sighted.”

(٢٤) أراد عليٍّ عليه السلام الخروج إلى الخوارج، فأراد تشيطه ناظر في النجوم، فقال: أيها الناس، إياكم وتعلم النجوم، إلا ما يهتدى به في برّ أو بحر، فإنّها تدعو إلى

الكهانة، المنجم كالكاهن، والكاهن كالساحر، والساحر كالكافر، والكافر في النار، سيروا على اسم الله! ورجع مظفراً.

(24) ‘Alī, may Allah be pleased with him, intended to go out to fight the Khawārij, so one of the astrologers sought to prevent him from leaving [because he deemed it inauspicious]. So he (a) said, “O people, beware of learning about the stars, except that by which you may be guided on land and at sea, for verily it leads towards soothsaying. The astrologer is like the soothsayer, and the soothsayer is like the magician, and the magician is a disbeliever, and the disbeliever is in the Fire. Proceed in the name of Allah!” And he returned [from the battle] victorious.

(٢٥) عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: اللَّهُمَّ خَرَجْنَا إِلَيْكَ حِينَ اعْتَكُرْتَ عَلَيْنَا حَدَائِرَ السَّنِينَ، وَأَخْلَفْتَنَا مَخَايِلَ الْجُودِ. فَكُنْتَ الرَّجَاءَ لِلْمُسْتَيْئِسِّ، وَالْبَلَاغَ لِلْمَلْتَمِسِ. نَدْعُوكَ حِينَ قَنَطَ الْأَنْعَامُ، وَمَنَعَ الْغَمَامُ، وَهَلَكَ السَّوَامُ، فَانْشُرْ عَلَيْنَا رَحْمَتَكَ بِالسَّحَابِ الْمُنْبَعِقِ، وَالرَّيْعِ الْمَغْدُقِ، وَالنَّبَاتِ الْمُونِقِ. اللَّهُمَّ سَقِنَا مِنْكَ تَعَشِبَ بِهَا نَجَادُنَا، وَتَجْرِي بِهَا وَهَادُنَا، وَأَنْزِلْ عَلَيْنَا سَمَاءَ مَخْضَلَةٍ مَدَارًا، يَدَافِعُ الْوَدْقُ مِنْهَا الْوَدْقَ، وَيَحْفَظُ الْقَطَرُ مِنْهَا الْقَطَرَ.

(25) ‘Alī, may Allah be pleased with him, [once supplicated]: O Allah, we have come out to You at a time when we are overcome by lack of foliage and the generous rain-bearing clouds have turned away from us. You are the hope for those who despair, and the One approached by the petitioner. We pray to You at a time when people have lost hope, and the clouds have held back, and the grazing animals have died. So shower upon us Your mercy through clouds of plentiful rain, and copious verdure, and lush vegetation. O Allah, [we seek] water by which You turn our highlands green and make our valleys flow. Send down to us rain that showers in cycles, pouring down time and again, with raindrops followed by raindrops.

(٢٦) كَانَ عَلِيٌّ عَلَيْهِ السَّلَامُ يَخْرُجُ فِي الشِّتَاءِ، وَالْبَرْدُ شَدِيدٌ، فِي إِزَارٍ وَرَدَاءٍ خَفِيفَيْنِ. وَفِي الصَّيْفِ فِي الْقَبَاءِ الْمَحْشُوِّ وَالثَّوْبِ الثَّقِيلِ لَا يَبَالِي، فَقِيلَ لَهُ، فَقَالَ: قَالَ رَسُولُ اللَّهِ يَوْمَ خَيْبَرَ حِينَ أُعْطَانِي الرِّايَةَ، وَكُنْتُ أُرْمَدُ، فَتَفَلَّ فِي عَيْنَيَّ: اللَّهُمَّ أَكْفِهِ الْحَرَّ وَالْبَرْدَ فَمَا آذَانِي بَعْدَ حَرٍّ وَلَا بَرْدٍ.

(26) ‘Alī, may Allah be pleased with him, used to go out in the winter, while it was biting cold, wearing a loincloth and a light robe. And in the summer, he would wear a padded overcoat and a heavy garment without caring [about the weather], so someone asked him about it, and he replied, “The Messenger of Allah said, when he gave me the banner on the day of Khaybar, and when I had pain in my eyes and he put his [blessed] saliva on my eyes: O Allah, protect him from heat and cold! Since then, I have never been troubled by heat or cold.”

(٢٧) عَلِيٌّ عَلَيْهِ السَّلَامُ: لَقَدْ رَأَيْتُ عَقِيلاً وَقَدْ أَمْلَقَ، حَتَّى اسْتَمَاحَنِي مِنْ بَرَكَمٍ صَاعاً، وَمَا رَأَيْتُ صَبِيَّاهُ شَعَثَ الْأَلْوَانِ مِنْ فَقْرِهِمْ، كَأَنَّمَا سَوَّدَتْ وَجُوهَهُمْ بِالْعُظْلَمِ، وَعَاوَدَنِي مُؤَكِّدًا، وَكَرَّرَ عَلَيَّ الْقَوْلَ مُرَدِّدًا، فَأَصْغَيْتُ إِلَيْهِ سَمْعِي، فَظَنُّنَا أَنِّي أَبِيعُهُ دِينِي، وَأَتَّبَعُ قِيَادَهُ مَفَارِقًا طَرِيقَتِي. فَأَحْمَيْتُ لَهُ حَدِيدَةً، ثُمَّ أَدْنَيْتُهَا مِنْ جِسْمِهِ لِيَعْتَبِرَ بِهَا، فَضَجَّ ضَجِيجَ ذِي دَنْفٍ مِنَ الْمَهَا، وَكَادَ أَنْ يَحْرُقَ مِنْ مَسْهَاهَا، فَقُلْتُ لَهُ: ثَكَلْتُكَ الثَّوَاكِلُ يَا عَقِيلَ، أَتَتَنَّنُ مِنْ حَدِيدَةٍ أَحْمَاهَا إِنْ سَاقَاهَا لَعَبَهُ، وَتَجَرَّنِي إِلَى نَارٍ سَجَرَهَا جَبَّارُهَا لَغَضْبِهِ. أَتَتَنَّنُ مِنَ الْأَذَى وَلَا أَتَنَّنُ مِنْ لُظْيٍ؟

(27) ‘Alī, may Allah be pleased with him, [said]: I have seen [my brother] ‘Aqīl in dire poverty until he asked me for one sār out of your [share of] wheat, and I saw his children disheveled and pale due to their destitution; it was as though their faces had been darkened by indigo. He came to me insistently, and repeated his appeal to me again and again. I listened to him attentively, and he thought I would sell my faith to him and follow his lead, abandoning my own way. So I heated a piece

of iron for him, then I brought it near his body so that he might take a lesson from it. He cried out the way a person suffering from the agony of an ailment cries out, and he was about to get burnt by its touch. I said to him, “May the wailing women weep over you, O ‘Aqīl! Do you cry on account of this [hot] iron which man forges for his sport while you are driving me towards the fire which the All-Powerful [Lord] has prepared out of His wrath! Do you to moan from [this] pain, yet expect me not to moan from the flaming fire?!”

(٢٨) وعنه: واعلموا أنّه ليس لهذا الجلد الرقيق صبر على النار، فارحموا نفوسكم فإنّكم قد جرّبتموها في مصائب الدنيا، فرأيتكم جزع أحدكم من الشوكة تصيبه، والعثرة تدميه، والرمضاء تحرقه، فكيف إذا كان بين طابقين من نار، ضجيع حجر، وقرين شيطان؟ أعلمتم أنّ مالكاً إذا غضب على النار حطم بعضها بعضاً لغضبه، وإذا زجرها توثّبت بين أبوابها جزعاً من زجرته؟ أيّها اليفن الكبير، الذي قد لهزه القتير، كيف أنت إذا اقتحمت أطواق النار بعظام الأعناق، و تشبّثت الجوامع حتّى أكلت لحوم السواعد؟

(28) He [(a) also said]: Know that this delicate skin cannot endure the Fire, so have mercy on your selves, for you have already tried them in the hardships of the world. You have seen the anguish of one among you who has been pricked by a thorn, or who bleeds after stumbling, or who is burnt by hot sand. Then how would he feel when he is between two blocks of fire with a stone for a bedfellow and Satan for a companion? Do you know that when Mālik is angry with the Fire, parts of it clash with each other due to his rage, and when he scolds it, it leaps between its gates impatiently on account of his scolding? O frail old man who has turned grey with old age, how will you feel when collars of fire are attached to the bones of the necks, and shackles are fastened so [tightly] that they eat away the flesh of the forearms?

(٢٩) عَلِيٌّ عَلَيْهِ السَّلَامُ حِينَ جَاءَ نَعِيَ الْأَشْتَرِ: مَالِكٌ وَمَا مَالِكُ! لَوْ كَانَ جَبَلًا لَكَانَ فُنْدًا لَا يَرْتَقِيهِ الْحَافِرُ وَلَا يُوفِي عَلَيْهِ الطَّائِرُ.

(29) ‘Alī, may Allah be pleased with him, [said] when he learnt of the death of al-Ashtar: Mālik, and what was Mālik! If he was a mountain, he would have been an enormous giant whose peak cannot be scaled by any climber or reached by any bird.

(٣٠) عَلِيٌّ عَلَيْهِ السَّلَامُ: سئِلَ كَيْفَ كَانَ حَبِّكُمْ لِرَسُولِ اللَّهِ ﷺ؟ قَالَ: كَانَ وَاللَّهِ أَحَبَّ إِلَيْنَا مِنْ أَمْوَالِنَا، وَأَبَائِنَا، وَأُمَّهَاتِنَا، وَأَبْنَائِنَا، وَمَنْ بَرَدَ الشَّرَابَ عَلَى الظَّمَا!

(30) When ‘Alī, may Allah be pleased with him, was asked, “How was your love for the Messenger of Allah (ṣ)?” He said, “By Allah, he was more beloved to us than our wealth, our fathers and mothers, our children, and even [more beloved than] the cool drink for a thirsty person!”

(٣١) عَلِيٌّ عَلَيْهِ السَّلَامُ، قَالَ رَسُولُ اللَّهِ ﷺ: سَيِّدُ طَعَامِ الدُّنْيَا وَالْآخِرَةِ اللَّحْمُ، وَسَيِّدُ شَرَابِ الدُّنْيَا وَالْآخِرَةِ الْمَاءُ، وَأَنَا سَيِّدُ وَلَدِ آدَمَ وَلَا فَخْرَ.

(31) ‘Alī, may Allah be pleased with him, [said]: The Messenger of Allah (ṣ) said, “The noblest food of this world and the Hereafter is meat, and the noblest drink of this world and the next is water; and I am the noblest of all the progeny of Ādam, [and I say this] without any arrogance.”

(٣٢) عَلِيٌّ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ تَعَالَى: «ثُمَّ لَنَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ» قَالَ: الرُّطْبُ وَالْمَاءُ الْبَارِدُ.

(32) Regarding the verse wherein the Almighty says: *Then, on that Day, you will surely be questioned about the blessings* (Q102:8), ‘Alī, may Allah be



pleased with him, [reportedly said]: [It refers to blessings such as] fresh dates and cool water.

(٣٣) عَلِيٌّ عَلَيْهِ السَّلَامُ، رَفَعَهُ: لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ، أَخَذَ جِبْرَائِيلُ بِيَدِي، فَأَقْعَدَنِي عَلَى دَرْنُوكٍ مِنْ دَرَانِيكَ الْجَنَّةِ، ثُمَّ نَاوَلَنِي سَفْرَجَلَةً، فَأَنَا أَلْقَيْتُهَا إِذَا انْفَلَقَتْ، فَخَرَجَتْ مِنْهَا جَارِيَةٌ حُورَاءٌ، لَمْ أَرِ أَحْسَنَ مِنْهَا، فَقَالَتْ: السَّلَامُ عَلَيْكَ يَا مُحَمَّدٌ فَقُلْتُ: مَنْ أَنْتِ؟ قَالَتْ: الرَّاظِيَةُ الْمَرْضِيَّةُ، خَلَقَنِي الْجَبَّارُ مِنْ ثَلَاثَةِ أَصْنَافٍ: أَسْفَلِي مِنْ مَسْكٍ، وَوَسْطِي مِنْ كَافُورٍ، وَأَعْلَايَ مِنْ عُنْبُرٍ؛ عَجَنَنِي بِمَاءِ الْحَيَوَانِ، قَالَ الْجَبَّارُ: كُونِي، فَكَنتِ، خَلَقَنِي لِأَخِيكَ وَابْنِ عَمِّكَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ.

(33) ‘Alī, may Allah be pleased with him, narrated from the Prophet (ﷺ): When I was taken to the heavens, Jibraʿīl took me by the hand and made me sit on one of the carpets of Paradise. Then he gave me a quince fruit to eat, and as I was turning it around, it broke open and a houri, the like of whose beauty I had never seen, came out from within it. She said, “Peace be upon you O Muḥammad.” I said [after replying the greeting], “Who are you?” She replied, “I am the pleased and the pleasing. The Mighty Lord created me from three elements. My lower part is made of musk, my middle is made of camphor, and my upper part is made of ambergris. He moulded me with the water of al-Ḥayawān. Then the Mighty Lord said: Be, and I was. He created me for your brother and cousin, ‘Alī ibn Abī Ṭālib, may Allah be pleased with him.”

(٣٤) عَلِيٌّ، رَفَعَهُ: كُلُوا التَّمْرَ عَلَى الرِّيقِ، فَإِنَّهُ يَقْتُلُ الدِّيدَانَ فِي الْبَطْنِ، وَرَوَى عَنْهُ: كُلُوا الرَّمَانَ فَلَيْسَ مِنْهُ حَبَّةٌ تَقَعُ فِي الْمَعْدَةِ إِلَّا أَنْارَتِ الْقُلُوبَ وَأَخْرَسَتْ الشَّيْطَانَ أَرْبَعِينَ يَوْمًا.

(34) ‘Alī, narrated that the Prophet (ﷺ) said, “Eat dates on an empty stomach, for verily it kills the worms [and parasites] in the stomach.” And it is narrated that he said, “Eat the pomegranate, for there is no

seed from it that enters the stomach but that it enlightens the heart and muzzles Satan for forty days.”

(٣٥) عليّ عليه السلام: ألا حرّ يدع هذه اللماظة لأهلها؟ إنّه ليس لأنفسكم ثمن إلاّ الجنّة، فلا تبيعوها إلاّ بها. وعنه: فلو رميت ببصر قلبك نحو ما يوصف لك منها لعزفت نفسك عن بدائع ما أخرج إلى الناس من شهواتها ولذاتها وزخارف مناظرها، ولذهلت بالفكر في اصطفاق أشجار غيّت عروقها في كثران المسك على سواحل أنهارها، وفي تعليق كبائس اللؤلؤ الرطب في عساليجها وأفنانها، وطلوع تلك الثمار مختلفة في غلف أكمامها؛ تجني من غير تكلف فتأتي على منية مجتنيتها، ويطاف على نزالها في أفنية قصورها بالاعسال المصفقة، والخمور المروّقة؛ قوم لم تزل الكرامة تتمادى بهم حتّى حلّوا دار القرار، وأمنوا نقلة الأسفار.

(35) ‘Alī, may Allah be pleased with him, [said], “Is there no freeman who would abandon this half-eaten morsel to its folk? Verily there is no price for your souls other than Paradise, so do not sell them for anything else.” And he said, “If you cast [a glance with] your mind’s eye at what is described for you about it, you will become averse to the marvels seen in this world, including its desires and pleasures, and its beautiful scenery. [Instead,] you will be lost in the thought of the rustling of trees whose roots lie hidden in mounds of musk on the banks of its [paradisal] rivers, and the clusters of fresh pearls hanging from their branches and boughs, and the sprouting of those assorted fruits from their outer coverings. They are plucked without difficulty and come down to the one who desires to pluck them. Pure honey and clear wine will be served around to its dwellers in the courtyards of its palaces. A [reward for] people who continued to espouse honour until they settled in the eternal abode and gained relief from the toils of travel.”

(٣٦) وعن عليّ، رفعه: قال الله إذا أردت أن أخرب الدنيا بدأت ببיתי فخربته، ثم أخرب الدنيا على أثره.

(36) ‘Alī (a) narrated from the Prophet (ﷺ), “Allah said: When I intend to destroy the world, I will begin with My own House and destroy it, then I will destroy the world just after that.”

(٣٧) عليّ ﷺ: كَأَنِّي بِكَ يَا كُوفَةَ تَمَدِّين مَدَّ الْأَدِيمِ الْعَكَاطِيَّ، تَعْرِكِينَ بِالنَّوَازِلِ، وَتَرْكِبِينَ بِالزَّلَازِلِ، وَإِنِّي لِأَعْلَمُ أَنَّهُ مَا أَرَادَ بِكَ جَبَّارٌ سَوْءًا إِلَّا ابْتَلَاهُ اللَّهُ بِشَاغِلٍ، وَرَمَاهُ بِقَاتِلٍ.

(37) ‘Alī, may Allah be pleased with him, [said]: It is as though I see you, O Kūfah, being stretched out like the leather of ‘Ukāz, scraped by calamities and ridden with cataclysms. I know certainly that no tyrant would intend you harm, but that Allah will afflict him with anxiety and strike him a lethal blow.

(٣٨) عليّ ﷺ: لِأَهْلِ الْبَصْرَةِ: أَرْضُكُمْ قَرِيبَةٌ مِنَ الْمَاءِ، بَعِيدَةٌ مِنَ السَّمَاءِ، خَفَّتْ عُقُولُكُمْ، وَسَفِهَتْ حُلُومُكُمْ، وَأَنْتُمْ غَرَضٌ لِنَابِلٍ، وَأَكْلَةٌ لَأَكْلٍ، وَفَرِيسَةٌ لَصَائِلٍ.

(38) ‘Alī, may Allah be pleased with him, [said] to the people of Baṣrah: Your land is close to the water, but far from the sky. Your wits are diminished and your minds are plagued by folly. You are thus the target of the archer, a morsel for the devourer and easy prey for the hunter.

(٣٩) وعنه: كنتم جند المرأة، وأتباع البهيمة، رغا فأجبتكم، وعقر فهربتم، أحلامكم دقاق، وعهدكم شقاق، ودينكم نفاق، وماؤكم زعاق، المقيم بين أظهركم مرتهن بذنبه، والشاخص عنكم متدارك برحمة ربّه؛ وأيم الله لتغرقن ببلدتكم، كأني أنظر إلى مسجدّها كجؤجؤ سفينة، قد بعث الله عليها العذاب من فوقها ومن تحتها، وغرق من في ضمنها.

(39) ‘Alī, may Allah be pleased with him, [said]: You were the army of a woman and followers of a quadruped; when it growled you responded, and when it was hamstrung, you fled. Your aspirations are vile and your pledge is disloyal. Your faith is hypocritical and your water is brackish. He who stays among you is held ransom by his sin and he who leaves your company attains mercy from his Lord. I swear by Allah, your town will drown [in punishment]. It is as though I can see its mosque like the bow of a boat upon which Allah has sent chastisement, from above and from below, and everyone in it is drowned.

(٤٠) عليّ ﷺ: واسكن الأمصار العظام، فإنّها جماع المسلمين، واحذر منازل الغفلة والجفاء، وقلة الأعوان على طاعة الله، وإيّاكم ومقاعد الأسواق، فإنّها محاضر الشيطان، ومعارض الفتن.

(40) ‘Alī, may Allah be pleased with him, [said]: Reside in big cities, for they are indeed centers where Muslims can come together. Avoid places of heedlessness and wickedness, and [places] where there is paucity of supporters for the obedience of Allah. Beware of the [sitting] benches at the markets because they are the meeting-places of Satan, and the targets of mischief.

(٤١) عليّ ﷺ: عاد العلاء بن زياد الحارثي فرأى سعة داره فقال: ما كنت تصنع بسعة هذه الدار في الدنيا، وأنت إليها في الآخرة كنت أحوج؟ وبلى، إن شئت بلغت بها الآخرة: تقري فيها الضيف، وتصل فيها الرحم، وتطلع منها الحقوق مطالعها، فإذا أنت قد بلغت بها الآخرة.

(41) ‘Alī, may Allah be pleased with him, visited al-‘Alā’ ibn Ziyād al-Hārithī, and when he saw how big his house was, he said, “What are you doing with such a large house in this world? You [shall] have a greater need for it in the Hereafter. Yes, if you want to attain through it [a

similar abode in] the Hereafter, you should host guests in it, keep ties in it with your kin, and discharge all the obligations from it that are due. In this way, you will be able to attain the Hereafter through it.”

(٤٢) عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: لَيْسَ بَلَدٌ بِأَحَقَّ بِكَ مِنْ بَلَدِكَ. خَيْرُ الْبِلَادِ مَا حَمَلَكَ.

(42) ‘Alī, may Allah be pleased with him, [said]: No town has a greater right over you than your town. The best town is the one that accommodates you.

(٤٣) عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: خَلَقَ سَبْحَانَهُ لِإِسْكَانِ سَمَاوَاتِهِ، وَعِمَارَةِ الصَّفِيحِ الْأَعْلَى مِنْ مَلَكُوتِهِ، خَلَقًا بَدِيعًا، مَلَأَ بِهِمْ فُرُوجَ فَجَاجِهَا، وَحَشَا بِهِمْ فَتُوقَ أَجْوَانِهَا، وَبَيْنَ فَجَوَاتِ تِلْكَ الْفُرُوجِ زَجَلَ الْمَسْبُوحِينَ مِنْهُمْ فِي حَضَائِرِ الْقُدُسِ. وَسُتَرَاتِ الْحُجُبِ، وَسِرَادِقَاتِ الْمَجْدِ، وَوَرَاءَ ذَلِكَ الرِّجِجِ الَّذِي تَسْتَكُّ مِنْهُ الْأَسْمَاعُ، سَبَحَاتِ نُورٍ تَرْدَعُ الْأَبْصَارَ عَنْ بُلُوغِهَا، فَتَقِفُ خَاسِئَةً عَلَى حُدُودِهَا؛ أَنْشَأَهُمْ عَلَى صُورٍ مُخْتَلِفَاتٍ، وَأَقْدَارٍ مُتَفَاوِتَاتٍ، أُولَى أَجْنَحَةٍ تَسْبِحُ جَلَالَ عِزَّتِهِ، لَا يَتَحَلَّلُونَ مَا ظَهَرَ فِي الْخَلْقِ مِنْ صُنْعِهِ، وَلَا يَدْعُونَ أَنَّهُمْ يَخْلُقُونَ شَيْئًا مَعَهُ مِمَّا انْفَرَدَ بِهِ، «بَلْ عِبَادٌ مُكْرَمُونَ، لَا يُسَبِّحُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ». جَعَلَهُمْ فِيمَا هُنَاكَ أَهْلَ الْأَمَانَةِ عَلَى وَحْيِهِ، وَحَمَلَهُمْ إِلَى الْمُرْسَلِينَ وَدَائِعِ أَمْرِهِ وَنَهْيِهِ، وَعَصَمَهُمْ مِنْ رَيْبِ الشُّبُهَاتِ، فَمَا مِنْهُمْ زَائِعٌ عَنْ سَبِيلِ مَرْضَاتِهِ، وَأَمَدَهُمْ بِفَوَائِدِ الْمَعُونَةِ، وَأَشْعَرَ قُلُوبَهُمْ تَوَاضُعَ أَخْبَاتِ السَّكِينَةِ، وَفَتَحَ لَهُمْ أَبْوَاباً ذَلَالاً إِلَى تَمَاجِيدِهِ، وَنَصَبَ لَهُمْ مَنَاراً وَاضِحَةً عَلَى أَعْلَامِ تَوْحِيدِهِ. لَمْ تَثْقُلْهُمْ مَوْصِرَاتِ الْأَثَامِ، وَلَمْ تَرْتَحِلْهُمْ عَقَبَ اللَّيَالِي وَالْأَيَّامِ، وَلَمْ تَرْمِ الشُّكُوكَ بِنَوَازِعِهَا عَزِيمَةَ إِيْمَانِهِمْ، وَلَنْ تَعْتَرِكَ الظُّنُونُ عَلَى مَعَاقِدِ يَقِينِهِمْ، وَلَا قَدَحَتِ قَادِحَةُ الْإِحْنِ فِيمَا بَيْنَهُمْ، وَلَا سَلَبَتْهُمْ الْحِيرَةَ مَا لَاقَ مِنْ مَعْرِفَتِهِ بِضُمَائِهِمْ، وَمَا سَكَنَ مِنْ عَظَمَتِهِ وَهِيَّةِ جَلَالَتِهِ فِي أَثْنَاءِ صُدُورِهِمْ، وَلَمْ تَطْمَعْ فِيهِمُ الْوَسَاوِسُ فَتَقْتَرِعَ بَرِينَهَا عَلَى

قلوبهم. منهم من همّ في خلق الغمام الدلج، وفي عظم الجبال الشمخ، وفي فترة الظلام الأيهم؛ ومنهم من قد خرقت أقدامهم تحوم الأرض السفلى، فهي كرايات بيض قد نفذت في مخارق الهواء، وتحتها ريح هفّافة تحبسها على حيث انتهت من الحدود المتناهية، قد استفرغتهم أشغال عبادته، ووصلت حقائق الإيمان بينهم وبين معرفته، وقطعهم الإيقان به إلى الوله إليه، ولم تجاوز رغباتهم ما عنده إلى ما عند غيره. قد ذاقوا حلاوة معرفته، و شربوا بالكأس الرويّة من محبّته، وتمكّنت من سويداء قلوبهم وشيجة خيفته، فحنوا بطول الطاعة اعتدال ظهورهم، ولم ينفد طول الرغبة إليه مادة تضرعهم، ولا أطلق عنهم عظيم الزلفة ربّك خشوعهم، ولم يتولّهم الإعجاب فيستكثروا ما سلف منهم، ولا تركت لهم استكانة الإجلال نصباً في تعظيم حسانتهم، ولم تجر الفترات فيهم على طول دءوبهم، ولم تغض رغباتهم فيخالفوا عن رجاء ربّهم، ولم تجفّ لطول المناجاة أسلات ألسنتهم، ولا ملكتهم الأشغال فتقطع بهمس الجوار إليه أصواتهم، ولم تختلف في مقاوم الطاعة مناكبهم، ولم يثنوا إلى راحة التقصير في أمره رقابهم، لا تعدو على عزيمة جدّهم بلادة الغفلات، ولا تنتضل في همهم خدائع الشهوات، قد اتخذوا ذا العرش ذخيرة ليوم فاقتهم، ويؤمّوه عند انقطاع الخلق إلى المخلوقين برغبتهم، لا يقطعون أمد غاية عبادته، ولا يرجع بهم الاستهتار بلزوم طاعته، إلّا إلى موادّ من قلوبهم غير منقطعة من رجائه ومخافته، لم تنقطع أسباب الشفقة منهم فينوا في جدّهم، ولم تأسرهم الأطماع فيؤثروا وشيك السعي على اجتهادهم، ولم يستعظموا ما مضى من أعمالهم، ولو استعظموا ذلك لنسخ الرجاء منهم شفقات وجلهم، ولم يخنلوا في ربّهم باستحواذ الشيطان عليهم، ولم يفرقهم سوء التقاطع، ولا تولّاهم غلّ التحاسد، ولا تشعبّتهم مصارف الريب، ولا اقتسمتهم أخياف الهمم، فهم أسراء إيمان لم يفكّهم من ربّقه زيغ ولا عدول، ولا ونى ولا فتور،

وليس في أطباق السماوات موضع إهاب إلا وعليه ملك ساجد، أو ساع حاقد،  
يزدادون على طول الطاعة برّهم علماً، وتزداد عزّة ربّهم في قلوبهم عظماً.

(43) ‘Alī, may Allah be pleased with him, [said]: Then, to inhabit His heavens and populate the higher strata of His dominion, He created a novel creation, that is, His angels. With them, He filled its vacuous gaps and occupied the vastness of its space. Between the voids of these vacuities resound the trills of the glorifiers among them, in the hallowed sanctums, [behind] the veiling curtains and the screens of glory. And beyond that reverberation by which the ears are deafened, there are beams of effulgent light that deter all sight from beholding it, so it stands, having been held back, at its perimeter. He created them in different forms and with varied characteristics. They are winged. They glorify the majesty of His grandeur. They neither arrogate to themselves what is manifested in the world of His creation, nor do they claim to create anything with Him of what He does alone. *Rather they are [His] honoured servants. They do not venture to speak ahead of Him, and they act by His command* (Q21:26-7). Allah made them, in their respective positions, the trustees of His revelation and sent them to the Prophets bearing His commands and prohibitions. He has safeguarded them from the uncertainty of doubts, so none among them strays from the path of [seeking] His pleasure. He provided them with the benefits of divine succor and filled their hearts with humility and tranquil submission. He opened for them the accessible doors to His glorification and fixed for them clear beacons upon signs of His Oneness. The burdens of sin do not weigh them down and the succession of nights and days does not alter them. The arrows of doubt cannot pierce the armor of their unshakable faith and misgivings do not assault the bases of their certitude. The spark of malice does not ignite among them and perplexity does not dispossess them of their knowledge of Him that is etched in their inner consciences, or of His greatness and the awe of His glory that resides

within their breasts. Evil insinuations find no way to influence them so as to affect their thoughts with its filth. Among them are those who are in the heavy rain clouds, on the peaks of lofty mountains, and in the depths of pitch darkness. And among them are those whose feet have pierced through the lowest stratum of the earth, so they are like white ensigns that have penetrated the fissures in the atmosphere. Under them blows a light, pleasant breeze which retains them in the same position they attain up to the extreme edge. Being occupied with His worship has freed them from other concerns, and the realities of faith have created a link between them and His knowledge. Their conviction in Him has made them deeply enthralled by Him, and their longing never goes beyond what is with Him to what is with others. They have tasted the sweetness of His knowledge and have drunk from the quenching cup of His love. The roots of His fear have been implanted in the depth of their hearts. As a result, they have bent their straight backs through prolonged worship. [Their] excessive yearning of Him has not reduced their humility [before Him], and extreme nearness [to Him] has not released them from the tethers of their awe. They are never overcome by self-admiration such as to deem their past deeds as great, and submissiveness before the Divine glory leaves no room for them to esteem their own virtues. They remain unaffected by lassitude throughout their exertions, and their longing [for Him] does not diminish so as to turn them away from hope in their Lord. Neither do the tips of their tongues become dry due to prolonged invocations, nor are they preoccupied by other matters such that their voices of supplication to Him are silenced. Their shoulders are never misaligned as they stand [together] in worship, and they turn not their necks to the comfort of nonfeasance with respect to His command. Neither do the follies of negligence impinge on their resolve to strive, nor do the deceptions of desire impede their determination. They have taken the Master of the Throne as a recourse for the day of their need, and they



betake themselves to Him when the creation turn yearningly towards other creatures. They attain not the maximum extent of His worship, and their fondness for His worship does not allow them to turn back, except to the springs of their hearts which are never cut off from hope in Him and fear of Him. The basis of their fear is never terminated such that they might slacken in their efforts, nor are they fettered by cupidity so as to prefer what is easily achieved over their sedulity. They do not consider their past deeds as great, for if they had considered them great their hope would have expunged from them their fear and trepidation. They do not differ among themselves about their Lord as a result of Satan's prevailing upon them. Estrangement does not disunite them and rancorous mutual envy does not overcome them. They are neither split into factions by suspicions and doubts, nor are they divided by varying ambitions. Thus they are captives of faith who are neither released from its fetters by deviation and divergence, nor by laxity and lassitude. There is not the thinnest integument in the celestial strata but that upon it is an angel prostrating or swiftly toiling. By their prolonged worship, they increase in their knowledge of their Lord and the honour of their Lord increases greatly in their hearts.

(٤٤) وعنه كَرَّمَ اللهُ وجهه: فتق ما بين السماوات العلا، فملاهنَّ أطواراً من ملائكته، منهم سجود لا يركعون، وركوع لا يتصبون، وصاقون لا يتزايلون، ومسبحون لا يسأمون، لا يغشاهم نوم العيون، ولا سهو العقول، ولا فترة الأبدان، ولا غفلة النسيان. ومنهم أمناء على وحيه، وألسنة إلى رسله، ومختلفون بقضائه وأمره. ومنهم الحفظة لعباده، والسدنة لأبواب جنانه، ومنهم الثابتة في الأرضين السفلى أقدامهم، والمارقة من السماء العليا أعناقهم، والخارجة من الأقطار أركانهم، والمناسبة لقوائم العرش أكتافهم، ناكسة دونه أبصارهم، متلقّعون تحته بأجنحتهم، مضروبة بينهم وبين من دونهم حجب العزّة وأستار

القدرة، ولا يتوهمون ربهم بالتصوير، ولا يجرون عليه صفات المصنوعين، لا يجدونه بأماكن، ولا يشيرون إليه بالنظائر.

(44) 'Alī, may Allah ennoble his countenance, [said]: He rent open the highest heavens and filled them with different types of angels: some [constantly] prostrating, never bowing; others [always] bowing, never standing upright. Some in array, never leaving their position; others constantly extolling Allah, never tiring. They are not overcome by drowsiness of the eyes, distractions of the mind, lassitude of the body, or the negligence of forgetfulness. And among them are custodians of His revelation, conveyors [of His words] to His Prophets, and those who come and go with His decree and command. And among them are the protectors of His servants and wardens of the gates of His gardens [of Paradise]. And among them are those whose feet rest firmly on the lowest worlds, whose necks rise above the highest heaven, whose sides surpass the boundaries, and whose shoulders are level with the columns of the Divine Throne; their eyes downcast before it, their wings folded around them beneath it. Between them and all others are veils of Might and screens of Power. They do not imagine their Lord through depiction, nor impute to Him attributes of the creatures; they do not confine Him within places, nor do they allude to Him through similitudes.

(٤٥) وعنه كرم الله وجهه: أسكنتهم سماواتك، ورفعتهم عن أرضك، هم أعلم خلقك بك، وأخوفهم لك، وأقربهم منك، لم يسكنوا الأصلاب، ولم يضمنا الأرحام ولم يخلقوا من ماء مهين، ولم يشتعبهم ريب المنون، وإنهم على مكانهم منك، ومنزلتهم عندك، واستجمع أهوائهم فيك، وكثرة طاعتهم لك، وقلة غفلتهم عن أمرك، لو عاينوا كنه ما خفي عليهم منك، لحقروا أعمالهم،

ولأزروا على أنفسهم، ولعرفوا أنهم لم يعبدوك حقَّ عبادتك، ولم يطيعوك حقَّ طاعتك.

(45) ‘Alī, may Allah ennoble his countenance, [said]: [Among the creation are angels] whom You have placed in Your heavens and raised above Your earth; they know You better than the rest of Your creation, fear You the most, and are closest to You. Never did they reside in loins nor were they carried within wombs. They were not created *from an extract of a base fluid* (Q32:8) and have not been dispersed by the vicissitudes of time. Verily, despite their proximity to You and their status before You, with all their desires focused upon You, their plenteous worship of You and their lack of inattention towards Your command, if they were to witness the reality of what remains hidden to them about You, they would regard their deeds as paltry, would censure themselves and realize that they did not worship You as You deserved to be worshipped and did not obey You with the obedience that is due to You.

(٤٦) عليّ ﷺ: اتَّخَذُوا الشَّيْطَانَ لَأْمَرَهُمْ مَلَكَاً، وَاتَّخَذَهُمْ لَهُ أَشْرَكَاً، فَبَاضَ وَفَرَّخَ فِي صُدُورِهِمْ، وَدَرَجَ فِي جُحُورِهِمْ، فَنَظَرَ بِأَعْيُنِهِمْ، وَنَطَقَ بِأَلْسِنَتِهِمْ، فَرَكَّبَ بِهِمُ الزَّلْزِلَ، وَزَيَّنَ لَهُمُ الْخُطْلَ، فَعَلَ مِنْ قَدْ شَرَكِهِ الشَّيْطَانُ فِي سُلْطَانِهِ، وَنَطَقَ بِالْبَاطِلِ عَلَى لِسَانِهِ.

(46) ‘Alī, may Allah be pleased with him, [said]: They have made Satan the cornerstone of their affair, and he has taken them as partners. He has laid eggs and hatched them in their bosoms, and crawls in their laps. He sees through their eyes and speaks through their tongues, driving them to sin and making the foul seem decorous. [As is] the act of one whom Satan has partnered with in his dominion and speaks with falsehood upon his tongue.

(٤٧) عليّ ﷺ في وصف اختلاف الناس: إنّما فَرَّقَ بينهم مبادي طينهم، وذلك أنّهم كانوا فلقه من سيخ أرض وعذبها، وحزونة تربة وسهلها، فهم حسب قرب أرضهم يتقاربون، وعلى قدر اختلافها يتفاوتون، قتامّ الرواء ناقص العقل ماذّ القامة قصير الهمة، وزاكي العمل قبيح المنظر، وقريب القعر بعيد السبر، ومعروف الضريبة منكر الجليية، وتائه القلب متفرّق اللبّ، وطليق اللسان حديد الجنان.

(47) 'Alī, may Allah be pleased with him, [said] regarding the differences in people: The only thing that caused them to differ among themselves was the sources of their material constitution. That is because they were from a piece of salty or sweet clay, and from rugged or soft soil. Thus, they resemble each other based on the similarity of their clay and differ to the extent of its difference. One may be handsome but lacking in intelligence, another tall in stature but short in resolve; one may be pure in [his] actions but ugly in appearance, another short in stature yet far-sighted; one may have a good-nature yet possess a bad habit, another has an arrogant heart but a bewildered mind; and one may have an eloquent tongue and a sharp mind.

(٤٨) وعنه كَرَّمَ الله وجهه: جمع سبحانه من حزن الأرض وسهلها، وعذبها وسببها، تربة سنّها بالماء حتّى خلصت، ولاطها بالبلّة حتّى لزبت، فجعل منها صورة ذات أحناء ووصول، وأعضاء وفصول، أجملها حتّى استمسكت، وأصلدها حتّى صلصلت، لوقت معدود، وأجل معلوم. ثمّ نفخ فيها من روحه فمثلت إنساناً ذا أذهان يجليها، وفكر يتصرّف بها، وجوارح يخدمها، وأدوات يقلّبها، ومعرفة يفرق بها بين الحقّ والباطل، وبين الأذواق والمشام، والألوان والأجناس، معجوناً بطينته الألوان المختلفة والأشباه المؤتلفة، والأضداد

المتعادية، والأخلاق المتباينة، من الحرّ والبرد، والبّلة والجمود، والمساءة والسرور.

(48) ‘Alī, may Allah ennoble his countenance, [said]: He, the Glorified, gathered up from some coarse earth and some soft, some sweet earth and some salty, dust which He mixed in water until it was pure, and kneaded with moisture until it became sticky. Then He fashioned from it a figure that had curves and joints, limbs and segments. He solidified it until it held tightly together and hardened it until it was sonorously dry – for a measured time and a known duration. Then He breathed into it of His Spirit whereupon it arose as a human being possessing a mind by which to reflect, intellection by which to conduct himself, limbs to put to service, extremities at his disposal, and cognizance by which he could differentiate between truth and falsehood, between tastes and smells, between colors and categories. His constitution is a compound of different hues, unified forms, contrasting opposites and distinct admixtures of heat and cold, moisture and dryness, misery and joy.

(٤٩) وعنه: تمور في بطن أمك جنيناً، لا تحير دعاء ولا تسمع نداء، ثم أخرجت من عقرك إلى دار لم تشهدها، ولم تعرف سبل منافعها، فمن هداك لاجترار الغذاء من ثدي أمك، وحرك عند الحاجة مواضع طلبك؟

(49) He (a) also said: You used to move in the womb of your mother as a fetus, neither able to respond to any call nor hearing any cry. Then you were brought out from your dwelling to an abode you had never seen, being unacquainted with the means of acquiring its benefits. So who guided you to draw your sustenance from the breast of your mother, and showed you, when you were in need, where to get what you sought?

(٥٠) عليّ عليه السلام: الناس منقوصون مدخولون إلا من عصم الله، سائلهم متعنت، ومجيبهم متكلف، يكاد أفضلهم رأياً يرده عن فضل رأيه الرضا والسخط، ويكاد أصلبهم عوداً تنكأ اللحظة، وتحيله الكلمة.

(50) 'Alī, may Allah be pleased with him, [said]: People are imperfect and flawed, except those whom Allah protects. Those who ask cause distress and those who respond are strained. The best of them in opinion are turned back from their wisdom by joy and anger, and the most steadfast of them in devotion are overcome by a single glance and overwhelmed by a single word.

(٥١) وعنه في ذكر إبليس: اعترضته الحميّة، فافتخر على آدم بخلقه، وتعصّب عليه لأصله، فعدّو الله أمام المتعصّبين، وسلف المتكبرين، الذي وضع أساس العصيّة، ونازع الله رداء الجبريّة، وادّرع لباس التعزّز، وخلع رداء التذلل، ألا ترون كيف صغّر الله بتكبره، ووضعه بترفعه، فجعله في الدنيا مدحوراً، وأعدّ له في الآخرة سعيراً. ولو أراد الله أن يخلق آدم من نور يخطف الأبصار ضياؤه، ويهر العقول رداؤه، وطيب يأخذ الأنفاس عرفه، لفعل، ولو فعل لظلت له الأعناق خاضعة، ولخفّت البلوى فيه على الملائكة، ولكن الله سبحانه يتلي خلقه ببعض ما يجهلون أصله، تمييزاً بالاختبار لهم، ونفياً للاستكبار عنهم، وإبعاداً للخيلاء منهم؛ فاعتبروا بما كان من فعل الله بإبليس، إذ أحبط عمله الطويل، وجهده الجهيد، وكان قد عبد الله ستّة آلاف سنة، ولا ندري أمن سني الدنيا أم من سني الآخرة، عن كبر ساعة واحدة؛ فمن ذا بعد إبليس يسلم على الله بمثل معصيته؟ كلاً ما كان الله ليدخل إلى الجنّة بشراً بأمر أخرج به منها ملكاً، إنّ حكمه في أهل السماء وأهل الأرض لواحد، وما بين الله وبين أحد من خلقه هوادة في إباحة حمى حرّمه على العالمين.

(51) He (a) said about Iblīs: He was overcome by indignation, so he waxed arrogant over Ādam due to his creation [from fire] and showed hostility towards him on account of his origin. Thus the enemy of Allah is the leader of the bigoted and the predecessor of the arrogant. It is he who laid the foundation of prejudice, contended with Allah for the robe of sublimity, wore the garb of self-aggrandizement, and took off the covering of humility. Do you not see how Allah debased him on account of his arrogance and humiliated him for his haughtiness? He caused him to be spurned in this world and prepared for him a blaze in the Hereafter! If Allah had wanted to create Ādam from a light whose glare snatches away the sights and whose brilliance dazzles the minds, and [from] a fragrance whose scent refreshes the breaths, He could have done so. And if He had done that, the necks would have bowed to him in humility and the trial of the angels through him would have been easier. But Allah, the Glorified, tries His creatures by means of some things whose true nature they are ignorant of in order to distinguish them through trial, and to remove arrogance from them and distance them from vanity. So take a lesson from what Allah did with Iblīs, when He nullified his long act [of worship] and strenuous effort due to a single moment of pride, while he had worshipped Allah for six thousand years – and it is not known whether these were earthly years or years of the Hereafter. So after Iblīs, who can remain safe from [the wrath of] Allah with a similar sin? No indeed! Allah, the Glorified, will never allow a human to enter Paradise with the act for which He expelled from it an angelic being. His judgment for the inhabitants of the heavens and the earth is indeed the same. There is no partiality between Allah and any one of His creation in granting permission for a forbidden thing which He has made unlawful for all the worlds.

(٥٢) عليّ عليه السلام: من أحدى سنان الغضب لله قوي على قتل أشداء الباطل.

(52) 'Alī, may Allah be pleased with him, [said]: Whoever sharpens his spear out of anger for the sake of Allah, gains strength to fight against the most vehement forces of falsehood.

(٥٣) وعنه: من كَفَّارات الذنوب العظام إغَاثة الملهوف والتنفيس عن المكروب.

(53) He (a) also said: Among the expiations for great sins are aiding the aggrieved and relieving the distressed.

(٥٤) عليّ عليه السلام: وأكرم نفسك عن كلّ دنيّة وإن ساقطت إلى الرغائب، فإنّك لا تعترض بما تبذل من نفسك عوضاً، ولا تكن عبد غيرك وقد جعلك الله حرّاً.

(54) 'Alī, may Allah be pleased with him, [said]: Honour yourself by eschewing all that is lowly, even if it leads you to your desires, for verily you can never replace what you lose of your honour with anything. And do not be a slave to others when Allah has made you free.

(٥٥) كتب عثمان إلى عليّ عليه السلام يوم الدار: أمّا بعد، فقد بلغ السيل الزبى، وبلغ الحزام الطيين، فأقبل إليّ، كنت لي أم عليّ.

فإن كنت مأكولاً فكن خير آكل وإلا فأدر كني ولما أمرق

(55) 'Uthmān wrote to 'Alī (a) when his house had been surrounded: To proceed, the deluge has now broken through the ramparts, and the matter is now out of control, so come to me, whether you are with me or against me.

*If you are to be devoured then be the best to consume;  
otherwise help me before I am torn apart!*

(٥٦) عليّ عليه السلام: ما زنى غيور قطّ. وعنه: غيرة المرأة كفر، وغيرة الرجل إيمان.



(56) ‘Alī, may Allah be pleased with him, [said], “Never does a dignified person commit adultery.” And he also said, “The possessiveness of a woman is [a sign of] disbelief, and a man’s sense of honour is [a mark of] faith.”

(٥٧) عليّ ﷺ: من كان له صديق حميم فإنه لا يعذب، ألا ترى كيف أخبر الله عن أهل النار «فَمَا لَنَا مِنْ شَافِعِينَ وَلَا صَدِيقٍ حَمِيمٍ» .

(57) ‘Alī, may Allah be pleased with him, [said]: Whoever has a close friend [among the believers] will not face chastisement. Do you not see how Allah has described the people of Hell: *Now we have none to intercede for us, nor a close friend* (Q26:100-101).

(٥٨) عليّ ﷺ: لا يكون الصديق صديقاً حتى يحفظ أخاه في ثلاث: في نكته، وغيبته ووفاته.

(58) ‘Alī, may Allah be pleased with him, [said]: A friend is not truly a friend unless he protects [the reputation of] his brother in three situations: in his misfortune, his absence, and his death.

(٥٩) وعنه: أعجز الناس من عجز على اكتساب الإخوان، وأعجز منه من ضيع من ظفر به منهم.

(59) He (a) also said: The most incapable of all people is one who cannot acquire brothers [to befriend], and more incapable than him is one who loses the one whom he had successfully befriended among them.

(٦٠) عليّ ﷺ: الصديق من صدق غيبه.

(60) ‘Alī, may Allah be pleased with him, [said]: A friend is one whose friendship is true [even] in absence.

(٦١) عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: الغريب من ليس له حبيب.

(61) ‘Alī, may Allah be pleased with him, [said]: A stranger is one who has no intimate friend.

(٦٢) عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ فِي وَصِيَّتِهِ: أَحْمِلْ نَفْسَكَ فِي أَخِيكَ عِنْدَ صِرَامِهِ عَلَى الصَّلَةِ، وَعِنْدَ صُدُودِهِ عَلَى اللُّطْفِ، وَعِنْدَ جُحُودِهِ عَلَى الْبَذْلِ، وَعِنْدَ تَبَاعُدِهِ عَلَى الدُّنُوِّ، عِنْدَ شِدَّتِهِ عَلَى اللَّيْنِ، وَعِنْدَ جُرْمِهِ عَلَى الْعُذْرِ، حَتَّى لَكَأَنَّكَ لَهُ عَبْدٌ؛ وَلَا تَتَّخِذَنَّ عَدُوَّ صَدِيقِكَ صَدِيقاً فَتُعَادِيَ صَدِيقَكَ؛ وَإِنْ أَرَدْتَ قَطِيعَةَ أَخِيكَ فَاسْتَبِقْ لَهُ مِنْ نَفْسِكَ بَقِيَّةً تَرْجِعْ إِلَيْهَا إِنْ بَدَأَ لَكَ يَوْمَئِذٍ مَا، وَلَا تَضِيعَنَّ حَقَّ أَخِيكَ اِثْكَالاً عَلَى مَا بَيْنَكَ وَبَيْنَهُ، فَإِنَّهُ لَيْسَ بِأَخٍ مَنْ ضَيَّعَتْ حَقُّهُ.

(62) ‘Alī, may Allah be pleased with him, [said]: Bring yourself to build ties with your brother when he cuts you off, and to be kind [to him] when he turns away from you, and to be generous [to him] when he denies you, and to be close to him when he distances himself from you, and to be soft with him when he is harsh [with you], and to assume that he has an excuse when he does something wrong [to you] – to the extent that you are like his servant. And never take the enemy of your friend as a friend, thereby making an enemy of your friend. If you ever intend to cut off ties with your brother [in faith], then leave some of your friendship for him, so that you may return to it someday if you so wish. Do not neglect the rights of your brother out of confidence in your close relationship with him, for he whose rights you neglect is not a brother.

(٦٣) عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: حَسَدُ الصَّدِيقِ مِنْ سَقَمِ الْمَوَدَّةِ.

(63) ‘Alī, may Allah be pleased with him, [said]: The jealousy of a friend is an ailment of [his] affection.

(٦٤) عَلِيٌّ عَلَيْهِ السَّلَامُ: يَهْلِكُ فِيَّ رَجُلَانِ: مُحِبٌّ مَفْرُطٌ، وَمُبْغِضٌ مَفْرُطٌ. وَرَوَى: مُحِبٌّ غَالٍ، وَمُبْغِضٌ قَالٍ .

(64) ‘Alī, may Allah be pleased with him, [said], “Two types of people will be destroyed because of me: he who transgresses [the limits] in loving me, and he who is extreme in his hatred for me.” And in another narration [he said]: ...the fanatic lover and the extreme hater.

(٦٥) وَعَنْهُ عَلَيْهِ السَّلَامُ حِينَ تَوَفَّى سَهْلَ بْنَ حَنِيفٍ الْأَنْصَارِيِّ مَرْجِعَهُ مِنْ صَفِينٍ، وَكَانَ مِنْ أَحَبِّ النَّاسِ إِلَيْهِ: لَوْ أَحْبَبَنِي جَبَلٌ لَتَهَافَتَ.

(65) ‘Alī, may Allah be pleased with him, commented when Sahl ibn Ḥunayf al-Anṣārī passed away on his return from Ṣiffīn, and he was one of the most beloved of all people to him: If a mountain loved me, it would crumble.

(٦٦) وَعَنْهُ عَلَيْهِ السَّلَامُ: الْقُلُوبُ وَحْشِيَّةٌ فَمَنْ تَأَلَّفَهَا أَقْبَلَتْ عَلَيْهِ.

(66) He (a) also said: The hearts are wild, so whoever tames them [by showing them affection], they turn towards him.

(٦٧) رَأَى عَلِيٌّ عَلَيْهِ السَّلَامُ قَوْمًا حَوْلَ دَارِهِ، فَسَأَلَهُمْ، فَقِيلَ: هَؤُلَاءِ شِيعَتُكَ. قَالَ: مَا لِي لَا أَرَى عَلَيْهِمْ سِيمَا الشَّيْعَةِ! قَالَ: وَمَا سِيمَا شِيعَتِكَ؟ قَالَ: خَمَصُ الْبَطُونِ مِنَ الطَّوِيِّ، يَبْسُ الشِّفَاهُ مِنَ الظَّمَا، عَمَشَ الْعَيُونُ مِنَ الْبُكَاءِ.

(67) ‘Alī, may Allah be pleased with him, saw a group of people so he asked about them and was told, “These are your followers (*shīʿah*).” He said, “Then why do I not see the mark of the *shīʿah* in them?” He was asked, “What is the mark of your *shīʿah*?” He said, “Their stomachs are hollow out of hunger, their lips are dry from thirst, and their eyes are bleary due to weeping.”

(٦٨) عليّ عليه السلام رفعه: ما كان ولا يكون إلى يوم القيامة مؤمن إلا وله جار يؤذيه.

(68) ‘Alī, may Allah be pleased with him, reported that the Prophet (ﷺ) said: There has never been, nor shall there ever be until the Day of Judgment, any believer but that he has a neighbour who disturbs him.

(٦٩) عليّ عليه السلام: لو ضربت خيشوم المؤمن بسيفي هذا على أن يبغضني ما أبغضني، ولو صببت الدنيا بحماتها على المنافق على أن يحبني ما أحبني؛ وذلك أنه قضى فانقضى على لسان النبي الأمي أنه لا يبغضك مؤمن ولا يحبك منافق.

(69) ‘Alī, may Allah be pleased with him, [said]: If I were to strike the nose of a believer to make him hate me, he would still not hate me, and if I were to bestow the whole world to a hypocrite to make him love me, he would still not love me. That is because it has been decreed and confirmed by the Noble Prophet (ﷺ) [who said] that, “A believer will never hate you [O ‘Alī], and a hypocrite will never love you.”

(٧٠) عليّ عليه السلام: أصدقاؤك ثلاثة، وأعداؤك ثلاثة؛ فأصدقاؤك: صديقك، وصديق صديقك، وعدوّ عدوّك، وأعداؤك: عدوّك، وعدوّ صديقك، وصديق عدوّك.

(70) ‘Alī, may Allah be pleased with him, [said]: Your friends are three, and your enemies are three. Your friends are: your friend, your friend’s friend, and your enemy’s enemy. Your enemies are: your enemy, your friend’s enemy, and your enemy’s friend.

(٧١) وعنه: يا بني إياك ومصادقة الأحمق، فإنه يريد أن ينفعك فيضرك، وإياك ومصادقة البخيل فإنه يبعد عنك أحوج ما تكون إليه، وإياك ومصادقة الفاجر،

فإنه يبيعك بالتافه، وإياك ومصادقة الكذاب، فإنه كالسراب يقرب عليك البعيد،  
ويبعد عنك القريب.

(71) He (a) also said: My son, beware of befriending a fool, for he will harm you while trying to benefit you. Beware of befriending a miser, for he will distance himself from you when you need him most. Beware of befriending a wicked person, for he would surely sell you [out] for the most worthless of things. And beware of befriending a liar, for he is like a mirage, bringing close to you that which is far and taking far away from you that which is close.

(٧٢) أخذ عليّ رضي الله عنه رجلاً من بني أسد في حدّ، فاجتمع قومه ليكلّموا عليّاً، وطلبوا إلى الحسن أن يصحبهم، فقال: ائتوه فهو أعلى بكم عينا؛ فدخلوا إليه، فرحب بهم، وقال لهم معروفاً، وسأله، فقال: لا تسألوني شيئاً أملكه إلا أعطيتكم؛ فخرجوا وهم راضون، يرون أنهم قد أنجحوا؛ فسألهم الحسن فقالوا: أتينا خير مأتى، وحكوا له قوله؛ فقال ما كنتم فاعلين إذا جلد صاحبكم فافعلوه، فأخرجه عليّ فحدّه، ثم قال: هذا لله لست أملكه.

(72) ‘Alī, may Allah be pleased with him, sentenced a man from the Banū Asad to a legally prescribed penalty (*ḥadd*), so his tribe came together in order to speak to ‘Alī, and they asked al-Ḥasan (a) to accompany them. He (a) said, “Go to him, for he respects you.” Thus they came to him and he welcomed them and spoke to them kindly. They asked him what they wanted, and he said, “There is nothing that I possess which I will not grant you,” so they left happy, thinking that they had succeeded [in changing his mind]. Al-Ḥasan asked them [how the meeting went], so they said, “We went to the best host,” and they narrated to him what he had told them. He (al-Ḥasan (a)) said, “Whatever you are to do if your tribesman is whipped, do it.” Subsequently, ‘Alī (a) came out and carried

out the punishment [on the guilty man], then he said, “This is Allah’s [command], I do not have control over it.”

(٧٣) عليّ عليه السلام: عيبك مستور ما أسعدك جدك.

(73) ‘Alī, may Allah be pleased with him, [said]: Your fault remains hidden as long as you are pleased with your effort.

(٧٤) عليّ عليه السلام: الحرفة مع العفة خير من الغنى مع الفجور.

(74) ‘Alī, may Allah be pleased with him, [said]: A [noble yet poorly paid] profession with chastity is better than affluence with immorality.

(٧٥) عليّ عليه السلام في صفة فتنة: تكيحكم بصاعها، وتخبطكم بباعها، قائدها خارج من الملة، قائم على الضلة، فلا يبقى يومئذ منكم إلا ثفالة كثفالة القدر، أو نفاضة كنفاضة العكم، تعرككم عرك الأديم، وتدوسكم دوس الحصيد، وتستخلص المؤمن منكم استخلاص الطير الحبة البطينة من بين هزيل الحب.

(75) ‘Alī, may Allah be pleased with him, [said] about the *fitnah*: It will weigh you down with its weights and strike you with its arms. Its leader has left the religion and persists on misguidance. So on that day, none from among you will remain except as the sediment at the bottom of a cooking pot, or like the dust that falls off a shaking sack. It will scour you as leather is scoured, and will thrash you as harvested wheat is thrashed. And it will pick out the believer amongst you just as a bird selects the large grain from among the fine grains.

(٧٦) وعنه: إذا غضب الله على أمة غلت أسعارها، ولم تربح تجارها، ولم تزك ثمارها، ولم تغزر أنهارها، وحبس عنها أمطارها، وغلبها شرارها.

(76) And he (a) said: When Allah is angry with a nation, their cost of living goes up, their traders make no profit, their fruits do not grow,

their rivers do not flow, rain is withheld from them, and their evil ones dominate them.

(٧٧) عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: مَا قَالَ النَّاسُ لشيء طوبى، إِلَّا وَقَدْ خَبَأَ الدَّهْرُ لَهُ يَوْمٌ سَوْءٌ.

(77) ‘Alī, may Allah be pleased with him, [said]: People do not say about anything, “[what a great] blessing!” except that time has hidden a bad day for it.

(٧٨) عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: وَأَيْمُ اللَّهِ، مَا كَانَ قَوْمٌ قَطُّ فِي خَفْضٍ مِنْ عَيْشٍ فَنَالَ عَنْهُمْ إِلَّا بِذُنُوبٍ اجْتَرَمُوهَا، لِأَنَّ اللَّهَ تَعَالَى لَيْسَ بِظَلَامٍ لِلْعَبِيدِ؛ وَلَوْ أَنَّ النَّاسَ حِينَ تَنْزِلُ بِهِمُ النِّقَمُ، وَتَزُولُ عَنْهُمْ النِّعَمُ، فَرَعَوْا إِلَى رَبِّهِمْ بِصَدَقٍ مِنْ نِيَاتِهِمْ، وَوَلَهُ مِنْ قُلُوبِهِمْ، لَرَدَّ عَلَيْهِمْ كُلَّ شَارِدٍ، وَأَصْلَحَ لَهُمْ كُلُّ فَاسِدٍ.

(78) ‘Alī, may Allah be pleased with him, [said]: By Allah, there has never been a people who flourished in the blessings of life only to have them taken away except due to the sins they committed, because Allah is not unjust to His servants. If, when calamities descend upon them and blessings depart from them, the people would earnestly turn towards Allah for refuge with true intentions and hearts full of yearning, He would surely return to them all that has left them and rectify for them all that has become corrupt.

(٧٩) وَعَنْهُ: لَتَعْتَظُنَّ الدُّنْيَا عَلَيْنَا بَعْدَ شِمَاسِهَا عَطْفَ الضَّرُوسِ عَلَى وَلَدِهَا، وَتَلَا قَوْلَهُ تَعَالَى: وَتُرِيدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ.

(79) He (a) also said: This world will incline towards us after having been refractory just like the wild camel inclines towards its young. Then he recited the verse: *And We intend to bestow [Our] favour upon those who were*

*considered weak in the land, and to make them the leaders, and to make them the heirs. (Q28:5)*

(٨٠) عليّ عليه السلام: قد أصبحتم في زمن لا يزداد الخير فيه إلا إدباراً، والشر إلا إقبالاً، والشيطان في هلاك الناس إلا طمعاً؛ فهذا أوان قويت عدته، وعمت مكيدته، وأمكنتم فريسته؛ إضرب بطرفك حيث شئت فهل تنظر إلا فقيراً يكابد فقراً، أو غنياً بدل نعمة الله كفراً، أو بخيلاً اتخذ البخل بحق الله وفراً، أو متمرداً كأنّ بسمعه عن سمع الواعظين وقرأ؟ أين خياركم وصلحاؤكم؟ وأين أحراركم وسمحاؤكم؟ وأين المتورعون في مكاسبهم والمنتزهون في مذهبهم؟ أليس قد ظعنوا جميعاً عن هذه الدنيا الدنيّة، والعاجلة المنغصّة، وهل خلّفتكم إلا في حثالة لا تلتقي بذمهم الشفتان، استصغاراً لقدرهم، وذهاباً عن ذكرهم، فإنّا لله وإنا إليه راجعون؛ ظهر الفساد فلا منكر مغير، ولا زاجر مزدجر، أفبهذا تريدون أن تجاوروا الله في دار قدسه، وتكونوا أعزّ أوليائه عنده؟ هيهات! لا يخدع الله عن جنّته، ولا تنال مرضاته إلا بطاعته.

(80) ‘Alī, may Allah be pleased with him, [said]: You live in an era where virtue increases in nothing but withdrawal and evil in nothing but progression, and Satan only [increases] in his eagerness to ruin humankind. This is the time when his accoutrements have become strong, his schemes have become widespread, and his prey has become easy [to ensnare]. Cast your glance at people wherever you wish, do you see anything other than a poor man struggling in poverty, or a rich man who has changed Allah’s blessing with ingratitude, or a miser who has taken stinginess with the right of Allah as a means of increase [in his wealth], or an insolent person turning a deaf ear to all counsel?! Where are your virtuous and righteous ones? Where are the freemen and the magnanimous among you? Where are those who are cautious in their earning and have integrity in their conduct? Have they not all departed



from this lowly, fleeting, and vexatious world? Have you not been left among the dregs of society, whom the lips can only speak of negatively so as to disparage their position and do away with their mention? So indeed we belong to Allah, and to Him do we return. Corruption has appeared and there is none to oppose or change it, nor is there anyone to prevent or deter it. With this, do you expect to attain the proximity of Allah in His Holy Abode and to be regarded His most intimate friends? Far be it! Allah cannot be defrauded of His Paradise and His good pleasure cannot be secured save by obedience to Him.

(٨١) وقف سائل عند عليٍّ عليه السلام فقال لأحد ولديه: قل لأُمِّك هاتي درهماً من ستة دراهم، فقالت: هي للدقيق، فقال: لا يصدق إيمان عبد حتّى يكون ما في يد الله أوثق ممّا في يده، فتصدق بالسّنة. ثمّ مرّ به رجل يبيع جملاً، فاشتراه بمائة وأربعين، وباعه بمائتين، فجاء بالسّتين إلى فاطمة، فقالت ما هذا؟ قال: هذا ما وعدنا الله على لسان أبيك: «مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا».

(81) A beggar came to ‘Alī, may Allah be pleased with him, so he said to one of his sons, “Tell your mother to give you from the six dirhams [that she has].” So she said, “It is for the flour [we need].” He said, “The faith of a servant is not affirmed until he relies more on that which is with Allah than that which is with him.” So he gave the six dirhams in charity. Then a man passed by who was looking to sell his camel, so ‘Alī agreed to buy it for a hundred and forty [dirhams], and he sold it for two hundred. Then he came to Fāṭimah (a) with sixty dirhams. She asked, “What is this?” He said, “This is what Allah promised us through the [blessed] tongue of your father: *Whoever comes with one good deed, he shall have ten times its like* (Q6:160).”

(٨٢) عليٌّ عليه السلام: عاقب أخاك بالإحسان إليه، وأردد شرّه بالإِنعام عليه.

(82) ‘Alī, may Allah be pleased with him, [said]: Requite your brother [in faith] by doing good to him, and ward off his evil by favouring him.

(٨٣) وعنه: أجزر المسيء بثواب المحسن.

(83) And he (a) said: Reprimand the evildoer by rewarding the good-doer.

(٨٤) وعنه: من لم يعط باليد القصيرة لم يعط باليد الطويلة.

(84) He (a) also said: One who does not give with a short arm is not given with a long arm.<sup>10</sup>

(٨٥) عليّ عليه السلام: ردّ الحجر من حيث جاء، فإنّ الشرّ لا يدفعه إلّا الشرّ.

(85) ‘Alī, may Allah be pleased with him, [said]: Return the stone from whence it came, for indeed violence is not repulsed except by violence.

(٨٦) عليّ عليه السلام: ليس شيء بشرّ من الشرّ إلّا عقابه، وليس شيء بخير من الخير إلّا ثوابه، وكلّ شيء من الدنيا سماعه أعظم من عيانه، وكلّ شيء من الآخرة عيانه أعظم من سماعه.

(86) ‘Alī, may Allah be pleased with him, [said]: There is nothing worse than evil except its retribution, and there is nothing better than good save its reward. Everything in this world [is such that it] seems greater when heard than when seen, and everything in the Hereafter is greater when seen than when heard of.

(٨٧) وعنه: أحسنوا في عقب غيركم تحفظوا في عقبكم.

<sup>10</sup> This beautiful metaphor means that one who does not give charity in this world will not be shown generosity in the next world. (Ref. *al-Majāzāt al-Nabawiyyah*, p. 79)

(87) He also said: Do good with the children of others [when they pass away] so that the rights of your children are protected [when you die].

(٨٨) عليّ عليه السلام: الناس أعداء ما جهلوا.

(88) ‘Alī, may Allah be pleased with him, [said]: People are enemies of that which they know not.

(٨٩) عليّ عليه السلام: ربّما أخطأ البصير قصده وأصاب الأعمى رشده.

(89) ‘Alī, may Allah be pleased with him, [said]: Sometimes the sighted one misses his goal while the blind one finds the right way.

(٩٠) عليّ عليه السلام: ليس من أحد إلّا وفيه حمقة فيها يعيش.

(90) ‘Alī, may Allah be pleased with him, [said]: There is none but that in him is some [element of] senselessness which he lives with in his life.

(٩١) رفع رجل رجلاً إلى عليّ عليه السلام وقال: إنّ هذا زعم أنّه احتلم على أمّي، فقال: أقمه في الشمس فاضرب ظلّه.

(91) A man brought someone to ‘Alī, may Allah be pleased with him, and said, “This person thinks that he had a wet dream about my mother!” So he (a) said, “Then make him stand in the sun and whip his shadow!”

(٩٢) سئل عليّ عليه السلام عن مسافة ما بين الخافقين، فقال: مسيرة يوم للشمس.

(92) ‘Alī, may Allah be pleased with him, was asked about the distance between points of sunrise and sunset, so he said: It is a day’s journey for the sun.

(٩٣) عليّ عليه السلام: إذا ازدحم الجواب خفي الصواب.

(93) ‘Alī, may Allah be pleased with him, [said]: When the answer is overcomplicated, that which is correct remains hidden.

(٩٤) قال عليّ ﷺ لابن عباس حين بعثه إلى الخوارج: لا تخاصمهم بالقرآن، فإنّ القرآن حَمَل ذو وجوه، تقول ويقولون، ولكن خصمهم بالسنة فإنهم لن يجدوا عنها محيصاً.

(94) ‘Alī, may Allah be pleased with him, said to Ibn ‘Abbās when he sent him to the Khawārij: Do not debate them with the Qur’ān, for verily the Qur’ān can be interpreted in different ways, so you will speak [something] and they will respond [with something else from it]. Rather, debate them based on the *sunnah*, for indeed they will find no means of escape [by which to flee] from it.

(٩٥) أرسل إليه أهل البصرة كليبا الجرمي بعد يوم الجمل، ليزيل الشبهة عنهم في أمره، فذكر ما علم أنّه على الحقّ، ثمّ قال له: بايع، فقال: حتّى أرجع إليهم، إنّّي رسول القوم، فلا أحدث حدثاً دونهم، فقال: أرايت الذين وراءك لو أنّهم بعثوك رائداً تبتغي له مساقط الغيث، فرجعت إليهم فأخبرتهم عن الكلاء، فخالفوا إلى المعاطش والمجادب، ما كنت صانعاً؟ قال: كنت تاركهم ومخالفهم إلى الماء والكلاء، قال: فامدد إذن يدك، قال كليب: فوالله ما استطعت أن امتنع عند قيام الحجة عليّ، فبايعته.

(95) The people of Baṣrah send Kulayb al-Jarmī to ‘Alī, may Allah be pleased with him, after the Battle of Jamal in order to alleviate some doubts they had about his affair. So he (a) mentioned that by which he realized that he was on the right, then he said to him, “Pledge your allegiance.” So he responded, “I must first return to them, for I am but a messenger of the people and cannot do anything without consulting them first.” So he (a) said, “What do you think [you would do] if those

whom you left behind had sent you as a scout to look for fertile land where rain falls, and you returned to them telling them about such a place, but they turned to go to a barren plain that lacks water – what would you do?” He said, “I would leave them and go towards the water and fertile land.” So he (a) said, “Then extend your hand [and pledge allegiance].” Kulayb said, “By Allah, I could not say no when such a strong argument was presented to me, so I gave him my pledge of allegiance.”

(٩٦) فِي وَصِيَّةِ عَلِيٍّ عَلَيْهِ السَّلَامُ: إِيَّاكَ أَنْ تَجْمَعَ بِكَ مَطِيَّةَ اللَّجَاجِ.

(96) ‘Alī, may Allah be pleased with him, [said]: Beware lest the steed of recalcitrance should overpower you.

(٩٧) عَلِيٌّ عَلَيْهِ السَّلَامُ: الْعَفْوُ زَكَاةُ الظَّفَرِ.

(97) ‘Alī, may Allah be pleased with him, [said]: Forgiveness is the *zakāt* of triumph.

(٩٨) وَعَنْهُ: إِذَا أَنَا مِتُّ مِنْ ضَرْبَتِهِ هَذِهِ فَاضْرِبُوهُ ضَرْبَةً بِضَرْبَةٍ، وَلَا يَمْتَلِ بِالرَّجْلِ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِيَّاكُمْ وَالْمِثْلَةَ وَلَوْ بِالْكَلْبِ الْعَقُورِ.

(98) He also said [regarding his assassin]: If I die from his strike, then strike him a single blow for his single blow, and do not mutilate the man, for I have heard the Messenger of Allah (ṣ) say, “Never mutilate [the dead], even it be a mordacious dog.”

(٩٩) عَلِيٌّ عَلَيْهِ السَّلَامُ: لَا خَيْرَ فِي الدُّنْيَا إِلَّا لِأَحَدٍ رَجُلَيْنِ: مُحْسِنٍ يَزْدَادُ كُلَّ يَوْمٍ إِحْسَانًا، وَمُسِيءٍ يَتَدَارَكُ بِالتَّوْبَةِ. وَعَنْهُ: تَرَكَ الْخَطِيئَةَ أَهْوَنُ مِنْ طَلَبِ التَّوْبَةِ.

(99) ‘Alī, may Allah be pleased with him, [said], “There is no good in this world except for two types of people: A virtuous person who increases in his virtue every day, and an evildoer who reforms himself through

repenting [for his sins].” He also said, “Abandoning sin is easier than seeking forgiveness [for it].”

(١٠٠) عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: أَكْثَرُ الذُّنُوبِ مَا اسْتَخَفَّ بِهِ صَاحِبُهُ.

(100) ‘Alī, may Allah be pleased with him, [said]: The gravest of all sins is that which is taken lightly by its doer.

(١٠١) عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: وَلِعَمْرِي يَا مُعَاوِيَةَ، لَئِنْ نَظَرْتُ بِعَقْلِكَ دُونَ هَوَاكَ لَتَجِدَنِي أَوْفَرَ النَّاسِ مِنْ دَمِ عُثْمَانَ، وَلَتَعْلَمَنَّ أَنِّي فِي عِزَّةٍ عَنْهُ، إِلَّا أَنْ تَتَجَنَّبَنِي، فَتَجَنَّبَ مَا بَدَأَ لَكَ، وَالسَّلَامُ.

(101) ‘Alī, may Allah be pleased with him, [said]: By my life, O Mu‘āwiyah! If you look with your mind instead of your vain desires, you will surely find me to be the most innocent of all people in the murder of ‘Uthmān, and you will certainly realize that I had distanced myself from it. Yet if you wish to impute false accusations, then accuse me of whatever you like! And [upon those who follow guidance be] peace.

(١٠٢) وَعَنْهُ: إِذَا قَدَرْتَ عَلَى عَدُوِّكَ فَاجْعَلِ الْعَفْوَ عَنْهُ شُكْرًا لِلْقُدْرَةِ عَلَيْهِ.

(102) And he (a) said: When you overpower your enemy, let your forgiveness towards him be the gratitude [you express] for your having gained power over him.

(١٠٣) وَعَنْهُ: أَقِيلُوا ذَوِي الْمَرْوَاتِ عَثَرَاتِهِمْ، فَمَا يَعْثُرُ مِنْهُمْ عَاثِرٌ إِلَّا وَيَدُهُ بِيَدِ اللَّهِ يَرْفَعُهُ.

(103) And he (a) said: Pardon the errors of the magnanimous, for none of them slips but that the Hand of Allah lifts him [back] up.

(١٠٤) عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: مَنْ كَسَاهُ الْحَيَاءُ ثَوْبَهُ لَمْ يَرِ النَّاسَ عَيْبَهُ.

(104) ʿAlī, may Allah be pleased with him, [said]: Whoever is clothed with the garment of modesty, the people will not [be able to] see his faults.

(١٠٥) عَلِيٌّ عَلَيْهِ السَّلَامُ: إِذَا تَمَّ الْعَقْلُ نَقَصَ الْكَلَامُ.

(105) ʿAlī, may Allah be pleased with him, [said]: When the intellect is complete, speech decreases.

(١٠٦) عَلِيٌّ عَلَيْهِ السَّلَامُ: وَذَلِكَ زَمَانٌ لَا يَنْجُو فِيهِ إِلَّا كُلُّ مُؤْمِنٍ نَوْمَةً، إِنْ شَهِدَ لَمْ يَعْرِفْ، وَإِنْ غَابَ لَمْ يَفْتَقَدْ، أَوْلُوكَ مَصَابِيحَ الْهُدَى، وَأَعْلَامَ السَّرَى، لَيْسُوا بِالْمَصَابِيحِ، وَلَا الْمَذَابِيحِ الْبَذَرِ، أَوْلُوكَ يَفْتَحُ اللَّهُ لَهُمْ أَبْوَابَ رَحْمَتِهِ، وَيَكْشِفُ عَنْهُمْ ضُرَاءَ نَقْمَتِهِ.

(106) ʿAlī, may Allah be pleased with him, [said]: That is the era in which none will be saved except the obscure believer, if he is present, he is not recognized and if he is absent, he is not missed. They are the lamps of guidance and [illuminated] signs for [travellers on] night journeys. Neither do they go around spreading calumnies, nor do they reveal the flaws of others, nor engage themselves in futile nonsense. They are the ones for whom Allah opens the doors of His mercy and from whom He removes the distress of His chastisement.

(١٠٧) وَعَنْهُ: وَلِيَخْتَزِنَ رَجُلٌ لِسَانَهُ، فَإِنَّ هَذَا اللِّسَانَ جُمُوحٌ بِصَاحِبِهِ، وَاللَّهُ مَا أَرَى عَبْدًا يَتَّقِي تَقْوَى تَنْفَعُهُ حَتَّى يَخْتَزِنَ لِسَانَهُ، وَإِنَّ لِسَانَ الْمُؤْمِنِ مِنْ وَرَاءِ قَلْبِهِ، وَإِنَّ قَلْبَ الْكَافِرِ مِنْ وَرَاءِ لِسَانِهِ، لِأَنَّ الْمُؤْمِنَ إِذَا أَرَادَ أَنْ يَتَكَلَّمَ بِكَلَامٍ تَدْبِرُهُ فِي نَفْسِهِ، فَإِنْ كَانَ خَيْرًا أَبْدَاهُ، وَإِنْ كَانَ شَرًّا وَاوَاهُ، وَإِنَّ الْمُنَافِقَ يَتَكَلَّمَ بِمَا أَتَى عَلَى لِسَانِهِ، وَلَا يَدْرِي مَا ذَا لَهُ وَمَا ذَا عَلَيْهِ، وَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ: لَا يَسْتَقِيمُ إِيْمَانُ عَبْدٍ حَتَّى يَسْتَقِيمَ قَلْبُهُ، وَلَا يَسْتَقِيمَ قَلْبُهُ حَتَّى يَسْتَقِيمَ لِسَانُهُ، فَمَنْ اسْتَطَاعَ مِنْكُمْ

أن يلتقى الله، وهو نقيّ الراحة من دماء المسلمين وأموالهم، سليم اللسان من أعراضهم فيفعل.

(107) And he (a) said: A man must restrain his tongue, for indeed this tongue is recalcitrant with its master. By Allah, I do not see a servant being mindful of Allah with a Godwariness that benefits him unless he guards his tongue. Verily the tongue of a believer is behind his heart while the heart of a hypocrite is behind his tongue; because when a believer intends to say anything, he thinks it over in his mind. If it is good, he discloses it but if it is bad, he conceals it. A hypocrite [on the other hand] speaks whatever comes to his tongue, not knowing what is in his favour and what is against him. The Messenger of Allah (ﷺ) has said, "The faith of a servant does not become firm unless his heart is steadfast, and his heart cannot be steadfast unless his tongue is steadfast." So anyone among you who is able to meet Allah, the Glorified, while his hands are pure of the blood of Muslims as well as their property, with a sound tongue that has not harmed their reputations, he must do so.

(١٠٨) عليّ عليه السلام: بكثرة الصمت تكون الهيبة.

(108) 'Alī, may Allah be pleased with him, [said]: Through increased silence reverence is attained.

(١٠٩) عليّ عليه السلام: طوبى لمن شغله عيبه عن عيوب الناس، وطوبى لمن لزم بيته، وأكل قوته، واشتغل بطاعته، وبكى على خطيئته، فكان من نفسه في شغل، والناس منه في راحة.

(109) 'Alī, may Allah be pleased with him, [said]: Blessed is he whose own faults preoccupy him from the faults of others. Blessed is he who remains in his home, eats his provision, is busy in his worship, cries over



his sins, and remains occupied with his [own] soul while people feel at ease regarding him.

(١١٠) وعنه: لا خير في الصمت عن الحكم، كما أنه لا خير في القول بالجهل.

(110) He [(a) also] said: There is no good in remaining silent from [conveying] wisdom just as there is no good in speaking with ignorance.

(١١١) سئل عليّ عليه السلام عن الخير فقال: ليس الخير أن يكثر مالك وولدك، ولكن الخير أن يكثر علمك ويعظم عملك، وأن تباهي الناس بعبادة ربّك، فإن أحسنت حمدت الله، وإن أسأت استغفرت الله. ولا خير في الدنيا إلا لرجلين: رجل أذنب ذنباً فهو يتداركها بالتوبة، ورجل يسارع في الخيرات.

(111) ‘Alī, may Allah be pleased with him, was asked about goodness, so he said: Goodness does not mean having much wealth and many children; rather, goodness means having more knowledge and [performing] great deeds, and [it is] in your being delighted before others of your servitude to Allah. If you do a good deed, you praise Allah for it and if you commit a sin, you seek forgiveness from Allah. And there is no goodness in this world except for two kinds of people: the one who commits sins, but then atones for them and repents, and the one who is quick to do good deeds [as much as possible].

(١١٢) وفي وصيّته عليه السلام: لقاء أهل الخيرات عمارة القلوب.

(112) And he, may Allah be pleased with him, said in his [final] advice: Meeting the people of virtue is a means of developing the hearts.

(١١٣) وعنه: من كانت فيه خلّة من خلال الخير غفر الله له ما سواها لها.

(113) He (a) also said: Whoever possesses within him one of the traits of righteousness, Allah will forgive him everything else due to it.

(١١٤) وعنه: فاعل الخير خير منه، وفاعل الشرّ شرّ منه.

(114) He (a) also said: The doer of a good deed is better than it, and the doer of an evil deed is worse than it.

(١١٥) عليّ عليه السلام: أين الذين دعوا إلى الإسلام فقبلوه، وقرأوا القرآن فأحكموه، وهيجوا إلى الجهاد فولهوا وله اللّحاق إلى أولادها، وسلبوا السيوف أغمادها، وأخذوا بأطراف الأرض زحفاً زحفاً، وصفاً صفاً، بعض هلك وبعض نجا، لا ييسّرون بالأحياء ولا يعزّون عن القتلى، مره العيون من البكاء، خمص البطون من الطوى، ذبل الشفاه من الظمأ، صفر الألوان من السهر، على وجوههم غبرة الخاشعين، أولئك إخواني الداهبون، فحقّ لنا أن نظمأ إليهم، وأن نعصّ الأيدي على فراقهم.

(115) ‘Alī, may Allah be pleased with him, [said]: Where are those who were invited to Islam and accepted it, who read the Qur’ān and resolutely acted according to it, who were exhorted to fight and they were enthralled by it just as a she-camel is enthralled by its young, who removed their swords from their sheaths and went out to the frontiers, marching array by array and row by row? Some of them perished and some survived. Neither were they given glad tidings for those who survived nor condoled for those who died; their eyes were weakened due to weeping, bellies emaciated due to fasting, lips dry due to [constant] supplication, complexion pale due to wakefulness, and the dust of humility visible on their faces. They are my departed brothers, and it behoves us to long for them and bite our hands at their separation!

(١١٦) وعنه: كان لي فيما مضى أخ في الله، كان يعظمه في عيني صغر الدنيا في عينه، وكان خارجاً من سلطان بطنه، فلا يشتهي ما لا يجد، ولا يكثر إذا

وجد، وكان أكثر دهره صامتاً، فإن قال بَدْ القائلين، ونقع غليل السائلين، وكان ضعيفاً مستضعفاً، فإن جاء الجدّ فهو ليث عاد، وصلّ واد، لا يدلي بحجّة حتّى يأتي قاضياً، وكان لا يلوم أحداً على ما لا يجد العذر في مثله حتّى يسمع اعتذاره، وكان لا يشكو وجعاً إلّا عند برئه، وكان يفعل ما يقول، ولا يقول ما يفعل، وكان إن غلب على الكلام لم يغلب على السكوت، وكان على أن يسمع أحرص منه على أن يتكلّم، وكان إذا بدّاه أمران نظر أيّهما أقرب إلى الهوى فخالفه، فعليكم بهذه الخلائق فالزموها، وتنافسوا فيها.

(116) He (a) also said: I used to have a brother in faith who was honourable in my eyes because the world was insignificant in his eyes, the needs of the stomach did not have sway over him, so he neither longed for what he did not find, nor would he seek more of what he got. Most of his time was spent in silence and if he spoke, he silenced the other speakers and quenched the thirst of questioners. He was weak and feeble, but at the time of fighting he was like a lion of the forest or a viper of the valley. He would not put forth an argument unless it was decisive. He would not reproach anyone for a thing that might be excused until he had heard the excuse. He would never complain of any ailment except after recovering from it. He would do what he says, and would not speak about what [good] he does. If he was ever exceeded in speech, he would still not be excelled in silence; and he was more eager to listen than to speak. When two things were presented before him, he would see which was closer to his desire and then he would oppose it. So acquire such qualities, adhere to them, and excel each other in them.

(١١٧) وعنه: المؤمن بشره في وجهه، وحزنه في قلبه، أوسع شيء صدرًا، وأذلّ شيء نفساً، يكره الرفعة، ويشنأ السمعة، طويل غمّه، بعيد همّه، كثير صمته،

مشغول وقته، سهل الخليفة، لَيِّن العريكة، نفسه أصلب من الصلد، وهو أذلّ من العبد.

(117) He (a) also said: A believer's cheerfulness is in his face, his sorrow is in his heart, he has strong [tolerance and] resolve, yet is a very humble soul. He hates exaltation and dislikes renown. His grief is long, his courage is far-reaching, his silence is much, and his time is occupied. He is easygoing and mild tempered; his soul is firmer than a rock yet he is humbler than a slave.

(١١٨) وعنه: رحم الله عبداً سمع حكماً فوعى، ودعى إلى رشاد فدنا، وأخذ بحجزه هاد فنجا، راقب ربّه وخاف ذنبه، قدم خالصاً وعمل صالحاً، اكتسب مذخوراً واجتنب محذوراً، ورمى غرضاً وأحرز عوضاً، كابر هواه وكذب مناه، جعل الصبر مطيّة نجاته، والتقوى عدّة وفاته، ركب الطريقة الغراء ولزم المحبّة البيضاء، اغتتم المهل، وبادر الأجل، وتزوّد من العمل.

(118) He (a) also said: May Allah bless the servant who listens to a piece of wisdom and heeds it, and when he is invited to the right path, he draws near it. He follows a guide and is saved; he is heedful of his Lord and fears his sins; he proceeds with sincerity and acts righteously; he earns what is valuable and eschews the perilous; he aims at the [right] target and acquires [otherworldly] reward; he overpowers his desires and rejects his [false] aspirations; he makes patience the means to his salvation and piety the provision for his death; he embarks on the illuminated path and sticks to the clear highway. He seizes the opportunity, anticipates death and takes the provision of [good] deeds.

(١١٩) عليّ كرم الله وجهه: لو أنّ السماوات والأرضين كانتا على عبد رتقاً ثم اتقى الله لجعل له منهما مخرجاً.

(119) ʿAlī, may Allah ennoble his countenance, [said]: Even if the skies and the earth were closed to an individual and [then] he feared Allah, Allah would most certainly open a way out for him from them.

(١٢٠) عليّ عليه السلام: واعلموا أنّ المتّقين ذهبوا بعاجل الدنيا وآجل الآخرة، فشاركوا أهل الدنيا بدنياهم، ولم يشاركهم أهل الدنيا في آخرتهم؛ سكنوا الدنيا بأفضل ما سكنت، وأكلوها بأفضل ما أكلت، فحظوا من الدنيا بما حظي به المترفون، وأخذوا منها ما أخذه الجبّارون المتكبّرون، ثمّ انقلبوا منها بالزاد والمتجر المربح.

(120) ʿAlī, may Allah be pleased with him, [said]: Know that the Godwary took of this fleeting world as well as the everlasting Hereafter. They shared with the people of this world in their worldly matters, yet the people of this world did not share with them in the matters of their Hereafter. They lived in this world in the best manner and ate the best food, thus they enjoyed from this world all that the affluent ones enjoyed, and took from it what the haughty, arrogant ones took. Then, they departed from it with enough provision [for their journey] and [after having made] a profitable trade.

(١٢١) وعنه: اتّق الله بعض التّقى وإن قلّ، واجعل بينك وبين الله ستراً وإن رقّ.

(121) He (a) also said: Fear Allah with some Godwariness, even if it be little, and place between yourself and Him a veil [of shame], even if it be thin.

(١٢٢) وعنه: اتّقوا معاصي الله في الخلوات، فإنّ المشاهد هو الحاكم.

(122) He (a) also said: Be wary of the sins done in seclusion, for indeed the Witness [to it] is [also] the Judge.

(١٢٣) وعنه: الزهد كله بين كلمتين من القرآن. قال الله تعالى: لِكَيْلَا تَأْسَوْا عَلَىٰ مَآفَاتِكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ. ومن لم يأس على الماضي، ولم يفرح بالآتي فقد أخذ الزهد بطرفيه.

(123) He (a) also said: The whole of asceticism is confined between two expressions of the Qur'ān. Allah, the Exalted, says: *Lest you distress yourselves for what escapes you, and be overjoyous for what He has granted you* (Q57:23). Whoever does not become desponded due to what has passed and does not revel over what comes [to him] has held on to asceticism from both its sides.

(١٢٤) عليّ عليه السلام: كانت العلماء والحكماء والأتقياء يتكاتبون بثلاثة، ليس معهم رابعة: من أحسن سريره أحسن الله علانيته، ومن أحسن ما بينه وبين الله كفاه الله ما بينه وبين الناس، ومن كانت الآخرة همّه كفاه الله همّه من الدنيا.

(124) 'Alī, may Allah be pleased with him, [said]: The scholars, sages, and pious individuals would write to each other with [advice about] three things, with no fourth, [namely]: whoever makes himself good internally, Allah will improve his outward state; and whoever makes his relationship with Allah good, Allah will suffice him in his relationship with the people; and whoever has the Hereafter as his primary concern, Allah will suffice him in his concerns of this world.

(١٢٥) عليّ عليه السلام: لا تقل الخير رياءً، ولا تتركه حياءً.

(125) 'Alī, may Allah be pleased with him, [said]: Do not speak of virtue to show off, and do not abandon it out of shyness.

(١٢٦) عليّ عليه السلام: أوّل عوض الحليم من حلمه أنّ الناس أنصاره على الجاهل.

(126) ‘Alī, may Allah be pleased with him, [said]: The first recompense that a forbearing person gets out of his forbearance is that people support him against the ignorant one.

(١٢٧) عليّ ﷺ: من لان عوده كثف أغصانه.

(127) ‘Alī, may Allah be pleased with him, [said]: One whose wood is soft, his branches become thick.<sup>11</sup>

(١٢٨) عليّ ﷺ: إن لم تكن حليماً فتحلّم فإنه قلّ من تشبهه يقوم إلا أوشك أن يكون منهم.

(128) ‘Alī, may Allah be pleased with him, [said]: If you are not forbearing then act forbearing, for verily it is rare for a person who imitates a group not to soon become one of them.

(١٢٩) وعنه: الجود حارس الأعراض، والحلم فدام السفية.

(129) ‘Alī, may Allah be pleased with him, [said]: Generosity is the protector of honour, and forbearance is a means of silencing the foolish.

(١٣٠) عليّ رفعه: عليكم بحسن الخلق فإنّ حسن الخلق في الجنّة لا محالة، وإياكم وسوء الخلق فإنّ سوء الخلق في النار لا محالة.

(130) ‘Alī narrated that the Prophet (ﷺ) said: Espouse good character, for verily good character inevitably leads to Paradise, and beware of bad character, for verily bad character inevitably leads to Hellfire.

(١٣١) وروي عنه: ما من شيء في الميزان أثقل من خلق حسن.

<sup>11</sup> This is a metaphor that means one who is humble and lenient with others will gain many supporters and become strong thereby. (Tr.)

(131) And it is narrated that he said: There is nothing in the scales [of deeds] that weighs heavier than good character.

(١٣٢) عليّ عليه السلام: عنوان صحيفة المؤمن حسن خلقه.

(132) ‘Alī (a) [said]: The title of a believer’s book [of deeds] is his good character.

(١٣٣) وعنه: سئل رسول الله ﷺ: ما أكثر ما يدخل الجنّة؟ قال تقوى الله وحسن الخلق.

(133) He also said: The Messenger of Allah (ﷺ) was asked, “What are the qualities by which most [people] will enter Paradise?” He (ﷺ) replied, “Being mindful of Allah and having a good character.”

(١٣٤) عليّ عليه السلام: التقى رئيس الأخلاق.

(134) ‘Alī (a) [said]: Godwariness is the foremost of moral virtues.

(١٣٥) وعنه: بالسير العادلة يقهر المناوي، وبالحلم عن السفه يكثر الأنصار عليه.

(135) He (a) also said: Through equitable conduct, the adversary is overpowered, and through forbearance with the foolish one, more supporters are gained against him.

(١٣٦) عليّ عليه السلام: واعلم يا بنيّ أنّه لو كان لربّك شريك لأتتك رسله، ولرأيت آثار ملكه وسلطانه ولعرفت أفعاله وصفاته، ولكنّه إله واحد، ولا يزال أبداً ولا يزول.

(136) ‘Alī, may Allah be pleased with him, [said]: O my son, know that if your Lord had a partner, his prophets would [also] have come to you, and you would have seen the traces of his kingdom and authority, and



you would recognize his actions and attributes. But there is only one God; He has always existed and will forever exist.

(١٣٧) وعنه: إِنَّ الْإِيمَانَ يَبْدُو لَمْظَةً فِي الْقَلْبِ كُلَّمَا أَزْدَادَ الْإِيمَانَ أَزْدَادَتِ اللَّمْظَةُ.

(137) He also said: Verily faith produces a white dot in the heart, and as the faith develops, the size of that white dot also increases.

(١٣٨) سئل عليّ عن التوحيد والعدل فقال: التوحيد أن لا تتوهمه والعدل أن لا تتهمه.

(138) ‘Alī (a) was asked about the oneness and the justice of God so he said: [Belief in] Allah’s oneness means that you should not [try to] imagine Him, and [belief in] His justice means that you should not blame Him.

(١٣٩) عليّ ؑ: كلّ ما يتصور في الأوهام فالله بخلافه.

(139) ‘Alī (a) [said]: Everything that is visualized in the imagination, know that Allah differs from it.

(١٤٠) عليّ ؑ: ونشهد أن لا إله إلا الله وحده لا شريك له، وأنّ محمداً عبده ورسوله، شهادتين تصعدان القول، وترفعان العمل. لا يخفّ ميزان يوضعان فيه، ولا يثقل ميزان يرفعان منه.

(140) ‘Alī (a) [said]: We testify that there is no god but Allah, alone, with no partner; and that Muḥammad is His servant and messenger. Two testimonies that uplift speech and elevate actions. The scales upon which they are placed do not remain light, and the scales from which they are removed do not remain heavy.

(١٤١) وعنه: وأشهد أن لا إله إلا الله، شهادة ممتحناً لإخلاصها، معتقداً مصاصها، نتمسك بها أبداً ما أبقانا، ونَدخرها لأهاويل ما يلقانا.

(141) He also said: I bear witness that there is no god but Allah – a testimony that has been tested for sincerity, and its core is deeply entrenched [within us]. We hold fast to it as long as we remain, and save it for the horrors that will face us.

(١٤٢) وعنه أنّ ذعلبا اليماني قال له: هل رأيت ربّك؟ قال: أفأعبد ما لا أرى؟ قال: وكيف تراه؟ قال: لا تدركه العيون بمشاهدة العيان، ولكن تدركه القلوب بحقائق الإيمان. رأس الدين صحّة اليقين.

(142) He was asked by Dhi'lib al-Yamānī, “Have you seen your Lord?” So he (a) replied, “Can I worship what I do not see?” He enquired, “How do you see Him?” So he said, “Eyes do not perceive Him by the witnessing of sight, but hearts perceive Him through the realities of faith. The cornerstone of religion is complete certitude.”

(١٤٣) عليّ عليه السلام في وصف الله تعالى: لا يقال له متى، ولا يضرب به أمد بحتى، ولا يبصر بعين، ولا يحدّ بأين.

(143) ‘Alī (a) [said]: It cannot be said about Him, “When [was He]?” and no time limit can be attributed to Him by saying “Until”. He neither sees with an eye, nor is He confined to a place.

(١٤٤) عليّ عليه السلام: إنّ دين الله بين المقصر والغالي، فعليكم بالمرقة الوسطى، فيها يلحق المقصر، وإليها يرجع الغالي.

(144) ‘Alī (a) [said]: Verily the religion of Allah is between the delinquent and the extremist, so adhere to the middle way, for by it does the delinquent arrive [at the right path] and to it does the extremist return.

(١٤٥) عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ وَهُوَ نَائِمٌ، فَذَكَرْنَا الدَّجَالَ، فَاسْتَيْقَظَ مُحَمَّرًا وَجْهَهُ. فَقَالَ: غَيْرَ الدَّجَالِ أَخَوْفُ عِنْدِي عَلَيْكُمْ مِنَ الدَّجَالِ، أَئِمَّةٌ مُضِلُّونَ هُمْ رُؤَسَاءُ أَهْلِ الْبِدْعِ.

(145) ‘Alī (a) [said]: We were with the Messenger of Allah while he was resting, when we mentioned al-Dajjāl. So he woke up with his face having turned red, and he said, “That which is other than al-Dajjāl frightens me more for you than al-Dajjāl – [namely] the leaders who misguide [others]; they are the chiefs of the people of innovation.”

(١٤٦) عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: شَرَعَ الْإِسْلَامَ فَسَهَّلَ شَرَائِعَهُ لِمَنْ وَرَدَهُ، وَأَعَزَّ أَرْكَانَهُ عَلَى مَنْ غَالَبَهُ، فَجَعَلَهُ أَمْنًا لِمَنْ عَاقَبَهُ، وَسَلَامًا لِمَنْ دَخَلَهُ، وَبِرْهَانًا لِمَنْ تَكَلَّمَ بِهِ، وَشَاهِدًا لِمَنْ خَاصَمَ بِهِ، وَنُورًا لِمَنْ اسْتَضَاءَ بِهِ، وَفَهْمًا لِمَنْ عَقَلَ، وَلُبًّا لِمَنْ تَدَبَّرَ، وَآيَةً لِمَنْ تَوَسَّمَ، وَتَبَصُّرَةً لِمَنْ عَزَمَ، وَعِبْرَةً لِمَنْ اتَّعَظَ، وَنَجَاةً لِمَنْ صَدَّقَ، وَثِقَةً لِمَنْ تَوَكَّلَ، وَرَاحَةً لِمَنْ فَوَّضَ، وَجَنَّةً لِمَنْ صَبَرَ. فَهُوَ أَبْلَجُ الْمَنَاهِجِ، وَأَوْضَحُ الْوَلَايَحِ، مَشْرِفُ الْمَنَارِ، مَشْرِقُ الْجَوَادِ، مُضِيٌّ الْمَصَابِيحِ، كَرِيمُ الْمَضْمَارِ، رَفِيعُ الْغَايَةِ. جَامِعُ الْحَلَبَةِ، مُتَنَافِسُ السَّبْقَةِ، شَرِيفُ الْفَرَسَانِ. التَّصَدِيقُ مِنْهَاجِهِ، وَالصَّالِحَاتُ مِنْارُهُ، وَالْمَوْقِفُ غَايَتُهُ، وَلَدِينَا مَضْمَارُهُ، وَالْقِيَامَةُ حَلَبَتُهُ، وَالْجَنَّةُ سَيْقَتُهُ.

(146) ‘Alī (a) [said]: He prescribed Islam and made its ways easy for those who came to it, and fortified its pillars against anyone who sought to conquer it. Thus He made it a security for one who clings to it, a [means of] peace for one who enters it, a proof for one who speaks through it, a witness for one who litigates by it, and a light for one who seeks illumination from it. [It is a means of] comprehension for one who reflects, intellection for one who ponders, a sign for one who keenly observes, an insight for one who is determined, a lesson for one who takes admonishment, salvation for one who believes, a dependable support for one who relies [on it], a comfort for one who entrusts [his

affairs to it], and a shield for one who endures patiently. It is the brightest of paths and the clearest of all courses, with towering beacons, well-lit highways, glowing lamps, with a thriving arena and a lofty goal. It is [like] a gathering of race horses, all vying for a valuable prize with riders that are honourable. Belief is its way, virtue is its lamp-post, death is its culmination, this world is its race-course, the Day of Judgement is its finish line and Paradise is its prize.

(١٤٧) وعنه: القرآن فيه خبر من قبلكم، ونبا من بعدكم، وحكم ما بينكم.

(147) And he (a) said: The Qur'ān contains information about those who came before you, news about those who will come after you, and laws [that must be adhered to] amongst yourselves.

(١٤٨) عليّ عليه السلام: عليك بكتاب الله فإنه الحبل المتين، والنور المبين، والشفاء النافع، والريّ الناقع، والعصمة للمتّمات، والنجاة للمتعلّق. لا يعوجّ فيقام، ولا يزيغ فيستعتب، ولا يخلقه كثرة الردّ وولوج السمع. من قال به صدق، ومن عمل به سبق.

(148) 'Alī (a) [said]: Adhere to the Book of Allah, for it is a strong rope and a clear light, a beneficial cure and a quencher of thirst, a protection for the one who holds fast and a deliverance for the one who clings to it. It does not bend so as to need straightening and does not deviate so as to be corrected. Frequent repetition and continuous listening do not make it old. Whoever speaks according to it is truthful and whoever acts by it surpasses [others].

(١٤٩) وعنه: إنّ القرآن ظاهره أنيق، وباطنه عميق، لا تفنى عجائبه، ولا تنقضي غرائب، ولا تكشف الظلمات إلّا به.

(149) He (a) said: Verily the outer aspect of the Qur'ān is elegant and its inner aspect is profound; its marvels do not end, its wonders do not

cease, and the darkness [of ignorance and misguidance] is not removed except through it.

(١٥٠) عَلِيٌّ عَلَيْهِ السَّلَامُ: وَاعْلَمُوا أَنَّ هَذَا الْقُرْآنَ هُوَ النَّاصِحُ الَّذِي لَا يَغْشَى، وَالْهَادِي الَّذِي لَا يَضِلُّ، وَالْمُحَدِّثُ الَّذِي لَا يَكْذِبُ، وَمَا جَالَسَ هَذَا الْقُرْآنَ أَحَدٌ إِلَّا قَامَ عَنْهُ بَزِيَادَةٌ أَوْ نَقْصَانٌ، زِيَادَةٌ فِي هُدًى، أَوْ نَقْصَانٌ فِي عَمَى. وَاعْلَمُوا أَنَّهُ لَيْسَ عَلَى أَحَدٍ بَعْدَ الْقُرْآنِ مِنْ فَاقَةٍ، وَلَا لِأَحَدٍ قَبْلَ الْقُرْآنِ مِنْ غِنًى، فَاسْتَشْفَوْهُ مِنْ أَدْوَانِكُمْ، وَاسْتَغْنَوْهُ عَلَى لَأْوَانِكُمْ، فَإِنَّهُ فِيهِ شِفَاءٌ مِنْ أَكْبَرِ الدَّاءِ، وَهُوَ الْكُفْرُ وَالنِّفَاقُ وَالْغِيِّ وَالضَّلَالُ، فَاسْأَلُوا اللَّهَ بِهِ، وَتَوَجَّهُوا إِلَيْهِ بِحُبِّهِ، وَلَا تَسْأَلُوا بِهِ خَلْقَهُ، إِنَّهُ مَا تَوَجَّهَ الْعِبَادُ إِلَى اللَّهِ بِمِثْلِهِ. وَاعْلَمُوا أَنَّهُ شَافِعٌ مُشَفَّعٌ، وَقَائِلٌ مُصَدَّقٌ، وَإِنَّهُ مَنْ شَفَعَ لَهُ الْقُرْآنُ يَوْمَ الْقِيَامَةِ شَفَّعَ فِيهِ، وَمَنْ مَحَلَّ بِهِ الْقُرْآنُ يَوْمَ الْقِيَامَةِ صَدَّقَ عَلَيْهِ، فَإِنَّهُ يَنَادِي مُنَادٍ يَوْمَ الْقِيَامَةِ: أَلَا إِنَّ كُلَّ حَارِثٍ مَبْتَلًى فِي حَرْثِهِ وَعَاقِبَةٍ عَمَلِهِ غَيْرَ حَرْثَةِ الْقُرْآنِ، فَكُونُوا مِنْ حَرْثِهِ وَأَتْبَاعِهِ، وَاسْتَدْلُوهُ عَلَى رَبِّكُمْ، وَاسْتَنْصَحُوهُ عَلَى أَنْفُسِكُمْ، وَاتَّهَمُوا عَلَيْهِ آرَاءَكُمْ وَاسْتَغْشَوْا فِيهِ أَهْوَاءَكُمْ.

(150) ‘Alī (a) [said]: And know that this Qur’ān is an adviser that never deceives, a guide that never misleads and a speaker that never lies. No one sits with this Qur’ān but that he rises from it with an increase or a decrease – an increase in guidance or a decrease in [spiritual] blindness. And know that there is no neediness for anyone after [attaining guidance from] the Qur’ān and no freedom from want for anyone before [guidance from] the Qur’ān. So seek remedy from it for your ailments and seek assistance with it in your hardships, for indeed in it there is a cure for the most harmful diseases, namely unbelief, hypocrisy, straying and misguidance. So ask Allah through it and turn to Him with its love, and do not ask His creatures through it. Verily, there is nothing like it through which the servants turn to Allah, the Exalted. Know that it is an intercessor whose intercession is accepted, and a speaker that is

credible. Indeed, whomever the Qurʾān intercedes for on the Day of Judgement, it will be accepted for him, and whomever the Qurʾān testifies against on the Day of Judgement, it shall be accepted against him. On the Day of Judgement, an announcer will announce: “Look, every sower is troubled by what he sowed, and by the outcome of his action, except the sowers of the Qurʾān.” So be among its sowers and its followers. Make it your guide towards your Lord and seek its advice for yourselves. Do not trust [any of] your opinions that are contrary to it and regard [any of] your desires that are against it as deceitful.

(١٥١) وعنه: من قرأ القرآن فمات فدخل النار فهو ممن اتخذ آيات الله هزواً.

(151) He (a) said: Whoever recites the Qurʾān and then dies and enters Hellfire, then he is among those who made a mockery of Allah’s revelations.<sup>12</sup>

(١٥٢) عليّ عليه السلام: من قرأ القرآن وهو قائم في الصلاة فله بكل حرف مائة حسنة، ومن قرأ وهو جالس في الصلاة فله بكل حرف خمسون حسنة، ومن قرأ في غير صلاة وهو على وضوء فخمس وعشرون حسنة، ومن قرأ على غير وضوء فعشر حسنات.

(152) ‘Alī (a) [said]: Whoever recites the Qurʾān while standing in prayer, he gets a hundred rewards for each letter, and whoever recites it while sitting in prayer, he gets fifty rewards for each letter, and whoever recites it outside the prayer while he is in *wuḍūʿ*, he gets twenty-five rewards [for each letter], and whoever recites it without *wuḍūʿ*, he gets ten rewards [for each letter].

<sup>12</sup> That is because had he truly recited the Qurʾān as he should, he would have acted upon its teachings and gained salvation from Hellfire. (Tr.)

(١٥٣) وعن عليٍّ عليه السلام: لا خير في عبادة لا فقه فيها، ولا في قراءة لا تدبر فيها.

(153) It is reported that ‘Alī (a) said: There is no good in worship without understanding, nor in recitation without reflection.

(١٥٤) عليٌّ عليه السلام: ما أهنّني ذنب أمهلت بعده حتّى أصليّ ركعتين.

(154) ‘Alī (a) [said]: I am not concerned about the sin after which I am given respite until I have offered two *rak‘ahs* of prayer.

(١٥٥) عليٌّ عليه السلام: لا يزال الشيطان ذعراً من المؤمن ما حافظ على الصلوات الخمس، فإذا ضيعهنّ تجرّأ عليه وأوقعه في العظائم.

(155) ‘Alī, may Allah be pleased with him, [said]: Satan remains frightened of the believer as long as he is careful of preserving the five daily prayers, but when he neglects them, he becomes bold and drives him towards grave sins.

(١٥٦) خفف أعرابيّ صلاته فقام إليه عليٌّ عليه السلام بالدرة وقال: أعدّها، فلمّا فرغ قال: أهذه خير أم الأولى؟ قال: بل الأولى، قال: لم؟ قال: لأنّ الأولى صليّتها لله عزّ وجلّ، وهذه فرقاً من الدرة فضحك عليٌّ.

(156) A bedouin offered his prayer quickly so ‘Alī (a) stood over him with a whip and said, “Repeat it.” Once he had done so, he asked, “Was this [prayer] better or the first one?” The man said, “The first one [was better].” He asked, “Why is that?” He said, “Because I offered the first one for the sake of Allah, the Mighty and Majestic, but this one I offered out of fear of the whip.” So ‘Alī laughed.

(١٥٧) عليٌّ عليه السلام: تعاهدوا أمر الصلاة، وحافظوا عليها واستكثروا منها، وتقربوا بها، فإنّها كانت على المؤمنين كتاباً موقوتاً. ألا تسمعون إلى جواب أهل النار

حين سئلوا: «مَا سَلَكَكُمْ فِي سَقَرٍ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ»، وَإِنَّهَا لَتَحْتَ الذُّنُوبِ حَتَّ الْوَرَقِ، وَتَطْلُقُهَا إِطْلَاقُ الرِّبْقِ. وَشَبَّهَهَا رَسُولُ اللَّهِ ﷺ بِالْحَمَةِ عَلَى بَابِ الرَّجُلِ فَهُوَ يَغْتَسِلُ مِنْهَا فِي الْيَوْمِ وَاللَّيْلَةِ خَمْسَ مَرَّاتٍ، فَمَا عَسَى أَنْ يَبْقِيَ عَلَيْهِ مِنَ الدَّرَنِ؟

(157) ‘Alī (a) [said]: Ensure that you maintain the prayer and remain steadfast upon it; perform it often and seek nearness [to Allah] through it, for indeed it is a *timed prescription for the faithful* (Q4:103). Have you not heard the reply of the people of Hell when they are asked, “What drew you into Hell?” They answer, “We were not among those who prayed” (Q74:42-43). Certainly, prayer does away with sins the way leaves drop [from trees], and removes them the way ropes are detached [from the necks of cattle]. The Messenger of Allah (s) likened it to a hot spring situated at the door of a person’s house, so he bathes in it five times in the day and night. Would then any dirt remain on him?

(١٥٨) عَلِيٌّ عَلَيْهِ السَّلَامُ: أَفْوَاهُكُمْ طَرِيقُ رَبِّكُمْ فَتَنْظَفُوهَا.

(158) ‘Alī (a) [said]: Your mouths are pathways to [communicate with] your Lord, so keep them clean.

(١٥٩) عَلِيٌّ عَلَيْهِ السَّلَامُ: إِذَا مَاتَ الْعَبْدُ بَكَى عَلَيْهِ مَصَلَّاهُ مِنَ الْأَرْضِ، وَمَصْعَدُ عَمَلِهِ مِنَ السَّمَاءِ.

(159) ‘Alī, may Allah be pleased with him, [said]: When a servant dies, the earth upon which he would pray cries for him, as does the place in heaven to which his [good] deeds would ascend.

(١٦٠) عَلِيٌّ عَلَيْهِ السَّلَامُ: كَمْ مِنْ صَائِمٍ لَيْسَ لَهُ مِنْ صِيَامِهِ إِلَّا الظَّمْأُ، وَكَمْ مِنْ قَائِمٍ لَيْسَ لَهُ مِنْ قِيَامِهِ إِلَّا الْعَنَاءُ. حَبَّذَا نَوْمَ الْأَكْيَاسِ وَإِفْطَارِهِمْ.



(160) ʿAlī (a) [said]: How many of those who are fasting gain nothing from their fast but thirst, and how many of those who stand [in the night to pray] gain nothing from their prayer but [physical] effort. Better than that is the sleep of the sagacious and their eating.

(١٦١) مُحَمَّدُ بْنُ الْحَنَفِيَّةَ: عَنْ عَلِيٍّ عَلَيْهِ السَّلَامُ: إِنَّ اللَّهَ جَلَّ وَعَزَّ افترض على الأغنياء في أموالهم بقدر ما يكفي فقراءهم، فإن جاعوا أو عروا أو جهدوا فبمنع الأغنياء، وحقَّ على الله أن يحاسبهم عليه ثمَّ يعذبهم.

(161) Muḥammad ibn al-Ḥanafiyyah reported that ʿAlī (a) said: Verily Allah, the Mighty and Majestic, made incumbent on the rich to give of their wealth that which would suffice their poor, so if they remain hungry or unclothed, or strive to make ends meet, then it is because the rich withhold [what is due upon them], and it is Allah's right that He should hold them accountable and then punish them [for that].

(١٦٢) عَلِيٌّ عَلَيْهِ السَّلَامُ: إِذَا وَجَدْتَ مِنْ أَهْلِ الْفَاقَةِ مَنْ يَحْمِلُ لَكَ زَادَكَ، فَيُؤَاغِيكَ بِهِ حَيْثُ تَحْتَاجُ إِلَيْهِ، فَاغْتَنِمْ حِمْلَهُ إِتْيَاهُ، وَأَكْثَرِ مِنْ تَزْوِيدِهِ وَأَنْتَ قَادِرٌ عَلَيْهِ، فَلَعَلَّكَ تَطْلُبُهُ فَلَا تَجِدُهُ. وَاسْتَغْنِمْ مَنْ اسْتَقْرَضَكَ فِي حَالِ غِنَاكَ، وَقَضَاكَ فِي يَوْمِ عَسْرَتِكَ، فَإِنَّ أَمَامَكَ عَقِبَةً كَثُوداً، الْمَخْفَفُ فِيهَا أَحْسَنُ حَالاً مِنَ الْمُثْقَلِ، وَالْمَبْطُئُ عَلَيْهَا أَقْبَحُ أَمراً مِنَ الْمُسْرَعِ، وَإِنَّ مَهْبُطَكَ مِنْهَا لَا مُحَالَةَ عَلَى جَنَّةٍ أَوْ نَارٍ.

(162) ʿAlī (a) [said]: If you find among the needy people one who will carry your provision for you [up to the Day of Resurrection] and return it to you [tomorrow] when you need it most, then take the opportunity and give it to him, and increase the provisions that you give him [to carry for you] while you are able to, for it is possible that you may [at one time] seek him but not find him. And take benefit from the one who seeks a loan from you in your time of prosperity so that you may take

its repayment in your time of hardship, for verily before you is an arduous mountain-pass [that is difficult to traverse] where the one with a light burden will be in a better condition than the one with a heavy burden, and the one who has to go through it slowly will be worse off than the one who can pass through swiftly. Indeed its place of descent for you inevitably leads either to Paradise or hellfire.

(١٦٣) عليّ عليه السلام: فرض عليكم حجّ بيته الذي جعله قبلةً للأنام، يولّهون إليه وله الحمام، وجعله علامةً لتواضعهم لعظمته، وإذعانهم لعزّته، واختار من خلقه سماعاً أجابوا دعوته، وصدقوا كلمته، ووقفوا مواقف أنبيائه وملائكته المطيفين بعرشه، يحرزون الأرباح في متجر عبادته، ويتبادرون موعد مغفرته، جعله الله للإسلام علماً وللعابدین حرماً.

(163) 'Alī (a) [said]: He made obligatory upon you pilgrimage (*hajj*) to His Sacred House, making it a point of convergence for the people, that they may flock to it like pigeons [seeking shelter]. And He made it a symbol of their humility before His greatness and their submission to His might. He selected from His creation those who heard His call and responded to it, attesting to His Word. They stood where His Prophets stood and imitated the angels who circumambulate His Throne, [thereby] acquiring the gains in the market-place of His worship and hastening towards the tryst of His forgiveness. Allah made it a beacon for Islam and a sanctuary for those who seek refuge.

(١٦٤) عليّ عليه السلام: وما أعمال البرّ كلّها عند الأمر بالمعروف والنهي عن المنكر إلّا كنفتة في بحر لجّي، وأفضل ذلك كلّ كلمة عدل عند سلطان جائر.

(164) 'Alī (a) [said]: All the virtuous deeds, when compared to the act of enjoining good and forbidding evil, are just like drops in the vast ocean. And the best of it all is a just word in the presence of a tyrannical ruler.

(١٦٥) عليّ عليه السلام: إياكم والفرقة، فإنّ الشاذ من الناس للشيطان، كما أنّ الشاذ من الغنم للذئب. ألا من دعا إلى الشعار فاقتلوه ولو كان تحت عمامتي هذه.

(165) ‘Alī (a) [said]: Beware of division [and separation], for indeed the one who is isolated from the people is [prey] for Satan just as the lonely sheep is [prey] for the wolf. Look, whoever calls [people] towards a banner [of their own], kill him, even if he is under this turban of mine.

(١٦٦) وعنه: إنّ قوماً عبدوا الله رغبةً، فتلك عبادة التجّار، وإنّ قوماً عبدوا الله رهبةً فتلك عبادة العبيد، وإنّ قوماً عبدوا الله شكراً، فتلك عبادة الأحرار.

(166) He (a) said: Verily a group worshipped Allah out of desire [for reward] – that is the worship of the merchants; and a group worshipped Allah out of fear [of punishment] – that is the worship of the slaves; and a group worshipped Allah out of gratitude – that is the worship of the free.

(١٦٧) عليّ عليه السلام: من نظر في عيوب الناس فأنكرها، ثمّ رضيها لنفسه فذلك الأحمق بعينه.

(167) ‘Alī (a) [said]: Whoever looks at the faults of the people and disapproves of them, but then accepts the same [faults] in himself, then that person is a fool in the truest sense.

(١٦٨) عليّ عليه السلام: الغيبة جهد العاجز.

(168) ‘Alī (a) [said]: Backbiting is the effort of the feeble.

(١٦٩) عليّ عليه السلام: مسكين ابن آدم، مكتوم الأجل، مكتوب العمل، تؤذيه البقّة، وتقتله الشرقة، وتنتنه العرقة، وتميته الغرقة.

(169) 'Alī (a) [said]: How wretched the son of Adam is! His death is hidden, his every action recorded, harmed by a bug, killed by [something as simple as] choking, made malodorous by perspiration, and caused to die by drowning.

(١٧٠) سئل عليّ عليه السلام [ففي صفة الغوغاء] فقال: الذين إذا اجتمعوا غلبوا وإذا تفرّقوا لم يعرفوا.

(170) 'Alī (a) was asked [about the attributes of masses] so he said: They are those who when they assemble, they overcome and when they disperse, they are not known.

(١٧١) عليّ عليه السلام: ادفعوا أمواج البلاء بالدعاء.

(171) 'Alī (a) [said]: Repel the waves of tribulation with supplication.

(١٧٢) عليّ عليه السلام: سلاح المؤمن الدعاء وعماد الدين ونور السماوات والأرض.

(172) 'Alī (a) [said]: Supplication [to Allah] is the weapon of the believer, and [it is] the pillar of religion and the light of the heavens and earth.

(١٧٣) عليّ عليه السلام: جعل في يديك مفاتيح خزائنه بما أذن لك فيه من مسألته، فما شئت استفتحت بالدعاء أبواب نعمته، واستمطرت شآبيب رحمته، فلا يقنطرك إبطاء إجابته، فإنّ العطية على قدر النية، وربّما أخرت عنك الإجابة ليكون ذلك أعظم لأجر السائل، وأجزل لعطاء الآمل، وربّما سألت الشيء فلا تؤتاه، وأوتيت خيراً منه عاجلاً أو آجلاً، أو صرف عنك بما هو خير لك، فلربّ أمر قد طلبته فيه هلاك دينك لو أوتيته.

(173) 'Alī (a) [said]: He placed in your hands the keys to His treasures by permitting you to implore Him. So whenever you wish, you may seek to open the gates of His blessing through supplication, and invoke a shower of His mercy. And never let a delay in His answer dishearten

you, for indeed [His] bestowal is in accordance with [the purity of your] intention. Sometimes the response is delayed so as to increase the reward of the seeker and grant more generously to the hopeful. And at times you ask for something but it is not given to you, and something better than it is given to you sooner or later, or it is kept away from you for your own good, for many a thing you ask for contains that which would destroy your faith if it were granted to you.

(١٧٤) اعتمر عليّ فرأى رجلاً متعلّقاً بأستار الكعبة وهو يقول: يا من لا يشغله سمع عن سمع، ولا تغلّطه المسائل، ولا ييرمه إلحاح الملحين، أذقني برد عفوك، وحلاوة مغفرتك، فقال عليّ: والذي نفسي بيده، لو قتلها عليك ملء السماوات والأرضين من الذنوب لغفر لك.

(174) ‘Alī (a) was performing the minor pilgrimage (*umrah*) when he saw a man clinging to the cloth of the Ka‘bah and saying, “O He whom listening to one thing does not preoccupy from hearing another, nor do matters become confusing for Him, nor does the cry of the importunate weary Him, grant me a taste of the coolness of Your forgiveness and the sweetness of Your pardon!” So ‘Alī (a) said, “By He in whose hand is my soul, if you said this and had sins that filled up the heavens and earth, He would surely forgive you!”

(١٧٥) عليّ عليه السلام: ضربه الله ببيضاء لا توارىها العمامة. (أراد البرص).

(175) ‘Alī, may Allah be pleased with him, [said about one of the enemies of Islam]: May Allah strike him with whiteness that cannot be hidden [even] by a turban. (He meant leprosy).

(١٧٦) عليّ عليه السلام: اللهم صن وجهي باليسار، ولا تذللّ جاهي بالإقتار، فاسترزق طالبي رزقك، واستعطف شرار خلقك، وابتلي بحمد من أعطاني وافتتن بدم من منعي، وأنت من وراء ذلك كلّه وليّ الإعطاء والمنع.

(176) ‘Alī (a) [said]: O Allah! Preserve my dignity with ease [of livelihood] and do not make me fall into disgrace through destitution, lest I seek sustenance from those who [themselves] seek Your sustenance, look for sympathy from the wicked among Your creatures, or have to suffer the need to praise the one who gives to me, and am tempted to dispraise the one who deprives me. Yet behind all this, You are the [true] Master of giving and depriving.

(١٧٧) عليّ عليه السلام: العجب ممّن يعطب ومعه النجاة، قيل: وما هي؟ قال: الاستغفار.

(177) ‘Alī (a) [said], “It is surprising for one to be doomed while he has the means of salvation with him.” He was asked, “And what is that [means]?” He said, “Seeking repentance.”

(١٧٨) عليّ عليه السلام: اللهم اغفر لي ما أنت أعلم به منّي، فإن عدت فعد عليّ بالمغفرة. اللهم اغفر لي ما وأيت من نفسي ولم تجد له عندي. اللهم اغفر لي ما تقرّبت به إليك بلساني ثم خالفه قلبي. اللهم اغفر لي رمزات الألفاظ، وسقطات الألفاظ، وشهوات الجنان، وهفوات اللسان.

(178) ‘Alī (a) [said]: O Allah, forgive me [for] what You know more [about me] than I do; and if I return [to sin] then do return to me with forgiveness. O Allah, forgive me what I had promised myself yet You found I did not fulfil. O Allah, forgive me that by which I sought nearness to You of my words but which my heart then opposed. O Allah, forgive me for the signaling winks of the eye, the vain utterances, the desires of the heart, and the slips of the tongue.

(١٧٩) عليّ عليه السلام رفعه: يقول الله: لا إله إلا الله حصني فمن دخله أمن عذابي.

(179) ʿAlī (a) narrated from the Prophet (ṣ): Allah says: [The testimony] “There is no god but Allah” is My fortress, so whoever enters it is safe from My punishment.

(١٨٠) عليّ عليه السلام رفعه: دعاء أطفال ذريّتي مستجاب ما لم يقارفوا الذنوب.

(180) ʿAlī (a) narrated from the Prophet (ṣ): The supplications of the children of my progeny are accepted, as long as they do not commit sins.

(١٨١) عليّ عليه السلام: اللهم إن فهت عن مسألتي، أو عمهت عن طلبتي، فدلّني على مصالحتي، وخذ بقلبي إلى مرشدي. اللهم احملني على عفوك، ولا تحملني على عدلك.

(181) ʿAlī, may Allah be pleased with him, [said]: O Allah! If I am unable to express my request or cannot properly seek my needs, then guide me towards what is good for me and take my heart towards right guidance. O Allah! Treat me with Your clemency and do not deal with me in accordance with Your justice.

(١٨٢) عليّ عليه السلام: اللهم إنّي أعوذ بك أن تحسّن في لامعة العيون علانيّتي وتقبّح فيما أبطن لك سريريّتي.

(182) ʿAlī (a) [said]: O Allah! I seek Your protection from appearing good in the eyes of others outwardly whilst my inward self is ugly before You due to what I hide within me [of my private sins].

(١٨٣) عليّ عليه السلام: توقّ من إذا حدّثك كذبك، وإن حدّثه كذبك، وإن اتّمتته خانك، وإن اتّمتك اتّهمك.

(183) ʿAlī, may Allah be pleased with him, [said]: Beware of one who lies to you when he speaks, and belies you when you speak; who betrays you

when you trust him, and accuses you when he entrusts you [with something].

(١٨٤) عَلِيٌّ عَلَيْهِ السَّلَامُ: رَسُولُكَ تَرْجَمَانُ عَقْلِكَ.

(184) ‘Alī, may Allah be pleased with him, [said]: Your messenger is the interpreter of your intellect.

(١٨٥) عَلِيٌّ عَلَيْهِ السَّلَامُ: الْبَشَاشَةُ حَبَالَةُ الْمَوَدَّةِ، وَالْإِحْتِمَالُ قَبْرُ الْعُيُوبِ.

(185) ‘Alī, may Allah be pleased with him, [said]: Cheerfulness is a trap for [ensnaring] affection, and tolerance is the grave for [burying] faults.

(١٨٦) لَمَّا تَزَوَّجَ عَلِيٌّ عَلَيْهِ السَّلَامُ النَّهْشَلِيَّةَ بِالْبَصْرَةِ قَعَدَ عَلَى سَرِيرِهِ، وَأَقْعَدَ الْحَسَنَ عَنْ يَمِينِهِ، وَالْحُسَيْنَ عَنْ شِمَالِهِ، وَأَجْلَسَ مُحَمَّدَ بْنَ الْحَنَفِيَّةِ بِالْحَضِيضِ، فَخَافَ أَنْ يَجِدَ مِنْ ذَلِكَ فَقَالَ: يَا بَنِيَّ أَنْتَ ابْنِي وَهَذَا ابْنُ رَسُولِ اللَّهِ.

(186) When ‘Alī, may Allah be pleased with him, married al-Nahshaliyyah in Baṣrah, he sat on his couch and made al-Ḥasan sit on his right side and al-Ḥusayn on his left side. Then he made Muḥammad ibn al-Ḥanafīyyah sit on the ground, but he feared that it would might make him feel inferior, so he said, “My son, you are my son while these two are the sons of the Messenger of Allah.”

(١٨٧) دَخَلَ عَلَى عَلِيٍّ عَلَيْهِ السَّلَامُ رَجُلَانِ فَأَلْقَى لهُمَا وَسَادَتَيْنِ، فَجَلَسَ أَحَدُهُمَا وَلَمْ يَجْلِسَ الْآخَرُ، فَقَالَ لَهُ عَلِيٌّ: اجْلِسْ فَإِنَّهُ لَا يَرُدُّ الْكِرَامَةَ إِلَّا حِمَارٌ.

(187) Two men came to visit ‘Alī, may Allah be pleased with him, so he placed two cushions for them [to sit on]. One of the two men sat on it while the other did not. So ‘Alī (a) said to the latter, “Sit, for verily none turns down honour and respect but a donkey.”



(١٨٨) وروى محمد بن الحنفية عن علي: قلت يا رسول الله، إن ولد لي بعدك ولد أسميه باسمك وأكنيه بكنتك؟ قال: نعم.

(188) Muḥammad ibn al-Ḥanafīyyah narrated from ‘Alī (a): I said, “O Messenger of Allah, if a son is born to me can I name him after you and give him your *kunyah*?” He said, “Yes.”

(١٨٩) وعن علي رضي الله عنه أن رجلاً من عائذة قريش قال له: ما بال المهاجرين والأنصار تخطوك إلى أبي بكر وعمر وأنت أقدمهم سابقةً، وأكرمهم سالفَةً وأفضلهم منقبَةً؟ وكان متكئاً فاستوى جالساً فقال: لو لا أن المؤمن عائد الله لقتلتك.

(189) A man from those who had taken refuge with the Quraysh once told ‘Alī, may Allah be pleased with him, “What is wrong with the Muhājirīn and the Anṣār that they left you for Abū Bakr and ‘Umar while you have a greater precedent over them, are of a more honourable station and are superior in merit?” So ‘Alī (a), who was leaning at that moment, sat up and said, “If the believer was not [considered] a seeker of Allah’s refuge, I would have killed you [for uttering these words that cause division and strife].”<sup>13</sup>

(١٩٠) علي رضي الله عنه عند مسيره إلى الشام: اللهم إني أعوذ بك من وعشاء السفر، وكآبة المنقلب، وسوء النظر في الأهل والمال. اللهم أنت الصاحب في السفر، وأنت الخليفة في الأهل، ولا يجمعهما غيرك، لأنّ المستخلف لا يكون مستصحباً، والمستصحب لا يكون مستخلفاً.

<sup>13</sup> Perhaps Imam ‘Alī (a) knew the evil intent of the questioner and thus reacted in such a way. (Tr.)

(190) ‘Alī, may Allah be pleased with him, supplicated on his way to Syria, “O Allah, I seek Your protection from the hardships of travel, the grief of going away [and leaving behind loved ones], and any scene of ruin in my household, property and children. O Allah, You are the Companion in the journey and You are the One who remains behind to look after the household. None except You can join these two since one who is left behind cannot be a companion nor can he who is a companion be left behind.”

(١٩١) عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: فَقَدَ الْأَحَبَّةَ غُرْبَةً.

(191) ‘Alī, may Allah be pleased with him, [said]: Loss of loved ones is [a cause of] forlornness.

(١٩٢) عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: سِتٌّ مِنَ الْمَرْوَةِ، ثَلَاثٌ فِي الْحَضَرِ وَثَلَاثٌ فِي السَّفَرِ، وَأَمَّا اللَّاتِي فِي الْحَضَرِ: فَتِلَاوَةُ كِتَابِ اللَّهِ، وَعِمَارَةُ مَسَاجِدِ اللَّهِ، وَاتِّخَاذُ الْأَخْوَانِ فِي اللَّهِ. وَأَمَّا اللَّاتِي فِي السَّفَرِ: فَبَذَلُ الزَّادِ، وَحَسَنُ الْخَلْقِ، وَالْمَزَاحُ فِي غَيْرِ مَعَاصِي.

(192) ‘Alī, may Allah be pleased with him, [said]: Six things constitute magnanimity, three while at home and three while travelling. As for those [which apply] while at home, they are: reciting the Book of Allah, maintaining the *masājid* of Allah, and taking brothers [in faith] for the sake of Allah. As for those [which apply] while travelling, they are: sharing your provisions [with fellow travellers], having a good character, and joking without committing any sin.

(١٩٣) عَلِيٌّ بَنُ رُبَيْعَةَ: شَهِدَتْ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ، وَأَتَى بِدَابَّةٍ لِيرَكِبَهَا، فَلَمَّا وَضَعَ رِجْلَهُ فِي الرِّكَابِ قَالَ: بِسْمِ اللَّهِ، فَلَمَّا اسْتَوَى عَلَى ظَهْرِهَا قَالَ: الْحَمْدُ لِلَّهِ. ثُمَّ قَالَ: سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ. ثُمَّ قَالَ الْحَمْدُ لِلَّهِ ثَلَاثَ مَرَّاتٍ، ثُمَّ قَالَ: اللَّهُ أَكْبَرُ ثَلَاثَ مَرَّاتٍ، ثُمَّ قَالَ: سُبْحَانَكَ إِنِّي

ظلمت نفسي فاغفر لي إنه لا يغفر الذنوب إلا أنت، ثم ضحك، ف قيل: يا أمير المؤمنين، من أي شيء ضحكت؟ قال: رأيت رسول الله ﷺ يفعل كما فعلت، ثم ضحك، فقلت: يا رسول الله من أي شيء ضحكت؟ قال: إن ربك يعجب من عبده إذا قال: اغفر لي ذنوبي، يعلم أنه لا يغفر الذنوب غيري.

(193) ‘Alī ibn Rabīʿah said: I witnessed ‘Alī, may Allah be pleased with him, as he came to his riding animal and sat on it. As he placed his leg on the stirrup, he said, “In the Name of Allah,” and once he had sat on it, he said, “All praise be to Allah.” Then he recited: *Glory be to the One Who has subjected these for us, and we would not otherwise have been able to do so; and surely to our Lord will we all return* (Q43:13-14). Then he said, “All praise belongs to Allah,” three times. Then he said, “Allah is the greatest,” three times. Then he said, “Glory be to You, I have wronged myself so forgive me; indeed none forgives sins but You.” Then he smiled, so someone asked, “What made you smile, O Amīr al-Muʾminīn (a)?” He replied, “I saw the Messenger of Allah do exactly as I have done, and I asked him [the same question], ‘What made you smile, O Messenger of Allah?’ He replied, ‘Verily Your Lord is pleased with His servant when he says, “Forgive my sins,” knowing that there is no one else who can do so but Him.”

(١٩٤) عليّ رضي الله عنه عن النبي ﷺ: إن من حق إجلال الله إكرام ثلاثة: ذو الشبهة المسلم، وذو السلطان المقسط، وحامل القرآن غير الجافي عنه ولا الغالي فيه.

(194) ‘Alī, may Allah be pleased with him, narrated from the Prophet (ﷺ), “Verily honouring three groups is from the right of reverence to Allah: the Muslim whose hair is white due to old age, the one in authority who is just [and fair], and the one who knows the Qurʾān [by heart] and neither transgresses its limits nor exaggerates in it.”

(١٩٥) عَلِيٌّ عَلَيْهِ السَّلَامُ: بَقِيَّةُ عُمُرِ الْمَرْءِ لَا ثَمَنَ لَهَا، يَدْرِكُ بِهَا مَا فَاتَ، وَيُحْيِي بِهَا مَا أَمَاتَ.

(195) ‘Alī, may Allah be pleased with him, [said]: A person’s remaining lifespan is priceless; through it he can regain what he has lost and revive what he has let die.

(١٩٦) عَلِيٌّ عَلَيْهِ السَّلَامُ: لِمَنْ تَكَلَّمَ بِمَا يَسْتَصْغِرُ مِثْلَهُ عَنِ الْمُتَكَلِّمِ بِهِ: لَقَدْ طَرَتُ شَكِيرًا وَهَدَرْتُ سَبْقًا.

(196) ‘Alī, may Allah be pleased with him, said to someone who uttered something that was above his status: You have started flying while still a nestling and growling before coming of age.

(١٩٧) عَلِيٌّ عَلَيْهِ السَّلَامُ: احْصِدِ الشَّرَّ مِنْ صَدْرِ غَيْرِكَ بِقَلْعِهِ مِنْ صَدْرِكَ.

(197) ‘Alī, may Allah be pleased with him, [said]: Scythe evil from the hearts of others by uprooting it from your [own] heart.

(١٩٨) عَلِيٌّ عَلَيْهِ السَّلَامُ: قُلْتُ اللَّهُمَّ لَا تَحْجُجْنِي إِلَى أَحَدٍ مِنْ خَلْقِكَ. فَقَالَ: يَا عَلِيُّ، لَا تَقُولَنَّ هَذَا، فَلَيْسَ مِنْ أَحَدٍ إِلَّا وَهُوَ مُحْتَاجٌ إِلَى النَّاسِ، فَقُلْتُ: كَيْفَ أَقُولُ؟ قَالَ: قُلْ اللَّهُمَّ لَا تَحْجُجْنِي إِلَى شَرَارِ خَلْقِكَ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، وَمِنْ شَرَارِ خَلْقِهِ؟ قَالَ: الَّذِينَ إِذَا أُعْطُوا مَتَوًّا، وَإِذَا مَنَعُوا عَابُوا.

(198) ‘Alī, may Allah be pleased with him, [said]: I [once] said, “O Allah, do not make me need anyone among Your creation.” So he (ﷺ) said, “O ‘Alī, never say that, for there is no person but that he needs the people.” I asked, “Then what should I say?” He (ﷺ) replied, “Say: O Allah, do not make me need [anything from] the evil among Your creation.” I asked, “O Messenger of Allah, who are the evil ones among His creation?” He

said, “Those who place a great obligation when they give, and look for faults [as justification] when they withhold [assistance].”

(١٩٩) عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: الشفيع جناح الطالب.

(199) ‘Alī, may Allah be pleased with him, [said]: The intercessor is the wing of the seeker [that helps him attain what he seeks].

(٢٠٠) عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ رَفَعَهُ: الصبر ثلاثة: صبر على المصيبة، وصبر على الطاعة، وصبر عن المعصية. فمن صبر على المصيبة حتى يردّها بحسن عزائها كتب الله له ثلاثمائة درجة، ما بين الدرجة إلى الدرجة كما بين السماء إلى الأرض، ومن صبر على الطاعة كتب الله له ستمائة درجة، ما بين الدرجة إلى الدرجة كما بين تخوم الأرض إلى العرش، ومن صبر عن المعصية كتب الله له تسع مائة درجة، ما بين الدرجة إلى الدرجة كما بين الأرضين إلى العرش.

(200) ‘Alī, may Allah be pleased with him, narrated that the Prophet (ﷺ) said, “Patience is of three types: patience in the face of hardship, patience in obedience [to Allah], and patience in avoiding sin. Whoever remains patient in the face of hardship until he passes through it in the best and calmest manner, Allah records for him [an elevation of] three hundred ranks, with the distance between one rank and the next being like the distance between the sky and the earth. And whoever is patient in obedience, Allah records for him [an elevation of] six hundred ranks, with the distance between each of its ranks being like that which is between the [innermost] boundary of the earth and the [divine] Throne. And whoever is patient in keeping away from [sin and] disobedience, Allah records for him [an elevation of] nine hundred ranks with the distance between each of its ranks being like that which is between the [innermost] boundary of the earth and the highest limit of the [divine] Throne.”

(٢٠١) وعنه عليه السلام: الحياء زينة، والتقى كرم، وخير المركب الصبر.

(201) He (a) also said: Modesty is adornment, piety is honour, and the best riding mount is patience.

(٢٠٢) علي عليه السلام: القناعة سيف لا ينبو، والصبر مطية لا تكبو، وأفضل عدّة صبر على شدة.

(202) ‘Alī, may Allah be pleased with him, [said]: Contentment is a sword that does not get blunt and patience is a riding mount that does not stumble. And the best provision is patience in the face of hardship.

(٢٠٣) علي عليه السلام: الصبر يناضل الحدثان والجزع من أعوان الزمان. وسئل: أي شيء أقرب إلى الكفر؟ فقال: ذو فاقة لا صبر له.

(203) ‘Alī, may Allah be pleased with him, [said], “Patience fights off mishaps while distress [and anxiety] is one of the aides of the [trying] times.” He was asked, “What thing is nearest to disbelief?” So he said, “One who is faced with poverty and has no patience [for it].”

(٢٠٤) علي عليه السلام: أوصيكم بخمس لو ضربتم إليها آباط الإبل لكانت لذلك أهلاً. لا يرجون أحد منكم إلا ربّه، ولا يخافن إلا ذنبه، ولا يستحيّن أحد إذا سئل عمّا لا يعلم أن يقول لا أعلم، ولا يستحيّن أحد إذا لم يعلم الشيء أن يتعلّمه، وبالصبر فإنّ الصبر من الإيمان كالرأس من الجسد، لا خير في جسد لا رأس معه، ولا في إيمان لا صبر معه.

(204) ‘Alī, may Allah be pleased with him, [said]: I advise you about five things for which [even] if one was to undertake an arduous journey, it would be worth it. [Firstly,] none of you should ever have hope in anyone but his Lord. [Secondly,] one should never be afraid of anything but sins. [Thirdly,] none of you should ever be ashamed, when he is

asked about something that he does not know, to say, “I do not know.” [Fourthly,] None of you should ever be ashamed to learn that which he does not know. [Finally, I advise you] to be patient, for indeed the relationship of patience to faith is like that of the head to the body; a body is of no use without a head. Similarly, faith can be of no use without patience.

(٢٠٥) وعنه: لا يعدم الصبور الظفر وإن طال الزمان.

(205) He also said: The patient one is never deprived of victory, even if it takes a long time [to come].

(٢٠٦) عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: اطرح عنك واردات الهموم بعزائم الصبر وحسن اليقين.

(206) ‘Alī, may Allah be pleased with him, [said]: Cast away the sorrows that come upon you through the resolve of patience and the virtue of certitude.

(٢٠٧) وعنه: وإذا كنت جازعاً على ما تفلّت من يدك فاجزع على كلّ ما لم يصل إليك.

(207) He also said: If you are distressed about what has escaped from your hands, then be anxious about all that which has not reached you.

(٢٠٨) وقف عليٌّ رَضِيَ اللَّهُ عَنْهُ على خياط فقال: يا خياط ثكلتك الثواكل، صلب الخيوط، ودقق الدروز، وقارب الغرز، فإنّي سمعت رسول الله ﷺ: يحشر الله الخياط الخائن وعليه قميص ورداء ممّا خاط وخان فيه. واحذر السقاطات صاحب الثوب أحقّ بها، ولا تتخذ بها الأيدي تطلب المكافأة.

(208) ‘Alī, may Allah be pleased with him, came across a tailor [who was not careful about his work] so he said, “O tailor, may the weepers weep over you [if you continue this way]! Make your stitches firm, make the

seams accurate, and make the folds close, for verily I heard the Messenger of Allah (ﷺ) say, 'Allah will resurrect the treacherous tailor wearing a shirt and robe with which he had been deceitful.' And beware of [keeping] the extra pieces of cloth that fall off as the owner of the cloth has a greater right to it, so do not take possession of it seeking some remuneration thereby."

(٢٠٩) خرج عليّ ﷺ يوماً فقام على القصابين فقال: يا معشر القصابين، من نفخ شاة فليس منا.

(209) 'Alī, may Allah be pleased with him, came out one day and addressed the butchers saying, "O butchers, whoever [artificially] bloats up a sheep is not from us."

(٢١٠) عليّ ﷺ: الصدق خير للمؤمن من المال يأكله ويورثه.

(210) 'Alī, may Allah be pleased with him, [said]: Truth is better for the believer than the wealth that he consumes and bequeaths.

(٢١١) عليّ ﷺ: إِنَّ الْحَقَّ ثَقِيلٌ مَرِيءٌ وَإِنَّ الْبَاطِلَ خَفِيفٌ وَبِئْسَ.

(211) 'Alī, may Allah be pleased with him, [said]: Verily truth is heavy and wholesome whereas falsehood is indeed light and plague-stricken.

(٢١٢) وعنه: من صارع الحقَّ صرعه.

(212) He also said: Whoever wrestles the truth is thrown down by it.

(٢١٣) وعنه: من تعدّى الحقَّ ضاق مذهبه.

(213) He also said: Whoever transgresses the truth, his path becomes narrow.

(٢١٤) وعنه: من أبدى صفحته للحقِّ هلك.



(214) He also said: Whoever shows hostility to the truth is destroyed.

(٢١٥) وعنه: حقّ وباطل ولكلّ أهل، فلئن أمر الباطل لقديماً فعل، ولئن قلّ الحقّ فربّما ولعلّ، ولقلّما أدبر شيء فأقبل.

(215) He also said: There is truth and falsehood, and each has its followers. If falsehood dominates, it has done so from early on, and if truth diminishes, that too has often occurred and may [again] happen. And it is seldom that a thing turns back only to then [return and] advance.

(٢١٦) عليّ رضي الله عنه في قوله تعالى: ثُمَّ لَنَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ: الأمان والصحة والعافية.

(216) ‘Alī, may Allah be pleased with him, said about the verse: *Then you will be questioned about the bounties* (Q102:8), “[It refers to] security, health, and wellbeing.”

(٢١٧) عليّ رضي الله عنه: العجب لغفلة الحساد عن سلامة الأجساد. وعنه صحة الجسد من قلة الحسد.

(217) ‘Alī, may Allah be pleased with him, [said], “I am amazed at the heedlessness of the jealous about the health of their bodies.” And he also said, “A healthy body results from lack of jealousy.”

(٢١٨) وعنه: ما المبتلي الذي قد اشتدّ به البلاء بأحوج إلى الدعاء من المعافى الذي لا يأمن البلاء.

(218) He also said: The one who is afflicted by severe tribulation is no more in need of supplication than the one who is doing well but is not secure from tribulations.

(٢١٩) عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: اسْتَغْنِ عَمَّنْ شِئْتَ فَأَنْتَ نَظِيرُهُ، وَاحْتَجْ إِلَى مَنْ شِئْتَ فَأَنْتَ أَسِيرُهُ، وَامْنِ عَلَى مَنْ شِئْتَ فَأَنْتَ أَمِيرُهُ.

(219) 'Alī, may Allah be pleased with him, [said]: Dispense with your dependency on anyone and you will be his equal; express your needs to whomever you wish and you will become his captive; do a favour to whomever you wish and you will become his master.

(٢٢٠) وَعَنْهُ: فَوْتَ الْحَاجَةَ أَهْوَنُ مِنْ طَلِبِهَا إِلَى غَيْرِ أَهْلِهَا.

(220) He also said: Not having your need fulfilled is better than seeking it from one who is not worthy.

(٢٢١) عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: اصْطَنِعِ الْخَيْرَ إِلَى مَنْ هُوَ أَهْلُهُ وَمَنْ لَيْسَ بِأَهْلِهِ، فَإِنْ لَمْ تَصِبْ أَهْلَهُ فَأَنْتَ أَهْلُهُ.

(221) 'Alī, may Allah be pleased with him, [said]: Do good to those who are worthy of it and those who are unworthy, for if the person [you assist] is unworthy, then you are indeed worthy [of doing the good deed].

(٢٢٢) وَعَنْهُ مَرْفُوعاً: إِذَا أَرَادَ أَحَدُكُمْ الْحَاجَةَ فَلْيَكْغُرْ فِي طَلِبِهَا فِي الْخَمِيسِ، وَلْيَقْرَأْ إِذَا خَرَجَ مِنْ مَنْزِلِهِ آخِرَ سُورَةِ آلِ عِمْرَانَ وَآيَةَ الْكُرْسِيِّ وَإِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَأَمَّ الْكِتَابَ. فَإِنَّ فِيهَا حَوَائِجَ الدُّنْيَا وَالْآخِرَةِ.

(222) He (a) also said, narrating from the Prophet (ﷺ): If anyone among you has some need, let him go out early on Thursday to seek it, and as he leaves his house, let him recite the last verses of Sūrah Āl 'Imrān, Āyat al-Kursī, Sūrah Innā Inzalnāhu fī Laylat al-Qadr, and Umm al-Kitāb, for indeed in this is the [means of attaining the] needs of this world and the Hereafter.

(٢٢٣) عليّ عليه السلام: لا يستقيم قضاء الحوائج إلا بثلاث: باستصغارها لتعظم، وباستكثامها لتظهر، وبتعجيلها لتنهأ.

(223) ‘Alī, may Allah be pleased with him, [said]: The fulfilling of [others’] needs is not made righteous except by three things: by considering it to be small such that it becomes great, by hiding it such that it is made apparent [by Allah], and by expediting it such that it becomes felicitous.

(٢٢٤) وعنه: يا كميل، مر أهلك أن يرحوا في كسب المكارم، ويدلجوا في حاجة من هو نائم، فو الذي وسع سمعه الأصوات ما من أحد أودع قلباً سروراً إلا خلق الله له من ذلك السرور لطفاً، فإذا نزلت به نائبة جرى إليها كالماء في انحداره حتى يطردها عنه كما تطرد غريبة الإبل.

(224) He also said, “O Kumayl, instruct your family to go out in the daytime in search of noble traits and to go out in the night to meet the needs of those who might be sleeping; for I swear by Him Whose hearing extends to all voices, no person brings joy to the heart of another but that Allah creates for him a special grace therefrom, and whenever any hardship befalls him, it will flow on it like running water and will drive it away the way a wild camel is driven away from the herd.”

(٢٢٥) وعنه: ماء وجهك جامد يقطره السؤال، فانظر عند من تقطره.

(225) He also said: Your countenance is like frozen water that is melted by asking; so [be careful and] consider whose presence you are melting it in.

(٢٢٦) وقال لجابر بن عبد الله الأنصاري: يا جابر من كثرت نعمة الله عليه كثرت حوائج الناس إليه، فمن قام لله فيها بما يجب عرضها للدوام والبقاء، ومن لم يقم فيها بما يجب عرضها للزوال والفناء.

(226) He (a) said to Jābir ibn ‘Abdillāh al-Anṣārī: O Jābir, the one upon whom the blessings of Allah are abundant, the people’s needs towards him also abound, so whoever fulfils with it what Allah has made obligatory for him, then he makes it last and persist, and whoever does not fulfil what is obligatory from it, then he has exposed it to cessation and perishment.

(٢٢٧) وعنه: من شكا الحاجة إلى مؤمن فكأنما شكها إلى الله، ومن شكها إلى كافر فكأنما شكها الله.

(227) He (a) also said: Whoever complains of his need to a believer, it is as if he has complained to Allah, but whoever complains of it to a disbeliever, it is as if he has complained against Allah.

(٢٢٨) أتى علياً عليه السلام أعرابي فقال: والله يا أمير المؤمنين، ما تركت في بيتي لا سبداً ولا لبداءً، ولا ثاغيةً ولا راغيةً. فقال: والله ما أصبح في بيتي فضل عن قوتي. فولّى الأعرابي وهو يقول: والله ليسألتك الله عن موقفي بين يديك، فبكى بكاءً شديداً. وأمر برده واستعادة كلامه. ثم بكى فقال: يا قنبر، اتنني بدرعي الغلانية، ودفعها للأعرابي وقال: لا تخذعنّ عنها فطالما كشفت بها الكرب عن وجه رسول الله. ثم قال قنبر: كان يجزيه عشرون درهماً. قال: يا قنبر، والله ما يسرنني أنّ لي زنة الدنيا ذهباً أو فضةً فتصدّقت وقبله الله منّي، وأتّه سألني عن موقف هذا بين يدي.

(228) A bedouin Arab came to ‘Alī, may Allah be pleased with him, and said, “By Allah, O Amīr al-Mu’minīn, I have left my home while there is

nothing with hair or wool therein, neither any sheep nor any goat [by which I could sustain myself and my family].” So he (a) replied, “By Allah, there is nothing in my house more than what I require of provisions.” So the bedouin turned away saying, “By Allah, you will surely be questioned by Allah about my having come before you!” So he (a) cried intensely [upon hearing that], and he instructed that the man be brought back and asked him to repeat what he had said. Then he cried again and said, “O Qanbar, bring my prized coat of mail,” and then he gave it to the bedouin saying, “Let no one cheat you regarding it, for it has a long record of relieving distress from the face of the Messenger of Allah.” Then Qanbar said, “Twenty dirhams would suffice him; and he would say, ‘O Qanbar, by Allah I would not be pleased to have the entire weight of this world in gold or silver, which I then give in charity and Allah accepts that from me, only to have Him ask me about that [bedouin] man having come to me [and my having turned him away empty-handed].’”

(٢٢٩) عَلِيٌّ عَلَيْهِ السَّلَامُ: إِنَّ لِكُلِّ شَيْءٍ ثَمَرَةً، وَثَمَرَةُ الْمَعْرُوفِ تَعْجِيلُ السَّرَاحِ.

(229) ‘Alī, may Allah be pleased with him, [said]: Verily everything has a fruit, and the fruit of kindness is expediting the release [of the needy from his need].

(٢٣٠) أَكَلَ عَلِيٌّ عَلَيْهِ السَّلَامُ مِنْ تَمَرٍ دَقَلَ ثُمَّ شَرَبَ عَلَيْهِ الْمَاءَ، وَضَرَبَ عَلَى بَطْنِهِ وَقَالَ: مَنْ أَدْخَلَهُ بَطْنُهُ النَّارَ فَأَبْعَدَهُ اللَّهُ، ثُمَّ تَمَثَّلَ:

فَإِنَّكَ مَهْمَا تَعَطَّ بِطْنُكَ سَوْلُهُ      وَفَرَجَكَ نَالَا مَنْتَهَى الدِّمِّ أَجْمَعَا

(230) ‘Alī, may Allah be pleased with him, once ate some poor-quality dates and then drank water, then he struck his abdomen and said: Whoever is made to enter the fire by his stomach is kept away [from divine mercy] by Allah. Then he recited:

*Whenever you give your stomach what it seeks  
and your private parts, they both acquire the utmost dispraise together*

(٢٣١) كَانَ عَلِيٌّ عليه السلام يَفْطُر لَيْلَةً عِنْدَ الْحَسَنِ وَلَيْلَةً عِنْدَ الْحُسَيْنِ وَلَيْلَةً عِنْدَ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، لَا يَزِيدُ عَلَى اللَّقْمَتَيْنِ أَوْ الثَّلَاثِ، فَقِيلَ لَهُ، فَقَالَ: إِنَّمَا هِيَ لِيَالٍ قَلِيلٌ حَتَّى يَأْتِيَ أَمْرُ اللَّهِ وَأَنَا خَمِصُ الْبَطْنِ. فَقُتِلَ فِي لَيْلَتِهِ.

(231) ‘Alī, may Allah be pleased with him, used to open his fast one night at al-Ḥasan’s house, and one night at al-Ḥusayn’s house, and one night at ‘Abdullāh ibn Ja‘far’s house, not eating more than two or three morsels each time. When asked about this, he said, “Indeed only a few nights remain until the command of Allah comes, [and I want my soul be taken] while I am in the state of hunger.” And he was assassinated on that very night.

(٢٣٢) عَلِيٌّ عليه السلام: إِذَا طَرَقَكَ أَخْوَانُكَ فَلَا تَدْخِرْ عَنْهُمْ مَا فِي الْمَنْزِلِ، وَلَا تَتَكَلَّفْ مَا وَرَاءَ الْبَابِ.

(232) ‘Alī, may Allah be pleased with him, [said]: If any of your brothers [in faith] knock at your door, then do not keep from them anything [you have available] in your house, but do not go out of your way to procure that which you do not have.

(٢٣٣) كَتَبَ عَلِيٌّ عليه السلام إِلَى عَثْمَانَ بْنِ حَنِيفٍ وَهُوَ عَامِلُهُ عَلَى الْبَصْرَةِ: بَلِّغْنِي أَنَّ رَجُلًا مِنْ فِتْيَةِ أَهْلِ الْبَصْرَةِ دَعَاكَ إِلَى مَادِبَةٍ فَأَسْرَعْتَ إِلَيْهَا، تَسْتَطَابُ لَكَ الْأَلْوَانُ، وَتَنْقُلُ إِلَيْكَ الْجِفَانُ، وَمَا ظَنَنْتُ أَنَّكَ تَجِيبُ إِلَى طَعَامِ قَوْمٍ عَائِلِهِمْ مَجْفُورٍ وَغَنِيَهُمْ مَدْعُورٍ، فَانْظُرْ إِلَى مَا تَقْضِمُهُ مِنْ هَذَا الْمَقْضَمِ فَمَا اشْتَبَهَ عَلَيْكَ عِلْمُهُ فَالْفُظْهُ، وَمَا أَقْبَنَتْ بَطِيبَ وَجْهِهِ فَلَمْ مِنْهُ. أَلَا وَإِنَّ لِكُلِّ مَأْمُومٍ إِمَامًا يَقْتَدِي بِهِ، وَيَسْتَضِيءُ بِنُورِ عِلْمِهِ. أَلَا وَإِنَّ إِمَامَكُمْ قَدْ اكْتَفَى مِنْ دِينَاهُ بِطَمْرِيهِ، وَمَنْ طَعَمَهُ

بقرصيه. ولو شئت لاهتديت الطريق إلى مصفى هذا العسل ولباب هذا القمح  
وشائج هذا القز، ولكن هيهات أن يغلبني هواي، ويقودني جسعي إلى تخير  
الأطعمة، ولعلّ بالحجاز أو باليمامة من لا طمع له في القرص، ولا عهد له  
بالشيع. أو آيت مبطاناً وحولى بطون غرثى وأكباد حرّى؟ أو أكون كما قال:

وحسبك داء أن تبيت ببطنة      وحوالك أكباد تحنّ إلى القدّ

أفنع من نفسي بأن يقال أمير المؤمنين ولا أشاركهم في مكاره الدهر، أو أكون  
لهم أسوة في خشونة العيش؟ فما خلقت ليشغلني أكل الطيبات، كالبهيمة  
المربوطة همّها علفها، أو المرسلّة شغلها تقمّمها، تكثرش من أعلافها وتلهو عمّا  
يراد بها. وكأني بقائلكم يقول: إذا كان هذا قوت ابن أبي طالب فقد قعد به  
الضعف عن قتال الأقران ومنازل الشجعان، ألا وإنّ الشجرة البريّة أصلب عوداً،  
والروائع الخضرة أرقّ جلوداً. وأيم الله يميناً استثنى فيها بمشيئة الله لأروضنّ  
نفسى رياضة تهشّ معها إلى القرص إذا قدرت عليه مطعموماً، وتقنع بالملح  
مأدوماً.

(233) ‘Alī, may Allah be pleased with him, wrote to ‘Uthmān ibn Ḥunayf, who was his governor in Baṣrah: I have learnt that a man from the youth of Baṣrah invited you to a banquet and you hurried towards it. Foods of various colors were presented before you and large bowls were served to you. I never thought that you would accept [an invitation to] the meal of a people whose needy are harshly turned away and whose affluent are [cordially] invited! So consider the morsels that you take from this food; as for that about which you are in doubt, throw it out, and take [only] from that which you are sure has been earned lawfully. Know that verily every follower has a leader whom he follows, and from the light of whose knowledge he seeks illumination. Look, verily your Imam has sufficed himself, from his world, with two threadbare garments and, for

his food, with two loaves. If I wished, I could have followed the path to [worldly pleasures such as] the purest of this honey, fine wheat, and silk fabric; but far be it that my desires should overcome me and my appetite should lead me to select [tasty] foods, while in al-Ḥijāz or in al-Yamāmah there may be one who has no hope of getting a loaf of bread and has not had a satiating meal. Or that I should sleep with a full stomach while around me there may be some hungry bellies and thirsty livers; or that I should be as the poet has described:

*It suffices for you as a malady that you should sleep with a full stomach,  
while around you are abdomens that yearn for dried leather.*

Shall I content myself with being called Commander of the Faithful while I do not share with them the hardships of the times, or act as a role model for them in the rough patches of life? I was not created to be engrossed in eating good foods, like the tethered animal whose only concern is its fodder, or the one that is let loose whose [only] activity is to graze and swallow. It fills its stomach with fodder and pays no attention to the purpose behind it. It is to me as if your spokesperson is saying, “If this is the food of the son of Abū Ṭālib, then weakness would have made him unfit to fight his rivals and combat the brave [warriors].” Know that verily the tree that grows in the wilderness has stronger timber, while fresh green trees have softer barks. I swear by Allah – an oath in which I make [only] the will of Allah an exception – that I shall train my soul so that it feels pleased if it gets a single loaf as a meal, and is content with [only] salt as a condiment.

(٢٣٤) عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: أَكْثَرُ تَصَارُعِ الْعُقُولِ عِنْدَ بَرُوقِ الْمَطَامِعِ.

(234) ‘Alī, may Allah be pleased with him, [said]: The places where intellects become most deficient are under the flashes of greed.

(٢٣٥) عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: الطَّمَعُ رَقٌّ مُؤَبَّدٌ.



(235) ʿAlī, may Allah be pleased with him, [said]: Covetousness is endless bondage.

(٢٣٥) وعنه: إِيَّاكَ أَنْ تَرْجِفَ بِكَ مَطَايَا الطَّمَعِ فَتُورِدَكَ مَنَاهِلَ الْهَلَكَةِ.

(236) He (a) also said: Beware of being carried by the riding mounts of greed lest they cast you into the watering holes of destruction.

(٢٣٦) عَلِيٌّ عَلَيْهِ السَّلَامُ: الطَّامِعُ فِي وَثَاقِ الذِّلِّ.

(237) ʿAlī (a) [said]: The coveter is [forever] in the shackles of disgrace.

(٢٣٧) عَلِيٌّ عَلَيْهِ السَّلَامُ: مَنْ بَلَغَ أَقْصَى أَمَلِهِ فَلْيَتَوَقَّعْ أَدْنَى أَجَلِهِ.

(238) ʿAlī, may Allah be pleased with him, [said]: Whoever attains his farthest hope should expect his near demise.

(٢٣٨) عَلِيٌّ عَلَيْهِ السَّلَامُ: إِيَّاكُمْ وَالْإِثْكَالَ عَلَى الْمَنَى فَإِنَّهَا بَضَائِعُ النُّوْكَى.

(239) ʿAlī, may Allah be pleased with him, [said]: Be cautious not to depend on hopes, for they are the wares of the unintelligent.

(٢٣٩) قَالَ عَلِيٌّ عَلَيْهِ السَّلَامُ لِابْنِهِ الْحَسَنِ: يَا بَنِيَّ، خَفِ اللَّهَ خَوْفًا تَرَى أَنَّكَ لَوْ أَتَيْتَهُ بِحَسَنَاتِ أَهْلِ الْأَرْضِ لَمْ يَقْبَلْهَا مِنْكَ. وَارْجِ اللَّهَ رَجَاءً تَرَى أَنَّكَ لَوْ أَتَيْتَهُ بِسَيِّئَاتِ أَهْلِ الْأَرْضِ غَفَرَهَا لَكَ.

(240) ʿAlī, may Allah be pleased with him, said to his son al-Ḥasan: O my son, fear Allah in a manner that you feel if all the good deeds of the inhabitants of earth were presented by you before Him, He would not accept them from you; and have hope in Allah in a manner that you feel if all the sins of the inhabitants of earth were committed by you, He would still forgive you.

(٢٤١) عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: بَعَثَ رَسُولُ اللَّهِ ﷺ جَيْشاً وَأَمَرَ عَلَيْهِمْ رَجُلًا وَأَمَرَهُمْ أَنْ يَسْمَعُوا لَهُ وَيَطِيعُوا، فَأَجَجَ نَاراً وَأَمَرَهُمْ أَنْ يَقْتَحِمُوا فِيهَا فَأَبَى قَوْمٌ أَنْ يَدْخُلُوهَا وَقَالُوا: إِنَّمَا فَرَرْنَا مِنَ النَّارِ، وَأَرَادَ قَوْمٌ أَنْ يَدْخُلُوهَا. فَبَلَغَ ذَلِكَ النَّبِيَّ فَقَالَ: لَوْ دَخَلُوهَا لَمْ يَزَالُوا فِيهَا. وَقَالَ: لَا طَاعَةَ فِي مَعْصِيَةِ اللَّهِ، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ.

(241) ‘Alī, may Allah be pleased with him, [said]: The Messenger of Allah (ﷺ) sent an army and made a man its commander, telling them to listen to him and obey. That person later kindled a [huge] fire and commanded them to jump into it, so one group among them refused saying, “We are only [doing all this] to escape the fire [of Hell – so why would we jump into fire?].” Another group, however, were prepared to enter it. When the Prophet heard about this, he said, “If they had entered the fire, they would remain therein (meaning, they would proceed from this fire to the fire of Hell).” And he (ﷺ) said, “There is no obedience [to anyone] when it means disobedience to Allah. Obedience is only in matters of virtue [and goodness].”

(٢٤٢) عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: إِنَّ اللَّهَ سَبَّحَانَهُ جَعَلَ الطَّاعَةَ غَنِيمَةً الْأَكْيَاسِ عِنْدَ تَفْرِيطِ الْعَجْزَةِ.

(242) ‘Alī, may Allah be pleased with him, [said]: Verily Allah, the Glorified, has made obedience an advantage for the sagacious when the incapable ones fall short.

(٢٤٣) عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: مَنْ أَرَادَ الْغِنَى بِلا مَالٍ، وَالْعِزَّ بِلا عَشِيرَةٍ، وَالطَّاعَةَ بِلا سُلْطَانٍ، فَلْيَخْرُجْ مِنْ ذَلِكَ مَعْصِيَةَ اللَّهِ إِلَى عِزِّ طَاعَتِهِ، فَإِنَّهُ وَاجِدٌ ذَلِكَ كُلَّهُ.

(243) ‘Alī, may Allah be pleased with him, [said]: Whoever wishes to gain affluence without wealth, prestige without kinsfolk, and obedience without authority, then let him come out of the abjectness of disobedience to Allah into the honour of His obedience, for indeed [through this] he will find all of these.

(٢٤٤) عَلِيٌّ عَلَيْهِ السَّلَامُ: فانهِدْ بِمَنْ أَطَاعَكَ عَلَى مَنْ عَصَاكَ، وَاسْتَغْنِ بِمَنْ انْقَادَ مَعَكَ عَمَّنْ تَقَاعَسَ عَنْكَ، فَإِنَّ الْمَتَكَارَهَ مَغْيِبُهُ خَيْرٌ مِنْ شُهُودِهِ، وَقَعُودُهُ أَغْنَى مِنْ نَهْوِضِهِ.

(244) ʿAlī (a) [said]: So rise up with those who obey you against those who disobey you, and seek independence from those who defy you with those who follow you. For verily, the absence of one who is unwilling [to fight] is better than his presence, and his sitting back is more beneficial [for you] than his rising up.

(٢٤٥) عَلِيٌّ عَلَيْهِ السَّلَامُ: مَنْ ظَنَّ بِكَ خَيْرًا فَصَدَّقْ ظَنَّهُ.

(245) ʿAlī, may Allah be pleased with him, [said]: When one thinks good of you, then prove his supposition to be true.

(٢٤٦) وَعَنْهُ: اتَّقُوا ظُنُونَ الْمُؤْمِنِينَ فَإِنَّ اللَّهَ تَعَالَى جَعَلَ الْحَقَّ عَلَى أَلْسِنَتِهِمْ.

(246) He (a) also said: Be careful of the opinions of believers, for Allah, the Exalted, has placed the truth upon their tongues.

(٢٤٧) وَعَنْهُ: إِذَا اسْتَوْلَى الصَّلَاحُ عَلَى الزَّمَانِ وَأَهْلُهُ ثُمَّ أَسَاءَ رَجُلُ الظَّنِّ بِرَجُلٍ لَمْ تَظْهَرْ مِنْهُ خَزِيَّةٌ فَقَدْ ظَلَمَ، وَإِذَا اسْتَوْلَى الْفَسَادُ عَلَى الزَّمَانِ وَأَهْلُهُ فَأَحْسَنَ رَجُلُ الظَّنِّ بِرَجُلٍ فَقَدْ غَرَّرَ.

(247) And he said: In an age when righteousness prevails over a people, if a person entertains an evil suspicion about another person from whom no evil has become evident, then he has been unjust. And in an age when corruption prevails among people, if a man thinks positively of another man, then he has deluded himself [and put himself in peril].

(٢٤٨) وَعَنْهُ: لَيْسَ مِنَ الْعَدْلِ الْقَضَاءُ عَلَى الثِّقَةِ بِالظَّنِّ.

(248) And he (a) said: It is not justice to judge a reliable person by conjecture [instead of accepting his testimony].

(٢٤٩) عَلِيٌّ كَرَّمَ اللَّهُ وَجْهَهُ: مَنْ تَرَدَّدَ فِي الرِّيبِ وَطَأْتَهُ سَنَابِكُ الشَّيَاطِينِ.

(249) ‘Alī, may Allah ennoble his countenance, [said]: One who allows doubts and uncertainties to waver him will be trampled by the hooves of the devils.

(٢٥٠) وَعَنْهُ: مَا أَضْمَرَ أَحَدٌ شَيْئاً إِلَّا ظَهَرَ فِي فَلَاتٍ لِسَانِهِ وَصَحَفَاتِ وَجْهِهِ.

(250) He (a) also said: Nobody hides anything [in his heart] but that it becomes manifest in the slips of his tongue and the expressions of his face.

(٢٥١) عَلِيٌّ رَفَعَهُ ﷺ: إِيَّاكُمْ وَدَعْوَةَ الْمَظْلُومِ، فَإِنَّمَا سَأَلَ اللَّهُ حَقَّهُ، وَإِنَّ اللَّهَ لَا يَمْنَعُ مَنْ ذِي حَقٍّ حَقَّهُ.

(251) ‘Alī, may Allah be pleased with him, narrated that the Prophet (ﷺ) said: Beware of the cry of the oppressed, for he only seeks his right from Allah, and verily Allah does not deprive anyone of his right.

(٢٥٢) عَلِيٌّ رَفَعَهُ: يَقُولُ اللَّهُ اشْتَدَّ غَضَبِي عَلَى مَنْ ظَلَمَ مَنْ لَا يَجِدُ نَاصِراً غَيْرِي.

(252) ‘Alī (a) narrated from the Prophet (ﷺ): Allah says, “My Anger is heightened against one who oppresses the person who finds no helper besides Me.”

(٢٥٣) عَلِيٌّ رَفَعَهُ ﷺ: وَلَنْ أَمْهَلَ اللَّهُ الظَّالِمَ فَلَنْ يَفُوتَ أَخْذَهُ، وَهُوَ لَهُ بِالْمَرْصَادِ عَلَى مَجَازِ طَرِيقِهِ، وَبِمَوْضِعِ الشَّجَى مِنْ مَسَاغِ رِيقِهِ.

(253) ‘Alī, may Allah be pleased with him, [said]: Though Allah gives time to the oppressor, His grasp will not spare him and He will ambush

him on the passage he traverses, and [even] whence he swallows his saliva.

(٢٥٤) عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: يَوْمَ الْمَظْلُومِ عَلَى الظَّالِمِ أَشَدُّ مِنْ يَوْمِ الظَّالِمِ عَلَى الْمَظْلُومِ.

(254) ‘Alī, may Allah be pleased with him, [said]: The day of [retribution for] the oppressed over the oppressor is [going to be] more severe than the day the oppressor wronged the oppressed.

(٢٥٥) عَلِيٌّ رَفَعَهُ: إِيَّاكُمْ وَالظُّلْمَ فَإِنَّهُ يَخْرِبُ قُلُوبَكُمْ.

(255) ‘Alī (a) narrated that the Prophet (ṣ) said: Beware of oppression, for verily it ruins your hearts.

(٢٥٦) وَعَنْهُ مَرْفُوعاً: الْوَيْلُ لظَالِمِ أَهْلِ بَيْتِي، عَذَابُهُمْ مَعَ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ.

(256) He also narrated from the Prophet (ṣ): Woe be to those who oppress my family, their punishment will be with the hypocrites in the lowest depths of Hellfire.

(٢٥٧) وَعَنْهُ: أَلَا وَإِنَّ الظُّلْمَ ثَلَاثَةٌ: فَظُلْمٌ لَا يَغْفَرُ، وَظُلْمٌ لَا يَتْرَكَ وَظُلْمٌ مَغْفُورٌ لَا يَطْلُبُ. فَأَمَّا الظُّلْمُ الَّذِي لَا يَغْفَرُ فَالشَّرْكُ بِاللَّهِ، قَالَ اللَّهُ سُبْحَانَهُ: «إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ»، وَأَمَّا الظُّلْمُ الَّذِي يَغْفَرُ فَظُلْمُ الْعَبْدِ نَفْسَهُ عِنْدَ بَعْضِ الْهِنَاتِ، وَأَمَّا الظُّلْمُ الَّذِي لَا يَتْرَكَ فَظُلْمُ الْعِبَادِ بَعْضُهُمْ بَعْضاً. الْقِصَاصُ هُنَاكَ شَدِيدٌ لَيْسَ هُوَ جَرْحاً بِالْمَدَى وَلَا ضَرْباً بِالسِّيَاطِ وَلَكِنَّهُ مَا يَسْتَصْغِرُ ذَلِكَ مَعَهُ.

(257) He also said, “Know that injustice is of three kinds: the injustice that is not forgiven, the injustice that is not left [unquestioned], and the injustice that is forgiven without being questioned. As for the injustice that is not forgiven, it is the ascribing of partners to Allah, as Allah, the Glorified, says: *Verily Allah does not forgive that any partner should be*

*ascribed to Him* (Q4:48). As for the injustice that is forgiven, it is the injustice of a person to himself in committing some small sins. And as for the injustice that is not left unquestioned, it is the injustice of the people to each other. In this case the retribution is severe, not [simply] wounding with knives or striking with whips, rather it is a punishment in comparison to which all this seems small.”

(٢٥٨) وعنه: لا يكبرنّ عليك ظلم من ظلمك فإنّه يسعى في مضرّته ونفعك.

(258) He (a) said: Consider not the injustice of one who wrongs you as grave, for indeed his striving only harms himself and benefits you.

(٢٥٩) عليّ عليه السلام: لأنّ أبيت على حسك السعدان مسهّداً، وأجرّ في الأغلال مصقّداً أحبّ إليّ من أن ألقى الله ورسوله يوم القيامة ظالماً لبعض العباد، وغاصباً لشيء من الحطام، وكيف أظلم أحداً لنفس يسرع إلى البلى قفولها، ويطول في الثرى حولها. والله لو أعطيت الأقاليم السبعة بما تحت أفلاكها على أن أعصي الله في نملة أسلبها جلب شعيرة ما فعلت، وإنّ دنيّاكم عندي لأهون من ورقة في فم جرادة تقضمها. ما لعلّي ولنعيّم يفنى، ولذّة لا تبقى، نعوذ بالله من سبات العقل وقبح الزلل.

(259) ‘Alī, may Allah be pleased with him, [said]: I would much rather pass a night in wakefulness on the thorny thistles of Sa‘dān, or be driven shackled in chains, than to meet Allah and His Messenger on the Day of Judgement as an oppressor to some of the people or a usurper of anything from the material wealth [of this world]. And how can I oppress anyone for [the sake of] a life that is swiftly moving towards deterioration and is to remain under the earth for a long time?! By Allah, even if I were given the seven realms along with all that exists under their skies in order that I may disobey Allah by snatching the husk of a grain of barley from an ant, I would not do it. Verily, your world is

less significant to me than a leaf in the mouth of a locust that is chewing it. What has ʿAlī to do with bounties that perish and pleasures that do not last? We seek refuge with Allah from the torpor of the intellect and the ugliness of error.

(٢٦٠) عليّ عليه السلام: أوحى الله إلى المسيح: قل لبني إسرائيل لا تدخلوا بيتاً من بيوتي إلا بأبصار خاشعة، وقلوب طاهرة، وأيد نقيّة، وخبرهم أنّي لا استجيب لأحد منهم دعوةً ولأحد من خلقي لديهم مظلمة.

(260) ʿAlī, may Allah be pleased with him, [said]: Allah revealed to the Messiah, “Tell the Banī Isrāʾīl that they should not enter any of My houses except with humbled gazes, pure hearts, and clean hands; and inform them that I will not answer any of their supplications while there is among My creation one who has a complaint against them [for usurping his right].”

(٢٦١) عليّ عليه السلام: قال رسول الله ﷺ: أوّل من يدخل الجنّة شهيد، وعبد أحسن عبادة ربّه ونصح لسيّده.

(261) ʿAlī, may Allah be pleased with him, [said]: The Messenger of Allah (ṣ) said, “The first to enter Paradise will be the martyr, and the servant who worships his Lord in the best manner and is sincere before his Master.”

(٢٦٢) عليّ عليه السلام: كان آخر كلام رسول الله ﷺ: الصلاة، الصلاة، اتّقوا الله فيما ملكت أيمانكم.

(262) ʿAlī, may Allah be pleased with him, [said]: The last words of the Messenger of Allah (ṣ) were, “[I urge you to maintain] the prayer, the prayer! And fear Allah regarding that which your right hand possesses.”

(٢٦٣) عَلِيٌّ عَلَيْهِ السَّلَامُ: وَاجْعَلْ لِكُلِّ إِنْسَانٍ مِنْ خَدَمِكَ عَمَلًا تَأْخُذُهُ بِهِ، فَإِنَّهُ أَحْرَى أَنْ لَا يَتَوَكَّلُوا فِي خَدَمَتِكَ.

(263) ‘Alī, may Allah be pleased with him, [said]: Assign for each one of your servants work that you hold him responsible for, as indeed it is more appropriate to ensure that they do not depend upon one another in your service.

(٢٦٤) عَلِيٌّ عَلَيْهِ السَّلَامُ وَذَكَرَ عَثْمَانُ: وَكَانَ طَلْحَةُ وَالزُّبَيْرُ أَهْوَنَ سِيرِهِمَا فِيهِ الْوَجِيفُ وَأَرْفَقَ حَدَاتِهِمَا الْعَنِيفُ. وَأَرَادَ أَنَّهُمَا كَانَا يَجْدَانِ فِي عِدَاوَتِهِ.

(264) ‘Alī, may Allah be pleased with him, said regarding ‘Uthmān, “The least that Ṭalḥah and Zubayr did with regard to him was instigation, and their gentlest action was violence.” By this he meant they were resolute in their enmity towards him.

(٢٦٥) وَعَنْهُ: وَجَدَ عَلَى عِدْوِكَ بِالْفَضْلِ فَإِنَّهُ أَحْلَى الظَّفَرَيْنِ.

(265) He (a) also said: Act with kindness towards your enemy for indeed that is the sweeter of the two triumphs.

(٢٦٦) كَتَبَ عَلِيٌّ عَلَيْهِ السَّلَامُ إِلَى أَهْلِ الْبَصْرَةِ: فَإِنْ خَطَّتْ بِكُمْ الْأَهْوَاءُ الْمَرْدِيَّةُ، وَالْآرَاءُ الْجَائِرَةُ إِلَى مُنَابَذَتِي وَخِلَافِي فَهَا أَنَا ذَا قَدْ قَرَّبْتُ جِيَادِي وَرَحَلْتُ رِكَابِي، وَلِئِنْ الْجَائَتُونِي إِلَى الْمَسِيرِ إِلَيْكُمْ لِأَوْعَعَنَّ بِكُمْ وَقْعَةً لَا يَكُونُ يَوْمَ الْجَمَلِ إِلَيْهَا إِلَّا كَلْعَقَةٍ لَاعِقَ. مَعَ أَنِّي عَارِفٌ لَذِي الطَّاعَةِ مِنْكُمْ فَضْلُهُ، وَلِذِي النَّصِيحَةِ حَقُّهُ، غَيْرَ مُتَجَاوِزٍ مَتَّهَمًا إِلَى بَرِيٍّ، وَلَا نَاكِثًا إِلَى وَفِيٍّ.

(266) ‘Alī, may Allah be pleased with him, wrote to the people of Baṣrah: So if devastating desires and foolish views wrongfully prompt you to break your pledge to me and to oppose me, then here I am; I have brought my horses close and placed saddles on my riding camels. If you



force me to march towards you, I shall certainly descend upon you in a manner that will make the Battle of Jamal seem like a mere licking of the tongue [in comparison]. This is while I am aware of the merit of the obedient among you and the right of the sincere, and will neither punish the innocent in place of the accused nor the loyal instead of the oath-breaker.

(٢٦٧) عليّ عليه السلام: أشدّ الأعمال ثلاثة: ذكر الله على كلّ حال، ومواساة الأخوان بالمال، وإنصاف الناس من نفسك.

(267) ‘Alī, may Allah be pleased with him, [said]: The most important actions are three: remembering Allah in every state, assisting brothers [in faith] with one’s wealth, and treating people fairly and with impartiality.

(٢٦٨) نزل رجل بعليّ عليه السلام فمكث عنده أياماً، ثمّ تغوّث إليه في خصومة، فقال عليّ: أخصم أنت؟ قال: نعم، قال: فتحول عنّا، فإنّ رسول الله نهى أن يضاف خصم إلاّ ومعه خصمه.

(268) A man stayed with ‘Alī, may Allah be pleased with him, for a few days, and then he approached him in a matter of litigation, so ‘Alī asked him, “Are you a litigant?” He said, “Yes.” So he (a) said, “Then move out [and do not stay with us], for indeed the Messenger of Allah forbade the hosting of one litigant unless the other party [in the case being litigated] is with him.”

(٢٦٩) قدم عبدالله بن زمعة على عليّ عليه السلام في خلافته، وكان من شيعته، فطلب منه مالاً، فقال: إنّ هذا المال ليس لي ولا لك، وإنّما هو فيء للمسلمين وجلب أسياфهم، فإن شركتهم في حربهم كان لك مثل حظّهم، وإلاّ فجنة أيديهم لا تكون بغير أفواههم. وقال لعامله: انطلق على تقوى الله وحده لا شريك له، ولا

ترَوَّعَنَ مسلماً، ولا تجتازَنَ عليه كارهاً، ولا تأخذَنَ منه أكثرَ من حقِّ الله في ماله. فإذا قدمت على الحيِّ فأنزل بمائهم، من غير أن تخالط أربابهم، ثم امض إليهم بالسكينة والوقار حتَّى تقوم بينهم فتسلَّم عليهم، ولا تخرج بالتحية لهم، ثمَّ تقول: عباد الله، أرسلني إليكم وليَّ الله وخليفته لآخذ منكم حقَّ الله تعالى في أموالكم، فهل لله تعالى في أموالكم من حقٍّ فتؤدوه إليَّ وليَّه؟ فإن قال قائل: لا، فلا تراجع، وإن أنعم لك منع فانطلق معه من غير أن تخيفه أو توعده أو تعسفه أو ترهقه، فخذ ما أعطاك من ذهب أو فضة، فإن كانت لك ماشية أو إبل فلا تدخلها إلَّا بإذنه، فإنَّ أكثرها له، فإذا أتيتها فلا تدخلها دخول متسلِّط عليه ولا عيف به، ولا تنفرنَّ بهيمة، ولا تفزعنَّها، ولا تسوانَّ صاحبها فيها. وقال للأشتر حين ولَّاه مصر: اجعل لذوي الحاجات منك قسماً تفرِّغ لهم فيه شخصك، وتجلس لهم فيه مجلساً عاماً، فتتواضع فيه لله الذي خلقك، وتعد عنهم جندك وأعوانك من أحراسك وشرطك حتَّى يكلمك متكلمهم غير متع، فإنِّي سمعت رسول الله ﷺ يقول في غير موطن: لن تقدَّس أمة لا يؤخذ للضعيف فيها حقُّه من القوي غير متع. ثمَّ احتمل الخرق منهم والعِيَّ، ونَحَّ عنهم الضيق والأنف، يبسط الله عليك أكناف رحمته، ويوجب لك ثواب طاعته.

(269) ‘Abdullāh ibn Zam‘ah, who was one of his Shī‘ah, approached ‘Alī, may Allah be pleased with him, during his caliphate asking for money, so he (a) said, “Verily this money is neither mine nor yours; rather, it is the spoils of the Muslims and the acquisition of their swords. So if you participated with them in their battle, you will have a share equal to theirs, otherwise what they reap with their hands cannot be for other than their own mouths.” And [on another occasion] he (a) told one of his [zakāt] collectors, “Advance onwards with mindfulness of Allah alone, Who has no partner. Never frighten a Muslim and never trespass

on his property. And never take from him more than the right of Allah in his wealth. When you approach a neighbourhood, alight at their watering place instead of going to their houses. Then proceed towards them calmly and with dignity until you stand among them. Offer salutations to them and do not be remiss in greeting them. Then say, ‘O servants of Allah, the vicegerent of Allah and His caliph has sent me to you to collect from you the right of Allah in your wealth. Is there any right of Allah in your wealth that you would fulfill by giving it to His vicegerent?’ If anyone among them says ‘No,’ then do not go back to him. But if someone replies affirmatively, then go with him without frightening him, threatening him, harassing him or pressuring him. Then take what he gives you of gold or silver. If he has cattle or camels, do not enter upon them save with his permission, for verily most of them are for him. And when you go there, do not enter upon them like one who is a master, or in a manner that is violent. Never scare any animal or tease it, and do not let the owner feel grieved about it.” And when he made al-Ashtar the governor of Egypt, he said to him, “Fix a time for complainants wherein you make yourself free for them, and sit with them in common audience and be humble therein for the sake of Allah who created you. [As you do this,] you should keep away your soldiers and your assistants such as the guards and the police, so that anyone who would like to speak may speak to you without fear, because I have heard the Messenger of Allah (ﷺ) say in more than one instance, ‘The people among whom the right of the weak is not secured from the strong without fear will never achieve purity.’ Tolerate their awkwardness and inability to speak. Do not behave with strictness and haughtiness. Allah will, as a result, shower you with His mercy and bestow the reward of His obedience upon you.”

(٢٧٠) عليّ رضي الله عنه من أطاع التواني ضيع الحقوق.

(270) 'Alī, may Allah be pleased with him, [said]: One who submits to lethargy forfeits [his] rights.<sup>14</sup>

(٢٧١) عليّ عليه السلام: إلى كم أغضي على القذى، وأسحب ذيلي على الأذى، وأقول لعلّ وعسى؟

(271) 'Alī, may Allah be pleased with him, [said]: Until when must I bear patiently and turn my back to the harassment, saying 'perhaps' and 'maybe'?

(٢٧٢) وعن عليّ عليه السلام: عشر يورثن النسيان: كثرة الهمم، والحجامة في النقرة، والبول في الماء الراكد، وأكل التفاح الحامض، وأكل الكزبرة، وأكل سؤر الفأر، وقراءة ألواح القبور، والنظر إلى المصلوب، والمشي بين الجمليين المقطورين، وإلقاء القملة حية.

(272) 'Alī, may Allah be pleased with him, [said]: Ten things lead to forgetfulness: Too much worry, cupping the back of the neck, urinating in stagnant water, eating sour apples, eating coriander seeds, eating the leftover of a mouse, reading the tombstones, looking at the crucified, walking between two smeared camels, and throwing lice while [still] alive.<sup>15</sup>

(٢٧٣) عليّ عليه السلام: عجت للبخل يستعجل الفقر الذي منه هرب، ويفوته الغنى الذي إتياء طلب، فيعيش في الدنيا عيش الفقراء، ويحاسب في الآخرة حساب الأغنياء. وعجت للمتكبر الذي كان بالأمس نطفة ويكون غداً جيفة. وعجت لمن شك في الله وهو يرى خلق الله، وعجت لمن نسي الموت وهو يرى من

<sup>14</sup> Or: ...neglects the rights [of others]. (Tr.)

<sup>15</sup> The last three actions mentioned here are not found in any other early source, but the first seven are seen in different sources. Hence it is difficult to attribute the last part of this tradition to the Imam (a). (Tr.)

يموت، وعجبت لمن أنكر النشأة الأخرى وهو يرى النشأة الأولى، وعجبت  
لعامر دار الفناء وتارك دار البقاء.

(273) ‘Alī, may Allah be pleased with him, [said]: I wonder at the miser; he hastens the poverty from which he flees, and misses the affluence which he seeks. He lives in this world the life of a destitute yet he will be held to account in the Hereafter with the accounting of the rich. I am amazed at the arrogant one who was [nothing but] a drop of seminal fluid yesterday, and will be [just] a corpse tomorrow. I wonder at the one who doubts in Allah while he sees the creation of Allah. I am amazed at the one who forgets death while he sees others dying [around him]. I wonder at the one who denies the second genesis while he sees the first genesis. And I am amazed at the one who builds his transient abode yet he abandons his Eternal Abode.

(٢٧٤) عليّ ﷺ: العاقل من وعظته التجارب.

(274) ‘Alī, may Allah be pleased with him, [said]: The intelligent person is one who is admonished by experiences.

(٢٧٥) قيل لعليّ ﷺ: صف لنا العاقل، فقال: هو الذي يضع الشيء موضعه. قيل: فصف لنا الجاهل، قال: قد فعلت. يعني الذي لا يضع الشيء موضعه.

(275) ‘Alī, may Allah be pleased with him, was told, “Define an intelligent person for us.” So he said, “He is one who puts a thing in its correct place.” Then he was asked, “Define for us the ignorant person.” So he said, “I have already done so;” meaning he is one who does not put a thing in its correct place.

(٢٧٦) وعنه: الحلم غطاء ساتر، والعقل حسام قاطع، فاستر خلل خلقك بحلمك، وقاتل هواك بعقلك.

(276) He (a) said: Forbearance is a concealing veil and the intellect is a sharp [cutting] sword, so conceal the flaws of your character through your forbearance and fight your [base] desires with your intellect.

(٢٧٧) وفي وصية علي عليه السلام: يا بني، إني وإن لم أكن عمّرت عمر من كان قبلي فقد نظرت في أعمارهم، وفكرت في أخبارهم، حتى عدت كأحدهم، بل كأني بما انتهى إلي من أمورهم قد عمّرت مع أولهم إلى آخرهم، فعرفت صفو ذلك من كدره، ونفعه من ضرره، واستخلصت لك من كل أمر نخيله، وتوحيّت جميله، وصرفت عنك مجهوله.

(277) In his final will, ‘Alī, may Allah be pleased with him, said, “O my son, even though I have not lived as [long as] those before me lived, I have examined their actions and pondered over their accounts, until I became like one of them. Rather, through that which has reached me of their affairs, it is as though I have lived with them, from the first to the last. Thus, I know what is pure from this and what is murky, what is beneficial from it and what is harmful. So I have selected for you the best of every matter and marked out for you its most beautiful aspect, thereby diverting from you what is unknown of it.”

(٢٧٨) علي عليه السلام: خاطر من استغنى برأيه.

(278) ‘Alī, may Allah be pleased with him, [said]: One who thinks his opinion is sufficient [and does not seek advice] has taken a [huge] risk.

(٢٧٩) علي عليه السلام: ولا تدخلن في مشورتك بخيلاً يعدل بك عن الفضل ويعدك الفقر، ولا جباناً يضعفك عن الأمور، ولا حريصاً يزيّن لك الشره بالجور، فإن البخل والجبن والحرص غرائز شتى يجمعها سوء الظن بالله تعالى.

(279) ʿAlī, may Allah be pleased with him, [said]: Never include a miser in your consultation as he will turn you away from excellence and frighten you with poverty, nor a coward as he will weaken your resolve in the matter, nor a greedy person as he will glamorize avarice for you by force. Indeed, miserliness, cowardice, and greed are different impulses which all stem from having a negative opinion of Allah, the Exalted.

(٢٨٠) وعنه: من استبدَّ برأيه هلك، ومن شاور الرجال شاركها في عقولها.

(280) He also said: The one who is [too] opinionated is destroyed, but he who consults with others shares in their intellect.

(٢٨١) عليّ عليه السلام: قليل مدوم عليه خير من كثير مملول منه.

(281) ʿAlī, may Allah be pleased with him, [said]: Little that is practiced continually is better than [doing] a lot that makes one weary.

(٢٨٢) وعنه: أفضل الأعمال ما أكرهت نفسك عليه.

(282) He (a) said: The best of deeds is that which you compel yourself to do.

(٢٨٣) عليّ عليه السلام: جاء رجل إلى رسول الله فقال: ما ينفي عني حجة الجهل؟ قال: العلم، قال: فما ينفي عني حجة العلم؟ قال: العمل.

(283) ʿAlī, may Allah be pleased with him, [said]: A man came to the Messenger of Allah (ṣ) and asked, “What would negate the argument of ignorance against me?” He said, “Knowledge.” He asked, “And what would negate the argument of knowledge against me?” He said, “Action [upon that knowledge].”

(٢٨٤) عليّ عليه السلام: كونوا بقبول العمل أشدّ اهتماماً منكم بالعمل، فإنّه لا يقلّ عمل مع التقوى، وكيف يقلّ عمل يتقبّل؟!

(284) 'Alī, may Allah be pleased with him, [said]: Be more concerned about the acceptance of deeds than of [performing] the deeds themselves, for indeed action with Godwariness is never little. And how can something that is accepted [by Allah] be [considered] little?!

(٢٨٥) عليّ عليه السلام: حين أشير عليه بترك محاربة طلحة والزبير فقال: والله لا أكون كالضبع تنام على طول اللّدم حتّى يصل إليها طالبها، ويختلها راصدها، ولكنّي أضرب بالمقبل إلى الحقّ المدبر عنه، وبالسامع المطيع العاصي المريب، حتّى يأتي عليّ يومي.

(285) When he was advised to abandon fighting Ṭalḥah and al-Zubayr, 'Alī, may Allah be pleased with him, said: By Allah, I shall not be like the hyena that sleeps through the noise until the hunter reaches it and he who lies in wait ambushes it. Rather, I shall strike deviators from the truth with the help of those who advance towards it, and sinful doubters with the aid of those who listen and obey, till my day comes.

(٢٨٦) عليّ عليه السلام رفعه: من نقله الله من ذلّ المعاصي إلى عزّ التقوى أغناه بلا مال، وأعرّه بلا عشيرة، وآنسه بلا أنيس.

(286) 'Alī, may Allah be pleased with him, reported that the Prophet (ﷺ) said: Whoever is transferred by Allah from the abasement of sin to the honour of Godwariness has been made prosperous without wealth, and He has ennobled him without [the need for] a clan, and has put him at ease without [the need for] an intimate companion.



(٢٨٧) عليّ عليه السلام: ما أرى شيئاً أضرّ بقلوب الرجال من خفق النعال وراء ظهورهم.

(287) ‘Alī, may Allah be pleased with him, [said]: I do not see anything more harmful to the hearts of men than the sound of sandals behind them [as the people follow them, taking them to be leaders].

(٢٨٨) عليّ عليه السلام: أقلّ الناس قيمةً أقلّهم علماً. وعنه: قيمة كلّ امرئ ما يحسنه.

(288) ‘Alī (a) [said], “The person of the lowest value is he who has the least knowledge.” And he said, “The worth of every person is [measured by] that which he knows well.”

(٢٨٩) عليّ عليه السلام: الحكمة ضالة المؤمن، فالتقها ولو من أفواه المشركين.

(289) ‘Alī, may Allah be pleased with him, [said]: Wisdom is the lost property of every believer, so seize it even if it be from the mouths of polytheists.

(٢٩٠) عليّ عليه السلام: خذ الحكمة أين كانت، فإنّ الحكمة تكون في صدر المنافق فتتلجج في صدره حتّى تخرج فتسكن إلى صواحبتها في صدر المؤمن.

(290) ‘Alī, may Allah be pleased with him, [said]: Take wisdom from wherever it may be; for indeed wisdom may be in the heart of a hypocrite so it flutters in his heart until it escapes therefrom and comes to rest with its companions [in its rightful place] in the heart of a believer.

(٢٩١) عليّ عليه السلام: من نصب نفسه للناس إماماً فعليه أن يبدأ بتعليم نفسه قبل تعليم غيره، وليكن تأديبه بسيرته قبل تأديبه بلسانه، ومعلّم نفسه ومؤدّبها أحقّ بالإجلال من معلّم الناس ومؤدّبهم.

(291) ‘Alī, may Allah be pleased with him, [said]: Whoever takes up for himself a position of leadership must begin by teaching himself before teaching others; and his training must be through action before he trains [others] with his words. Whoever educates and disciplines himself is more deserving of respect than one who teaches others and trains them.

(٢٩٢) عَلِيٌّ عَلَيْهِ السَّلَامُ: أَوْضَعَ الْعِلْمَ مَا وَقَفَ عَلَى اللِّسَانِ، وَأَرْفَعَهُ مَا ظَهَرَ فِي الْجَوَانِحِ وَالْأَرْكَانِ.

(292) ‘Alī, may Allah be pleased with him, [said]: The lowliest knowledge is that which stops at the tongue [and is not acted upon], while the loftiest of it is that which is manifested in the organs and limbs.

(٢٩٣) عَلِيٌّ عَلَيْهِ السَّلَامُ: كَفَى بِالْعِلْمِ شَرْفًا أَنَّهُ يَدَّعِيهِ مَنْ لَا يَحْسِنُهُ، وَيَفْرَحُ بِهِ إِذَا نَسَبَ إِلَيْهِ؛ وَكَفَى بِالْجَهْلِ ضِعًّا أَنْ يَتَبَرَّأَ مِنْهُ مَنْ هُوَ فِيهِ، وَيَغْضَبُ إِذَا نَسَبَ إِلَيْهِ.

(293) ‘Alī, may Allah be pleased with him, [said]: It is sufficient as an honour for knowledge that even those who do not possess it claim to have it, and are pleased when it is attributed to them. And it is sufficient as a dishonour for ignorance that even those who are in it disassociate from it and get angry when it is attributed to them.

(٢٩٤) عَلِيٌّ عَلَيْهِ السَّلَامُ: لِسَائِلٍ سَأَلَهُ عَنْ مَعْضَلَةٍ: سَلْ تَفْقَهَا وَلَا تَسْأَلْ تَعْتَبًا، فَإِنَّ الْجَاهِلَ الْمُتَعَلِّمَ شَبِيهٌ بِالْعَالِمِ، وَإِنَّ الْعَالِمَ الْمُتَعَسِّفَ شَبِيهٌ بِالْجَاهِلِ الْمُتَعَتِّ.

(294) ‘Alī, may Allah be pleased with him, said to a person who asked him about an issue: Ask in order to learn and do not ask in order to embarrass [or confuse], for indeed the ignorant one who seeks to learn is similar to a learned person, and verily the learned one who is oppressive [with his knowledge] is similar to an ignorant person.

(٢٩٥) عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ قَالَ لَفَتَيَانِ مِنْ قُرَيْشٍ: يَا بَنِيَّ وَيَا بَنِيَّ أَخِي إِنَّكُمْ صَغَارُ قَوْمٍ وَيُوشِكُ أَنْ تَكُونُوا كِبَارَ قَوْمٍ آخَرِينَ، فَتَعَلَّمُوا الْعِلْمَ، فَمَنْ لَمْ يَسْتَطِعْ أَنْ يَحْفَظْهُ فَلْيَكْتُبْهُ.

(295) ‘Alī, may Allah be pleased with him, said to some youth of the Quraysh: O my sons and the sons of my brother, you are the youth of a community and will soon become the elders of another community, so gain knowledge; and whoever is unable to retain it should write it down.

(٢٩٦) عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: اعْقِلُوا الْخَبَرَ إِذْ سَمِعْتُمُوهُ عَقْلَ رَعَايَةٍ، لَا عَقْلَ رَوَايَةٍ، فَإِنَّ رَوَاةَ الْعِلْمِ كَثِيرٌ، وَرَعَاتِهِ قَلِيلٌ.

(296) ‘Alī, may Allah be pleased with him, [said]: Analyze the report you hear with the aim of understanding it [completely], not simply as a narration [that you can relay to others], for indeed the narrators of reports are many but those who consider them carefully are few.

(٢٩٧) عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: عَزَّ الشَّرِيفُ أَدَبُهُ.

(297) ‘Alī, may Allah be pleased with him, [said]: The honour of a noble person is [in] his etiquette.

(٢٩٨) وَيُرَوَّى عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ: كَانَ يُقَالُ: يَغْفَرُ لِلْجَاهِلِ سَبْعُونَ ذَنْبًا قَبْلَ أَنْ يَغْفَرَ لِلْعَالِمِ ذَنْبًا وَاحِدًا.

(298) It is reported that ‘Alī, may Allah be pleased with him, used to say: Seventy sins of an ignorant person are forgiven before a single sin of a learned person is forgiven.

(٢٩٩) عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: النَّاسُ عَالَمٌ وَمَتَعَلِّمٌ، وَسَائِرُ النَّاسِ هَمَجٌ لَا خَيْرَ فِيهِمْ.

(299) ‘Alī, may Allah be pleased with him, [said]: People are either learned or [in the process of] learning, and the rest are those of little sense in whom there is no good.

(٣٠٠) عليّ رفعه: من أفتى الناس بغير علم لعنته السماء.

(300) ‘Alī (a) reported that the Prophet (ṣ) said: Whoever issues *fatwas* to people without knowledge is cursed by the heavens.

(٣٠١) عليّ رضي الله عنه، قال لكتابه عبد الله بن أبي رافع: ألق دواتك وأطل جلفة قلمك، وفرّج بين السطور، وقرمط بين الحروف، فإنّ ذلك أجدر بصباحة الخط.

(301) ‘Alī, may Allah be pleased with him, said to his scribe ‘Abdullāh ibn Abī Rāfi‘, “Put cotton in your inkpot, keep the nib of your pen long, leave space between your lines and keep the letters close to each other, for that makes the writing more beautiful.”

(٣٠٢) عليّ رضي الله عنه: لا تجعلنّ ذرب لسانك على من أنطقك، وبلاغة قولك على من سدّدك .

(302) ‘Alī, may Allah be pleased with him, [said]: Never use the sharpness of your tongue against the one who has made you speak or the eloquence of your speech against the one who guides you [to the right path].

(٣٠٣) وعنه رضي الله عنه: العلم علمان: مطبوع ومسموع، ولا ينفع المسموع إذا لم يكن المطبوع.

(303) He, may Allah be pleased with him, [said]: Knowledge is of two types: the intuitive and the learnt; learnt [knowledge] is of no benefit if it is not [supported by that which is] intuitive.

(٣٠٤) وعنه: حمل الكتاب على رأيه، وعطف الحقّ على أهوائه، يؤمن من العظائم، ويهوّن كثير الجرائم، يقول: أقف عند الشبهات وفيها وقع، ويقول: اعتزل البدع وبينها اضطجع، لا يعرف باب الهدى فيتبعه، ولا باب الهوى فيصدّ عنه. فذلك ميّت الأحياء.

(304) He (a) also said [regarding the misguided individual]: He construes the Book according to his opinion and twists the truth according to his vain desires. He makes people feel safe from major sins and trivializes serious crimes. He says, “I cease when faced with doubts,” yet he jumps into them, and he says, “I eschew innovations,” yet he immerses himself in them. He knows neither the door of guidance that he may follow nor the door of misguidance that he may keep aloof from. Such an individual is but a corpse among the living.

(٣٠٥) قال عليّ ﷺ للحسن: يا بنيّ، جالس العلماء، فإن أصبت حمدوك، وإن جهلت علّموك، وإن أخطأت لم يعنفوك. ولا تجالس السفهاء فإنّهم خلاف ذلك.

(305) ‘Alī, may Allah be pleased with him, said to [his son] al-Ḥasan, “O my son, sit in the company of the learned, for if you say something right, they will praise you and if you are ignorant [about something], they will teach you and if you make a mistake, they will not treat you harshly. And do not sit in the company of the foolish, for verily they are the opposite of this.”

(٣٠٦) عليّ ﷺ لابن الحنفية حين أعطاه الراية: تزول الجبال ولا تزول. عضّ على ناجذك، أعر الله جمجمتك، تد في الأرض قدمك، أرم ببصرك أقصى القوم، وغضّ بصرك، واعلم أن النصر من عند الله.

(306) ‘Alī, may Allah be pleased with him, said to [his son Muḥammad] ibn al-Ḥanafīyyah as he gave him the banner, “Even if the mountains are dislodged, do not waver. Grit your teeth, entrust your head to Allah, plant your feet firmly on the ground, set your sights on the furthest enemy contingent and lower your gaze. And know that certainly succor is from Allah.”

(٣٠٧) عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: بِقِيَّةِ السَّيْفِ أُنْمَى عَدَدًا، وَأَكْثَرَ وَلَدًا.

(307) ‘Alī, may Allah be pleased with him, [said]: The survivors of war grow larger in number and have more children.

(٣٠٨) عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ فِي صَفِّينَ: مَعَاشِرَ الْمُسْلِمِينَ، اسْتَشْعَرُوا الْخَشْيَةَ، وَتَجَلَّبَّوْا السَّكِينَةَ، وَعَضُّوْا عَلَى النُّوَاجِذِ، فَإِنَّهُ أَنْبَى لِلسَّيْفِ عَنِ الْهَامِ، وَأَكْمَلُوا اللَّأْمَةَ، وَقَلَقَلُوا السَّيْفِ فِي الْأَعْمَادِ قَبْلَ سَلِّهَا، وَالْحِظْوِ الْخَزَرَ، وَاطْعَنُوا الشُّزْرَ، وَنَافَحُوا بِالظُّبَا، وَصَلُّوْا السَّيْفِ بِالْخَطَا، وَاعْلَمُوا أَنَّكُمْ بَعَيْنُ اللَّهِ، وَمَعَ ابْنِ عَمِّ رَسُولِ اللَّهِ. فَعَاوَدُوا الْكَرَّ، وَاسْتَحْيَوْا مِنَ الْفَرِّ، فَإِنَّهُ عَارٍ فِي الْأَعْقَابِ، وَنَارُ يَوْمِ الْحِسَابِ، وَطَبَّيْوْا عَنْ أَنْفُسِكُمْ نَفْسًا وَامْشَوْا إِلَى الْمَوْتِ مَشْيًا سَجْحًا. وَعَلَيْكُمْ بِهَذَا السَّوَادِ الْأَعْظَمِ وَالرُّوَاقِ الْمُطَتَّبِ، فَاضْرِبُوا ثُبُجَهُ، فَإِنَّ الشَّيْطَانَ كَامِنٌ فِي كَسْرِهِ، قَدْ قَدَّمَ لِلثَّوْبَةِ يَدًا، وَأَخَّرَ لِلنَّكَوْصِ رَجُلًا، فَصَمْدًا صَمْدًا حَتَّى يَتَجَلَّى لَكُمْ عَمُودُ الْحَقِّ وَأَنْتُمْ الْأَعْلُونَ، وَاللَّهُ مَعَكُمْ، وَلَنْ يَتْرَكَ أَعْمَالَكُمْ.

(308) ‘Alī, may Allah be pleased with him, said in the Battle of Ṣiffīn: O company of Muslims! Don the garb of awe [of Allah] and cover yourselves with tranquility. Grit your teeth as that makes the swords skip off the skull. Wear full battle armor and shake your swords in their scabbards before unsheathing them. Stare [at the enemy] furiously and strike on both sides. Strike [only] with the sharp edge and extend your swords by stepping forward. Know that Allah is watching over you and

you are in the company of the cousin of the Messenger of Allah. So attack repeatedly and be ashamed of fleeing, for indeed it is a disgrace for your posterity and fire on the Day of Reckoning. Be pleased to give your lives as martyrs and walk with ease towards death. Turn your attention to this large contingent and the pitched canopy, and attack its epicenter for verily Satan is hiding in its lower corner. He has stretched out his hand to attack and has kept his foot back to flee. So remain firm and steadfast until the light of truth becomes manifest for you *while you have the upper hand and Allah is with you, and He will not stint [the reward of] your works* (Q47:35).

(٣٠٩) وعنه لمعاوية: وقد دعوت للحرب، فدع الناس جانباً وأخرج إليّ، ليعلم أئنا المرين على قلبه، والمغطى على بصره، فأنا أبو حسن قاتل جدك وخالك وأخيك شديداً يوم بدر، وذلك السيف معي، وبذلك القلب ألقى عدويّ.

(309) He (a) said to Muʿāwiyah [in a letter], “You have called for war, so leave the people aside and come out to [fight] me, so that it may be known which of us has his heart covered with rust, and his eyes obscured by veils! I am Abū al-Ḥasan, the killer of your grandfather, your brother, and your uncle, having struck them down on the day of Badr. That same sword is with me and I meet my adversary with the same heart.”

(٣١٠) عليّ عليه السلام: إيتاك والدماء وسفكها بغير حلّها فإنّه لا شيء أدعى لنقمة، ولا أعظم لتبعة، ولا أخرى بزوال نعمة وانقطاع مدّة من سفك الدماء بغير حلّها. والله سبحانه مبتدئ بالحكم بين العباد فيما تسافكوا من الدماء يوم القيامة، فلا تقوين سلطانك بسفك دم حرام، فإنّ ذلك ممّا يضعفه ويوهنه، بل يزيله وينقله.

(310) ʿAlī, may Allah be pleased with him, [said]: Beware of shedding blood without justification, because nothing is more inviting of Divine

retribution, nor greater in [evil] consequence, nor more effective in the removal of blessings and the cutting short of lifespans than shedding of blood without justification. On the Day of Judgement, Allah, the Glorified, will commence by giving His judgement among the people in the cases of bloodshed committed by them. Therefore, do not strengthen your authority by shedding prohibited blood because verily this will weaken and lower the authority [you have]; rather, it will take it away and transfer it [to another].

(٣١١) وعنه: إِنَّ أَكْرَمَ الْمَوْتِ الْقَتْلَ، وَالَّذِي نَفْسَ أَبِي طَالِبٍ بِيَدِهِ لَأَلْفُ ضَرْبَةٍ بِالسِّيفِ أَهْوَنُ مِنْ مَيِّتَةٍ عَلَى فِرَاشٍ.

(311) And he said: Verily the most honourable of deaths is martyrdom. By He in whose hand is the soul of [the son of] Abū Ṭālib, one thousand strikes with the sword are indeed easier [for me] than dying on the bed.

(٣١٢) عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: الْوَفَاءُ لِأَهْلِ الْغَدْرِ غَدْرٌ عِنْدَ اللَّهِ وَالْغَدْرُ بِأَهْلِ الْغَدْرِ وَفَاءٌ عِنْدَ اللَّهِ.

(312) ‘Alī, may Allah be pleased with him, [said]: Being loyal to the treacherous people is treachery in the sight of Allah, and being treacherous with the treacherous people is loyalty in the sight of Allah.

(٣١٣) وَكَتَبَ إِلَى عَامِلِهِ: فَلَمَّا امْكُنْتِكَ الشَّدَّةُ أَسْرَعَتِ الْكَرَّةُ، وَعَاجَلَتِ الْوُثْبَةُ، وَاخْتَطَفَتْ مَا قَدَرْتَ عَلَيْهِ، اخْتِطَافَ الذُّبِّ الْأَزَلِّ دَامِيَةِ الْمَعْزَى، فَحَمَلْتَهُ رَحِيبَ الصَّدْرِ بِحِمْلِهِ، غَيْرَ مُتَأَثِّمٍ مِنْ أَخْذِهِ، كَأَنَّكَ - لَا أَبَا لَغَيْرِكَ - حَدَرْتَ إِلَى أَهْلِكَ تَرَاثُكَ مِنْ أَبِيكَ وَأُمِّكَ. فَسُبْحَانَ اللَّهِ! أَمَا تَوْمَنُ بِالْمَعَادِ! أَوْ مَا تَخَافُ نَقَاشَ الْحِسَابِ؟ كَيْفَ تَسِيغُ شَرَاباً وَطَعَاماً وَأَنْتَ تَعْلَمُ أَنَّكَ تَأْكُلُ حَرَاماً؟ لِأَعْذَرَنَّ إِلَى اللَّهِ فِيكَ، وَلَا ضَرْبَتَكَ بِسَيْفِي الَّذِي مَا ضَرَبْتُ بِهِ أَحَداً إِلَّا دَخَلَ النَّارَ.



(313) And he (a) wrote to his representative, “When hardship made it possible for you [to betray the people], you attacked quickly and leapt hastily, snatching away whatever you could, just as a swift wolf snatches a wounded goat. Then, you carried it off, happy with your confiscation of it, without feeling any compunction for taking it. It was as though you – may everyone else have no father!<sup>16</sup> – were sending to your family your inheritance from your own father and mother. Glory be to Allah! Don’t you believe in the Resurrection? Or do you not fear the scrutiny of the accounting? How can you easily consume food and drink while you know that what you are consuming is unlawful? I will surely have my excuse for dealing with you before Allah, and I will certainly strike you with my sword, which I did not strike anyone with but that he entered Hell!”

(٣١٤) وعنه: وتغاب عما لا يّضح لك، ولا تعجلنّ إلى تصديق ساع، فإنّ الساعي غاش وإن تشبه بالناصحين.

(314) He also said: Feign unmindfulness of all that is not clear to you. Never hasten to believe a slanderer, for indeed a slanderer is a deceiver, even if he looks like those who wish you well.

(٣١٥) وعنه: ومن استهان بالأمانة وقع في الخيانة، ومن لم ينزّه نفسه ودينه عنها فقد أحلّ بنفسه في الدنيا، وهو في الآخرة أذلّ وأخزى. وإنّ أعظم الخيانة خيانة الأئمة، أفضع الغشّ غشّ الأئمة.

(315) He also said: One who takes [the] keeping [of] trusts lightly will fall into perfidy. And one who does not purify his soul and faith from it has actually abased himself in the world and he shall be even more abased

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<sup>16</sup> This is a statement of rebuke meant to describe him as one who has no empathy or compassion for anyone else. (Tr.)

and disgraced in the Hereafter. Verily the greatest betrayal is betraying the *ummah*, and the vilest perfidy is the perfidy of the leaders.

(٣١٦) عليّ عليه السلام: فكم من منعم عليه مستدرج بالنعيم، وربّ مبتلى مصنوع له بالبلوى.

(316) ‘Alī, may Allah be pleased with him, [said]: Among you is the person who has been favoured [with blessings] yet is gradually being driven towards punishment through those blessings; and many an afflicted person is [actually] being favoured through his affliction.

(٣١٧) في وصيّة عليّ عليه السلام: أطردوا واردات الهموم بعزائم الصبر وحسن اليقين.

(317) ‘Alī, may Allah be pleased with him, said in his final testament: Repel the sorrows that come upon you through resolute patience and virtuous certitude.

(٣١٨) عليّ عليه السلام: ضع فخرك، واحطط كبرك، واذكر قبرك.

(318) ‘Alī, may Allah be pleased with him, [said]: Set aside your pride, let go of your haughtiness, and recall your grave.

(٣١٩) وعنه: الإعجاب يمنع من الازدياد.

(319) He (a) also said: Self-admiration prevents growth.

(٣٢٠) وعنه: عجب المرء بنفسه أحد حسّاد عقله.

(320) He (a) also said: A person’s admiration of himself is one of the begrudgers of his intellect.

(٣٢١) وعنه: من رضي عن نفسه كثر الساخط عليه.

(321) He (a) said: Whoever is pleased with himself, many are angry with him.

(٣٢٢) وعنه: إِيَّاكَ وَالْإِعْجَابَ بِنَفْسِكَ، فَإِنَّ ذَلِكَ مِنْ أَوْثَقِ فُرْصِ الشَّيْطَانِ لِيَمْحُو مَا يَكُونُ مِنْ إِحْسَانِ الْمُحْسِنِ.

(322) He also said: Beware of self-admiration, for that is the strongest opportunity for Satan to efface [and nullify] the kindness done by a good-doer.

(٣٢٣) عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: الطَّيِّبُ نَشْرَةٌ، وَالْعَسَلُ نَشْرَةٌ، وَالرَّكُوبُ نَشْرَةٌ، وَالنَّظَرُ إِلَى الْخَضِرَةِ نَشْرَةٌ.

(323) ‘Alī, may Allah be pleased with him, [said]: Perfume is alluring, honey is alluring, riding is alluring, and looking at greenery is alluring.

(٣٢٤) عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ لِمَعَاوِيَةَ: وَأَمَّا قَوْلُكَ أَنَّا بَنُو عَبْدِ مَنْأَفٍ فَكَذَلِكَ نَحْنُ، وَلَكِنْ لَيْسَ أُمِّيَّةٌ كَهَاشِمٍ، وَلَا حَرْبٌ كَعَبْدِ الْمُطَّلِبِ، وَلَا أَبُو سَفْيَانَ كَأَبِي طَالِبٍ، وَلَا الْمُهَاجِرُ كَالطَّلِيقِ، وَلَا الصَّرِيحُ كَاللَّصِيقِ، وَلَا الْمُحَقَّقُ كَالْمُبْطَلِ، وَلَا الْمُؤْمِنُ كَالْمَدْغَلِ؛ وَفِي أَيْدِينَا بَعْدَ فَضْلِ النَّبَوَّةِ الَّتِي أَذَلَّلْنَا بِهَا الْعَزِيزَ وَأَنْعَشْنَا بِهَا الذَّلِيلَ. وَلَمَّا دَخَلَ اللَّهُ الْعَرَبَ فِي دِينِهِ أَفْوَاجًا، وَأَسْلَمَتْ هَذِهِ الْأُمَّةُ طَوْعًا وَكَرْهًا، كُنْتُمْ فِيمَنْ أَدْخَلَ فِي الدِّينِ إِمَّا رَغْبَةً وَإِمَّا رَهْبَةً، عَلَى حِينٍ فَازَ أَهْلُ السَّبْقِ بِسَبْقِهِمْ، وَذَهَبَ الْمُهَاجِرُونَ الْأَوَّلُونَ بِفَضْلِهِمْ.

(324) ‘Alī, may Allah be pleased with him, said to Mu‘āwiyah: As for your statement, “We are the sons of ‘Abd Manāf,” so too are we, yet neither is Umayyah like Hāshim, nor is Ḥarb like ‘Abd al-Muṭṭalib, nor is Abū Sufyān like Abū Ṭālib. The one who migrated [for Islam] cannot be like the one who was set free, nor can one of noble descent be like one who is adopted, nor can the follower of truth be like the adherent of

falsehood, nor can the believer be like the corrupt. Furthermore, we also have with us the honour of prophethood, by which we abased the mighty and elevated the downtrodden. When Allah made the Arabs enter His religion in throngs and this nation submitted to it willingly or unwillingly, you were among those who entered the religion - either out of desire or due to fear - at a time when the forerunners had already achieved success by being the first [to believe] and the early emigrants (*muhājirūn*) had [already] attained their distinction.

(٣٢٥) وسئل عليّ عليه السلام عن قریش فقال: أمّا بنو مخزوم فريحانة قریش، نحبّ حديث رجالهم، والنكاح في نسائهم؛ وأمّا بنو عبد شمس فأبعدوها رأياً، وامنعها لما وراء ظهورها؛ وأمّا نحن فأبذل لما في أيدينا، واسمح عند الموت بنفوسنا، وهم أكثر وأمكر وأنكر، ونحن أفصح وأصبح وأنصح.

(325) 'Alī, may Allah be pleased with him, was asked about the Quraysh so he said: As for the Banū Makhzūm, they are the sweet-scented flower of the Quraysh; their men are good to talk to and their women prove to be good wives. As for the Banū 'Abd al-Shams, their views are far off [from righteousness] and they are most niggardly with what they possess; on the other hand we (the Banū Hāshim) are more generous and more ready to face death [for a just cause]. They are more in numbers, guile and evil, while we are more eloquent, handsome and sincere.

(٣٢٦) وعنه عليه السلام: شتان ما بين عملين: عمل تذهب لذّته وتبقى تبعته، وعمل تذهب مؤنّته ويبقى أجره.

(326) He, may Allah be pleased with him, [also said]: There is a great difference between two types of action: the action whose pleasure wanes but its [ill] effects remain, and the action whose hardship disappears but its reward remains.

(٣٢٧) وعنه: أوليس عجباً أنّ معاوية يدعو الجفافة الطغام فيتبعونه على غير معونة ولا عطاء، وأنا أدعوكم وأنتم تريكة الإسلام وبقية الناس، إلى المعونة أو طائفة من العطاء فتفرقون عني؟

(327) He (a) also said [to those in his camp], “Is it not surprising that Mu‘āwiyah calls out to the brutish rabble and they follow him without any allowance or grant, yet I call you – and you are the scions of Islam and the remnants of its people – to [fight with] allowances or some [form of] grant yet you disperse from me [and oppose me]?”

(٣٢٨) عليّ عليه السلام: عند تناهي الشدة تكون الفرجة، وعند تضايق حلق البلاء يكون الرخاء.

(328) ‘Alī, may Allah be pleased with him, [said]: When the difficulty reaches its peak, there is relief, and when the shackles of affliction become most constricting, there is release.

(٣٢٩) عليّ عليه السلام: رفعه: إياكم وعقوق الوالدين، فإنّ ريح الجنة من مسيرة خمسمائة عام، ولا يجد ريحها عاق ولا قاطع رحم، ولا شيخ زان، ولا جارّ إزاره خيلاء.

(329) ‘Alī, may Allah be pleased with him, narrated that the Prophet (ﷺ) said: Beware of being undutiful towards [your] parents, for verily the scent of Paradise reaches a distance of five hundred years, yet its fragrance will not reach the one who is undutiful [to his parents], the one who severs ties with his close relatives, the aged man who fornicates, or the one who swaggers haughtily.

(٣٣٠) عليّ عليه السلام وأكرم عشيرتك فإنّهم جناحك الذي به تطير، وأصلك الذي إليه تصير، وإنّك بهم تصول، وبهم تطول، وهم العدة عند الشدة، أكرم كريمهم، وعد سقيمهم، وأشرّكهم في أمورك، ويسرّ عن معسرهم.

(330) 'Alī, may Allah be pleased with him, [said]: Honour your family, for indeed they are the wings by which you fly and the origin to which you return; by their support you attack [the enemy], and with their support you overcome [the adversary]. They are the ones who assist you in times of hardship, so honour the noble among them, visit their sick, include them as partners in your affairs, and help those of them who are going through hard times.

(٣٣١) عليّ عليه السلام في آل رسول الله ﷺ: هم موضع سرّه، ولجأ أمره، وعيبة علمه، وموئل حكمته، وكهوف كتبه، وحبال دينه، بهم أقام انحناء ظهره، وأذهب ارتعاد فرائضه. هم أساس وعماد اليقين، إليهم يفى الغالي، وبهم يلحق التالي.

(331) 'Alī, may Allah be pleased with him, said about the family of the Prophet (ﷺ): They are the trustees of His secret, the haven of His affair, the treasure chest of His knowledge, the custodians of His wisdom, the caverns of His scriptures, and the mountains of His religion. Through them, He straightened its bent back and eliminated the quivering of its flanks. They are the foundation and pillar of certitude; to them return those who have gone to the extreme and with them join those who have lagged behind.

(٣٣٢) وعنه عليه السلام: ألا لا يعدلن أحدكم عن القرابة يرى بها الخصاصة أن يسدّها بالذي لا يزيده إن أمكسه ولا ينقصه إن أهلكه، ومن يقبض يده عن

عشيرته فإِذَا يقبض منه عنهم يد واحدة، تقبض منهم عنه أيد كثيرة، ومن تِلْكَ حاشيته يستدم من قومه المودة.

(332) He (a) said: Beware! None among you should ever ignore your near kin whom he finds needy and desist from helping them with that which neither increases if it is withheld, nor decreases if it is spent. Whoever closes his hand to his kinsfolk only closes one hand to them but will have many hands closed to him [in his time of need]; and whoever has a gentle demeanor will have lasting affection from his people.

(٣٣٣) وعنه: ربّ بعيد أقرب من قريب، وقريب أبعد من بعيد، والغريب من ليس له حبيب.

(333) He also said: At times the distant one is closer than the near one, and the near one is farther away than the distant one; and the stranger is he who has no intimate friend.

(٣٣٤) كتب عليّ عليه السلام إلى زياد ابن أبيه وأراد معاوية أن يخدعه باستلحاقه: وقد عرفت أنّ معاوية يستزلّ لبك ويستغلّ غربك فاحذره، فإِذَا هو الشيطان يأتي المؤمن من بين يديه ومن خلفه، وعن يمينه وعن شماله، ليقترحم غفلته ويستلب غرّته، وقد كان من أبي سفيان في زمن عمر بن الخطّاب فلتة من حديث النفس، ونزعة من نزغات الشيطان، لا يثبت بها نسب، ولا يستحقّ بها إرث والمتعلّق بها كالواغل المدفع، والنواط المذبذب.

(334) ‘Alī, may Allah be pleased with him, wrote to Ziyād ibn Abīhi when Mu‘āwiyah sought to deceive him into joining him, “I have come to know that Mu‘āwiyah wrote to you to shake your wit and dull your astuteness. So beware of him, for it is but Satan who approaches a person from the front and the rear, from the right and from the left, to pounce on [him in] his negligence and loot [him in] his inadvertence. In

the days of ‘Umar ibn al-Khaṭṭāb, Abū Sufyān uttered something that was on his mind without thinking, and it was one of the evil suggestions of Satan by which neither is kinship established, nor does entitlement to inheritance come about. He who clings to it is like the uninvited intruder to a watering hole that is pushed away, or like the dangling cup [tied to a saddle].

(٣٣٥) وعنه ﷺ: إِنَّ أَوْلَى النَّاسِ بِالْأَنْبِيَاءِ أَعْلَمُهُمْ بِمَا جَاءُوا بِهِ، ثُمَّ تَلَا: «إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ» الْآيَةَ. ثُمَّ قَالَ: إِنَّ وَلِيَّ مُحَمَّدٍ مَنْ أَطَاعَ اللَّهَ وَإِنْ بَعَدَتْ لِحْمَتُهُ، وَإِنَّ عَدُوَّ مُحَمَّدٍ مَنْ عَصَى اللَّهَ وَإِنْ قَرِبَتْ قَرَابَتُهُ.

(335) He, may Allah be pleased with him, [said], “The closest of all people to the Prophets are those who are most knowledgeable about what [message] they brought.” Then he (a) recited: *Indeed the closest people to Ibrāhīm are those who follow him* (Q3:68). Then he said, “Verily he who obeys Allah is the closest one to Muḥammad (ṣ), even if he is not related to him, and verily he who disobeys Allah is the enemy of Muḥammad (ṣ), even if he is the nearest of his relatives.”

(٣٣٦) عليّ ﷺ: لَا يَكُنْ أَكْثَرُ شُغْلِكَ بِأَهْلِكَ وَوَلَدِكَ، فَإِنْ يَكُنْ أَهْلُكَ وَوَلَدُكَ أَوْلِيَاءَ اللَّهِ فَإِنَّ اللَّهَ لَا يَضِيعُ أَوْلِيَاءَهُ، وَإِنْ يَكُونُوا أَعْدَاءَ اللَّهِ فَمَا هَمُّكَ وَشُغْلُكَ بِأَعْدَاءِ اللَّهِ؟

(336) ‘Alī, may Allah be pleased with him, [said]: Let not most of your preoccupation be with your family and your children, for if your family and children are friends of Allah then He will not leave His friends uncared for, and if they are enemies of Allah, then why should you worry about and be preoccupied with the enemies of Allah?



(٣٣٧) وعنه: أن رجلاً هئاً آخر بمولود في حضرته فقال: ليهنك الفارس! فقال: لا تقل ذلك، ولكن قل: شكرت الواهب، وبورك لك في الموهوب وبلغ أشده، ورزقت به.

(337) It is reported from him (a) that someone once congratulated another person in his presence on the birth of a son saying, "Congratulations for the birth of a lion!" So he (a) said, "Do not say this; rather, say that you are grateful to the Bestower, and have been blessed by the gift [of a child] that you have been bestowed with. May he come of age and may you be blessed with his righteousness."

(٣٣٨) استعدى رجل عمر على عليّ، وعليّ جالس، فالتفت عمر إليه فقال: يا أبا الحسن، قم فاجلس مع خصمك، فقام فجلس مع خصمه فتناظرا، وانصرف الرجل فرجع عليّ إلى مجلسه، فتبين عمر التغير في وجهه، فقال: يا أبا الحسن، ما لي أراك متغيراً؟ أكرهت ما كان؟ قال: نعم، قال: وما ذاك؟ قال: كنتني بحضرة خصمي، فألا قلت لي يا عليّ قم فاجلس مع خصمك؟ فأخذ عمر برأس عليّ فقبل بين عينيه، ثم قال: بأبي أنتم! بكم هداانا الله، وبكم أخرجنا من الظلمات إلى النور.

(338) A man petitioned ‘Umar against ‘Alī (a), while ‘Alī was seated [near him], so ‘Umar turned to him and said, "O Abā al-Ḥasan, stand up and be seated next to the one who has complained against you." So he stood up and sat next to the plaintiff, and they debated [the matter]. Then the man left and ‘Alī (a) returned to his place. ‘Umar noticed a change in [the look of] his face, so he asked, "O Abā al-Ḥasan, why do I see your comportment changed? Were you displeased with what happened?" "Yes," he replied. "Why is that?" "Because you called me by my *kunya*h [with respect] in the presence of my opponent – why did you not say 'O ‘Alī, stand up and be seated next to the one who has complained against

you'?" So 'Umar kissed 'Alī on his forehead and then said, "May my parents be sacrificed for you! It is through you that Allah has guided us, and through you He has removed us from darkness into light."

(٣٣٩) عليّ عليه السلام في معنى الحكّمين: فأجمع رأي ملئكم على أن اختاروا رجلين، فأخذنا أن يجعجا عند القرآن، ولا يجاوزاه وتكون ألسنتهما معه، وقلوبهما تبعه. فتأها عنه، وتركها الحقّ وهما يبصرانه.

(339) 'Alī, may Allah be pleased with him, said regarding the two arbiters [in the arbitration after the Battle of Şiffin]: The elite among you unanimously agreed to select two men, so we took a pledge from both of them that they would adhere to the Qur'ān and not overstep its limits, and that their tongues would be with it and their hearts would follow it. But they deviated from it and abandoned the truth while looking at it.

(٣٤٠) عليّ عليه السلام: إنّ أبغض الخلائق إلى الله رجلان: رجل وكلّه الله إلى نفسه فهو جائر عن قصد السبيل، مشغوف بكلام بدعة ودعاء ضلالة، ورجل قمش جهلاً، موضع في جهال الأئمة، غار في أغباش الفتنة، عمّ بما في عقد الهدنة. قد سمّاه أشباه الناس عالماً وليس به، بكّر استكثر من جمع ما قلّ منه خير ممّا كثر، حتّى ارتوى من آجن، واكتنز من غير طائل، جليس الناس قاضياً، ضامناً لتخليص ما التبس على غيره. فإن نزلت به إحدى المبهمات هيأ لها حشواً من رأيه ثمّ قطع به. فهو في لبس الشبهات في مثل بيت العنكبوت لا يدري أصاب أم أخطأ، إن أصاب خاف أن يكون قد أخطأ، وإن أخطأ رجا أن يكون قد أصاب. خبط جهالات، ركّاب عشوات، لم يعضّ على العلم بضرر قاطع، يذري الروايات اذراء الريح الهشيم. تصرخ من جور قضائه الدماء، وتعجّ منه الموارث إلى الله تعالى.

(340) ʿAlī, may Allah be pleased with him, [said]: The most detested of all creation in the sight of Allah are two individuals: the person whom Allah has left to his own devices so he deviates from the straight path and is enamored with words of heresy and misleading calls. Another is the person who has amassed ignorance and moves expeditiously among the ignorant folk. He dives mindlessly into the darkness of strife and is blind to the benefits of peacemaking. Those who just resemble people call him a scholar but he is not one. He goes out early in the morning to amass that of which less is better than more, and when he has quenched his thirst with putrid water and accumulated what has no benefit, he sits among the people as a judge responsible for clarifying that which has confounded others. If an ambiguous problem is brought before him, he prepares a flimsy, baseless argument predicated on his own opinion and then passes a decisive judgement based upon it. He is thus entangled in a confusion of doubts, like a spider's web, not knowing whether he is right or wrong. If he is right, he still fears that he may have erred and if he is wrong, he still hopes he was correct. He is but an ignoramus stumbling in ignorance, a blind man traversing the darkness. He does not sink his teeth firmly into knowledge. Rather, he quotes traditions indiscriminately, just as the wind scatters chaff. The blood of innocents cries out against his unjust verdicts, and the inheritance [that was misappropriated by him] screams in protest to Allah, the Exalted.

(٣٤١) عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ: مَنْ بَالِغٌ فِي الْخُصُومَةِ أَثَمٌ، وَمَنْ قَصَّرَ فِيهَا ظَلَمٌ، وَلَا يَسْتَطِيعُ أَنْ يَتَّقِيَ اللَّهَ مِنْ خَاصِمٍ.

(341) ʿAlī, may Allah be pleased with him, [said]: One who exaggerates in [his] disputation has sinned and one who falls short [in it] is oppressed, and he who disputes [all the time] cannot be mindful of Allah.

(٣٤٢) عَلِيٌّ عَلَيْهِ السَّلَامُ: احلفوا الظالم إذا أردتم يمينه بأنّه بريء من حول الله تعالى وقوّته، فإنّه إذا حلف بها كاذباً عوجل، وإذا حلف بالله الذي لا إله إلا هو لم يعاجل لأنّه وحّد الله تعالى.

(342) ‘Alī, may Allah be pleased with him, [said]: If you want an oppressor to take an oath, make him swear that he dissociates from the might and power of Allah, because if he swears in this way and lies his punishment will be hastened, but if he swears by Allah, other than Whom there is no god, he will not be punished quickly, since he would have stated that Allah, the Exalted, is one.

(٣٤٣) فِي وصيّة عليّ عليه السلام: ولا تحدّثنّ إلا عن ثقة فتكون كذاباً.

(343) ‘Alī, may Allah be pleased with him, said in his final testament: Never relate anything except from a reliable person, lest you become a liar.

(٣٤٤) عَلِيٌّ عَلَيْهِ السَّلَامُ: قال لي رسول الله: أنّي لا أخاف على أمتي مؤمناً ولا مشركاً.

(344) ‘Alī, may Allah be pleased with him, [said]: The Messenger of Allah (ṣ) said to me, “I do not fear for my nation from a believer or a polytheist; [rather, I fear for them regarding the evils of the hypocrites among them].”

(٣٤٥) عَلِيٌّ عَلَيْهِ السَّلَامُ: كن سمحاً ولا تكن مبدّراً، وكن مقدّراً ولا تكن مقترّاً.

(345) ‘Alī, may Allah be pleased with him, [said]: Be open-handed but do not be wasteful, and be thrifty but do not be niggardly.

(٣٤٦) وعنه عليه السلام: لا تستحي من إعطاء القليل فإنّ الحرمان أقلّ منه.

(346) ‘Alī, may Allah be pleased with him, [said]: Do not be ashamed of giving little, for not giving at all is even less than that.

(٣٤٧) عَلِيٌّ عَلَيْهِ السَّلَامُ: السَّخَاءُ مَا كَانَ ابْتِدَاءً، فَأَمَّا مَا كَانَ عَنْ مَسْأَلَةِ فَحِيَاءٍ وَتَذَمُّمٍ.

(347) ‘Alī, may Allah be pleased with him, [said]: Generosity is that which one initiates [himself], for that which one gives after being asked is [only a result of] shame and embarrassment.

(٣٤٨) وَمَرَّ عَلِيٌّ عَلَيْهِ السَّلَامُ عَلَى مَزْبَلَةٍ فَقَالَ: هَذَا مَا بَخَلَ بِهِ الْبَاخِلُونَ.

(348) ‘Alī, may Allah be pleased with him, passed by a cesspit so he said: This is [the remains of] what the misers were stingy with.

(٣٤٩) وَعَنْهُ: الْبَخْلُ جَامِعٌ لِمَسَاوِي الْعُيُوبِ، وَهُوَ زِمَامٌ يَقَادُ بِهِ إِلَى كُلِّ سُوءٍ.

(349) He also said: Miserliness brings together all of the worst vices and it is the bridle by which one is led towards every evil.

(٣٥٠) سَأَلَ عَلِيٌّ عَلَيْهِ السَّلَامُ عَنْ قَوْلِهِ ﷺ: غَيِّرُوا الشَّيْبَ وَلَا تَشَبَّهُوا بِالْيَهُودِ. فَقَالَ: إِنَّمَا قَالَ ذَلِكَ وَالْدِّينَ فِي قَلٍّ. فَأَمَّا وَقَدْ اتَّسَعَ نَطاقُ الْإِسْلَامِ فَكُلُّ امْرِئٍ وَمَا اخْتَارَ.

(350) ‘Alī, may Allah be pleased with him, was asked about the statement of the Prophet (ﷺ), “Change your grey hair [by dyeing it] and do not resemble the Jews.” So he (a) said, “That was only applicable when the religion had a few adherents. However, now that the borders of Islam have expanded, every man has a choice in it [and may decide whether to dye his hair or not].”

(٣٥١) قِيلَ لِعَلِيٍّ عَلَيْهِ السَّلَامُ: لَوْ غَيَّرْتَ شَيْبَكَ يَا أَمِيرَ الْمُؤْمِنِينَ. فَقَالَ: الْخَضَابُ زِينَةٌ، وَنَحْنُ قَوْمٌ فِي مَصِيبَةٍ [يُرِيدُ بِرَسُولِ اللَّهِ ﷺ].

(351) ‘Alī, may Allah be pleased with him, was [once] told, “If only you would change your grey hair, O Amīr al-Muʿminīn.” So he (a) said, “Dyeing [hair] is a form of adornment, while we are a bereaved people.” (He meant their bereavement due to the loss of the Prophet (ṣ)).

(٣٥٢) ورئي عليّ وعليه إزار خلق مرقوع، فقليل له، فقال: يخشع له القلب، وتذلّ به النفس.

(352) ‘Alī (a) was seen wearing an old, worn-out garment, so someone spoke to him about it, so he said: By it the heart becomes submissive [to Allah] and the soul remains humble.

(٣٥٣) عليّ عليه السلام رفعه: تختموا بخواتيم العقيق فإنّه لا يصيب أحدكم غمّ ما دام ذلك عليه.

(353) ‘Alī, may Allah be pleased with him, narrated that the Prophet (ṣ) said: Wear rings of carnelian (*‘aqīq*), for indeed grief will not afflict anyone among you as long as it is worn by him.

(٣٥٤) عليّ عليه السلام: الشطرنج ميسر العجم. وعنه أنّه مرّ بقوم يلعبون الشطرنج، فقال: ما هذه التماثيل التي أنتم لها عاكفون؟

(354) ‘Alī, may Allah be pleased with him, [said], “Chess is the gambling [game] of the non-Arabs.” And it is reported that he (a) once passed by a group of people playing chess, so he said, “What are these statues to which you are so inclined?”<sup>17</sup>

(٣٥٥) عليّ عليه السلام: إياكم وتحكيم الشهوات.

<sup>17</sup> Quoting Q21:52.

(355) ʿAlī, may Allah be pleased with him, [said]: Beware of granting authority [to your base] desires.<sup>18</sup>

(٣٥٦) عليّ ﷺ: ورَبِّمَا أخطأ البصير قصده، وأصاب الأعمى رشده.

(356) ʿAlī, may Allah be pleased with him, [said]: Sometimes the one who can see misses his target, while the blind one reaches his proper goal.

(٣٥٧) عليّ ﷺ لبعض أصحابه: جعل الله ما كان من شكواك خطأً لسيئاتك فإنَّ المرض لا أجر فيه، ولكن يحطَّ السيئات ويحتِّها حَتَّ الأوراق، وإنَّما الأجر في القول باللسان، والعمل بالأيدي والأقدام.

(357) ʿAlī (a) said to one of his companions [who had taken ill]: Allah has made this ailment of yours a means of atonement for your sins, for verily illness in itself does not bring reward; however, it expiates the sins and strips them off like leaves [fall off from trees]. Reward is only attained by speaking good words and performing good deeds with one's hands and feet.

(٣٥٨) دخل عليّ ﷺ على صعصعة بن صوحان عائداً، فقال عليّ لصعصعة: والله ما علمتك إلَّا خفيف المئونة، حسن المعونة. فقال صعصعة: وأنت يا أمير المؤمنين، إنَّ الله في عينك لعظيم، وإنَّك بالمؤمنين لرحيم، وإنَّك بكتاب الله العليم. فلمَّا قام ليخرج، قال: يا صعصعة، لا تجعل عيادتي فخراً على قومك، فإنَّ الله لا يحبَّ كلَّ مختال فخور. وروي: لا تتخذها أبهتةً على قومك أن عادك أهل بيت نبيِّك.

<sup>18</sup> Meaning, do not let your judgments be made based on your desires and inclinations. Rather, keep your intellect as the yardstick by which to judge between right and wrong. (Tr.)

(358) ‘Alī (a) went to visit Ṣaṣa‘ah ibn Ṣawḥān when he was sick, and said to him, “By Allah, I have not known you to be anything but abstemious [in your life] and supportive [of your brothers in faith].” So Ṣaṣa‘ah said, “And you, O Amīr al-Mu’minīn, verily you consider Allah as the greatest, and you are indeed merciful to the believers, and you are most knowledgeable of the Book of Allah.” Then, when he (a) stood up to leave, he said, “O Ṣaṣa‘ah, do not take my visiting you to be a reason to boast to your people, for verily *Allah does not love any arrogant, boastful one* (Q31:18).” And it is narrated [that he said], “And do not take it as something to be proud of among your people that a member of the Prophet’s household visited you.”

(٣٥٩) مَرَّ عَلِيٌّ عَلَيْهِ السَّلَامُ فِي سَوْقِ الْكُوفَةِ وَمَعَهُ الدَّرَّةُ، وَهُوَ يَقُولُ: يَا مَعْشَرَ التَّجَارِ خُذُوا الْحَقَّ وَاعْطُوا الْحَقَّ تَسْلَمُوا، وَلَا تَرُدُّوا قَلِيلَ الْحَقِّ فَتَحَرَّمُوا كَثِيرَهُ، مَا مَنَعَ مَالٍ مِنْ حَقٍّ إِلَّا ذَهَبَ فِي بَاطِلٍ أَوْ ضَعُفَهُ.

(359) ‘Alī (a) passed by the marketplace in Kūfah holding a whip, and he was saying, “O traders, take rightfully and give what is rightfully due, you will remain safe [thereby]. And do not reject [even] a little of the rights [of others] lest you be deprived of a lot [as a consequence]. Wealth is not withheld from truth but that it is lost in falsehood manyfold.”

(٣٦٠) عَلِيٌّ عَلَيْهِ السَّلَامُ: إِنَّ الْمَالَ وَالْبَنِينَ حَرْثُ الدُّنْيَا، وَالْعَمَلُ الصَّالِحُ حَرْثُ الْآخِرَةِ، وَقَدْ يَجْمَعُهُمَا اللَّهُ لِأَقْوَامٍ.

(360) ‘Alī (a) said: Verily wealth and children are the tillage of [the life of] this world, whereas good deeds are the tillage of the Hereafter, and Allah may gather both of these for certain groups.

(٣٦١) عَلِيٌّ عَلَيْهِ السَّلَامُ فِي ذِكْرِ آخِرِ الزَّمَانِ: ذَاكَ حَيْثُ تَكُونُ ضَرْبَةُ السَّيْفِ عَلَى الْمُؤْمِنِ أَهْوَنُ مِنَ الدَّرْهِمِ مِنْ حَلَّةٍ.



(361) ʿAlī (a) said regarding End Times: It will be a time when the strike of a sword will be easier for a believer than acquiring a single dirham by lawful means.

(٣٦٢) وعنه: الفقر الموت الأكبر.

(362) He [also] said: Poverty is the great death.<sup>19</sup>

(٣٦٣) وعنه: يا ابن آدم، ما كسبت فوق قوتك فأنت فيه خازن لغيرك.

(363) And he (a) said: [Allah says:] O son of Ādam, whatever you earn beyond your needs, then [know that] you are but holding it for others.

(٣٦٤) وعنه: من أتى غنيًّا فتواضع له لغناه ذهب ثلثا دينه.

(364) He [also] said: Whoever approaches a rich person and humbles himself before him due to his wealth, two-thirds of his faith is lost.

(٣٦٥) وعنه: إذا أملتكم فتاجروا الله بالصدقة.

(365) And he (a) said: When you become penniless then do business with Allah through charity.

(٣٦٦) وعنه: أنا يعسوب المؤمنين، والمال يعسوب الفجار. (يعني يبتغون المال ولا يريدون الدين).

(366) And he said: I am the chief of the believers while wealth is the chief of the wicked. (Meaning, they seek out wealth and are not concerned with religion).

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<sup>19</sup> This is most likely referring to poverty of morals, or spiritual poverty, which is worse than death. (Tr.)

(٣٦٧) عَلِيٌّ عَلَيْهِ السَّلَامُ قَالَ لِابْنِ الْحَنَفِيَّةِ: يَا بَنِيَّ إِنِّي أَخَافُ عَلَيْكَ الْفَقْرَ، فَاسْتَعِذْ بِاللَّهِ مِنْهُ، فَإِنَّ الْفَقْرَ مَنْقُصَةٌ لِلدِّينِ، مَدْهَشَةٌ لِلْعَقْلِ، دَاعِيَةٌ لِلْمَقْتِ.

(367) ‘Alī (a) said to his son Ibn al-Ḥanafiyyah, “O my son, I fear for you concerning poverty, so seek refuge with Allah from it, for indeed poverty is [a cause of] deficiency in faith, perplexity of the mind, and fostering of hatred.”

(٣٦٨) وَعَنْهُ: إِنَّ اللَّهَ فَرَضَ فِي أَمْوَالِ الْأَغْنِيَاءِ أَقْوَاتَ الْفُقَرَاءِ، فَمَا جَاعَ فَقِيرٌ إِلَّا بِمَا مَتَّعَ غَنِيٌّ، وَاللَّهُ سَائِلُهُمْ عَنْ ذَلِكَ.

(368) He (a) also said: Verily Allah has ordained the provisions of the poor in the wealth of the rich, so no poor person goes hungry but by [the withholding of] what the rich have been granted, and Allah will question them about this.

(٣٦٩) وَعَنْهُ: الْعِفَافُ زِينَةُ الْفَقْرِ، وَالشُّكْرُ زِينَةُ الْغِنَى.

(369) He (a) said: Chastity is the adornment of poverty, and gratitude is the adornment of affluence.

(٣٧٠) وَعَنْهُ: مَا أَحْسَنَ تَوَاضُعِ الْأَغْنِيَاءِ لِلْفُقَرَاءِ طَلِبَاءٌ لِمَا عِنْدَ اللَّهِ! وَأَحْسَنَ مِنْهُ تِيهِ الْفُقَرَاءُ عَلَى الْأَغْنِيَاءِ اتِّكَالاً عَلَى اللَّهِ.

(370) And he (a) said: How good is the humility of the affluent towards the poor in order to attain that which is with Allah! And how good is the pride of the poor in front of the affluent out of [their] trust in Allah.

(٣٧١) وَعَنْهُ: مَنْ مَاتَ تَعَبًا مِنْ كَسْبِ الْحَلَالِ مَاتَ وَاللَّهُ عَنْهُ رَاضٍ.

(371) He (a) said: Whoever dies out of weariness from earning a lawful livelihood dies while Allah is pleased with him.

(٣٧٢) وقف عليّ ﷺ على تمّار، فإذا هو بخادم تبكي عنده، فقال لها: ما يبكيك؟ قالت: باعني هذا تمرّاً بدرهم، فردّه عليّ مولاي، فأبى أن يأخذه منّي. قال: أعطها درهمها وخذ تمرّك فإنّها خادِم ليس لها أمر. فدفعه التّمّار، فعرف أنّه أمير المؤمنين، فصبّ التمر وأعطاهما الدرهم، وقال: ارض عني يا أمير المؤمنين، قال: أنا راض إن وفيت المسلمين حقوقهم.

(372) ‘Alī (a) stopped by a date-seller and found a servant-girl crying there, so he asked her, “Why are you crying?” She replied, “He sold these dates to me for a dirham, but my master rejected them, now he refuses to take them back from me.” He said [to the seller], “Give her back her dirham and take back your dates, for she is but a servant and has no authority.” So the date-seller [initially] refused, but then he came to know that he was Amīr al-Mu’minīn, so he poured the dates [back] and returned her dirham, saying, “Accept [my apology] from me, O Amīr al-Mu’minīn.” He said, “I accept it if you [promise to] fulfil the rights of the Muslims.”

(٣٧٣) كان عليّ ﷺ يمرّ في السوق على الباعة، فيقول لهم: أحسنوا، أرخصوا بيعكم على المسلمين فإنّه أعظم للبركة.

(373) ‘Alī (a) used to pass by the marketplace and address the traders saying to them, “Be kind; reduce the prices for the Muslims, for indeed that brings greater blessings [for you].”

(٣٧٤) عليّ ﷺ في الأنصار: هم والله ربّوا الإسلام كما يرَبّي الفلّو، مع غنائهم بأيديهم السباط، وألستهم السلاط.

(374) ‘Alī (a) said regarding the Anṣār: By Allah, they nurtured Islam with their wealth by their generous hands and eloquent tongues just as a year-old calf is nurtured.

(٣٧٥) عليّ عليه السلام: ما مزح امرؤ مزحاً إلاّ مَحَّ من عقله مَحَّةً.

(375) 'Alī (a) said: Any time a person makes a joke [that is inappropriate], he parts with a portion of his intellect.

(٣٧٦) وعنه: إِيَّاكَ أَنْ تَذْكُرَ مِنَ الْكَلَامِ مَا كَانَ مَضْحَكاً وَإِنْ حَكَيْتَ ذَلِكَ عَنْ غَيْرِكَ.

(376) And he said: Beware of recalling any speech that was funny, even if you relate it from someone else.<sup>20</sup>

(٣٧٧) وَقَفَ عَلِيّ عليه السلام عَلَى منبر رسول الله ﷺ فَقَالَ: بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ، وَاللَّهِ إِنْ الْجَزَعَ لَقَبِيحٌ إِلَّا عَلَيْكَ، وَإِنْ الصَّبْرَ لَجَمِيلٌ إِلَّا عَنْكَ، وَإِنَّ الْمَصِيئَةَ بِكَ لِأَجَلٍّ، وَمَا بَعْدُكَ وَمَا قَبْلُكَ جَلَلٌ.

(377) 'Alī (a) stood upon the pulpit of the Messenger of Allah (s) and said, "May my parents be sacrificed for you, O Messenger of Allah! By Allah, distress is indeed frowned upon except if it is over you; and patience is a beautiful virtue except in the matter of [losing] you, and verily the affliction [we suffer] by your loss is the greatest, whereas [the hardships] before you and after you are insignificant [in comparison]."

(٣٧٨) عَلِيّ عليه السلام: فَاتَّقِ عَبْدَ رَبِّهِ، نَصَحَ نَفْسَهُ، قَدَّمَ تَوْبَتَهُ، غَلَبَ شَهْوَتَهُ فَإِنَّ أَجَلَهِ مُسْتَوْرٍ عَنْهُ، وَأَمَلَهُ خَادِعٌ لَهُ، وَالشَّيْطَانُ مُوَكَّلٌ بِهِ، يَزِينُ لَهُ الْمَعْصِيَةَ لِيُرْكَبَهَا، وَيُمْنِيهِ التَّوْبَةَ لِيُسَوِّفَهَا، حَتَّى تَهْجُمَ مَيِّتَتُهُ عَلَيْهِ أَغْفَلَ مَا يَكُونُ عَنْهَا.

(378) 'Alī (a) said: The servant should fear his Lord, admonish himself, repent for his sins, and subdue his desire, for verily his death is hidden from him, his aspirations deceive him, and Satan is always close to him,

<sup>20</sup> This is in reference to something funny about another person, whether it was their error in speech or any other attribute that would cause others to laugh at them. (Tr.)

beautifying sin for him so that he commits it, and assuring him of future [opportunities for] repentance so that he delays it. Until when his death sets upon him, he is in the most negligent state.

(٣٧٩) وعنه عليه السلام: لقد قبض رسول الله ﷺ وإنّ رأسه لعلى صدري، ولقد سالت كفه في كفّي فأمرتها على وجهي، ولقد وليت غسله والملائكة أعواني؛ ملأ يهبط وملأ يعرج، وما فارقت سمعي هنيمة منهم يصلون عليه حتّى واريناه في ضريحه.

(379) He, may Allah be pleased with him, also said: Indeed the Messenger of Allah (s) left this world while his head was on my chest and his hand was placed in my palm,<sup>21</sup> so I wiped it over my face. I was put in charge of washing him (s), and the angels helped me. A host [of angels] would descend as another ascended. Their faint sounds never left my ears, as they invoked Allah's blessings on him, until we interred him in his tomb.

(٣٨٠) وعنه: كانوا قومًا من أهل الدنيا وليسوا من أهلها، فكانوا فيها كمن ليس فيها، يرون أهل الدنيا يعظمون موت أجسادهم، وهم أشدّ إعظاماً لموت قلوب أحيائهم.

(380) And he (a) said: They were a group from the people of this world yet were not its people, since they lived in it as those who are not from it. They would see the people of this world attaching importance to the death of their bodies while they gave greater importance to the death of the hearts of the living among them.

(٣٨١) وعنه: من ضرب يده على فخذه عند مصيبتة حبط أجره.

<sup>21</sup> In *Nahj al-Balāghah*, sermon 197, this phrase reads: his last breath was felt on my palm... (Tr.)

(381) He (a) said: Whoever strikes his hand on his thigh in times of hardship, his reward is nullified.

(٣٨٢) أسماء بنت عميس: أنا لعند علي بن أبي طالب بعد ما ضربه ابن ملجم، إذ شهق شهقة ثم أغمي عليه، ثم أفاق فقال: مرحباً، مرحباً، الحمد لله الذي صدقنا وعده، وأورثنا الجنة. فقيل له: ما ترى؟ قال: هذا رسول الله، وأخي جعفر، وعمي حمزة، وأبواب السماء مفتحة، والملائكة ينزلون يسلمون عليّ ويشّرون، وهذه فاطمة قد طاف بها وصائفها من الحور، وهذه منازل في الجنة. لمثل هذا فليعمل العاملون.

(382) Asmā' bint 'Umayy said: I was with 'Alī ibn Abī Ṭālib (a) after he had been struck by Ibn Muljam, when he uttered a single cry and then fell unconscious. He later gained consciousness and said, "Welcome, welcome! All praise be to Allah Who fulfilled His promise to us, and made us heirs of Paradise!" Someone asked him, "What do you see?" He said, "Here is the Messenger of Allah, and my brother Ja'far, and my uncle Ḥamzah. And the doors of the heavens have been opened, and the angels are descending, they are greeting me and giving me glad tidings. And here is Fāṭimah surrounded by her select handmaidens among the houris. And here are my houses in Paradise. *It is for the likes of this that everyone should strive* (Q37:61)!"

(٣٨٣) عليّ عليه السلام: والذي فلق الحبة، وبرأ النسمة، لإزالة الجبال أيسر من إزالة ملك مؤجل.

(383) 'Alī (a) [said]: By the One who split the seed and created the human being, removing mountains is easier than the removal of a ruler who has been granted respite [for a given period by the Almighty].

(٣٨٤) عليّ ؑ: إِنَّ شَرَّ النَّاسِ إِمَامٌ جَائِرٌ ضَلَّ وَضَلَّ بِهِ، فَأَمَاتَ سَنَةً مَأْخُودَةً، وَأَحْيَا بَدْعَةً مَتْرُوكَةً، وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: يُؤْتَى بِالْإِمَامِ الْجَائِرِ، وَلَيْسَ مَعَهُ نَصِيرٌ وَلَا عَاذِرٌ، فَيُلْقَى فِي جَهَنَّمَ، فَيَدُورُ فِيهَا كَمَا تَدُورُ الرَّحَى، ثُمَّ يَرْتَبُطُ فِي قَعْرِهَا.

(384) ‘Alī (a) said: Verily the worst of people [in the sight of Allah] is the unjust leader who has gone astray and leads others astray. He abolishes the practiced *sunnah* and revives forsaken innovations. Indeed, I heard the Messenger of Allah (ﷺ) saying, “On the Day of Judgement the unjust leader will be brought, with neither any supporter nor anyone to advance excuses on his behalf, and he will be thrown into the fire of Hell where he will turn as the hand-mill turns, then he will be confined to its depths.”

(٣٨٥) ابن عباس: دخلت على عليّ بذي قار وهو يخصف نعله، فقال لي: ما قيمة هذه النعل؟ فقلت: لا قيمة لها. فقال: والله هي أحب إليّ من إمرتكم، إلا أن أقيم حداً من حدود الله، أو أدفع باطلاً.

(385) Ibn ‘Abbās said: I visited ‘Alī (a) at Dhī Qār while he was repairing his [worn out] sandal, so he asked me, “What is the value of this sandal?” I replied, “It has no value to speak of.” He said, “By Allah, it is more beloved to me than sovereignty over you, except in order that I may establish a law from the commandments of Allah or deter a falsehood.”

(٣٨٦) وقال للأشتر حين ولّاه مصر: وإذا أحدث لك ما أنت فيه من سلطانك أبهة أو مخيلة فانظر إلى عظم ملك الله فوقك، وقدرته منك على ما لا تقدر منه على نفسك، فإنّ ذلك يطامن إليك من طماحك، ويكفّ عنك من غربك، وفيء إليك ما غرب عنك من عقلك! وليكن أبعد رعيّتك منك وأشأنهم عندك أطلبهم لمعايب الناس، فإنّ في الناس عيوباً الوالي أحقّ من سترها، فلا تكشفنّ

عَمَّا غَابَ مِنْهَا، فَإِنَّمَا عَلَيْكَ تَطْهِيرُ مَا ظَهَرَ لَكَ، وَاللَّهُ يَحْكُمُ عَلَى مَا غَابَ عَنْكَ، فَاسْتَرْعِ الْعَوْرَةَ مَا اسْتَطَعْتَ يَسْتَرْ اللَّهُ مِنْكَ مَا تَحَبُّ سِتْرَهُ مِنْ رَعِيَّتِكَ. وَلِيَكُنْ نَظْرُكَ فِي عِمَارَةِ الْأَرْضِ أَبْلَغَ مِنْ نَظَرِهَا فِي اسْتِجْلَابِ الْخَرَاكِ، لِأَنَّ ذَلِكَ لَا يَدْرُكُ إِلَّا بِالْعِمَارَةِ. وَمَنْ طَلَبَ الْخَرَاكِ بَغَيْرِ عِمَارَةٍ أَخْرَبَ الْبِلَادَ وَأَهْلَكَ الْعِبَادَ، وَلَمْ يَسْتَقِمْ أَمْرُهُ إِلَّا قَلِيلًا.

(386) And he (a) said to al-Ashtar when appointing him as the governor of Egypt, "When the position of authority that you are in engenders in you arrogance or self-conceit, then look at the grandeur of Allah's dominion over you, and His power to control for you what you have no power to control yourself. This will curb some of your defiance, curtail some of your temper, and restore to you what had departed from you of your intellect! Let the furthest of your subjects from you and the most despised by you be those who most keenly seek out the faults of people, for people do have faults that the ruler, more than anyone else, should conceal. So never disclose those of them that are hidden from you, since your duty is only to correct what is apparent to you, while Allah will judge what is hidden from you. Conceal the flaws [of others] as much as you can, [and] Allah will conceal that which you would like to be hidden from your subjects. You must keep an eye on the cultivation of the land more than on the collection of revenue, because revenue cannot be had without cultivation, and whoever asks for revenue without cultivation ruins the lands and brings death to the people. His rule will then not last but for a short while."

(٣٨٧) وعنه: ولقد لقيه دهاقين الأنبار فترجّلوا له واشتدّوا بين يديه، فقال: ما هذا الذي صنعتموه؟ قالوا: خلق ممّا نعظم به أمراءنا، فقال: والله ما ينتفع بهذا أمراؤكم، وإنكم لتشقّون به على أنفسكم، وتشقّون به في آخرتكم. وما أخسر المشقّة وراءها العذاب! وما أربح للراحة معها الأمان من النار.



(387) It is reported from him (a) that some villagers of al-Anbār once met him [on the way to Syria], so they got down from their mounts and rushed quickly in front of him. He asked, "What is this action of yours?" They replied, "It is our custom by which we show respect to our rulers." So he (a) said, "By Allah, you do no good whatsoever to your rulers by this [action]; rather, you only put yourself in hardship thereby and will become wretched because of it in the Hereafter. And how unfortunate is that exertion that is followed by punishment! And how beneficial is the ease with which there is security from the Fire!"

(٣٨٨) وعنه: صاحب السلطان كراكب الأسد يغبط بموقعه، وهو أعلم بموضعه.

(388) He (a) also said: The king's courtier is like a person riding on a lion – people are envious of his status while he is more aware of his own [dangerous] position.

(٣٨٩) عليّ عليه السلام: حقّ الوالي على الرعيّة وحقّ الرعيّة على الوالي فريضة فرضها الله لكلّ على كلّ، فجعلها نظاماً لألفتهم، وعزّاً لدينهم، فليست تصلح الرعيّة إلاّ بصلاح الولاة، ولا تصلح الولاة إلاّ باستقامة الرعيّة، فإذا أدّت الرعيّة إلى الوالي حقّه وأدّى إليها حقّها عزّ الحقّ بينهم، وقامت مناهج الدين، واعتدلت معالم العدل، وجرت على أذلالها السنن، فصلح بذلك الزمان، وطمع في بقاء الدولة، ويئست مطامع الأعداء. وإذا غلبت الرعيّة واليها وأجحف الوالي برعيّته اختلفت هناك الكلمة، وظهرت معالم الجور، وكثر الادغال في الدين، وتركت محاجّ السنن، فلا يستوحش لعظيم حقّ عطل، ولا لعظيم باطل فعل، فهنا لك تذللّ الأبرار، وتعزّز الأشرار.

(389) ‘Alī (a) said: The right of the ruler over the people and the right of the people over the ruler is an obligation which Allah has placed for each over each. He has made it a means for their [mutual] affection and an honour for their religion. Therefore, the people cannot be reformed

except by the rectitude of the rulers, and the rulers cannot be reformed except by the steadfastness of the people. If the people give the ruler his due right and the ruler fulfils their rights, then rights get honoured among them, the ways of religion are upheld, the signposts of justice are erected, and the *sunan* are rightly acted upon. Thus the era [in which they live] improves, there is hope in the continuity of the government, and the aspirations of the enemies are frustrated. But if the ruled masses prevail over their ruler, or the ruler tyrannizes his people, that is when differences arise, signs of oppression appear, more corruption enters into the religion, and the clear ways of the *sunnah* are forsaken. Then there shall be no qualms or fear in disregarding even the greatest of rights, or in committing the gravest wrongs! It is then that the virtuous shall be humiliated while the wicked are honoured.

(٣٩٠) عَلِيٌّ عَلَيْهِ السَّلَامُ: إِنَّمَا أَهْلُ فِرْعَوْنَ مَعَ دَعْوَاهُ لِسَهْوَةٍ إِذْنَهُ وَبَذَلَ طَعَامَهُ.

(390) ‘Alī (a) said: Fir‘awn was granted respite despite his false claim [of divinity] only because of his leniency in granting audience [to others] and his sharing of food.

(٣٩١) سئل عَلِيٌّ عَلَيْهِ السَّلَامُ عَنِ اللِّسَانِ، فَقَالَ: هُوَ مَعْيَارُ أَطَاشَةِ الْجَهْلِ وَأَرْجَحَةِ الْعَقْلِ.

(391) ‘Alī (a) was asked about the tongue so he said: It is a gauge that is made light by ignorance and given weight by the intellect.

(٣٩٢) عَلِيٌّ عَلَيْهِ السَّلَامُ: اللِّسَانُ سَبْعٌ إِنْ خَلَا عَقْرَ.

(392) ‘Alī (a) said: The tongue is [like] a beast of prey, if left free it will injure [you].

(٣٩٣) عَلِيٌّ عَلَيْهِ السَّلَامُ: وَإِنَّمَا كَلَامُهُ سَبْحَانَهُ فَعَلَ مِنْهُ أَنْشَاءٌ، وَلَمْ يَكُنْ مِنْ قَبْلِ ذَلِكَ كَائِنًا، وَلَوْ كَانَ قَدِيمًا لَكَانَ إِلَهًا ثَانِيًا.

(393) ʿAlī (a) said: His speech is only an action from Himself, He originated it and it never existed before that, for if it had been pre-eternal, it would have been a second deity.

(٣٩٤) عليّ عليه السلام رفعه: لا تسترضعوا الحمقاء ولا العمشاء، فإن اللبن يعدي.

(394) ʿAlī (a) reported that the Prophet (ṣ) said: Do not take a foolish or weak-sighted woman as a wet-nurse [for your child], for verily milk is a means of transmission.<sup>22</sup>

(٣٩٥) وعنه: جهاد المرأة حسن التبعل.

(395) He (a) also said: The holy struggle (*jihād*) of a woman is being a good wife to her husband.

(٣٩٦) وعنه: خيار خصال النساء شرار خصال الرجال: الزهو والجبن والبخل، فإذا كانت المرأة مزهوة لم تمكن من نفسها، وإذا كانت بخيلة حفظت مالها ومال بعلمها، وإذا كانت جبانة فرقت من كل شيء يعرض لها.

(396) He (a) said: The best traits of women are the worst traits of men: vanity, cowardice and miserliness. When a woman is vain, she will not allow anyone [other than her husband] access to herself. When she is miserly, she will preserve her own property and the property of her husband. And when she is faint-hearted, she will be fearful [and cautious] of everything that is presented before her.

(٣٩٧) وكان في أصحابه فمّرت امرأة جميلة فرمقوها، فقال: إنّ أبصار هذه الفحول طوامح، وإنّ ذلك سبب هبابها، فإذا نظر أحدكم إلى امرأة تعجبه

<sup>22</sup> Meaning that milk can transmit the negative traits of the wet-nurse onto the child that she breastfeeds. (Tr.)

فيلمس أهله، فإئما هي امرأة كامرأته. فقال بعض الخوارج: قاتله كافراً ما أفقهه! فوثبوا ليقتلوه، فقال: رويداً إئما هو سبّ سبّ، أو عفو عن ذنب.

(397) He (a) was with some of his companions when a beautiful woman passed by them and they (a group of young men) began to stare at her, so he (a) said, “Verily the eyes of these youth are covetous and that is the cause of their prurience. Whenever anyone of you sees a woman who looks appealing to him, he should go to his wife because she is only a woman just like his wife.” Then one of the Khawārij said, “May Allah kill this heretic! How learned he is!” So they leapt towards him to kill him, but he (a) told them, “Hold on! Verbal abuse should only be countered verbally, or [better yet,] one could pardon the offence.”

(٣٩٨) وعنه: المرأة الصالحة ليست من الدنيا، إئما هي من الآخرة، لأنّها تفرغك لها.

(398) He (a) also said: A righteous woman is not of this world; rather, she is of the Hereafter. That is because she keeps you unoccupied [so that you may work] for it.

(٣٩٩) عليّ عليه السلام: خير نسائكم العفيفة في فرجها، الغلمة لزوجها.

(399) ‘Alī (a) said: The best of your women are those who are chaste, and lust only for their husbands.

(٤٠٠) عليّ عليه السلام: ولا تكونن ممّن لا تنفعه العظة إلا إذا بلغت في إيلامه فإنّ العاقل متّعظ بالأدب، والبهائم لا تتعظ إلا بالضرب.

(400) ‘Alī (a) said: Never be among those who do not benefit from admonishment unless you inflict pain on them, for indeed the intelligent one is admonished by discipline whereas beasts learn only by beating.

(٤٠١) وفي وصية عليّ عليه السلام: يا بني، أجعل نفسك ميزاناً فيما بينك وبين غيرك، وأحسن كما تحب أن يحسن إليك، واستقبح من نفسك ما تستقبح من غيرك، وأرض من الناس ما ترضاه لهم من نفسك.

(401) ‘Alī (a) said in his final testament, “O my son, make yourself the gauge in your interactions with others: do good [to others] just as you would like good to be done to you; regard as deplorable from yourself what you consider deplorable from others; and accept from people what you find acceptable for them from yourself.”

(٤٠٢) عليّ عليه السلام رفعه: قال الله تعالى: يا ابن آدم، لا يغرنك ذنب الناس عن ذنبك، ولا نعمة الناس عن نعمتك، ولا تقنط الناس من رحمة الله وأنت ترجوها لنفسك.

(402) ‘Alī (a) reported that the Prophet (ṣ) said, “Allah, the Exalted, said: Never let the sins of people delude you from your own sins, nor the blessings of people from your own blessings; and never make people lose hope in the mercy of Allah while you hope for it yourself.”

(٤٠٣) عليّ عليه السلام: احذروا نفار النعم، فما كلّ شارد مردود.

(403) ‘Alī (a) [said]: Beware of the slipping away of blessings, for not everything that departs comes back.

(٤٠٤) وعنه: إذا وصلت إليكم أطراف النعم فلا تنفروا أقصاها بقلة الشكر.

(404) He (a) said: When the edges of blessings reach you, then do not repel their peaks by lack of gratitude.

(٤٠٥) وعنه: إذا رأيت أخاك يتابع عليك نعمةً فاحذره.

(405) He (a) also said: When you see your brother continuously conferring favours upon you, then be wary of him.<sup>23</sup>

(٤٠٥) عَلِيٌّ عَلَيْهِ السَّلَامُ: أَقَلُّ مَا يَلْزَمُكُمْ اللَّهُ أَنْ لَا تَسْتَعِينُوا بِنِعْمِهِ عَلَى مَعَاصِيهِ.

(406) 'Alī (a) said: The least that you must do for Allah is ensure that you do not use His blessings as a means of disobeying [and sinning against] Him.

(٤٠٦) عَلِيٌّ عَلَيْهِ السَّلَامُ: مَنْ اِمْتَنَى الشُّكْرَ بَلَغَ بِهِ الْمَزِيدَ.

(407) 'Alī (a) said: Whoever prolongs his gratitude attains increase [of blessings] thereby.

(٤٠٧) عَلِيٌّ عَلَيْهِ السَّلَامُ: الْوَفَاءُ تَوْأَمُ الصَّدْقِ، وَلَا أَعْلَمُ جَنَّةً أَوْقَى مِنْهُ، وَمَا يَغْدُرُ مِنْ عِلْمٍ كَيْفَ الْمَرْجِعِ. وَلَقَدْ أَصْبَحْنَا فِي زَمَانٍ اتَّخَذَ أَكْثَرُ أَهْلِهِ الْغَدْرَ كَيْسًا، وَنَسَبَهُمْ أَهْلُ الْجَهْلِ فِيهِ إِلَى حَسَنِ الْحِيلَةِ. مَا لَهُمْ قَاتَلَهُمُ اللَّهُ؟ قَدْ يَرَى الْحَوْلَ الْقَلْبَ وَجِهَ الْحِيلَةِ وَدُونَهَا مَانِعَ مِنَ اللَّهِ وَنَهْيِهِ، فَيَدْعُهَا رَأْيَ عَيْنٍ بَعْدَ الْقُدْرَةِ عَلَيْهَا، وَيَتَنَهَزُ فُرْصَتَهَا مِنْ لَا خَرِيجَةَ لَهُ فِي الدِّينِ.

(408) 'Alī (a) said: Verily loyalty is the twin of truthfulness, and I do not know of a shield that is more protective than it. One who knows how he will return [to Allah] would never be treacherous. Yet we are now in an era where most people consider betrayal as sagacity, and the ignorant folk attribute to them excellent strategy. What is the matter with them? May Allah destroy them! One who is aware of the vicissitudes and vagaries of life may see the means of subterfuge but is prevented from it by the commands and prohibitions of Allah, so he disregards it while

<sup>23</sup> The other, more commonly narrated tradition reads: When you see your Lord sending continuous blessings upon you, then be careful. (Tr.)

having seen it, despite being capable of [employing] it, while he who has no qualms in [defying] the religion seizes the opportunity.

(٤٠٩) عَلِيٌّ رَفَعَهُ: مَا عَظُمَتْ نِعْمَةُ اللَّهِ عَلَى عَبْدٍ إِلَّا عَظُمَتْ عَلَيْهِ مَثُونَةُ النَّاسِ. فَمَنْ لَمْ يَحْتَمِلْ تِلْكَ الْمَثُونَةَ لِلنَّاسِ عَرَضَ تِلْكَ النِّعْمَةُ لِلزَّوَالِ.

(409) ‘Alī (a) said: The blessing of Allah upon a servant does not become great but that his responsibility to provide for the people [likewise] increases. So whoever refuses to bear that responsibility to provide for the people puts that blessing at risk of loss.

(٤١٠) عَلِيٌّ رَفَعَهُ: إِذَا هَبْتَ أَمْرًا فَفَقِعْ فِيهِ، فَإِنَّ شِدَّةَ تَوْقِيهِ أَعْظَمُ مِمَّا تَخَافُ مِنْهُ.

(410) ‘Alī (a) said: When you are frightened of something then enter into it, for indeed the difficulty of safeguarding yourself from it is greater than what you fear from it.

(٤١١) وَقَالَ عَلِيٌّ رَفَعَهُ فِيهِمْ: إِذَا اجْتَمَعُوا ضَرُّوْا، وَإِنْ تَفَرَّقُوا نَفَعُوا. قِيلَ: قَدْ عَلِمْنَا مُضَرَّةَ اجْتِمَاعِهِمْ، فَمَا مَنْفَعَةُ افْتِرَاقِهِمْ؟ [فَقَالَ:] يَرْجِعُ أَصْحَابُ الْمِهْنِ إِلَى مِهْنِهِمْ فَيَنْتَفِعُ النَّاسُ بِهِمْ. كَرَجُوعِ الْبَنَاءِ إِلَى بَنَائِهِ، وَالنَّسَاجِ إِلَى مَنْسَجِهِ، وَالْخَبَّازِ إِلَى مَخْبَزِهِ.

(411) And ‘Alī (a) said about them (the lay mobs), “They are those who cause harm when they assemble together but bring benefit when they disperse.” He was asked, “We have understood the harm of their assemblies but what is the benefit of their dispersal?” [So he replied,] “The people return to their occupations so people get benefit from them; like the return of the mason to his building site, the weaver to his loom, and the baker to his bakery.”

(٤١٢) فِي وصِيَّةِ عَلِيٍّ عليه السلام: وَأَلْجِئْ أُمُورَكَ كُلَّهَا إِلَى إِلَهِكَ، فَإِنَّكَ تَلْجِئُهَا إِلَى كَهْفٍ حَرِيْزٍ وَمَانِعٍ عَزِيزٍ.

(412) In his final testament, ‘Alī (a) said: Entrust all your affairs to your Lord, for in doing so you will be entrusting yourself to a secure cavern and a mighty fortress.

(٤١٣) وَفِيهَا: وَأَعْلَمْ عِلْمًا يَقِينًا أَنَّكَ لَنْ تَبْلُغَ أَمْلَكَ، وَلَنْ تَعْدُوا أَجْلَكَ، فَإِنَّكَ فِي سَبِيلٍ مَنْ كَانَ قَبْلَكَ. فَأَحْسِنْ فِي الطَّلَبِ، وَأَجْمَلْ فِي الْمَكْتَسَبِ، فَإِنَّهُ رَبُّ طَلَبٍ جَزَّ إِلَى حَرْبٍ، وَلَيْسَ كُلُّ طَالِبٍ بِمَرْزُوقٍ، وَلَا كُلُّ مُجْمَلٍ بِمَحْرُومٍ.

(413) And in it he (a) said: Know with certainty that you will never attain your aspiration and will never surpass your appointed term. Indeed, you are on the path of those who preceded you. So be calm in seeking [your livelihood] and moderate in earning [it], for many a times [inordinate] seeking has led to dispossession. Not every seeker is provided [what he seeks], nor is every moderate one deprived.

(٤١٤) وَفِيهَا: وَقَدْ يَكُونُ الْيَأْسُ إِدْرَاكًا، إِذَا كَانَ الطَّمَعُ هَلَاكًا.

(414) And in it he (a) said: Despair could be an achievement when coveting [something] leads to destruction.

(٤١٥) دَخَلَ عَلِيٌّ عليه السلام الْمَسْجِدَ، وَقَالَ لِرَجُلٍ: أَمْسِكْ عَلَيَّ بِغَلَّتِي. فَخَلَعَ لِحَامِعَهَا وَذَهَبَ بِهِ. وَخَرَجَ عَلِيٌّ وَفِي يَدِهِ دَرَهْمَانِ لِيَكَاغَتْهُ فُوجِدَهَا عَطْلًا، فَرَكَبَهَا وَمَضَى، فَأَعْطَى غَلَامَهُ الدَّرَهْمَيْنِ لِيَشْتَرِيَ بِهَا لِحَامًا، فُوجِدَ الْغَلَامُ لِلْحَامِ فِي السُّوقِ وَقَدْ بَاعَهُ السَّارِقُ بِدَرَهْمَيْنِ. فَأَخَذَهُ بِالدَّرَهْمَيْنِ. فَقَالَ عَلِيٌّ: إِنْ الْعَبْدَ لِيَحْرِمَ نَفْسَهُ الرِّزْقَ الْحَلَالَ بِتَرْكِ الصَّبْرِ، وَلَا يَزِدَادَ عَلَى مَا قَدَّرَ لَهُ.

(415) ‘Alī (a) was once entering the masjid and he said to a man, “Take hold of my mule.” So the man removed its bridle and ran away with it.



‘Alī (a) came out of the masjid with two dirhams in his hand, intending to pay him [for taking care of his mule], only to find it stripped of the bridle. So he rode on it and left. Then he gave his servant the two dirhams in order to buy a bridle, and the servant found the [same] bridle in the market being sold by the thief for two dirhams. So he bought it for two dirhams. ‘Alī (a) said [upon learning of this], “Verily the servant may deprive himself of lawful livelihood by abandoning patience, yet nothing increases over what has been decreed for him.”

(٤١٦) قال العلاء بن زياد لعليّ عليه السلام: يا أمير المؤمنين، أشكو إليك أخي عاصماً، لبس العباءة وتخلّى عن الدنيا. قال: عليّ به، فقال له: يا عدوّ نفسه، لقد استهام بك الخبيث، أما رحمت أهلِكَ وولدك؟ أترى الله أحلّ لك الطيّبات وهو يكره أن تأخذها؟ أنت أهون على الله من ذلك. قال: يا أمير المؤمنين، هذا أنت في خشونة ملبسك، وجشوبة مأكلك! قال: ويحك! إنّي لست كأنت. إنّ الله فرض على أئمّة العدل أن يقدّروا أنفسهم بضعة الناس كي لا يتبيخ بالفقير فقره.

(416) Al-‘Alā’ ibn Ziyād said to ‘Alī (a), “O Amīr al-Mu’minīn, I [wish to] complain to you about my brother ‘Āṣim. He has worn a coarse cloak and isolated himself from the world.” ‘Alī (a) asked for him to be brought and then said to him, “O enemy of his own soul! Indeed, the vile one has influenced you [and led you astray]! Have you no compassion for your wife and children? Do you think Allah made the good things lawful for you yet He dislikes you to benefit from them? You are easier for Allah [to control] than that!” He said, “O Amīr al-Mu’minīn, you also wear coarse clothes and eat dry [unsavory] food!” He replied, “Woe be to you! I am not like you. Verily, Allah has made it obligatory on just leaders that they should maintain themselves at the level of the weakest of people, so that the poor does not feel disquieted by his poverty!”

(٤١٧) وعنه: إن استطعت أن لا يكون بينك وبين الله ذو نعمة فافعل، فإنك مدرك قسمك، وأخذ سهمك، وإنّ اليسير من الله أكرم وأعظم من الكثير من غيره. ومرارة اليأس خير من الطلب إلى الناس.

(417) And he (a) said: If you are able to ensure that there is no [other] benefactor between you and Allah then do so, for you will indeed acquire your share and get what is due to you. Verily little [that comes to you] from Allah is loftier and greater than a lot [that you get] from others. And the bitterness of despondency is better than begging from people.

(٤١٨) وعنه: يا ابن آدم، لا تحمل يومك الذي لم يأتك على يومك الذي قد أتاك، فإنّه إن يكن من عمرك يأت الله فيه برزقك.

(418) He (a) said: O son of Ādam, do not let [the worry of] the day which has not come upon you bear on the day which has already come upon you, for indeed if it is from your lifetime, [then] Allah will grant your sustenance in it.

(٤١٩) قيل لعليّ عليه السلام: لو سدّ على رجل باب بيت وترك فيه من أين يأتيه رزقه؟ قال: من حيث يأتيه أجله.

(419) ‘Alī (a) was asked, “If the door of a man’s house was sealed up and he was abandoned there, where would his sustenance come from?” So he said, “From the same place that his death comes.”

(٤٢٠) وعنه عليه السلام: ولقد كان في رسول الله كاف لك في الأسوة، ودليل على ذم الدنيا وكثرة مساوئها، إذ قبضت عنه أطرافها، ووطئت لغيره أكنافها. وإن شئت ثنيت بموسى كليم الله إذ يقول: «إني لما أنزلت إليّ من خير فقير». والله ما سألته إلا خبزاً يأكله، لأنّه كان يأكل بقلّة الأرض. ولقد كانت خضرة البقل ترى من

شفيف صفاق بطنه لهزاله وتشذب لحمه. وإن شئت ثلثت بداود صاحب  
المزامير وقارئ أهل الجنة، فقد كان يعمل سفائف الخوص بيده، ويقول  
لجلسائه: أيكم يكفيني بيعها؟ ويأكل قرص الشعير من ثمنها. وإن شئت قلت  
في عيسى بن مريم، فلقد كان يتوسد الحجر، ويلبس الخشن، وكان إدامه  
الجوع، وسراجه بالليل القمر، وفاكهته وريحانه ما تنبت الأرض للبهائم. ولم  
تكن له زوج تفتنه، ولا ولد يحزنه، ولا مال يلفته، ولا طمع يذلّه، دابته رجلاه،  
وخادمه يداه. فتأس بنبيك، عرضت عليه الدنيا فأبى أن يقبلها، وعلم أن الله  
أبغض شيئاً فأبغضه، وصغر شيئاً فصغره. ولو لم يكن فينا إلا حبنا ما أبغض الله،  
وتعظيمنا ما صغر الله لكفى به شقاً لله ومحادة عن أمره.

ولقد كان ﷺ يأكل على الأرض، ويجلس جلسة العبد، ويخصف بيده نعله،  
ويرقع بيده ثوبه، ويركب الحمار العري، ويردف خلفه. ويكون الستر على باب  
بيته فيه التصاوير، فيقول: يا فلانة غيبيه عني، فيأتي إذا نظرت إليه ذكرت الدنيا  
وزخارفها. فأعرض عن الدنيا بقلبه، وأمات ذكرها عن نفسه، وأحب أن يغيب  
زيتها عن عينه. ولقد كان لك في رسول الله ما يدلك على مساوئها وعيوبها، إذ  
جاع فيها مع خاصته، وزويت عنه مع عظيم زلفته، فلينظر ناظر بعقله أكرم الله  
محمداً بذلك أم أهانه؟ فإن قال أهانه، فقد كذب والله العظيم، وإن قال أكرمه  
فليعلم أن الله قد أهان غيره حيث بسط الدنيا له وزواها عن أقرب الناس إليه.  
خرج من الدنيا خميصاً، وورد الآخرة سليماً. لم يضع حجراً على حجر، فما  
أعظم مئة الله عندنا حين أنعم به علينا سلفاً نتبعه، وقائداً نطأ عقبه!

والله لقد رقت مدرعتي هذه حتى استحيت من راقعها، ولقد قال لي قائل: ألا  
تنبذها؟ فقلت: أغرب عني، فعند الصباح يحمد القوم السرى.

(420) He (a) also said: Indeed in the Messenger of Allah (ṣ) there is a sufficient exemplar for you and a guidance for you about the reprehensible nature of this world and its flaws, its numerous ignominies and evils, since its sides were constrained for him, while its peripheries were easily accessible for others. If you want, I will give you a second example of Mūsā, the Interlocutor of Allah (a), when he said: *My Lord! I am indeed in need of any good You may send down to me!* (Q28:24). By Allah, he did not ask Him for anything but bread to eat, because he had been eating only the herbs of the earth, and the green color of the herbs could be seen from the delicate skin of his belly due to his emaciation and the attenuation of his flesh. If you want, I will give you a third example of Dāwūd (a), the possessor of the Psalms and the reciter among the people of Paradise. He used to make baskets out of date palm leaves with his own hands and would say to his companions, “Which of you will help me to sell this?” And he would then eat barley bread [with what he earned] from its price. If you want, I will tell you about ‘Īsā son of Maryam (a). He would use a stone for his pillow, wear coarse clothes and eat insipid food. His condiment was hunger, his lamp in the night was the moon, and his fruits and flowers consisted of what grows on the earth for livestock. He had neither a wife to allure him, nor a son to give him grief, nor wealth to distract him, nor greed to disgrace him. His two feet were his conveyance and his two hands his servant! Therefore, follow the example of your Prophet; the world was offered to him but he refused to accept it. When he knew that Allah hated a thing, he too hated it; [or] that Allah took a thing to be trivial, he too regarded it as trivial. If there was nothing in us but love for what Allah hates and esteem for what Allah deems insignificant, that would be enough of a defiance of Allah and a transgression against His command.

He (ṣ) used to eat on the ground and sat like a slave. He mended his shoes with his own hands and patched his clothes himself. He rode on an

unsaddled donkey and allowed another to ride with him. There was a curtain on his door and when he saw the pictures on it, he said [to one of his wives], “O so-and-so! Take it out of my sight because when I look at it, I recall the world and its allurements.” Thus, he turned his heart away from this world, purged its recollection from his mind, and liked its allurements to remain hidden from his sight. Certainly there was in the Messenger of Allah (ﷺ) that which apprises you of its evils and its flaws, when he remained hungry in it along with his dearest ones. So let the observer observe intently: did Allah honour Muḥammad as a result of this or disgrace him? If he says that Allah disgraced him, he has certainly lied – by Allah, the Almighty – and if he says Allah honoured him, he should know that Allah disgraced the others when He extended the world to them while keeping it away from the closest of all people to Him. He (ﷺ) left this world hungry but arrived in the Hereafter completely sound. He did not lay brick upon brick [to build a permanent house in this world]. So how great was Allah’s favour upon us when He blessed us with him as a precedent for us to follow and a leader to walk behind!

By Allah, I have patched this tunic of mine so many times that I feel ashamed of its tailor. Someone said to me, “Why don’t you discard it?” so I said, “Leave me, for only in the morning do people praise the night travelers.”

(٤٢١) عليّ عليه السلام: وإن شئت قلت في الجراد، إذا خلق لها عينين حمراوين، وأسرج لها حدقتين قمرأوين، وجعل لها السمع الخفي، وفتح لها الفم السوي، وجعل لها الحس القوي، ونابن بهما تقرض، ومنجلين بهما تقبض، يرهبها الزراع في زرعهم، ولا يستطيعون ذبها ولو أجليوا بجمعهم، حتى ترد الحرث في نزواتها، وتقضي شهواتها، وخلقها لا تكون إصبعاً مستدقةً.

(421) 'Alī (a) said: If you wish, you can speak about the locust [as well]. He created for it two red eyes, lighted for it two moon-like pupils, made for it hidden ears, opened for it a symmetrical mouth and gave it keen senses. He gave it two sharp teeth with which to bite off [foliage] and two sickle-like legs with which to grip. The farmers are afraid of it in relation to their crops, and they cannot drive it away even if they rally together and join forces. Until it enters the tillage in its swarm and satisfies its desires [of hunger] from it, even though the entire length of its body does not [even] equal a thin finger.

(٤٢٢) عليّ عليه السلام: ألا تنظرون إلى صغير ما خلق الله كيف أحكم خلقه وأتقن تركيبه؟ وفلق له السمع والبصر، وسوّى له العظم والبشر، أنظروا إلى النملة كيف في صغر جثتها ولطافة هيئتها، لا تكاد تنال بلحظ البصر، ولا يستدرك الفكر، كيف دبّت على أرضها، وصبّت على رزقها، تنقل الحبة إلى جحرها، وتعدّها في مستقرّها، تجمع في حرّها لبردها، وفي وردها لصدرها، لا يغفلها المنان، ولا يحرّمها الديان، ولو في الصفا اليابس، والحجر الجامس. ولو فكّرت في مجاري أكْلِها، وفي علوها وسفلها، وما في الجوف من شراشيف بطنها، وما في الرأس من عينها وأذنها، لقضيت من خلقها عجباً، ولقيت من وصفها تعباً، فتعالى الذي أقامها على قوائمها، وبنّاها على دعائمها. لم يشركه في فطرته فاطر، ولم يعنه على خلقها قادر.

(422) 'Alī (a) said: Do you not observe the smallest of what Allah created, how He has perfected its creation and made faultless its composition? He gave it hearing and sight and fashioned for it bones and skin. Look at the ant with its small body and delicate form. It can hardly be seen from the corner of the eye, nor can it be comprehended by reflection – how it moves on the earth and rushes upon its sustenance. It carries the grain to its nest and deposits it in its place of storage. It collects during

the heat for the cold, and during its arrival for its return. The All-Benevolent does not neglect it and the All-Requirer does not deprive it, even though it may be in a smooth, dry stone or a hard, solid rock! If you think about its digestive tracts, its upper and lower [body] parts, what is inside the cavity of the edges of its abdomen, and its head with its eyes and ears, you would be amazed at its creation and you would experience difficulty in describing it! Exalted is He who made it stand on its legs and erected it on its [bodily] pillars. No [other] originator participated in its origination with Him and no able one assisted Him in its creation.

## Sayings of Other Infallibles

(١) المسيح ﷺ: أنا الذي كفأت الدنيا على وجهها، فليس لي زوج تموت، ولا بيت يخرّب.

(1) Al-Masīḥ [ʿĪsā ibn Maryam] (a) said: I am the one who turned over this world on its face [and drove it away from myself]; for I have neither a spouse who might die, nor a house that might be destroyed.

(٢) عليّ بن الحسين السّجّاد: الدنيا سبات، والآخرة يقظة، ونحن بينهما أضغاث.

(2) ʿAlī ibn al-Ḥusayn al-Sajjād (a) said: This world is slumber, and the Hereafter is awakening, and we are jumbled between the two.

(٣) عليّ بن الحسين: من هوان الدنيا على الله أنّ يحيى بن زكريا أهدي رأسه إلى بغى من بغايا بني إسرائيل في طست من ذهب. فيه تسليّة لحرّ فاضل يرى الناقص الدنيء يظفر من الدنيا بالخطّ السنّي، كما أصابت تلك الفاجرة تلك الهدية العظيمة.

(3) ʿAlī ibn al-Ḥusayn (a) said: It is from the insignificance of this world in the sight of Allah that Yahyā ibn Zakariyyā's head was gifted to one of the harlots of the Banī Isrāʾīl, in a golden tray. In this is a solace of every honourable freeman who sees a vile person achieving a tremendous share of this world, just as that sinful woman got that great gift.



(٤) عيسى عليه السلام: من ذا الذي يبني على موج البحر داراً؟ تلكم الدنيا فلا تتخذوها قراراً.

(4) ʿIsā (a) said: Who [among you] would build a house next to the waves of the sea? That is the reality of your world, so do not take it as a permanent abode.

(٥) عيسى عليه السلام: إني أرى الدنيا في صورة عجوز هتماء، عليها من كل زينة، قيل لها: كم تزوجت؟ قالت: لا أحصيهم كثرة! قيل: أماتوا عنك أم طلقوك؟ قالت: بل قتلهم كلهم، قيل: فتعساً لأزواجك الباقين، كيف لا يعتبرون بأزواجك الماضين، كيف لا يكونون منك على حذر؟!

(5) ʿIsā (a) said: Verily I see this world in the form of an old woman, with no front-teeth, wearing every kind of jewelry. She is asked, “How many did you wed?” She replies, “Too many to count!” She is asked, “Did they die or divorce you?” She says, “Rather, I killed them all.” She is then told, “Wretched are your remaining spouses – how could they not take a lesson from [what you did to] your previous spouses; how could they not be cautious of you?!”

(٦) كان الحسن بن علي عليه السلام كثيراً ما ينشد:

يا أهل لذات دنیا لا بقاء لها    إنَّ اغتراراً بظُلِّ زائل حمق

(6) Al-Ḥasan ibn ʿAlī (a) would frequently recite:

*O people of worldly pleasures, that do not last,  
Verily being deluded by a passing shadow is foolishness.*

(٧) عيسى عليه السلام: يا طالب الدنيا لتبّر، تركك لها أبر.

(7) ʿĪsā (a) said: O you who seeks this world so as to do good thereby, your abandoning it is more virtuous [than any other deed done with it].

(٨) وعنه: من خبث الدنيا أن الله عصي فيها، وأن الآخرة لا تنال إلا بتركها.

(8) He (a) also said: It is from the vileness of this world that Allah is disobeyed in it, and that the Hereafter cannot be attained except by abandoning it.

(٩) محمد بن علي عليه السلام: ما هبت الريح ليلاً ولا نهاراً إلا قام رسول الله ﷺ وقعد، وقال: اللهم إن كان بك اليوم سخط على أحد من خلقك بعثتها تعذيباً له، فلا تهلكننا في الهالكين. وإن كنت بعثتها رحمةً فبارك لنا فيها. فإذا قطرت قطرة قال: رب لك الحمد، ذهب السخط، ونزلت الرحمة.

(9) Muḥammad ibn ʿAlī [al-Bāqir], may Allah be pleased with them both, said: Never did a wind blow in the night or day but that the Messenger of Allah (ṣ) would stand and then sit down, and he would say, “O Allah, if You are angry this day on anyone among Your creatures, and have sent this wind as a punishment for him, then do not destroy us along with those who are destroyed [thereby]. And if you have sent it as a mercy, then bless us with it.” Then, when the first drops of rain would fall, he would say, “Praise be to You O Lord! The wrath has gone and the mercy has descended.”

(١٠) قيل لجعفر بن محمد: لم يكلّب الناس على الطعام في الغلاء؟ قال: لأنهم بنو الأرض، فإذا أقحطت أقحطوا، وإذا أخصبت أخصبوا.

(10) Jaʿfar ibn Muḥammad [al-Ṣādiq (a)] was asked, “Why do people become insatiable and ravenous for food during times of [financial crisis and] high costs of living?” He said, “Because they are the children of the

land, so when it is struck with famine, they are also struck with [moral] famine, and when it is fertile and thrives, they too thrive.”

(١١) كان الرشيد يقول لموسى الكاظم بن جعفر: يا أبا الحسن خذ فذك حتى أردّها عليك، فيأبى، حتى ألحّ عليه فقال: لا آخذها إلّا بحدودها. قال: وما حدودها؟ قال: يا أمير المؤمنين، إن حددتها لم تردّها. قال: بحقّ جدّك ألاّ فعلت. قال: أمّا الحدّ الأوّل فعدن، فتغيّر وجه الرشيد، وقال: هيه. قال: والحدّ الثاني سمرقند، فأربد وجهه، قال: والحدّ الثالث أفريقية، فاسود وجهه، وقال: هيه. قال: والرابع سيف البحر ممّا يلي الخزر وأرمينية. قال الرشيد: فلم يبق لنا شيء فتحوّل في مجلسي؛ قال موسى: قد أعلمتك أنّي إن حددتها لم تردّها. فعند ذلك عزم على قتله، واستكفى أمره يحيى بن خالد. فأراه بشرة خرجت في كفه وقال: هذه علامة أهل بيتنا قد ظهرت بي، وأنا أقضي عن قرب، فقد كفيت أمري. فتركه يحيى ومات بعد أيام.

(11) [Hārūn] al-Rashīd used to tell Mūsā al-Kāẓim ibn Jaʿfar (a), “O Abā al-Ḥasan, take Fadak [from me], as I wish to return it to you.” But he would refuse, until [one time] he insisted upon it. So he (a) said, “I will not take it back unless you give me all of it, from boundary to boundary.” He asked, “And what are its boundaries?” He said, “O Amīr al-Muʿminīn,<sup>24</sup> if I were to mention its boundaries, you would not return it to me.” He said, “By the right of your grandfather, I will surely do so!” He said, “As for its first boundary, it is Aden.” So al-Rashīd’s face changed, then he said, “Go on.” He said, “The second boundary is Samarqand.” So his face became dull. Then he (a) said, “Its third boundary is Ifrīqiya.” So his face turned black. He said, “Go on.” “Its fourth boundary is Sayf al-Baḥr, right next to al-Khazar and Armenia,”

<sup>24</sup> If the Imam did use this title, it was only out of *taqīyah* since not doing so would cause harm to himself and possibly his family or followers as well. (Tr.)

he said. Al-Rashīd retorted, “Then nothing will remain for us to rule over!” Mūsā (a) said, “Did I not tell you that if you knew its boundaries you would not return it to me?” It was then that al-Rashīd decided to kill him, and he gave the task to Yaḥyā ibn Khālīd. [When he had poisoned him,] he (a) showed him a boil that had appeared on his palm and said, “This is a sign of our household that has appeared on me, and I shall soon die for you have carried out what you were tasked with against me.” So Yaḥyā left him and he passed away after a few days.

(١٢) كان نوح عليه السلام في بيت من شعر ألفاً وأربعمائة سنة، فكلم قيل له: يا رسول الله، لو اتخذت بيتاً من طين تأوي إليه، قال: أنا ميت غداً فتاركه، فلم يزل فيه حتى فارق الدنيا.

(12) Nūḥ (a) used to live in a tent of fur for one thousand four hundred years, and whenever he was told, “O Messenger of Allah, why don’t you take a house of bricks for yourself?” he would reply, “I will die tomorrow and leave it behind.” Thus he continued living in it until he left this world.

(١٣) عليّ بن الحسين: كان رسول الله ﷺ معتكفاً فأتته صفية فحدثته فلما انصرفت قام ﷺ يمشي معها، فمرّ به رجلان من الأنصار فسلمّا ثم مضيا، فدعاهما فقال: إنّ هذه صفية بنت حيي؛ قالوا: يا رسول الله، وهل نظنّ بك إلاّ خيراً؟ قال: إنّ الشيطان يجري من ابن آدم مجرى الدم، وقد خشيت عليكما.

(13) ‘Alī ibn al-Ḥusayn [(a) said]: The Messenger of Allah (ṣ) was in *i’tikāf* when Ṣafiyyah came and spoke to him, and when she left, he (ṣ) stood up and walked with her. Two men from the Anṣār passed by and greeted him and then continued on their way. He called them both and said, “Verily this is [my wife] Ṣafiyyah bint Ḥuyay.” They said, “O Messenger of Allah, would we ever think anything but positive thoughts about

you?” He (ṣ) said, “Verily Satan flows through the children of Ādam like blood, and I feared for the two of you.”

(١٤) قال محمد بن عليّ الباقر: أيدخل أحدكم في كمّ صاحبه فيأخذ حاجته من الدنانير والدراهم؟ قالوا: لا. قال: فلستم ياخوان إذن.

(14) Muḥammad ibn ʿAlī al-Bāqir (a) said, “Do any of you put his hand in his companion’s shirt pocket and take whatever money he needs?” They said, “No.” “Then you are not [truly] brothers,” he said.

(١٥) جعفر بن محمد: صحبة عشرين يوماً قرابة.

(15) Jaʿfar ibn Muḥammad [(a) said]: Companionship for twenty days [or more] is [like] kinship.

(١٦) كان إبراهيم عليه السلام إذا ذكر زلّته غشي عليه، وسمع اضطرابه من ميل؛ فقال له جبريل: يا خليل الله، الخليل يقريك السلام ويقول: هل رأيت خليلاً يخاف خليله؟ فقال: يا جبريل، كلما ذكرت الزلّة نسيت الخلّة.

(16) Whenever Ibrāhīm (a) used to recall any of his lapses, he would faint, and his agitation could be heard, [even] from a distance. Jibraʾīl said to him, “O friend of Allah, your Friend sends you salutations and says: Have you ever seen a friend being afraid of his friend?” So he said, “O Jibraʾīl, whenever I recall a lapse, I forget my friendship [with Allah].”

(١٧) داود عليه السلام: اللهم إني أعوذ بك من مال يكون عليّ فتنه، ومن ولد يكون عليّ ربّاً، ومن حليلة تقرّب المشيب من قبل المشيب، وأعوذ بك من جار تراني عيناه وترعاني أذناه، إن رأى خيراً دفنه، وإن سمع شراً طار به.

(17) Dāwūd (a) [prayed]: O Allah, I seek Your refuge from wealth that is a cause of trial for me, from a child that acts as a lord over me, and from a wife that makes me age before my old age. And I seek refuge with You

from a neighbour whose eyes stare at me and his ears listen closely to me – whenever he sees good [from me], he conceals it but whenever he hears evil, he rushes to tell others of it.

(١٨) عيسى عليه السلام: تحبّبوا إلى الله ببغض أهل المعاصي، وتقربوا إليه بالتباعد منهم، والتمسوا رضاه بسخطهم.

(18) ʿIsā (a) [said]: Endear yourself to Allah by hating the people of sin, seek His proximity by distancing yourself from them, and solicit His pleasure by their anger [with you].

(١٩) موسى عليه السلام قال في مناجاته: يا ربّ لم ترزق الأحمق وتحرم العاقل؟ فقال: ليعلم العاقل أنّه ليس في الرزق حيلة لمحتال.

(19) Mūsā (a) said in his private communication [with Allah], “O Lord, why do you grant sustenance to the fool and deprive the intelligent one?” So He replied, “So that the intelligent person may know that there is no stratagem that can be employed through cunning in [order to acquire] sustenance.”

(٢٠) أمر الحسن بن عليّ لرجل من جيرانه بألفي درهم، فقال: جزاك الله خيراً يا ابن رسول الله. فقال: ما أراك أبقيت لنا من المكافأة شيئاً.

(20) Al-Ḥasan ibn ʿAlī instructed that one of his neighbours be given two thousand dirhams, so he said, “May Allah reward you plentifully, O son of the Messenger of Allah.” He (a) responded, “I do not see you having left out anything in your guerdon to us [through this supplication].”

(٢١) عيسى عليه السلام: عالجت الأكمه والأبرص فأبرأتهم، وعالجت الأحمق فأعياني.

(21) ʿĪsā (a) said: I treated the blind and the lepers and cured them [with Allah's permission], but when I tried to treat the fool, he wore me out [and could not be cured].

(٢٢) قال آدم ﷺ لولده: كلّ عمل تريدون أن تعملوا فقفوا له ساعة، فيأتي لو وقفت لم يكن أصابني ما أصابني.

(22) Ādam (a) said to his sons: For every action you wish to undertake, pause first for a moment [and think it through], for indeed if I had paused [that way], what befell me would not have befallen me.

(٢٣) قال رجل لجعفر بن محمد: ما الدليل على الله؟ ولا تذكر لي العالم والعرض والجوهر. فقال له: هل ركبت البحر؟ قال: نعم. قال: هل عصفت بكم الريح حتى خقتم الغرق؟ قال: نعم. قال: فهل انقطع رجاؤك من المركب والملاحين؟ قال: نعم. قال: فهل تتبعت نفسك أن ثمّ من ينجيك؟ قال: نعم. قال: فإنّ ذاك هو الله، قال الله تعالى: ضلّ من تدعون إلاّ إياه، وإذا مسّكم الضّرّ فإليه تجئرون.

(23) A man asked Jaʿfar ibn Muḥammad (a), “What is the proof for [the existence of] Allah? And do not mention this world or [the argument about] accident and essence to me.” So he said, “Have you ever embarked on a sea voyage?” “Yes,” replied the man. “Did the wind ever blow so strongly that you feared you would drown?” “Yes,” he replied. “Did you lose hope in the ship and the sailors at that point?” “Yes,” he said. “Did your soul feel that there was someone who could still save you?” “Yes,” he said. He (a) said, “Verily that is Allah. Allah, the Exalted, says: *Misguided are those who call upon anyone but Him* (Q17:67); and when hardship befalls you, it is to Him that you cry out for help (Q16:53).”

(٢٤) قال داود: إلهي كن لابني سليمان كما كنت لي، فأوحى إليه: يا داود قل لابنك سليمان يكون لي كما كنت لي، حتى أكون له كما كنت لك.

(24) Dāwūd (a) said, “My Lord, treat my son Sulaymān the way You have treated me.” So He revealed to him, “O Dāwūd, tell your son Sulaymān to be with Me the way you have been, so that I may treat him the way I have treated you.”

(٢٥) عيسى عليه السلام: راكبا الكبيرة والصغيرة سيان. قيل: كيف؟ قال: الجرأة واحدة، وما عفت عن الدرّة من سرق الدرّة.

(25) ‘Īsā (a) said, “Those who commit grave sins and those who commit small sins are alike.” He was asked, “How?” He said, “The audacity [to sin] is one and the same, and one who does not refrain from stealing little would not refrain from stealing much.”

(٢٦) جنى زيد أخو علي بن موسى الرضا، فقال له: يا زيد لعلة سرك قول أهل دار البطيخ بالكوفة: إنّ فاطمة أحصنت فرجها فحرم الله ذريتها على النار، أتدري لمن ذلك؟ إنّما هو للحسن والحسين، والله يا زيد لئن كانا بطاعتها وطهارتهما يدخلان الجنة، وتدخلها أنت بمعصيتك، إنّك لخير منهما.

(26) Zayd, the brother of ‘Alī ibn Mūsā al-Riḍā (a) perpetrated a crime, so he said to him, “O Zayd, perhaps you are pleased by the statement of the people of Dār al-Biṭṭikh in Kūfah, ‘Verily Fāṭimah guarded her chastity so Allah made her progeny forbidden to the Fire.’ Do you know whom that is for? It is only for al-Ḥasan and al-Ḥusayn. By Allah, O Zayd, if they enter Paradise by their obedience and purity while you enter it with your sinfulness, then you would surely be better than them both!”



(٢٧) بينا داود عليه السلام جالساً على باب داره جاء رجل فاستطال عليه، فغضب له إسرائيلي كان معه، فقال: لا تغضب، فإن الله إنما سلّطه عليّ لجناية جنيتها؛ فدخل فتصّل إلى ربّه، فجاء الرجل يقبل رجله، ويعتذر إليه.

(27) Dāwūd (a) was once sitting at the door of his house when a man came to him and acted insolently towards him, so one of the Israelites who was with him got angry. He said [to the man], “Do not get angry, for verily Allah only gave him authority over me due to a misdeed I had committed.”<sup>25</sup> Then he entered [his prayer niche] and repented to his Lord, so the same man came to him and kissed his feet, apologizing to him [for his earlier behavior].

(٢٨) سمع جبرائيل إبراهيم خليل الرحمن يقول: يا كريم العفو، فقال: أو تدري يا إبراهيم ما كرم عفوّه؟ قال: لا يا جبرائيل. قال: إن عفا عن السيئة كتبها حسنة.

(28) Jibraʿīl (a) heard Ibrāhīm, the friend of the Most Merciful, saying, “O Most Generous in Forgiveness!” So he asked, “Do you know, O Ibrāhīm, what is His generosity in forgiveness?” He said, “No, O Jibraʿīl.” He said, “If He forgives a misdeed, He records it as a good deed.”

(٢٩) لما خرج يونس من بطن الحوت طال صمته، ف قيل له: ألا تتكلم؟! فقال: إنّ الكلام صيرني في بطن الحوت.

(29) When Yūnus (a) came out from the belly of the whale, his silence was long, so someone asked him, “Will you not speak!?” So he said, “Verily it was speech that led me into the belly of the whale [in the first place].”

<sup>25</sup> Since Prophets are infallible, the misdeed being referred to here must have been abandoning a better course of action (*tark al-awlā*). (Tr.)

(٣٠) لَمَّا قَالَ اللَّهُ تَعَالَى لَنُوحٍ عَلَيْهِ السَّلَامُ: «إِنِّي أَعْظَمُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ»، قَالَ نُوحٌ: اسْتَحْيَيْتُ مِنْ رَبِّي فَنَكَسْتُ رَأْسِي أَرْبَعِينَ سَنَةً حَيَاءً مِنْ ذَلِكَ الْقَوْلِ.

(30) When Allah, the Exalted, told Nūḥ (a): *I admonish you lest you should be among the ignorant* (Q11:46), Nūḥ said, “I felt ashamed of my Lord and bowed my head for forty years out of shame due to that statement.”

(٣١) مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ: لَمْ يَرُدِّدْ رَسُولُ اللَّهِ ﷺ طَالِباً عَنْ شَيْءٍ يَمْلِكُهُ، وَلَا حَمْلَهُ الْاسْتِحْيَاءَ عَلَى أَنْ يَسْمَحَ فِي غَيْرِ ذَلِكَ، حَتَّى لَقِيَ قَائِلًا، فِي كَبَّةٍ شَعَرَ مِنَ الْفِيءِ: يَا رَسُولَ اللَّهِ أَخَذْتَ هَذِهِ لِأَخِيضَ بِهَا بَرْدَةَ لَجْمَلِي، فَقَالَ: أَمَّا نَصِييُ مِنْهَا فَهُوَ لَكَ، فَطَرَحَهَا الرَّجُلُ فِي الْمَقْسَمِ.

(31) Muḥammad ibn ‘Alī ibn al-Ḥusayn [(a) said]: The Messenger of Allah (ṣ) never turned away anyone who asked him for something that he possessed, nor was he ever pressured by a sense of embarrassment to give away anything else [that was not his to give]. Someone even asked him for some spun animal hair which was from the booty of war (*fay’*) saying, “O Messenger of Allah, I have taken this in order to stitch with it a packsaddle for my camel.” So he said, “As for my share of it, it is yours [but you may not take anything more].” So the man threw it back into the pile.

(٣٢) دَلِيلٌ مِنَ السَّمَاءِ سَلْسَلَةٌ فِي أَيَّامِ دَاوُدَ عَلَيْهِ السَّلَامُ عِنْدَ الصَّخْرَةِ الَّتِي فِي وَسْطِ بَيْتِ الْمَقْدَسِ، فَكَانَ النَّاسُ يَتَحَاكِمُونَ عِنْدَهَا فَمَنْ مَدَّ يَدَهُ إِلَيْهَا وَهُوَ صَادِقٌ نَالَهَا، وَمَنْ كَانَ كَاذِبًا لَمْ يَنْلُهَا، إِلَى أَنْ ظَهَرَتْ فِيهِمُ الْخَدِيعَةُ، وَذَلِكَ أَنَّ رَجُلًا أَوْدَعَ رَجُلًا جَوْهَرَةً، فَخَبَأَهَا فِي عَكَازَةٍ لَهُ، وَطَلَبَهَا الْمَوْدِعُ فَجَحَدَهَا، فَتَحَاكَمَا، فَقَالَ الْمَدْعَى: إِنْ كُنْتَ صَادِقًا فَلْتَدِنِ مِنِّي السَّلْسَلَةُ، فَمَسَّهَا، وَدَفَعَ الْمَدْعَى عَلَيْهِ الْعَكَازَةَ إِلَى الْمَدْعَى وَقَالَ: اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنِّي رَدَدْتُ الْجَوْهَرَةَ فَلْتَدِنِ مِنِّي

السلسلة، فمسّها، فقال الناس: قد سوت السلسلة بين الظالم والمظلوم، فارتفعت السلسلة بشؤم الخديعة.

(32) During the time of [Prophet] Dāwūd (a), a chain, hanging from the sky, dangled next to the rock that was placed at the center of Bayt al-Maqdis. The people used to litigate against each other besides it, and whoever extended his hand towards it would be able to catch hold of it if he was truthful, but the liar would not be able to catch it. This continued until a ruse was devised among them wherein a man gave another man his gemstone, and he hid it in his walking stick. Then the man who had given it to him asked him to give it back, so they began to [pretend to] argue about it, and then they sought judgment in the same way. The plaintiff said, “If I am truthful, let the chain come closer to me,” then he touched it [thereby proving his veracity]. The defendant then gave him his walking stick and said, “O Allah, if You know that I have returned the gemstone to the man, then let the chain come closer to me.” Then he touched it [thereby showing that he too was truthful]. The people said [when they saw this], “The chain has treated the oppressor and the oppressed alike.” Thus the chain was raised back due to the evil ruse [of the people].

(٣٣) عيسى عليه السلام: الزهد ثلاث: المنطق، والصمت، والنظر، فمن كان منطقاً في غير ذكر الله فقد لغا، ومن كان صمته في غير تفكير فقد لها، ومن كان نظره في غير اعتبار فقد سها.

(33) ʿĪsā (a) [said]: Abstemiousness consists of three [facets]: speech, silence, and observation. Whoever speaks of anything other than the remembrance of Allah has only made futile utterances; whoever remains silent without contemplation has only been unmindful; and whoever observes something without taking lesson from it has only been heedless.

(٣٤) كان داود عليه السلام إذا ذكر عذاب الله تخلّعت أوصاله، فلا يشدّها إلا الأسر، فإذا ذكر رحمة الله رجعت أوصاله.

(34) Whenever Dāwūd (a) remembered the punishment of Allah, his limbs would get dislocated [out of intense fear] and nothing would hold them in place except a [tight] bandage. But when he recalled the mercy of Allah, his limbs would return back to their [original] position.

(٣٥) الحسن بن عليّ يرفعه: إنّ الرجل ليدرك بحسن خلقه درجة الصائم القائم، وإنّه ليكتب جباراً وما يملك إلا أهله.

(35) Al-Ḥasan ibn ‘Alī (a) reported from the Noble Prophet (ṣ) [who said]: Verily a man may attain the status of a worshipper who fasts [in the day] and prays [in the night] through his good character, and indeed he may be recorded as a tyrant while he has no authority over anyone but his family [if he mistreats them].

(٣٦) قال شامي: دخلت المدينة فرأيت رجلاً على بغلة، لم أر أحسن لباساً منه ولا أفره مركباً، فسألت عنه ف قيل الحسن بن عليّ، فامتألت له بغضاً، فدنوت منه فقلت: أنت ابن أبي طالب؟ قال: أنا ابن ابنه. قلت: فبك وبأبيك أسبهما. قال: أحسبك غريباً؟ قلت: أجل. قال: إنّ عندنا منزلاً واسعاً ومعونة على الحاجة ومالاً نواسي به. فانطلقت وما على وجه الأرض أحبّ إليّ منه.

(36) A Syrian man said: I entered Madīnah and saw a man riding a mule. He wore the most beautiful clothes and rode the most elegant mount, so I asked about him and was told that he is al-Ḥasan ibn ‘Alī. Hatred for him filled my heart, and I approached him and said, “Are you the son of Abū Ṭālib?” He said, “I am his grandson.” “Then I curse you and your father!” I said. He said, “I think you are a stranger here [right]?” “Yes,” I replied. He said, “We have a spacious house, and provisions you might

need, and wealth that we can assist you with [if you wish].” So I departed while there was no one on the face of the earth more beloved to me than him.

(٣٧) عيسى عليه السلام: يباعدك من غضب الله أن لا تغضب.

(37) ʿĪsā (a) said: To distance yourself from the wrath of Allah, do not get angry [on others].

(٣٨) وعن علي بن الحسين: أقرب ما يكون العبد من غضب الله إذا غضب.

(38) ʿAlī ibn al-Ḥusayn [(a) said]: The closest a servant gets to the wrath of Allah is when he gets angry [on others].

(٣٩) سأل داود سليمان حين ترعرع عما هو أشدّ وقعاً من الجمر، فقال: البهتان عند الغضب.

(39) When Sulaymān (a) became a young man, Dāwūd (a) asked him about that which is more harmful than burning coals, so he said: [Levelling a] false accusation while enraged.

(٤٠) جعفر بن محمد: الغضب مفتاح كل شرّ.

(40) Jaʿfar ibn Muḥammad [(a) said]: Anger is the key to every evil.

(٤١) سليمان بن داود لابنه: إيّاك وغضب الملك الظلوم فإنّ غضبه كغضب ملك الموت.

(41) Sulaymān ibn Dāwūd (a) said to his son: Beware of the anger of a tyrant king, for verily his anger is like the anger of the Angel of Death.

(٤٢) كان عيسى عليه السلام لا يمرّ بملا من بني إسرائيل إلا أسمعوه شراً وأسمعهم خيراً، فقال له شمعون في ذلك، فقال: كل امرئ يعطي ما عنده.

(42) ‘Īsā (a) would not pass by any crowd of Israelites but that they would make him hear evil [words and rebuke], while he made them hear good words [in response]. When Sham‘ūn asked him about this, he said, “Every person gives [only] what he has with him.”

(٤٣) عيسى عليه السلام: لا يجد العبد حقيقة الإيمان حتى لا يحب أن يحمد على عبادة الله عز وجل.

(43) ‘Īsā (a) said: The servant will not attain true faith until he stops desiring praise for worshipping Allah, the Almighty.

(٤٤) جعفر الصادق: والله لقد تجلّى الله لخلقه في كلامه ولكنهم لم يبصروه.

(44) Ja‘far al-Ṣādiq [(a) said]: By Allah, Allah has manifested Himself to His creation in His words, but they have not seen Him.

(٤٥) كان الحسن بن عليّ إذا فرغ من وضوئه تغيّر لونه، ف قيل له، فقال: حقّ على من أراد أن يدخل على ذي العرش أن يتغيّر لونه.

(45) Whenever al-Ḥasan ibn ‘Alī (a) would complete his *wuḍū’*, his color would change. Someone asked him about it so he said, “It behoves one who wishes to stand before the Lord of the Throne that his color changes [out of awe for Him].”

(٤٦) الحسن: ما كان في هذه الأمة أعبد من فاطمة، كانت تقوم حتى تورمت قدمها.

(46) Al-Ḥasan [(a) said]: There was none in this *ummah* more devoted in worship than Fāṭimah. She would stand [in prayer] until her feet got swollen.

(٤٧) عيسى عليه السلام: من ردّ سائلاً خائباً لم تغش الملائكة ذلك البيت سبعة أيام.

(47) ʿĪsā (a) [said]: Whoever turns away a beggar disappointed [from his door], the angels will not come over that house for seven days.

(٤٨) الحسين بن عليّ عليه السلام: الناس عبيد المال، والدين لعق على ألسنتهم يحوطونه ما درّت معاشهم، فإذا فحصوا بابتلاء قلّ الديّانون.

(48) Al-Ḥusayn ibn ʿAlī (a) [said]: People are slaves to wealth, and religion is only on their tongues [not in their hearts]. They adhere to it as long as their lives are comfortable, but when they are tested with trials, only a few remain religious.

(٤٩) عبد الله بن عباس: مرض الحسن والحسين وهما صبيان، فعالهما رسول الله ﷺ ومعه أبو بكر وعمر، فقال عمر: يا أبا الحسن، لو نذرت في ابنك نذراً إن الله عافاهما. فقال: أصوم ثلاثة أيام شكراً لله، وكذلك قالت فاطمة. وقال الصبيان: نحن أيضاً نصوم شكراً، وكذلك قالت جاريتهم فضّة. فألبسهما الله عافيته، فأصبحوا صياماً، وليس عندهم طعام. فانطلق عليّ عليه السلام إلى جاره اليهودي اسمه شمعون، فأخذ منه جرّة صوف فغزلتها له فاطمة بثلاثة أصوع شعير فلما قدموا فطورهم جاء مسكين فأثروه به، فبقوا جاعاً ليالي صومهم وفيهم نزلت: «وَيُطْعَمُونَ أَلْطَعَامَ عَلَىٰ حُبِّهِ».

(49) ʿAbdullāh ibn ʿAbbās [reported]: Al-Ḥasan and al-Ḥusayn fell ill when they were children, so the Messenger of Allah (ṣ) visited them along with Abū Bakr and ʿUmar. ʿUmar said, “O Abā al-Ḥasan, what if you made a vow regarding something you would do if your sons regained their health.” So he said, “I [vow that I] shall fast for three days in gratitude to Allah.” And Fāṭimah said the same thing. The two young boys said, “We too shall fast out of gratitude.” And their servant Fiḍḍah also made the same vow. Allah granted them well-being, so they all fasted. They did not have any food, so ʿAlī (a) went to his neighbour,

who was a Jew named Sham‘ūn, and took some woolen fleece from him which Fāṭimah spun for him in return for three small sacks<sup>26</sup> of barley. But when time came for them to open their fast, a beggar came so they selflessly gave away the food to him and remained hungry for the nights of their fasts. That is when the verse: *And they give food, out of love for Him...* (Q76:8) was revealed about them.

(٥٠) رَوَى الْحُسَيْنُ بْنُ عَلِيٍّ عَلَيْهِ السَّلَامُ يَطُوفُ بِالْبَيْتِ، ثُمَّ صَارَ إِلَى الْمَقَامِ فَصَلَّى، ثُمَّ وَضَعَ خَدَّهُ عَلَى الْمَقَامِ فَجَعَلَ يَبْكِي وَيَقُولُ: عَيْدُكَ بَابُكَ، سَائِلُكَ بَابُكَ، مَسْكِينُكَ بَابُكَ، يَرُدُّ ذَلِكَ مَرَارًا، ثُمَّ انْصَرَفَ، فَمَرَّ بِمَسَاكِينٍ مَعَهُمْ فَلَقَ خَبَزَ يَأْكُلُونَ، فَسَلَّمَ عَلَيْهِمْ، فَدَعَا إِلَى طَعَامِهِمْ، فَجَلَسَ مَعَهُمْ وَقَالَ: لَوْ لَا أَنَّهُ صَدَقَةٌ لَأَكَلْتُ مَعَكُمْ، ثُمَّ قَالَ: قَوْمُوا إِلَى مَنْزِلِي، فَأَطْعَمَهُمْ وَكَسَاهَهُمْ، ثُمَّ أَمَرَ لَهُمْ بِدِرَاهِمٍ.

(50) Al-Ḥusayn ibn ‘Alī (a) was seen circumambulating the Ka‘bah, then he went to the Maqām [of Ibrāhīm] and offered prayers. Then he placed his cheek on the Maqām and began weeping as he said, “Your servant is at Your door! Your supplicant is at Your door! Your beggar is at Your door!” He said this repeatedly [for a while], and then left. He passed by some beggars who were eating some scraps of bread they had, and they greeted him and invited him to join them. He sat with them and said, “If this had not been from charity, I would have partaken of it with you.” Then he said, “Stand up and come with me to my home.” So he fed them, and clothed them, and then instructed that they be given some money [as well].

<sup>26</sup> Each weighing one ṣā‘, which is equal to about three kilos. (Tr.)



(٥١) غسل عليّ بن الحسين فرأوا على ظهره مجولاً، فلم يدروا ما هي. فقال مولى له: كان يحمل بالليل على ظهره إلى أهل البيوتات المستورين الطعام، فإذا قلت له: دعني أكفك، قال: لا أحب أن يتولّى ذلك غيري.

(51) [The blessed body of] ʿAlī ibn al-Ḥusayn (a) was washed and they saw some thick, dry skin on his back but did not know what it was. A servant of his said: He used to carry food on his back at night to the houses of the poor, and when I told him, “Allow me to assist you,” he said, “I would not like anyone else to undertake this for me.”

(٥٢) قيل لجعفر بن محمد: الرجل تكون له الحاجة يخاف فوتها أيخفف الصلاة؟ قال: أو لا يعلم أنّ حاجته إلى الذي يصلي إليه؟

(52) Jaʿfar ibn Muḥammad (a) was asked, “There is a man who has some need which he feels he might miss [if he prays]; can he lighten his prayer?<sup>27</sup>” He replied, “Does he not know that his need is fulfilled by the One he is praying to?”

(٥٣) الحسن بن عليّ عليه السلام: إنّي لأستحي من ربّي أن ألقاه ولم أمش إلى بيته، فمشى من المدينة إلى مكّة عشرين مرّة.

(53) Al-Ḥasan ibn ʿAlī, may Allah be pleased with him, [said]: Verily I would feel ashamed of my Lord if I met Him without having walked to His House. So he walked from Madīnah to Makkah [for ḥajj] twenty times.

(٥٤) سمع عليّ بن الحسين رجلاً يغتاب، فقال: ويحك، إياك والغيبة فإنّها إدام كلاب النار. من كفّ عن أعراض الناس أقال الله عشرته يوم القيامة.

<sup>27</sup> Lightening the prayer means offering it quickly, without all the recommended actions, and only with that which is obligatory. (Tr.)

(54) ‘Alī ibn al-Ḥusayn (a) heard a man backbiting, so he said: Woe be to you! Beware of backbiting for indeed it is the food of the hounds of Hell. Whoever refrains from impugning others, Allah will overlook his mistakes on the Day of Judgment.

(٥٥) سمع موسى بن جعفر يقول في سجوده آخر الليل: يا ربّ عظم الذنب من عبدك، فليحسن العفو من عندك.

(55) Mūsā ibn Ja‘far (a) was heard saying in his prostration during the last part of the night: O Lord! Your servant’s sin is great, so let Your pardoning of him be munificent.

(٥٦) الخضر عليه السلام: اللهم إني أستغفرك لما تبت إليك منه ثم عدت، واستغفرك لما وعدتك من نفسي ثم أخلفتك، واستغفرك لما أردت به وجهك فخالطه ما ليس لك، واستغفرك للنعم التي أنعمت بها عليّ فتقوّيت بها على معصيتك، واستغفرك، يا عالم الغيب والشهادة الرحمن الرحيم، من كلّ ذنب أو معصية ارتكبتها في ضياء النهار وسواد الليل، في ملاء أو خللاء، أو سرّاً أو علانية، يا حلّيم.

(56) Al-Khiḍr (a) [supplcated]: O Allah, I seek Your forgiveness for what I repented and then repeated, and I seek Your forgiveness for what I promised You myself and then reneged. I seek Your forgiveness for what I did seeking Your pleasure, only to mix it with an intention for something else. I seek Your forgiveness for those blessings You bestowed upon me by which I gained strength to disobey You. I seek forgiveness from You, O Knower of the unseen and the witnessed, the Beneficent, the Merciful, from every sin or act of disobedience I committed, in the light of day or the darkness of night, in public or in private, secretly or openly, O Most Forbearing.

(٥٧) مرّ سليمان، والطير تظله والريح تقلّه، بعابد من بني إسرائيل فقال: لقد أوتي آل داود ملكاً عظيماً، فسمع ذلك فقال: تسبيحة في صحيفة مسلم خير ممّا أعطي آل داود.

(57) Sulaymān (a) once passed by a worshipper from the Banī Isrāʾīl, shaded by the birds and carried by the wind, so he said, “Indeed the progeny of Dāwūd has been given a great kingdom.” So he (a) heard that and responded, “The glorification [of Allah] recorded in a believer’s book [of deeds] is better than all that the progeny of Dāwūd has been granted.”

(٥٨) داود عليه السلام: إذا رأيته أجاوز مجالس الذاكرين إلى مجالس الغافلين فاكسر رجلي، فإنّها نعمة تنعم بها عليّ.

(58) Dāwūd (a) said: When you see me going from a gathering of those who remember [Allah] to one of those who are negligent, break my leg, for verily you will have done me a favour.

(٥٩) مرّ موسى على قرية من قرى بني إسرائيل، فنظر إلى أغنيائهم قد لبسوا المسوح، وجعلوا التراب على رؤوسهم، وهم قيام على أرجلهم، تجري دموعهم على خدودهم، فبكى رحمة لهم، فقال: إلهي هؤلاء بنو إسرائيل حنّوا إليك حنين الحمام وعوّوا عواء الذئب، ونبحوا نباح الكلاب. فأوحى إليه: ولم ذاك؟ ألاّن خزائني قد نفذت أم لأنّ ذات يدي قد قلّت؟ أم لست أرحم الراحمين؟ ولكن أعلمهم أنّي عليم بذات الصدور، يدعونني وقلوبهم غائبة عنّي، مائلة إلى الدنيا.

(59) Mūsā (a) passed by one of the villages of the Banī Isrāʾīl and found that their rich had worn rough clothes and put dust on their heads, as they stood on their feet, with tears streaming down their cheeks; so he

wept out of compassion for them and said, "O Lord, these people of the Banī Isrā'īl are crying out to you cooing like pigeons, howling like wolves, and yelping like dogs." So He revealed to him, "And why is that? Is it because My treasures have depleted? Or is it that what I possess has decreased? Or am I no more the Most Merciful of all who show mercy? Rather, inform them that I know what is hidden in the hearts. They supplicate to Me while their hearts [and minds] are absent from Me and inclined towards this world."

(٦٠) هبط جبرائيل على يعقوب فقال: يا يعقوب، إنّ الله يقول لك قل: يا كثير الخير، يا دائم المعروف، ردّ عليّ ابني، فأوحى إليه: وعزّتي لو كانا ميّتين لنشترهما لك.

(60) Jibra'īl descended upon Ya'qūb (a) and said, "O Ya'qūb, verily Allah instructs you to say: O [He who is] copious in goodness, O [He who is] perpetual in kindness, return to me my two sons." Then He revealed to him: By My Might, if they were both dead [and you said this], I would resurrect them for you.

(٦١) عليّ بن الحسين عليه السلام عن النبي ﷺ: من قال كلّ يوم مائة مرّة: لا إله إلاّ الله الحقّ المبين كان له أماناً من الفقر، وأونس في وحشة القبر، واستجلب الغناء، واستقرع باب الجنّة.

(61) 'Alī ibn al-Ḥusayn, may Allah be pleased with him, reported that the Prophet (ﷺ) said: Whoever recites a hundred times every day: "There is no god but Allah, the Manifest, the True," it will be a means by which he shall remain safe from poverty, gain tranquility from the terror of the grave, become free of need, and reach the gates of Paradise.

(٦٢) جعفر بن محمّد: ما المبتلي الذي اشتدّ بلاؤه بأحقّ بالدعاء من المعافي الذي لا يأمن البلاء.

(62) Jaʿfar ibn Muḥammad [(a) said]: The one who is afflicted by severe tribulation is no more behoving of supplication than the healthy person who is not secure from potential trials.

(٦٣) [روى أن رجلاً] نظر إلى كثير [الشاعر] راكباً ومحمد بن عليّ الباقر يمشي، ف قيل له: أتركب وأبو جعفر يمشي؟ فقال هو أمرني بذلك، فأنا بطاعته في الركوب أفضل مني في عصياني إياه بالمشي.

(63) [It is reported that a man] saw Kathīr [the poet] riding while Muḥammad ibn ʿAlī al-Bāqir (a) was walking, so someone said to him, “Do you ride while Abū Jaʿfar is walking?” So he replied, “He commanded me to do that, and I find obedience to him by riding to be better for me than disobedience to him by walking.”

(٦٤) قال أنس رضي الله عنه: كنت عند الحسن بن عليّ فدخلت جارية بيدها طاقة ريحان فحيّته بها، فقال لها: أنت حرّة لوجه الله تعالى. فقلت له: حيّك جارية بطاقة ريحان لا خطر لها فاعتقتها! فقال: كذا أدبنا ربنا الله، «وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا» وكان أحسن منها إعتاقها.

(64) Anas [ibn Mālik] said: I was with al-Ḥasan ibn ʿAlī when a slave girl entered holding a bunch of flowers which she presented to him as she greeted him, so he said to her, “I set you free for the sake of Allah, the Exalted.” I said to him, “The slave girl just greeted you with a bunch of fragrant flowers that don’t have any particular value and you emancipated her!” So he said, “That is how our Lord Allah has trained us: *When you are offered a greeting, then respond with one that is better* (Q4:86), and that which was better than her greeting was her emancipation.”

(٦٥) جعفر بن محمد: عظموا أقداركم بالتغافل.

(65) Ja'far ibn Muḥammad [(a) said]: Elevate your status through feigning negligence [about that which does not concern you].

(٦٥) سأل يوسف جبرائيل عليه السلام عن حزن يعقوب عليه السلام، فقال: حزن سبعين ثكلى. قال: فماذا له من الأجر؟ قال: ما الله به عليم. قال: فهل تراني لاقيه؟ قال: نعم. قال ما أبالي ما رأيت إن لقيته.

(66) Yūsuf asked Jibra'īl (a) about the grief of Ya'qūb (a), so he said, "His grief was equivalent to that of seventy mothers who had lost their children." He (a) asked, "Then what reward will he get for it?" He replied, "That is known only to Allah." He asked, "Do you think I will meet him [in Paradise]?" "Yes," he replied. He (a) said, "Then I do not care about what I face [in this world] if I will meet him [and attain a position similar to his]."

(٦٦) لما أخرج يوسف عليه السلام من الجب واشتري قال لهم قائل: استوصوا بهذا الغريب خيراً. فقال لهم يوسف: من كان مع الله فليس عليه غربة.

(67) When Yūsuf (a) was brought out of the well and purchased, someone said to them, "Treat this stranger well." So Yūsuf said to them, "Whoever is with Allah never suffers estrangement."

(٦٧) جعفر بن محمد عن أبيه: جاء رجلان إلى النبي صلى الله عليه وآله، شيخ وشاب، فتكلم الشاب قبل الشيخ، فقال: الكبير الكبير.

(68) Ja'far ibn Muḥammad (a) narrated from this father: Two men came to the Prophet (ṣ), one old and the other young. The young man spoke before the elderly one, so he (ṣ) said, "Elders first, elders first."

(٦٨) محمد بن علي بن الحسين عليه السلام: إذا بلغ الرجل أربعين سنة نادى مناد من السماء: دنا الرحيل فأعد زاداً.

(69) Muḥammad ibn ʿAlī ibn al-Ḥusayn, may Allah be pleased with them, [said]: When a man reaches the age of forty, a crier calls out from the sky, “The departure is near, so prepare [your] provisions!”

(٧٠) وروي أن إبراهيم عليه السلام أول من شاب لتمييز عن إسحاق، إذ كان من الشبه به بحيث لا يكاد يميّز بينهما، فلمّا خطه الشيب قال: يا ربّ، ما هذا؟ قال: هو الوقار. قال: يا ربّ، زدني وقاراً.

(70) It is narrated that Ibrāhīm (a) was the first person who grew gray hair in order to be distinguishable from Ishāq, since he resembled him so much that it was hard to tell them apart. When his hair first started turning gray, he said, “O Lord, what is this?” He replied, “It is dignity.” So he said, “O Lord, increase me in dignity!”

(٧١) عيسى ابن مريم عليه السلام كان إذا مرّ على الشباب يقول: كم من زرع لم يدرك الحصاد! وإذا مرّ على الشيوخ قال: ما ينتظر بالزرع إذا أدرك إلا أن يحصد.

(71) Whenever ʿĪsā ibn Maryam (a) would pass by any youth, he would say, “How many crops have not yet ripened for harvest!” And when he would pass by old people, he would say, “The crops that are ripe await nothing but to be harvested.”

(٧٢) أيوب عليه السلام: إن الله يزرع الحكمة في قلب الصغير والكبير، فإذا جعل الله العبد حكيماً في الصبا لم يضع منزلته عند الحكماء حدّاثه سنّه وهم يرون عليه من الله نور كرامته.

(72) Ayyūb (a) [said]: Verily Allah plants wisdom in the heart of the young and the old, and when Allah makes a servant wise in his youth, his status is not undermined by the wise sages due to his young age while they see in him the light of nobility from Allah.

(٧٣) جعفر بن محمد عن آبائه، عن النبي ﷺ: لا يزداد المال إلا كثرةً، ولا يزداد الناس إلا شحاً، ولا تقوم الساعة إلا على شرار الخلق.

(73) Ja'far ibn Muḥammad reported from his fathers, from the Prophet (ṣ) [who said]: Wealth increases nothing but greed for more, and it increases people in nothing but covetousness. And the Hour will not be established except upon the worst of creation.

(٧٤) أيوب عليه السلام: قالت له امرأته: لو دعوت الله أن يشفيك. قال: ويحك! كنّا في النعماء سبعين عاماً فهلّمّي نصبر على الضراء مثلها. فلم ينشب إلا يسيراً أن عوفي.

(74) Ayyūb (a) was told by his wife, "If only you would supplicate to Allah [imploring Him] to cure you." He said, "Woe be to you! We have lived in comfort for seventy years, so let us be patient in hardship for a similar length of time." It was only a little while after that that he was cured [by Allah].

(٧٥) مرّ داود عليه السلام يأسكاف فقال: يا هذا، اعمل وكل فإنّ الله يحبّ من يعمل ويأكل، ولا يحبّ من يأكل ولا يعمل.

(75) Dāwūd (a) passed by an artisan so he said, "O so-and-so, work and then eat, for verily Allah loves those who work and eat, and He does not love those who eat but do not work."

(٧٦) سأل داود عن نفسه في الخفيّة، فقالوا: يعدل، إلا أنّه يأكل من أموال بني إسرائيل. فسأل الله أن يعلمه عملاً فعلمه اتخاذ الدروع.

(76) Dāwūd (a) once asked [people] about himself while in disguise, so they said, "He is just; only that he sustains himself from the wealth of the Banī Isrā'īl." So he (a) asked Allah to teach him something by which



he could work [and earn his livelihood], and He taught him how to make coats of mail.

(٧٧) وكان سليمان يعمل القفاف ويبيعها ويأكل من ثمنها.

(77) Sulaymān (a) used to make baskets and sell them, and he would eat from what he earned thereby.

(٧٨) عن داود عليه السلام أنه كان يخرج إلى صحراء بيت المقدس يوماً في الأسبوع ويجتمع الخلق فيقرأ الزبور تلك القراءة الرخيمة الشجيّة، وله جاريتان موصوفتان بالقوة والشدة فيضبطان جسده ضبطاً خيفاً أن تنخلع أوصاله ممّا كان ينتحب ويزفر، وتحتشد على قراءته الوحوش والطيور.

(78) It is reported that Dāwūd (a) used to go out to the desert [in the proximity] of Bayt al-Maqdis once a week, and gather all the people before reciting the Zabūr with his melodious and soul-stirring recitation. He had two slave girls who were very strong and they would hold his body firmly out of fear that his limbs may get detached due to his fervent wailing and deep sighs; and all the wild beasts and birds would gather around to hear his recitation.

(٧٩) قال موسى عليه السلام: أيّ عبادك أسعد؟ قال: من آثر هواك على هواه، وغضب لي غضب النمر لنفسه.

(79) Mūsā (a) once asked [Allah], “Which of Your servants is most felicitous?” He replied, “One who gives preference to your desires over his own, and gets very angry for My sake against himself [if he disobeys Me].”

(٨٠) مُحَمَّد بن عليّ الباقر: إِنَّ الحقَّ استصرخني وقد حواه الباطل في جوفه، فبقرت عن خاصرته وأطلعت الحقَّ عن حجبهِ حتّى ظهر وانتشر بعد ما خفي واستتر.

(80) Muḥammad ibn ‘Alī al-Bāqir (a) [said]: Verily the truth cried out to me after falsehood had swallowed it up, so I split open its core and brought out the truth from beneath its layers until it became manifest and spread, after having being hidden and concealed.

(٨١) جعفر بن مُحَمَّد بن عليّ بن الحسين عليه السلام: إِنّي لأسارع إلى حاجة عدوّي خوفاً من أن أردّه فيستغني عنيّ.

(81) Ja‘far ibn Muḥammad ibn ‘Alī ibn al-Ḥusayn, may Allah be pleased with them all, [said]: Verily I hasten to fulfill the need of my enemy out of fear of turning him away, lest he becomes needless of me.

(٨٢) عيسى عليه السلام: يا بني إسرائيل، لا تكثروا الأكل، فإنّه من أكثر الأكل أكثر النوم، ومن أكثر النوم أقلّ الصلاة، ومن أقلّ الصلاة كتب من الغافلين.

(82) ‘Īsā (a) [said]: O Banī Isrā’īl, do not eat too much for verily whoever eats too much sleeps too much, and whoever sleeps too much reduces his prayer, and whoever reduces his prayer is recorded among the heedless ones.

(٨٣) كان سليمان بن داود عليه السلام يأكل خبز الشعير ويطعم الناس الحواري.

(83) Sulaymān ibn Dāwūd (a) used to eat barley bread, yet he would feed the people bread made from [soft] while flour.

(٨٤) قيل ليوסף عليه السلام: ما لك لا تشبع وفي يدك خزائن الأرض؟ فقال: إِنّي إذا شبعت نسيت الجائعين.

(84) Yūsuf (a) was asked, “Why is it that you do not eat to your fill despite having control over the treasuries of the land?” He replied, “Because when I am full, I forget the hungry.”

(٨٥) كان يقال لإبراهيم عليه السلام أبو الضيفان لأنه أول من قرى الضيف، وسنّ لأبنائه القرى، وكان إذا أراد الأكل بعث أصحابه ميلاً في ميل يطلبون ضيفاً يؤاكلة.

(85) Ibrāhīm (a) used to be called ‘father of guests’ because he was the first person to entertain guests, and he established it as a practice for his progeny. Whenever he wanted to have a meal, he would send out his companions for miles in search of a guest with whom he could share the meal.

(٨٦) قيل لإبراهيم الخليل عليه السلام: بم اتخذك الله خليلاً؟ قال: بثلاث: ما خيّرت بين شيئين إلا اخترت الذي لله على غيره، وما اهتممت بما تكفل الله لي به، وما تغديت ولا تعشيت إلا مع ضيف.

(86) Ibrāhīm al-Khalīl (a) was asked, “Why did Allah take you as a friend?” He replied, “For three reasons: I have never had to choose between two things but that I chose what was for Allah over what was not, and I have never worried about that which Allah has taken the responsibility to provide for me, and I have never had lunch or dinner except with a guest.”

(٨٧) عليّ بن الحسين عليهما السلام: تمام المروءة خدمة الرجل ضيفه كما خدمهم أبونا إبراهيم بنفسه وأهله، أما تسمع قوله: «وَأَمْرُ أَتَيْتُهُ قَائِمَةً».

(87) ‘Alī ibn al-Ḥusayn (a) [said]: The perfection of magnanimity is for a man to serve his guests the way our forefather Ibrāhīm served them

himself along with his family. Have you not heard the verse wherein Allah says: *And his wife was standing [nearby]* (Q11:71)?

(٨٨) جعفر بن محمد: أحبّ إخواني إليّ أكثرهم أكلاً وأعظمهم لقمة، وأنقلهم عليّ من يحوّجني إلى تعاذه في الأكل.

(88) Ja'far ibn Muḥammad [(a) said]: My most beloved brothers are those who eat the most [when I invite them for a meal], and take the largest morsels. And those who are most burdensome to me are the ones who compel me to insist that they eat.

(٨٩) وعنه: تبين محبة الرجل لأخيه بجودة أكله في منزله.

(89) He (a) also said: The love a man has for his brother is made manifest by how heartily he eats at his house.

(٩٠) عن يونس النبي ﷺ أنّ إخوانه زاروه، فقدم إليهم كسراً وجرّ لهم بقلّاً، وقال: كلوا ولو لا أنّ الله لعن المتكلفين لتكلّفت لكم.

(90) It is reported about the Prophet Yūnus (a) that at one time some of his brothers visited him, so he served them a small portion of food along with some vegetables, saying, “Eat! Were it not that Allah has cursed those who go out of their way [to impress others], I would have done so for you.”

(٩١) دخل داود عليه السلام غاراً فيه رجل ميّت عند رأسه لوح مكتوب فيه: أنا فلان ملكت ألف عام، وبنيت ألف مدينة، وتزوّجت ألف امرأة، وهزمت ألف جيش، ثم صار أمري إلى أن بعثت إلى السوق قفيزاً من الدراهم في رغيّف فلم وجد، فبعثت قفيزاً من الدنانير فلم يوجد، فبعثت قفيزاً من الجواهر فلم يوجد، فدققت الجواهر فاستفتتها فمتّ مكاني، فمن أصبح وله رغيّف وهو يحسب أن أحداً على وجه الأرض أغنى منه فأماته الله كما أماتني.

(91) Dāwūd (a) once entered a cave in which he found a dead body with an inscribed tablet near its head. In it was written: I am so-and-so; I ruled for a thousand years, I built a thousand cities, I married a thousand women, and I vanquished a thousand armies, then my affair ended in such a way that I sent for a loaf of bread from the market with a large quantity of silver coins, but did not get any. Then I sent gold coins, but still did not get any [bread], then I sent a large quantity of gemstones but still did not find any. I then grinded the gemstones and ate from that, so I died at that very spot. Therefore, whoever has a loaf of bread to eat and still thinks there is someone on the face of this earth more well-off than him, let Allah cause him to die as He has caused me to die.

(٩٢) قيل ليعقوب عليه السلام: إِنَّ بِمِصْرَ رَجُلًا يَطْعَمُ الْمَسْكِينِ وَيَمْلَأُ حَجَرَ الْيَتِيمِ. فقال: ينبغي أن يكون ممَّا أهل البيت، فنظروا فإذا هو يوسف عليه السلام.

(92) Yaʿqūb (a) was told, “There is a man in Egypt who feeds the poor and fills the laps of orphans.” So he said, “He must be one of us, the Ahl al-Bayt.” So when they inquired, they found out that it was Yūsuf (a).

(٩٣) كان عليّ بن الحسين يقول كلما ذرّ شارق: اللهم إني أعوذ بك أن أظلم أو أظلم، وأعوذ بك أن أبغى أو يبغى عليّ.

(93) ʿAlī ibn al-Ḥusayn (a) used to say whenever the sun rose: O Allah, I seek refuge with You from oppressing [others] or being oppressed; and I seek refuge with You from mistreating others or being mistreated [by them].

(٩٤) خطب الحسن بن عليّ عليه السلام فذكر مفاخرة، فقال معاوية: عليك بالرطب. يعني أنّك لا تصلح للخطب، أراد أن يخجله ويقطعه. استمرّ في خطبته. فقال معاوية: إنّك لترجو الخلافة ولست هناك. فقال: إنّ الخلافة لمن سار بسيرة رسول الله ﷺ وسيرة صاحبيه وعمل بطاعة الله، وليست الخلافة لمن عمل

بالجور وعطل الحدود، ومن لم يعمل بمثل سيرتهما كان ملكاً من الملوك يتمتع في ملكه، فكان قد انقطع عنه وبقيت تبعته عليه، فهو كما قال الله تعالى: «وَإِنْ أَدْرِي لَعَلَّهُ فِتْنَةٌ لَكُمْ وَمَتَاعٌ إِلَىٰ حِينٍ».

(94) Al-Ḥasan ibn ‘Alī, may Allah be pleased with them both, gave a speech in which he recounted some of his unique qualities, so Mu‘āwiyah [grew jealous and] said, “Talk about dates [instead].” By this he meant to undermine his speech and embarrass him and cut him off. But he continued his speech. Mu‘āwiyah then said, “You only hope to attain the caliphate but you are not there yet.” So he said, “Verily the caliphate is for the one who follows the practice (*sīrah*) of the Messenger of Allah (ﷺ) and that of his virtuous companions, and acts in obedience to Allah. The caliphate is not for one who acts tyrannically and dispenses with the laws [of Allah]. Whoever does not act in accordance with their practice is actually a king, from those monarchs who enjoy their kingship for a while, and then it is cut off from them and its consequences remain with him. Such a person is as Allah, the Exalted describes [in the verse]: *I do not know: this [delay] might be a test for you and an enjoyment for a while* (Q21:111).

(٩٥) داود عليه السلام: لا تشتتر عداوة واحد بصدقة ألف.

(95) Dāwūd (a) [said]: Do not buy the enmity of one [righteous individual] with the friendship of a thousand.

(٩٦) قيل لأَيُّوب عليه السلام: أَيُّ شَيْءٍ كَانَ عَلَيْكَ فِي بَلَائِكَ أَشَدَّ؟ قَالَ: شِمَاتَةُ الْأَعْدَاءِ.

(96) Ayyūb (a) was asked, “What was the most difficult thing for you during your trial?” He replied, “The glee of my enemies [when they saw me suffering].”

(٩٧) قيل لعلّي بن الحسين عليه السلام: ما بالك إذا سافرت كتمت نسبك عن أهل الرفقة؟ قال: أكره أن آخذ برسول الله ما لا أعطي مثله.

(97) ‘Alī ibn al-Ḥusayn, may Allah be pleased with him, was asked, “Why is it that when you travel you hide your lineage from those who accompany you [on your journey]?” He said, “I dislike to take anything through [my relationship with] the Messenger of Allah without giving its like [in return].”

(٩٨) قال داود عليه السلام لبني إسرائيل: اجتمعوا فإني أريد أن أقوم فيكم بكلمتين. فاجتمعوا على بابه، فخرج إليهم فقال: يا بني إسرائيل، لا يدخل أجوافكم إلا طيب، ولا يخرج من أفواهكم إلا طيب.

(98) Dāwūd (a) said to the Banī Isrāʾīl, “Gather together, for I wish to speak to you all.” So they all gathered outside his door. He came out to them and said, “O Banī Isrāʾīl, do not allow anything into your stomachs except what is good, and let nothing come out of your mouths except what is good.”

(٩٩) سليمان عليه السلام: إنَّ الغالب لهواه أشدَّ من الذي يفتح مدينة وحده.

(99) Sulaymān (a) [said]: Verily he who overcomes his [vain] desire is stronger than the one who conquers a city on his own.

(١٠٠) عيسى عليه السلام: لا تكن حديد النظر إلى ما ليس لك، وإن استطعت أن لا تنظر إلى ثوب المرأة التي لا تحلّ لك فافعل، ولن تستطيع ذلك إلا بأذن الله.

(100) ʿĪsā (a) [said]: Do not stare at what is not yours, and if you can avoid looking [even] at the clothes of a woman who is not lawful for you, then avoid it; and you will not be able to do that except by the permission of Allah.

(١٠١) كان في زمن بني إسرائيل جارية متعبدة، تسمى سوسن، تخرج إلى مصلى يليه شيخان، وكان بجنبه بستان تتوضأ فيه، فعلقها الشيخان، فراوداها عن نفسها، فأبت، فقالا: لئن لم تمكنينا من نفسك لنشهدنّ عليك بالزنا. فقالت: الله كافي شرّكما. ففتحوا باب البستان وعيظا، فغشيها الناس. فقالا: وجدناها مع شاب يفجر بها وانفلت من أيدينا. وكانوا يقيمون الزاني للناس ثلاثة أيام، ثم يرجم. فأقاموها، وكانا يدنون منها يضعان يديهما على رأسها، ويقولان: الحمد لله الذي أنزل لك نعمته. فلما أريد رجما تبعهم دانيال وهو ابن ثنتي عشرة أول ما تنبأ، فقال: لا تعجلوا، أنا أقضي بينهم. فوضع له كرسي، ففرّق بين الشيخين، وهو أول من فرّق بين اليهود، فقال لأحدهما: ما رأيت؟ فذكر حديث الشاب. فقال: أيّ مكان من البستان؟ فقال: تحت الشجرة الكمثرى. وسأل الآخر فقال: تحت الشجرة التفاح. وسوسن رافعة يديها تدعو بالإخلاص. فأنزل الله ناراً فأحرقت الشاهدين، وأظهر براءتها.

(101) During the time of the Banī Isrāʾīl, there lived a devout young lady called Sūsan. Once, she went out to a place of prayer that had two old caretakers, and next to it was a garden in which ablution was performed. [Upon seeing her,] the two old men came close to her and tried to seduce her, but she refused [their advances]. They said, "If you do not submit to us, we will surely accuse you of fornication and testify to that." She said, "Allah is sufficient for me against your evil." So they opened up the gates of the garden and cried out. The people gathered around, so they told them, "We found her with a young man, having intercourse, but he managed to escape us." In those days, they would keep fornicators chained for three days, and then they would stone them. So they chained her and the two of them would approach her, place their hands on her head and say, "Praise be to Allah who sent down upon you His punishment!" When they were about to stone her,



[Prophet] Dānyāl came to them, and he was a young lad of twelve, at the beginning of his prophethood. He said to them, “Do not be hasty. I will judge between you.” So they placed a chair for him and he separated the two old men; and he was the first person to separate witnesses [this way]. He asked one of them, “What did you see?” So he recounted the story of the young man. He asked him, “What part of the garden was this?” The man replied, “Under the pear tree.” When he asked the other man [the same question], he replied, “Under the apple tree.” This was while Sūsan had raised her hands invoking [Allah] with sincerity. So Allah sent down a fire that burnt the two [false] witnesses and manifested her innocence.

(١٠٢) سليمان عليه السلام: يا بني، لا تقطع أمراً حتى تأمر مرشداً، فإذا فعلت فلا تحزن.

(102) Sulaymān (a) [said to his son]: O my son, do not finalize a matter until you have consulted an advisor [who can guide you], but when you have done so, do not fret [about the outcome].

(١٠٣) عيسى عليه السلام: ليس بنافعك أن تعلم ما لم تعمل، إن كثرة العلم لا يزيدك إلا جهلاً ما لم تعمل به.

(103) ʿĪsā (a) [said]: It is not beneficial for you to learn that which you do not practice. Verily copious knowledge only increases you in ignorance as long as you do not act upon it.

(١٠٤) قال عيسى عليه السلام لرجل: ما تصنع؟ قال: أتعبّد. قال: فمن يعود عليك؟ قال أخى. قال: أخوك أعبد منك.

(104) ʿĪsā (a) asked a man [who had secluded himself], “What are you doing?” He replied, “Worshipping.” He said, “Then who provides for

you?” He said, “My brother.” So he (a) said, “Your brother is more devout than you.”

(١٠٥) قيل للحسن بن علي عليه السلام: فيك عظمة. قال: لا بل في عزة. قال الله تعالى: «وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ».

(105) Al-Ḥasan ibn ‘Alī, may Allah be pleased with him, was told, “You have greatness in you.” He replied, “Rather, what I have is honour. Allah, the Exalted, says: *All honour belongs to Allah and to His Messenger, and to the believers* (Q63:8).”

(١٠٦) عيسى عليه السلام: من علم وعمل وعلم عدّ في الملكوت الأعلى عظيماً.

(106) ‘Īsā (a) [said]: Whoever learns, practices [what he has learnt], and teaches [others] is counted as a great person in the higher [angelic] realms.

(١٠٧) عيسى عليه السلام: كيف يكون من أهل العلم من يسار به إلى آخرته وهو يقبل على دنياه، وما يضرّه أشهى إليه ممّا ينفعه؟

(107) ‘Īsā (a) [said]: How can one be considered a scholar when he is driven to his Hereafter yet turns to face this world, and desires what harms him more than what benefits him?

(١٠٨) عيسى عليه السلام: لا تطرحوا الدرّ تحت أرجل الخنازير!

(108) ‘Īsā (a) [said]: Do not throw pearls under the feet of swine!

(١٠٩) عيسى عليه السلام: لا تبثّوا الحكمة في غير أهلها فتظلموها، ولا تمنعوها أهلها فتظلموهم.

(109) ʿĪsā (a) [said]: Do not disseminate wisdom among those who are unworthy of it thereby being unjust to it, and do not withhold it from those who are worthy of it thereby being unjust to them.

(١١٠) عيسى ﷺ: ما أكثر الشجر! وليس كلُّها بمثمر، وما أكثر الثمار! وليس كلُّها بطيّب، وما أكثر العلوم! وليس كلُّها بنافع، وما أكثر العلماء! وليس كلُّهم بمرشد.

(110) ʿĪsā (a) [said]: How many are the trees! Yet not all of them bear fruit. And how many are the fruits! Yet not all of them are good [and edible]. And how many are the sciences! Yet not all of them are beneficial [to learn]. And how many are the scholars! Yet not all of them give right guidance.

(١١١) صنع عيسى ﷺ للحواريين طعاماً، فلمّا أكلوا وضّاهم بفعله. قالوا: يا روح الله، نحن أولى أن نفعله منك. قال: إنّما فعلت هذا لتفعلوه بمن تعلّمون.

(111) ʿĪsā (a) prepared some food for the disciples, and once they had eaten, he admonished them through his action [of washing their feet]. They said, “O Spirit of Allah, we are more worthy of doing this than you!” So he said, “I only do this so that you may do the same with those whom you teach.”

(١١٢) قيل لمحمّد بن عليّ بن الحسين: متى يكون الأدب شراً من فقدّه؟ فقال: إذا كثّر الأدب وقلّت القريحة.

(112) Muḥammad ibn ʿAlī ibn al-Ḥusayn (a) was asked, “When is [having] etiquette worse than lacking it?” He replied, “When there is a lot of etiquette yet little [of it accords with] innate disposition.”

(١١٣) سئل جعفر بن محمد الصادق عنه فقال: هو العالم الذي إذا نظرت إليه ذكرك الآخرة، ومن كان على خلاف ذلك فالنظر إليه فتنة.

(113) Ja'far ibn Muḥammad al-Ṣādiq (a) was asked [about a true scholar], so he said, "He is the scholar who, when you look at him, he reminds you of the Hereafter. And whoever does not do this then looking at him is a trial (*fitnah*)."

(١١٤) عيسى عليه السلام: مثل علماء السوء مثل صخرة وقعت على فم النهر، لا هي تشرب الماء، ولا هي تترك الماء يخلص إلى الزرع.

(114) 'Īsā (a) [said]: The example of evil scholars is like that of a boulder that rests at the mouth of a river – neither does it drink water itself, nor does it let water pass through to irrigate the crops.

(١١٥) قال الخضر لموسى عليه السلام: يا موسى، تعلّم العلم لتعمل به ولا تعلمه لتعلمه، فيكون عليك بوره ولغيرك نوره.

(115) Al-Khiḍr said to Mūsā (a), "O Mūsā, gain knowledge in order to practice it, and do not learn it [only] in order to teach it [to others], lest it become a [cause of] perdition for you while being a light for others."

(١١٦) جعفر بن محمد: على العالم إذا علّم أن لا يعنف، وإذا علّم أن لا يأنف.

(116) Ja'far ibn Muḥammad [(a) said]: It is upon the scholar that he must not be harsh when he teaches, and must not be haughty when he is taught [what he never knew].

(١١٧) هبط جبرائيل على رسول الله ﷺ فقال: يا محمد، إنّ أصحابك الذين بمؤتة قد قتلوا جميعاً، وصاروا إلى الجنة. وإنّ الله قد جعل لجعفر جناحين

أيضين، قادمتهما مخرجتان بالدماء، مكلفتان باللؤلؤ والجوهر، يطير بهما مع الملائكة في الجنة.

(117) Jibraʿīl descended upon the Messenger of Allah (ﷺ) and said, “O Muḥammad, verily your companions who were at Muṭah have all been killed, and have proceeded to Paradise. And verily Allah has given Jaʿfar two white wings, the front sides of which are blood-stained, while their tops are covered in pearls and gems. He flies using them with the angels in Paradise.”

(١١٨) مرّ موسى ﷺ برجل كان يعرفه مطيعاً لله، قد مزقت السباع لحمه وأضلّاعه، وكبده ملقاة، فوقف متعجباً فقال: أيّ ربّ، عبدك ابتليته بما أرى؟ فأوحى إليه: إنّهُ سألني درجةً لم يبلغها بعمله، فأحببت أن ابتليه لأبلغه تلك الدرجة.

(118) Mūsā (a) passed by a man whom he knew to be an obedient servant of Allah, and saw that his flesh and limbs had been torn to shreds by wild beasts, and his innards were hanging out, so he stood stunned [by the sight] and asked, “O Lord, he was Your servant yet You tried him in this manner?” So He revealed to him, “He had asked Me for a station that he had not attained by his deeds, so I wanted to afflict him in this manner so that I can thereby make him attain that station [which he sought].”

(١١٩) لم يزل زكريّا ﷺ يرى ولده يحيى مغموماً باكياً مشغولاً بنفسه، فقال: يا ربّ، طلبت منك ولداً انتفع به فرزقتنيه لا أنتفع به، قال: طلبته وليّاً، والولي لا يكون إلا هكذا.

(119) Zakariyyā (a) would continuously see his son Yaḥyā sad and weeping, preoccupied with [the state of] his soul, so he said, “O Lord, I

had sought a son from You so that I would benefit from him, but [even though] You granted him to me, yet I do not benefit from him.” He responded, “You sought a son who would be a friend [of Mine] (*wali*), and the friends of Allah can only be like this.”

(١٢٠) لَمَّا اتَّخَذَ اللَّهُ تَعَالَى إِبْرَاهِيمَ خَلِيلًا أَلْقَى فِي قَلْبِهِ الْوَجَلَ، حَتَّى أَنْ خَفَقَانَ قَلْبَهُ لِيَسْمَعَ مِنْ بَعْدِ، كَمَا يَسْمَعُ خَفَقَانَ الطَّيْرِ فِي الْهَوَاءِ.

(120) When Allah, the Exalted, chose Ibrāhīm as a friend, He made his heart tremble until his heartbeat could be heard from afar, just as the flapping of birds is heard in the air.

(١٢١) عِيسَى عَلَيْهِ السَّلَامُ: هَوْلٌ لَا تَدْرِي مَتَى يَغْشَاكَ، مَا يَمْنَعُكَ أَنْ تَسْتَعِدَّ لَهُ قَبْلَ أَنْ يَفْجَأَكَ؟

(121) ‘Īsā (a) [said]: A horror [about] which you do not know when it will befall you – what prevents you from preparing for it before it surprises you?

(١٢٢) وَصَفَ عِيسَى بْنُ مَرْيَمَ أَوْلِيَاءَ اللَّهِ فَقَالَ: كَانَ يَسْقِي زُرُوعَهُمْ دُمُوعَ أَعْيُنِهِمْ حَتَّى أَنْبَتُوا، وَأَدْرَكُوا الْحَصَادَ يَوْمَ فَقَرَهُمْ.

(122) ‘Īsā ibn Maryam described the friends of Allah saying: Their seeds were watered by the tears of their eyes until they germinated, and they attained their harvest on the day of their indigence.

(١٢٣) عَلِيُّ بْنُ الْحُسَيْنِ، عَنْهُ السَّلَامُ، فِي وَصِيَّةِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ السَّلَامُ لَهُ: يَا عَلِيُّ، لَا فَقْرَ أَشَدَّ مِنَ الْجَهْلِ، وَلَا وَحْشَةَ أَشَدَّ مِنَ الْعَجَبِ.

(123) ‘Alī ibn al-Ḥusayn (a) related the final will of [the Prophet (ṣ) to] ‘Alī ibn Abī Ṭālib [in which he said]: O ‘Alī, there is no poverty worse than ignorance, and there is no loneliness worse than self-admiration.

(١٢٤) وَلَمَّا بَلَغَ الْحَسَنُ بْنُ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَوْلَ مُعَاوِيَةَ: إِذَا لَمْ يَكُنِ الْهَاشِمِيُّ جَوَادًّا، وَالْأُمَوِيُّ حَلِيمًا، وَالْعَوَامِيُّ شَجَاعًا، وَالْمَخْزُومِيُّ تِيَاهًا، لَمْ يَشْبَهُوا آبَاءَهُمْ. قَالَ: إِنَّهُ وَاللَّهِ مَا أَرَادَ بِهَا النَّصِيحَةَ، وَلَكِنْ أَرَادَ أَنْ يَفْنِيَ بَنُو هَاشِمٍ مَا بِأَيْدِيهِمْ فَيَحْتَاجُونَ إِلَيْهِ، وَأَنْ تَحْلُمَ بَنُو أُمَيَّةٍ فَيُحِبُّهُمْ النَّاسُ، وَأَنْ يَشْجَعَ بَنُو الْعَوَامِ فَيَقْتُلُوا، وَأَنْ يَتِيَهُ بَنُو مَخْزُومٍ فَيَمَقَّتُوا.

(124) When al-Ḥasan ibn ‘Alī, may Allah be pleased with him, heard about the statement of Mu‘āwiyah, “If the Hāshimīs were not generous, and the Umawīs were not forbearing, and the ‘Awāmīs were not brave, and the Makhzūmīs were not proud, they would not resemble their forefathers.” He (a) said, “By Allah, he did not mean it as an advice; rather, he meant to diminish what the Banū Hāshim possess so that they may become needy of it, and to portray the Banū Umayyah as clement so that people would love them, and to embolden the Banū al-‘Awām so that they may fight [and get killed], and to make the Banū Makhzūm haughty so that they are despised.”

(١٢٥) تَفَاخَرُ رَجُلَانِ عَلَى عَهْدِ مُوسَى عَلَيْهِ السَّلَامُ، فَقَالَ أَحَدُهُمَا: أَنَا ابْنُ فَلَانٍ حَتَّى عَدَّ تِسْعَةَ آبَاءٍ مِنَ الْمُشْرِكِينَ، وَقَالَ الْآخَرُ: أَنَا ابْنُ فَلَانٍ. وَقَالَ: لَوْ لَا أَنَّهُ مُسْلِمٌ لَمَا انْتَمَيْتَ. فَأَوْحَى إِلَى مُوسَى أَنَّهُ قَدْ قَضَى قَضَاؤَهُمَا. أَمَّا الَّذِي عَدَّ تِسْعَةَ آبَاءٍ مُشْرِكِينَ فَحَقَّقَ عَلَى اللَّهِ أَنْ يَجْعَلَهُ عَاشِرَهُمْ فِي النَّارِ، وَالَّذِي انْتَمَى إِلَى أَبٍ مُسْلِمٍ فَحَقَّقَ عَلَى اللَّهِ أَنْ يَجْعَلَهُ مَعَ أَبِيهِ الْمُسْلِمِ فِي الْجَنَّةِ.

(125) Two men were boasting during the time of Prophet Mūsā (a), so one of them said, “I am the son of so-and-so,” and he listed up to nine of his forefathers among the polytheists. The other man said, “I am the son of so-and-so. And had he not been a Muslim, I would not have affiliated myself to him.” So it was revealed to Mūsā that judgement had been passed between them. As for the one who counted nine of his

forefathers among the polytheists, it is only right for Allah to place him as the tenth [among them] in the Fire. And as for the one who affiliated himself only to a Muslim father, it is right for Allah to place him along with his Muslim father in Paradise.

(١٢٦) قام داود ليلة، فكأنه أعجب بها، فأوحى الله إلى ضفدع أن كلمه، فقالت: يا داود، كأنك أعجبت بليتك! هذا مقامي منذ عشرين ليلة، ما دخل جوفي قطرة ماء ولا خضرة، شكراً لله حين سلم بيضتي.

(126) Dāwūd (a) stood [to worship] at night, and it was as though he was pleased by that, so Allah revealed to a frog that it should speak to him, so it said, “O Dāwūd, it seems you are pleased with your nightly worship! This is my state every night for the past twenty years; neither a drop of water nor a blade of grass enters my stomach, [all] out of gratitude to Allah for keeping my eggs safe [from predators].”

(١٢٧) عليّ بن موسى الرضا قال لأخيه زيد بن موسى: يا زيد، سواء بك! ما أنت قائل لرسول الله؟ سفكت الدماء، وأخفت السبل، وأخذت المال من غير حله، لعله غرّك حديث حمقى أهل الكوفة أنّ النبي ﷺ قال: إنّ فاطمة أحصنت فرجها فحرمها الله وذريتها على النار. إنّ هذا لما خرج من بطنها الحسن والحسين، والله ما نالا ذلك إلّا بطاعة الله.

(127) ‘Alī ibn Mūsā al-Riḍā (a) said to his brother Zayd ibn Mūsā, “O Zayd, you have truly done evil! What will you say to the Messenger of Allah? You have spilt blood, blocked [and robbed travellers on] roads, and taken wealth unlawfully. Perhaps you have been deluded by the speech of the foolish people of Kūfah that the Prophet (ṣ) said, ‘Indeed Fāṭimah protected her chastity so Allah made the Fire forbidden to her and her progeny.’ Verily that applies [only] to the children whom she bore: al-



Ḥasan and al-Ḥusayn. And, by Allah, they both did not attain that except through obeying Allah.”

(١٢٨) قيل لعليّ بن الحسين: إنك من أبرّ الناس ولا تأكل مع أمك في صفحة واحدة؟ قال: أخاف أن تسبق يدي إلى ما سبقت عينها إليه، فأكون قد عققته.

(128) It was said to ‘Alī ibn al-Ḥusayn (a), “You are truly one of the most virtuous people, yet you do not eat from the same tray as you mother?” So he replied, “I fear lest my hand reach out for something that she had already seen [and wanted to eat], and I might thereby be undutiful towards her.”

(١٢٩) سئل عيسى عليه السلام: أيّ الناس أشرف؟ فقبض قبضتين من تراب، ثم قال: أيّ هذين أشرف؟ ثمّ جمعهما وطرحهما، وقال: الناس كلّهم من تراب، وأكرمهم عند الله أتقاهم.

(129) ‘Īsā (a) was asked, “Who among the people are more noble?” So he picked up two handfuls of dust and then said, “Which of these two are more noble?” Then he mixed it together and threw it away, saying, “All of them are from dust, and the most honourable in the sight of Allah are the most Godwary of them.”

(١٣٠) وقع بين عبدالله بن الحسن وبين جعفر بن محمد كلام، فأغلظ له عبدالله، فقال له: أما علمت أن صلة الرحم تخفّف الحساب؟ وتلا قوله تعالى: «وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ».

(130) Some words were exchanged between ‘Abdullāh ibn al-Ḥasan and Ja‘far ibn Muḥammad (a), and ‘Abdullāh began to speak harshly, so he (a) said to him, “Do you not know that keeping ties with close relatives lightens the accounting [on the Day of Resurrection]?” Then he recited

the verse in which Allah says: *And those who maintain the ties that Allah has ordered to be kept, stand in awe of their Lord, and fear strict accounting* (Q13:21).

(١٣١) وعظ عيسى عليه السلام بني إسرائيل، فأقبلوا يمزقون الثياب. فقال: ما ذنب الثياب؟ أقبلوا على القلوب فعاتبوها.

(131) ʿĪsā (a) admonished the Banī Isrāʾīl, so they began to tear their clothes. He asked, “What is the fault of the clothes? Turn your attention to the hearts [instead], and reproach them [for your misdeeds].”

(١٣٢) جعفر بن محمد الصادق: إنَّ لله وجوهاً من خلقه، خلقهم لقضاء حوائج عباده، يرون الجود مجداً، والإفضال مغنماً، والله يحبُّ مكارم الأخلاق.

(132) Jaʿfar ibn Muḥammad al-Ṣādiq [(a) said]: Verily Allah has some special personages among His creation. He created them to fulfill the needs of His servants. They consider generosity to be an honour and kindness to be an advantage, and Allah loves noble morals.

(١٣٣) كان جعفر بن محمد يقول: اللهم ارزقني مواساة من قُتِرَ عليه رزقك بما وسَّعت عليَّ من فضلك.

(133) Jaʿfar ibn Muḥammad (a) used to say: O Allah, grant me the ability to assist those whose sustenance You have reduced [as a trial] through the bounty You have bestowed upon me.

(١٣٤) جعفر بن محمد: نظرت في المعروف فوجدته لا يتمُّ إلا بثلاث: تعجيله، وستره، وتصغيره. إنَّك إذا عجلته هتأته، وإذا سترته تممته، وإذا صغَّرتَه عظَّمته.

(134) Jaʿfar ibn Muḥammad [(a) said]: I looked at the good turn [that is done to others], and I found that it cannot be perfected except by three [things]: expediting it, concealing it, and trivializing it. Indeed, when

you expedite it, you make it felicitous, and when you conceal it, you perfect it, and when you trivialize it, you make it great.

(١٣٥) خرج الحسنان، وعبدالله بن جعفر، وأبو حبة الأنصاري من مكة إلى المدينة، فأصابتهم السماء، فلجئوا إلى خباء أعرابي، فأقاموا عنده ثلاثاً حتى سكت السماء، وذبح لهم، فلما ارتحلوا قال له عبدالله بن جعفر: إن قدمت المدينة فسل عنّا. فاحتاج الأعرابي بعد سنين، فقالت له امرأته: لو أتيت المدينة فلقيت أولئك الفتيان. فقال: قد أنسيت أسماءهم. قالت: سل عن ابن الطيّار. فأتاه فقال: الق سيّدنا الحسن، فلقيه فأمر له بمائة ناقة بفحولتها ورعاتها، ثم أتى الحسين فقال: كفاني أبو محمد مئونة الإبل. فأمر له بمائة شاة. ثم أتى عبدالله فقال: كفاني أخواي الإبل والشاء فأمر له بمائة ألف درهم. ثم أتى أبا حبة فقال: والله ما عندي مثل ما أعطوك، ولكن جئني بإبلك، فأوقرها له تمرّاً. فلم يزل يسار في أعقاب الأعرابي.

(135) [Imam] al-Ḥasan and al-Ḥusayn (a) were travelling with ‘Abdullāh ibn Ja‘far and Abū Habbah al-Anṣārī from Makkah to Madīnah when the weather turned on them, so they sought shelter in a Bedouin’s tent, and stayed there for three days until the skies became calm. The man slaughtered an animal for them, and when they were about to leave, ‘Abdullāh ibn Ja‘far told him, “If you come to Madīnah, ask about us.” After a few years, the Bedouin became needy so his wife said to him, “Why don’t you go to Madīnah and meet those young men?” He said, “I have forgotten their names.” She said, “Ask for the son of al-Ṭayyār.” So he did that and was guided to al-Ḥasan (a). When he met him, he (a) instructed that he should be given a hundred she-camels along with their bull and cameleer. Then he went to al-Ḥusayn (a) and told him that his brother had gifted him a provision of camels, so he (a) instructed that he should be given a hundred sheep. Then he went to ‘Abdullāh and

told him that his two brothers[-in-law] had given him camels and sheep, so he instructed that he should be given a hundred thousand dirhams. Then he went to Abū Ḥabbah, but the latter said, “By Allah, I do not possess the likes of what they have given you, but bring me your camel;” and then he loaded it with dates for him. From then on, the progeny of that Bedouin lived in ease.

(١٣٦) قيل لجعفر بن محمد: إنّ أبا جعفر المنصور لا يلبس منذ استخلف إلّا الخشن، ولا يأكل إلّا الجشب. قال: لم يا ويحه، مع ما مكن الله من السلطان وجبي إليه من الأموال؟ ف قيل: بخلاً وجمعاً للمال. فقال: الحمد لله الذي حرّمه من دنياه ما ترك له دينه.

(136) Ja‘far ibn Muḥammad (a) was told, “Since he became the caliph, Abū Ja‘far al-Manṣūr only wears rough clothes and eats coarse food.” He asked, “Why is that – woe be to him – when Allah has allowed him the authority and has bestowed upon him copious wealth?” So he was told, “Out of miserliness and desire to amass wealth.” So he (a) said, “All praise be to Allah who deprived him of his world just as he abandoned his faith [and will thus also be deprived of the Hereafter].”

(١٣٧) جعفر بن محمد عليه السلام: إنّ المؤمن ليتنعم بتسييح الحليّ عليه في الجنّة، في كلّ مفصل من المؤمن في الجنّة ثلاثة أساور من ذهب وفضّة ولؤلؤ.

(137) Ja‘far ibn Muḥammad (a) [said]: Verily the believer will be blessed through glorification [of Allah by him in this world] with adornments in Paradise. In every limb of a believer in Paradise will be placed three bracelets of gold, silver, and pearls.

(١٣٨) جعفر بن محمد: كان خاتم عليّ من ورق، ونقشه: نعم القادر الله.

(138) Ja‘far bin Muḥammad [(a) said]: The ring of ‘Alī was made of silver, and its inscription read: ‘The most excellent Possessor of Power is Allah.’

(١٣٩) جعفر بن محمد: ما افتقرت كفّ تختمت بغير وزج.

(139) Ja'far bin Muḥammad [(a) said]: The hand that bears a turquoise [signet] ring never becomes poor.

(١٤٠) أبو رافع مولى رسول الله ﷺ: كنت ألاعب الحسين وهو صبيّ بالمداحي، فإذا أصابت مدحاتي مدحاته قلت: احملني، فيقول: ويحك! أتركب ظهراً حمله رسول الله ﷺ؟ فأتركه. وإذا أصابت مدحاته مدحاتي قلت: لا أحملك كما لا تحملني. فيقول: أما ترضى أن تحمل بدنّاً حمله رسول الله ﷺ؟ فأحمله.

(140) Abū Rāfiʿ, the [freed] servant of the Messenger of Allah (ṣ), [said]: I was playing with al-Ḥusayn when he was a child, using stone marbles, and when my marble would hit his marble, I would say, 'Carry me!' So he would reply, "Woe be to you! Would you climb on the back which has been carried by the Messenger of Allah (ṣ)?" So I would leave him. Then, when his marble would strike my marble, I would say, "I will not carry you, just as you refused to carry me!" So he would say, "Would you not like to carry the body that has been carried by the Messenger of Allah (ṣ)?" So I would carry him.

(١٤١) جعفر بن محمد الصادق: ثلاث قليلهنّ كثير، النار والفقر والمرض.

(141) Ja'far ibn Muḥammad al-Ṣādiq [(a) said]: Three things are such that [even a] little of them is much: fire, poverty, and sickness.

(١٤٢) بعض أهل البيت كان إذا أصابته علّة جمع بين ماء زمزم وماء السماء، والعسل، واستوهب من مهر أهله شيئاً. وكان يقول: قال الله تعالى: «وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا»، وقال: «فِيهِ شِفَاءٌ لِلنَّاسِ»، وقال ﷺ: «ماء زمزم لما شرب له»، وقال تعالى: «فَإِنْ طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ نَفْسًا فَكُلُوهُ هَنِيئًا مَرِيئًا». فمن

جمع بين ما بورك فيه، وما فيه شفاء، وبين الهنيء والمريء، يوشك أن يلقى العافية.

(142) One of the Ahl al-Bayt would, upon falling ill, mix Zamzam water with rain water, honey, and something he acquired from a portion of the dowry of his wife that she gifted to him. He would say, “Allah, the Exalted, has said: *And we send down blessed water [as rain] from the sky* (Q50:9), and He said [regarding honey]: *In it is a cure for people* (Q16:69). And the Prophet (ﷺ) said: The water of Zamzam is [a means] for [attaining] what is intended when one drinks it. And the Exalted Lord said [regarding the dowry]: *If they are happy to give you some of it, then enjoy it freely and with comfort* (Q4:4). So whoever joins together that which has been blessed, that which has a cure in it, and that which leads to ease and comfort, will [surely] soon regain his health.”

(١٤٣) عيسى عليه السلام: المال فيه داء كبير. قيل يا روح الله: ما داؤه؟ قال: أن يمنع صاحبه حق الله. قيل: فإن أدى حق الله؟ قال: لن ينجم من الكبر والخيلاء. قيل: فإن نجا؟ قال: يشغله إصلاحه عن ذكر الله.

(143) ‘Īsā (a) [said], “Wealth has within it a great malady.” He was asked, “O Spirit of Allah, what is its malady?” He said, “That its owner withholds the right of Allah [from it].” He was asked, “What if he fulfills the right of Allah [therefrom]?” He said, “He will [then] not remain safe from arrogance and haughtiness.” He was asked, “What if he is saved [from those vices]?” He said, “Then he will be [too] preoccupied with [his] betterment to remember Allah.”

(١٤٤) كان جعفر بن أبي طالب يحب المساكين ويجالسهم ويتحدث إليهم، فكان رسول الله ﷺ يكتيه أبا المساكين.

(144) Jaʿfar ibn Abī Ṭālib used to love the poor and would [often] sit and converse with them, so the Messenger of Allah gave him the epithet ‘Father of the poor’.

(١٤٥) لقي يحيى عيسى عليه السلام، فبَسَمَ عيسى في وجه يحيى فقال: ما لي أراك لا هيأاً كأنك آمن؟ فقال عيسى: ما لي أراك عابساً كأنك قانط؟ فقال: لا تبرح حتى ينزل علينا الوحي، فأوحى الله عز وجل: أَحَبُّكُمَا إِلَيَّ أَحْسَنُكُمَا بِي ظَنًّا. وروى: أَحَبُّكُمَا إِلَيَّ الطَّلُقُ الْبَسَامُ.

(145) [Prophet] Yaḥyā met ʿĪsā (a), and ʿĪsā smiled at Yaḥyā, so he said, “Why do I see you unworried as though you feel safe [from the punishment of Allah]?” So ʿĪsā said, “Why do I see you sulky as though you have despaired [of the mercy of Allah]?” He said, “I will not allow you to depart until revelation comes down to us [telling us who is on the right]!” So Allah, the Almighty, revealed, “The more beloved of you to Me is he who thinks best of Me.” And in another narration, “The more beloved of you to Me is the one who is smiling and cheerful.”

(١٤٦) دخل ملك الموت على داود عليه السلام، قال: من أنت؟ قال: من لا يهاب الملوك، ولا تمنع منه القصور، ولا يقبل الرشى. قال: فإذا أنت ملك الموت، ولم استعدّ بعد، قال: يا داود، أين فلان جارك؟ أين فلان قرينك؟ قال: مات. قال: أما كان لك في هؤلاء عبرة لتستعدّ؟

(146) The Angel of Death came to Dāwūd (a), so he asked, “Who are you?” He replied, “I am the one who does not fear kings, who is not hindered by [impenetrable] castles, and who does not accept bribes.” So he said, “So you are the Angel of Death. But I am not yet ready.” He said, “O Dāwūd, where is your neighbour so-and-so? And your companion so-and-so?” He said, “[They have] died.” He said, “Was there no lesson in their deaths for you such that you would prepare [for your own]?”

(١٤٧) لَمَّا احتضر إبراهيم عليه السلام قال: هل رأيت خليلاً يقبض روح خليله؟ فأوحى الله إليه: هل رأيت خليلاً يكره لقاء خليله؟ قال: فاقبض روحي الساعة!

(147) When Ibrāhīm (a) was on the verge of death, he said, “Have you ever seen a friend taking away the soul of his friend?” So Allah revealed to him, “Have you seen any friend who dislikes meeting his friend?” So he said [to the Angel of Death], “Take my soul at once!”

(١٤٨) مات ابن للرضا فقال أبو العيناء: يا ابن رسول الله، أنت تجلّ عن عظمتنا، وقدرك تقصر عنه صفتنا، وفي علمك بكتاب الله ما كفاك، وفي رسول الله ما عزاك، وفي ثواب الله ما أسلاك.

(148) A son of al-Riḍā (a) passed away, so Abū al-‘Aynā’ said: O son of the Messenger of Allah, you are far above [receiving] our advice, your status is beyond what we may describe, in your knowledge of the Book of Allah there is what suffices you, in the Messenger of Allah there is consolation for you, and in the reward of Allah there is what gives you solace.

(١٤٩) كان لعليّ بن الحسين جليس مات له ابن فجزع عليه، فعزّاه ووعظه، فقال: يا ابن رسول الله، إنّ ابني كان من المسرّفين على نفسه. فقال: لا تجزع، إنّ من وراء ابنك ثلاث خلال، أمّا أولهن فشهادة ألاّ إله إلاّ الله محمّد رسول الله، والثانية شفاعة جدّي ﷺ، والثالثة رحمة الله التي وسعت كلّ شيء. فأين يخرج ابنك من واحدة من هذه الخلال؟

(149) ‘Alī ibn al-Ḥusayn (a) used to have a companion whose son died, so he became greatly distressed. He thus consoled him and advised him [to remain patient]. The man said, “O son of the Messenger of Allah, my son used to be of those who transgressed against his soul, [so I fear for him].” He said, “Do not be distressed, verily there are three traits that are behind your son [as means of support]. The first of them is the



testimony that there is no god but Allah and Muḥammad is the Messenger of Allah. The second is the intercession of my grandfather (ṣ). And the third is the mercy of Allah which encompasses everything. So where will your son be left out in any one of these?"

(١٥٠) جعفر بن محمد: كفارة عمل السلطان الإحسان إلى الأخوان.

(150) Ja'far ibn Muḥammad [(a) said]: The expiation for [carrying out] the work of the sultan is doing favours to your brothers [in faith].<sup>28</sup>

(١٥١) نزل عيسى عليه السلام دمشق فوجد ملكها يطعم الناس الطعام في صحاف الذهب والفضة، فذهب هو وأصحابه إلى بردى، فأخرجوا كسراً معهم فأكلوا، وشربوا من الماء. ثم قال عيسى: لا تدخلوا على الملوك، ولا تأكلوا من طعامهم، ولا تعجبوا بما أوتوا، واعجبوا ممّا يفعل بهم يوم القيامة.

(151) ʿĪsā (a) arrived at Damascus and found its ruler giving food to people in plates of gold and silver, so he went with his companions to [the river] Baradā, and took out the little food they had and they all ate [from it] and drank from the water [of the river]. Then ʿĪsā (a) said: Do not enter the presence of kings, do not partake of their food, and be not impressed by what they give; rather, be surprised by what will happen to them on the Day of Judgment.

(١٥٢) أسر مروان بن الحكم يوم الجمل، فكلم فيه الحسن والحسين فخلّاه عليّ، فقالا له: يبايعك يا أمير المؤمنين. فقال: ألم يبايعني بعد قتل عثمان؟ لا حاجة لي في بيعته، إنّها كفّ يهوديّة، ولو بايعني بيده لغدر بسيفه. أما إنّ له

<sup>28</sup> This is reported to have been the advice given to ʿAlī ibn Yaqtīn by Imam al-Kāẓim (a). [Tr.]

أمره كلعقة الكلب أنفه، وهو أبو الأكبش الأربعة، وستلقى الأمة منه ومن ولده يوماً أحمر.

(152) Marwān ibn al-Ḥakam was taken captive in the Battle of Jamal, so al-Ḥasan and al-Ḥusayn spoke on his behalf and ‘Alī (a) set him free. They said to him, “He will pledge his allegiance to you, O Amīr al-Mu’minīn.” So he replied, “Did he not pledge his allegiance to me after ‘Uthmān was assassinated? I have no need for his pledge of allegiance. Indeed it is [like] the palm of a Jewess – if he pledges it to me with his hand, he will betray me with his sword. Verily, he will have a reign like the dog licks its nose, and he will be the father of four chieftains, and the *ummah* will face days of bloodshed from him and his progeny.”

(١٥٣) كان الحسين بن عليّ يعطي الشعراء، فقيل له، فقال: خير مالك ما وقيت به عرضك.

(153) Al-Ḥusayn ibn ‘Alī (a) used to give money to the poets, so he was asked about that and he said, “The best of your wealth is that by which you protect your reputation.”

(١٥٤) داود عليه السلام: امرأة السوء لبعلمها كالحمل الثقيل على الشيخ الكبير، والمرأة الصالحة له كالتاج المخوص بالذهب، كلما رآها قرّت عينه.

(154) Dāwūd (a) [said]: For her husband, an evil wife is like a heavy weight borne by an old man, whereas a righteous wife is like a crown ornamented with plates of gold, whenever he sees her, he feels joyous.

(١٥٥) قال داود عليه السلام لسليمان عليه السلام: أمش خلف الأسد ولا تمش خلف امرأة.

(155) Dāwūd (a) said to Sulaymān (a): Walk behind a lion, but never walk behind a woman.<sup>29</sup>

(١٥٦) لقي عيسى عليه السلام إبليس، وهو يسوق خمسة أحمره عليها أحماله، فسأله، فقال: أحمل تجارة وأطلب مشترين. أما أحدهما فالجور، قال: من يشتريه؟ قال السلاطين. قال: فما الثاني؟ قال: الكبر، قال فمن يشتريه؟ قال: الدهاقين. قال: فما الثالث؟ قال: الحسد، قال: فمن يشتريه؟ قال العلماء. قال: فما الرابع؟ قال: الخيانة، قال: فمن يشتريها؟ قال: التجار. قال: فما الخامس، قال: الكيد، قال: فمن يشتريه؟ قال: النساء.

(156) ʿĪsā (a) met Iblīs while he was driving five laden donkeys, so he asked him [about them]. He said, “I am carrying wares looking for buyers. As for the first, it is tyranny.” He asked, “And who buys that?” He said, “Kings.” He asked, “And what is the second?” He said, “Arrogance.” He asked, “And who buys that?” He replied, “Chiefs.” He asked, “What is the third?” He said, “Jealousy.” He asked, “Who buys that?” He answered, “Scholars.” He asked, “And what is the fourth?” He said, “Treachery.” He asked, “Who buys it?” He said, “Merchants.” “What is the fifth?” he asked. He said, “Wiles.” “And who buys it?” he asked. He replied, “Women.”

(١٥٧) عيسى عليه السلام: لو لم يعذب الله أحداً على معصيته لكان ينبغي أن لا يعصى شكراً لنعمه.

<sup>29</sup> This is just to emphasize how dangerous it is for a man to walk behind a woman in terms of the temptation that it could give rise to due to the inclinations of his base soul and the whisperings of Satan. (Tr.)

(157) ʿĪsā (a) [said]: If Allah were not to punish anyone for sinning against Him, it would still behove people to avoid sins out of gratitude for His blessings.

(١٥٨) جعفر بن محمد: النعم وحشيّة فاشكلوها بالشكر.

(158) Jaʿfar ibn Muḥammad [(a) said]: Blessings are wild, so tie them down with gratitude.<sup>30</sup>

(١٥٩) محمد بن عليّ بن الحسين بن عليّ بن أبي طالب عليه السلام: من أنعم عليه نعمة فأنعم على الناس فقد أخذ أماناً من الذمّ، وخلع ربة سوء العواقب من عنقه.

(159) Muḥammad ibn ʿAlī ibn al-Ḥusayn ibn ʿAlī ibn Abī Ṭālib, may Allah be pleased with them, [said]: Whoever is bestowed a favour and then he proceeds to benefit the people thereby has indeed taken a safeguard from blame and has removed the possibility of evil outcomes from himself.

(١٦٠) عليّ بن الحسين عليه السلام: قال رسول الله ﷺ: إنّ المؤمن ليشبع من الطعام فيحمد الله فيعطيه من الأجر ما يعطي الصائم القائم. إنّ الله يحبّ الشاكرين.

(160) ʿAlī ibn al-Ḥusayn (a) [said]: The Messenger of Allah (ṣ) said, “Verily the believer becomes satiated with food and then praises Allah so He grants him the reward that He gives to the one who fasts by day and worships by night. Verily Allah loves the thankful.”

<sup>30</sup> A beautiful metaphor that depicts how blessings can leave a person at any time if he is not grateful for them. (Tr.)

(١٦١) مُحَمَّدُ بْنُ عَلِيٍّ عَلَيْهِ السَّلَامُ: مَا أَنْعَمَ اللَّهُ عَلَى عَبْدٍ نِعْمَةً فَلَعَمَ أَنَّهَا مِنْ اللَّهِ إِلَّا كَتَبَ اللَّهُ لَهُ شُكْرَهَا قَبْلَ أَنْ يَحْمَدَهُ عَلَيْهَا، وَلَا أَذْنِبَ عَبْدًا ذَنْبًا فَلَعَمَ أَنَّ اللَّهَ قَدْ أَطْلَعَ عَلَيْهِ، وَإِنْ شَاءَ غَفَرَ لَهُ، وَإِنْ شَاءَ أَخَذَهُ بِهِ، إِلَّا غَفَرَ لَهُ قَبْلَ أَنْ يَسْتَغْفِرَهُ.

(161) Muḥammad ibn ‘Alī (a) [said]: When Allah blesses a servant and he recognizes it as a blessing from Allah, then Allah records that as gratitude for the blessing even before he praises [and thanks] Him for it. And when a servant commits a sin and recognizes that Allah is aware of it, and that He may forgive him or He may punish him if He so wishes, then He forgives him for it even before he repents.

(١٦٢) جَعْفَرُ بْنُ مُحَمَّدٍ: أَحْيُوا الْمَعْرُوفَ بِإِمَاتَتِهِ، فَإِنَّ الْمَنَّةَ تَهْدِمُ الصَّنِيعَةَ.

(162) Ja‘far ibn Muḥammad [(a) said]: Give life to your good deed by doing away with its mention, for verily obligation destroys the good turn [you do to others].

(١٦٣) قَالَ رَجُلٌ لِعَلِيِّ بْنِ الْحُسَيْنِ: رَأَيْتُ كَأَنِّي أَبُولُ فِي يَدِي. فَقَالَ: تَحْتِكَ مُحْرَمٌ. فَظَنُّوْا فَإِذَا بَيْنَهُ وَبَيْنَ امْرَأَتِهِ رِضَاعٌ.

(163) A man said to ‘Alī ibn al-Ḥusayn (a), “I saw [a dream where] it was as though I was urinating on my hands.” So he said, “You have a *maḥram* under you.” So they checked and found out that there was a foster-relationship between him and his wife [since they had been nursed by the same woman as infants].

(١٦٤) عِيسَى عَلَيْهِ السَّلَامُ: اتَّخَذُوا الْبُيُوتَ مَنَازِلَ، وَالْمَسَاجِدَ مَسَاكِنَ، وَكَلَوْا مِنْ بَقْلِ الْبَرِّيَّةِ، وَاشْرَبُوا مِنَ الْمَاءِ الْقَرَّاحِ، وَاخْرَجُوا مِنَ الدُّنْيَا بِسَلَامٍ.

(164) ‘Īsā (a) [said]: Take your houses as [temporary] domiciles and mosques as dwellings, eat wild vegetation and drink plain water, and depart from this world in peace.<sup>31</sup>

(١٦٥) عيسى عليه السلام: الشمس في الشتاء صلاتي، ونور القمر سراجي، وبقل البرية فاكهتي، وشعر الغنم لباسي، أبيت حيث يدركني الليل، ليس لي ولد يموت، ولا بيت يخرب، أنا الذي كبيت الدنيا على وجهها.

(165) ‘Īsā (a) [said]: The sun is my source of heat in the winter, the light of the moon is my lamp, wild vegetation is my fruit, the fur of cattle is my clothing, I sleep wherever I am when night falls, I have no child who might die [before me] and no house that might fall to ruin; I am the one who has turned this world over on its face.

(١٦٦) عيسى عليه السلام: أنظروا إلى طير السماء، تغدو وتروح، وليس معها شيء من أرزاقها، لا تحرث ولا تحصد والله يرزقها، فإن زعمتم أنكم أكبر بطوناً من الطير، فهذه الوحوش من البقر والحرث لا تحرث ولا تحصد والله يرزقها.

(166) ‘Īsā (a) [said]: Look at the birds in the sky, they come and go carrying nothing of their provisions. They neither plant nor harvest anything, and Allah sustains them. If you think that your stomachs are much bigger than that of birds, then these wild cattle and donkeys neither sow nor harvest, yet Allah provides for them.

(١٦٧) قال عيسى عليه السلام للحواريين: أنتم أغنى من الملوك. قالوا: كيف؟ قال: لأنكم لا تطلبون وهم في الطلب.

<sup>31</sup> These were ascetic practices that were recommended to his disciples, but do not apply to everyone. The general message of being unattached to this world is, however, universal. (Tr.)

(167) ʿĪsā (a) said to the disciplines, “You are richer than the kings.” They asked, “How is that?” He replied, “Because you do not seek [wealth] while they are still seeking [it].”

(١٦٨) قال موسى للخضر: أيّ الدواب أحب إليك؟ قال: الفرس والحمار والبعير، لأنّ الفرس مركب أولي العزم من الرسل، والبعير مركب هود وصالح وشعيب ومحمّد، والحمار مركب عيسى وعزير. وكيف لا أحب شيئاً أحياه الله بعد موته قبل الحشر.

(168) Mūsā said to al-Khiḍr (a), “Which riding animals do you like the most?” He replied, “The horse, the donkey, and the camel. The horse because it is the riding mount of the Messengers of Firm Resolve (*ulul-ʿazm*), the camel because it is the riding mount of Hūd, Ṣāliḥ, Shuʿayb and Muḥammad [peace be upon them all], and the donkey because it is the riding mount of ʿĪsā and ʿUzayr (a). And how could I not like a thing that was given life by Allah after it was caused to die [in this world] before the [Day of] Resurrection.”

(١٦٩) سأل أعرابي جعفر الصادق عن التوحيد، فتناول بيضة بين يديه فوضعها على راحته وقال: هذا حصن مملق لا صدع فيه، ثمّ من ورائه عرقي مستشف، ثمّ من ورائه دمة سائلة، ثمّ من ورائها ذهب مائع، ثمّ لا تنفك الأيام والليالي حتّى تنفلق عن طاوس ملمع. فأيّ شيء في العالم إلّا وهو دليل على أنّه ليس كمثله شيء!

(169) A bedouin asked Jaʿfar al-Ṣādiq (a) about *tawḥīd*, so he took an egg that was in front of him and placed it in his palm, saying: This is a smooth fortification without any fissures in it, then under it are two transparent membranes, then under that there is a fluid, then under that there is a golden liquid. Then, not many days and nights pass after it has been laid before it hatches to reveal a nestling [that will grow] to

become a colorful peacock. So what is there in this world that does not point to the fact that there is nothing like Him!<sup>32</sup>

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<sup>32</sup> A clearer and more detailed account of this narration has been mentioned in al-Ṭabarsī's *al-Iḥtijāj*, vol. 2, p. 333. (Tr.)



## Miscellaneous Reports and Sayings

(١) طلاق الدنيا مهر الآخرة، وطلاق الآخرة مهر الدنيا.

(1) Divorcing this world is the dowry of the Hereafter, and divorcing the Hereafter is the dowry of this world.

(٢) ليلة الغدير معظّمة عند الشيعة، محياة فيهم بالتهجّد، وهي الليلة التي خطب فيها رسول الله بغدير خم على أقتاب الإبل، وقال في خطبته: من كنت مولاه فعليّ مولاه.

(2) The night of al-Ghadīr is important to the Shī'ah; they remain awake in it, engaged in night worship. It is the eve [of the day] wherein the Messenger of Allah gave a sermon at Ghadīr Khumm, standing on the pulpit of camel saddles, in which he said, "Whoever takes me as his master, then 'Alī is his master."

(٣) ليلة الهرير ليلة من ليالي صفّين كثر فيها القتلى، كلّما قتل قتيل كبر عليّ ﷺ، فبلغت تكبيراته سبع مائة، وصارت مثلاً في الشدّة.

(3) The night of al-Harīr is one of the nights of [the battle of] Ṣiffīn wherein many were killed. Whenever a person was killed, 'Alī, may Allah be pleased with him, recited *takbīr*, and he recited over seven hundred *takbīrs* [this night], until it became a metaphor for great hardship.

(٤) قال لقمان لابنه: لا تدخل في الدنيا دخولاً يضرّ بآخرتك، ولا تتركها تكون كلاً على الناس.

(4) Luqmān said to his son: Do not get engaged in this world in a manner that harms your Hereafter, and do not abandon it such that you become a burden upon the people.

(٥) لقمان: يا بنيّ كما تنام كذلك تموت، وكما تستيقظ كذلك تبعث.

(5) Luqmān [said]: O my son, just as you sleep, so too will you die, and just as you awake, so too will you be resurrected.

(٦) يقال عند طلوع الشمس: سبحان من صوّرك ودوّرك ونوّرك، وإذا شاء كوّرك.

(6) It is [to be] recited during sunrise: Glory be to the One who fashioned you, made you rotate, and caused you to be luminous, and when He wills, he will put you out.<sup>33</sup>

(٧) كان علماء بني إسرائيل يسترون من العلوم علمين: علم النجوم وعلم الطبّ، فلا يعلمونهما أولادهم لحاجة الملوك إليهما، لئلا يكونا سبباً في صحبة الملوك والدنوّ منهم فيضمحل دينهم.

(7) The scholars of Banī Isrāʾīl used to be secretive about two sciences: astronomy and medicine. They would not teach these sciences to their children because of the need that kings had for them, lest they became a reason for keeping company with kings and being close to them, thereby resulting in diminution of their faith.

(٨) كلّ نعيم دون الجنة حقير، وكلّ بلاء دون النار يسير.

(8) Every bounty other than Paradise is insignificant, and every trial other than the Fire is easy [in comparison].

<sup>33</sup> In reference to Q81:1. (Tr.)

(٩) عن هند بنت الجون: نزل رسول الله ﷺ خيمة خالتي أم معبد، فقام من رقدته، ودعا بماء فغسل يديه، ثم تمضمض ومجّ في عوسجة إلى جانب الخيمة، فأصبحنا وهي كأعظم دوحة، وجاءت بثمر كأعظم ما يكون، في لون الورس، ورائحة العنبر، وطعم الشهد، ما أكل منها جائع إلا شبع، ولا ظمآن إلا روي، ولا سقيم إلا بري، ولا أكل من ورقها بغير ولا شاة إلا درّ لبنها، فكنا نسمّيها المباركة؛ ويتابنا من البوادي من يستسقي بها، ويزود منها؛ حتى أصبحنا ذات يوم وقد تساقط ثمرها، وصغر ورقها، ففزعنا، فما راعنا إلا نعي رسول الله ﷺ، ثم أنّها بعد ثلاثين سنة أصبحت ذات شوك من أسفلها إلى أعلاها، وتساقط ثمرها، وذابت نضرتها، فما شعرنا إلا بمقتل أمير المؤمنين عليّ عليه السلام، فما أثمرت بعد ذلك، فكنا نتفجع بورقها؛ ثم أصبحنا وإذا بها قد نبع من ساقها دم عبيط، وقد ذبل ورقها، فبينما نحن فزعين إذ أتانا خبر مقتل الحسين عليه السلام، ويسست الشجرة على أثر ذلك وذابت. والعجب كيف لم يشهر أمر هذه الشجرة كما شهر أمر الشاة في قصّة هي من أعلام القصص.

(9) Hind bint al-Jawn narrated: The Messenger of Allah (ﷺ) once stopped by the tent of my aunt Umm Ma'bad, and when he stood up after taking a rest, he asked for some water with which he washed his hands and gargled his mouth before expectorating the water on a sapling that was growing outside the tent. Soon we found that it had become a huge tree, bearing the largest fruits, yellow in color, with the fragrance of amber and the taste of honey. When any hungry person ate of it, he would be satiated; when a thirsty person had it, he would be quenched; and when a sick person partook of it, he would be cured. The ewes and she-camels that ate its leaves would produce plenty of milk. So we named the tree al-Mubārakah (the blessed). People would come from the desert seeking water through it, and provisions from it. This continued until one day, we found that its fruits had fallen off and its leaves had become smaller,

so we were frightened by that. Soon after, we received news that the Messenger of Allah (ﷺ) had passed away. Then, after thirty years, the tree was filled with thorns from top to bottom, and any remaining fruits fell off, and it lost all its freshness. We found out that this was the time when Amīr al-Mu'minīn 'Alī, may Allah be pleased with him, was killed. The tree bore no more fruits after that, so we would only benefit from its leaves. Then, one day, we found that blood was oozing out from its trunk and its leaves had become blighted. As we were filled with fright and apprehension, the news reached us that al-Ḥusayn, may Allah be pleased with him, had been martyred. As a result of that, the tree dried up and withered away. It is surprising how the affair of this tree did not become as well-known as the affair of the sheep, which is one of the best-known anecdotes.

(١٠) كان على عهد كسرى رجل يقول: من يشتري مني ثلاث كلمات بألف دينار؟ فيطنز به؛ حتى اتصل خبره بكسرى فطلبه وأحضر المال، فقال الرجل: ليس في الناس كلهم خير، فقال كسرى: زه، قال: ولا بدّ منهم، قال: زه، قال: فألبسهم على قدر ذلك، قال: زه؛ قال: قد استوجبت المال فخذ، فأبى، فقال: فلم طلبته؟ قال: كنت أحب أن أرى من يشتري الحكمة بالمال.

(10) During the time of Khosrow, there was a man who used to say, "Who will buy three words from me for a thousand dīnārs?" so people would ridicule him for that. This continued until news of him reached Khosrow, so he summoned him and brought the money before him. The man said, "Among the people, not all are good." So Khosrow said, "Indeed." Then he said, "But one nonetheless needs them." Khosrow said, "Indeed." Then the man said, "So divide them [and deal with them] according to that understanding." He said, "Indeed." Then he said, "You have deserved the money, so take it." But the man refused. He asked,

“Then why did you ask for it?” He said, “I just liked to see who would buy wisdom with wealth.”

(١١) لَمَّا وَجَّهَ يَزِيدُ بْنُ مُعَاوِيَةَ مُسْلِمَ بْنَ عَقْبَةَ لِاسْتِبَاحَةِ أَهْلِ الْمَدِينَةِ ضَمَّ عَلِيُّ بْنُ الْحُسَيْنِ إِلَى نَفْسِهِ أَرْبَعَ مِائَةِ مَنَافِيَةٍ بِحُشْمِهِنَّ يَعُولُهُنَّ إِلَى أَنْ تَقْوُضَ جَيْشُ مُسْلِمٍ، فَقَالَتْ امْرَأَةٌ مِنْهُنَّ: مَا عَشْتُ وَاللَّهِ بَيْنَ أَبِي يَاسِرٍ وَمِثْلِ ذَلِكَ التَّرِيفِ.

(11) When Yazīd ibn Mu‘āwiyah sent Muslim ibn ‘Uqbah to violate the people of Madīnah, ‘Alī ibn al-Ḥusayn (a) sheltered four hundred women from the progeny of ‘Abd Manāf along with their servants, keeping them safe until the army of Muslim had dispersed [and departed after desecrating the city]. One of the women among them said, [commenting on the way the Imam cared for them,] “By Allah, I have not lived in such comfort even with my own parents.”

(١٢) قِيلَ لِحَكِيمٍ: مَنْ أَبْعَدَ النَّاسَ سَفَرًا؟ قَالَ: مَنْ سَافَرَ فِي ابْتِغَاءِ الْأَخِ الصَّالِحِ.

(12) A wise man was asked, “Who has to travel the farthest of all people?” So he said, “The one who travels in search of a righteous brother [and friend].”

(١٣) لِقَمَّانٍ: يَا بَنِيَّ، إِيَّاكَ وَصَاحِبَ السُّوءِ، فَإِنَّهُ كَالسِّيفِ يَعْجِبُكَ مَنَظَرُهُ، وَيَقْبِحُ أَثَرُهُ.

(13) Luqmān [said]: O my son, beware of the evil companion, for indeed he is like a sword – looking at it impresses you, but its effects are detrimental.

(١٤) لِقَمَّانٍ: ثَلَاثَةٌ لَا تَعْرِفُهُمْ إِلَّا عِنْدَ ثَلَاثَةٍ، الْحَلِيمُ عِنْدَ الْغَضَبِ، وَالشَّجَاعُ عِنْدَ الْخَوْفِ، وَالْأَخُ عِنْدَ حَاجَتِكَ إِلَيْهِ.

(14) Luqmān [said]: Three [types of individuals] are not [truly] known except at three times: the forbearing one in times of anger, the brave one in times of fear, and the brother [or friend] in times of your need for him.

(١٥) أَحَبَّ فَقِيرٌ غَنِيًّا فِي اللَّهِ، ثُمَّ سَأَلَهُ حَاجَةً ثَلَاثَ مَرَّاتٍ فَرَدَّهُ، وَالْفَقِيرُ لَا يَتَغَيَّرُ عَنْ مُحَبَّتِهِ؛ فَقَالَ لَهُ فِي ذَلِكَ، فَقَالَ: يَا أَخِي إِنَّمَا أَحْبَبْتُكَ فِي اللَّهِ، فَلَمْ يَفْسُدْ مَا بَيْنِي وَبَيْنَكَ شَيْءٌ مِنَ الدُّنْيَا؛ فَقَاسَمَهُ الرَّجُلُ شَطْرَ مَالِهِ.

(15) A poor man had brotherly love for a rich man for the sake of Allah. Then he asked him for assistance three times, but he refused to help him, yet this did not change the poor man's love for him. So he asked him about that, and he said, "O brother, I loved you only for the sake of Allah, so what exists between me and you cannot be corrupted by anything of this [material] world." So the man gave him half of his wealth.

(١٦) مَنْ رَضِيَ بِصَحْبَةِ مَنْ لَا خَيْرَ فِيهِ، لَمْ يَرْضَ بِصَحْبَتِهِ مَنْ فِيهِ خَيْرٌ.

(16) Whoever is pleased with the company of one who has no good in him, [will find that] one who has good in him will not be pleased with his company.

(١٧) جَابِرُ بْنُ عَبْدِ اللَّهِ يَرْفَعُهُ: الْجِيرَانُ ثَلَاثَةٌ: فَجَارٌ لَهُ حَقٌّ وَجَارٌ لَهُ حَقَّانَ، وَجَارٌ لَهُ ثَلَاثَةُ حَقُوقٍ. فَأَمَّا الَّذِي لَهُ حَقٌّ وَاحِدٌ فَجَارٌ مُشْرِكٌ لَا رَحِمَ لَهُ، لَهُ حَقٌّ الْجَوَارِ؛ وَأَمَّا الَّذِي لَهُ حَقَّانَ فَجَارٌ مُسْلِمٌ لَا رَحِمَ لَهُ، لَهُ حَقٌّ الْإِسْلَامِ وَحَقٌّ الْجَوَارِ؛ وَأَمَّا الَّذِي لَهُ ثَلَاثَةُ حَقُوقٍ فَجَارٌ مُسْلِمٌ ذُو رَحِمٍ، لَهُ حَقٌّ الْإِسْلَامِ وَحَقٌّ الْجَوَارِ وَحَقٌّ الرَّحِمِ؛ وَأَدْنَى حَقِّ الْجَوَارِ أَنْ لَا تُؤْذِيَ جَارَكَ بِقِتَارِ قَدْرِكَ إِلَّا أَنْ يَقْتَدِحَ لَهُ مِنْهَا.

(17) Jābir ibn ʿAbdullāh said, attributing it to the Prophet (ﷺ): Neighbours are of three types: the neighbour who has one right, the neighbour who has two rights, and the neighbour who has three rights. As for the one who has one right, he is the non-believer who is unrelated – he [only] has the right of a neighbour. As for the one who has two rights, he is the Muslim who is unrelated – he has the rights of [being a brother in] Islam and the right of a neighbour. As for the one who has three rights, it is the Muslim who is also a relative – he has the right of a Muslim [brother], the right of a neighbour, and the right of a relative. The least right that a neighbour has on you is that you should not disturb him [even] with the smell of your cooking pot, unless you share its contents with him.

(١٨) دعل الخزاعي :

بأبي وأمي سبعة أحببتهم      لله لا لعطية أعطاها

بأبي النبي محمد وصفته      والطيبان وبنته وابناها

(18) Diʿbil al-Khuzāʿī [recited]:

*By my father and mother, there are seven I love  
for the sake of Allah, not for any gift I may be granted*

*By my father [I love] the Prophet Muḥammad and his chosen one [ʿAlī]  
And the two excellent ones [Jaʿfar and Ḥamzah], and his daughter [Fāṭimah]  
and her two sons [al-Ḥasan and al-Ḥusayn].*

(١٩) الشعبي: ما لقينا من علي بن أبي طالب! إن أحبيناه قتلنا، وإن أبغضناه  
هلكنا.

(19) Al-Shaʿbī [said]: Look what we have met with from ʿAlī ibn Abī Ṭālib! If we love him, we get killed [for it], and if we hate him, we are doomed.

(٢٠) التقى أخوان في الله فقال أحدهما لصاحبه: والله يا أخي إني لأحبك في الله. قال: لو علمت مني ما أعلم من نفسي لأبغضتي في الله. فقال: والله يا أخي، لو علمت منك ما تعلمه من نفسك لمنعني من بغضك ما أعلم من نفسي.

(20) Two brothers in faith once met, so one of them said to the other, "By Allah, O brother, I love you for the sake of Allah." So he replied, "If you knew about me what I know about myself, you would have hated me for the sake of Allah." He responded, "By Allah, O brother, if I knew about you what you know about yourself, I would still be prevented from hating you by what I know about myself."

(٢١) لقمان الحكيم: ضرب الوالد الولد كالسماد في الزرع.

(21) Luqmān the wise [said]: A father's striking his son [in order to discipline him] is like adding fertilizer to crops.<sup>34</sup>

(٢٢) كان معلّم أنوشروان يضربه بلا ذنب، ويأخذه بأن يمسك الثلج في يده حتى تكاد كفه تسقط، فألقى: لئن ملكت لأقتلته؛ فلمّا ملك هرب، فأمنه فأتاه؛ فسأله عن الضرب ظلماً، فقال: لتعرف حقد المظلوم إذا ظلمته. قال: أحسنت، فالثلج الذي كنت تعذبني به؟ قال: ستعرف ذلك. فغزا فأصبحوا في غداة باردة، فلم يقدروا على توتير قسيهم، فوترها لهم، فقاتل وظفر، فعرف مراد مؤدبه.

(22) Anūshirwān's tutor used to beat him without his having done anything wrong, and he would force him to hold ice in his hand until it felt as though his wrist would fall off. So he vowed: "When I become

<sup>34</sup> Just as fertilizer is used to improve the yield of crops, so too does discipline ensure that children grow up to be righteous. This statement is somewhat similar to the English saying: 'Spare the rod, spoil the child.' Of course, Islam places strict limits on corporal punishment. However, disciplining children is a necessity that has been overlooked in recent times, and its unfortunate effects can be seen in the current generation. (Tr.)



king, I will certainly kill him!” When he later became the king, the tutor fled, so he gave him a surety of safe conduct, so he came to him. He asked him why he used to beat him unjustly. He replied, “So that you would understand how the oppressed feels when he is treated unjustly.” Anūshirwān said, “That is good. But what about the ice that you used to punish me with?” He replied, “You will soon understand [the purpose of] that.” Later, he went to war and one morning it was so cold that the soldiers were unable to tie their bowstrings, so it tied it for them, and they fought and attained victory. Then he realized the purpose behind the action of his tutor.

(٢٣) قيل لأفلاطون: لم لا تجتمع الحكمة والمال؟ قال: لعزّة الكمال.

(23) Plato was once asked, “Why can wisdom and wealth not join together?” He replied, “Due to the honour of perfection.”<sup>35</sup>

(٢٤) أرسطوطاليس: حركة الإقبال بطيئة، وحركة الإدبار سريعة، لأنّ المقبل كالصاعد من مرقة إلى مرقة، والمدير كالمقذوف به من علو إلى سفلى.

(24) Aristotle [said]: Forward movement is slow while backward movement is swift, because one who moves forward is like the person who is climbing the rungs of a ladder, one at a time, while the one who turns back is like one who has been cast down from a place that is high to one that is low.

(٢٥) سقراط: إذا رأت العامة منازل الخاصة حسدتها، وتمنّت أمثالها؛ فإذا رأت مصارعها بدا لها، واغتبطت بحالها.

<sup>35</sup> Perhaps he means that wisdom is part of perfection, and perfection is too honourable to mix with something as lowly as material wealth. (Tr.)

(25) Socrates [said]: When the laity see the houses of the elite, they envy them and wish for something similar. But when they see their graves, the reality dawns on them and they become pleased with their state.

(٢٦) نحن في زمان إذا ذكرنا الموتى حييت القلوب، فإذا ذكرنا الأحياء ماتت.

(26) We live in an era wherein the hearts are enlivened when we remember the dead, but when we remember the living the hearts die.

(٢٧) وسئل الإسكندر عن أفضل ما سرّه من مملكته، فقال: اقتداري على أن أكثر الإحسان إلى من ثبتت إليّ منه حسنة.

(27) Alexander was asked about the best thing that pleased him in his kingdom, so he said, "My power to grant greater favours to the one whose goodness has been established for me."

(٢٨) أمر أنوشروان أن يكتب على ناووسه حين احتضر: ما قدمناه من خير فعند من لا يبخس الثواب، وما كسبناه من شرّ فعند من لا يعجز عن العقاب.

(28) When Anūshirwān was on his death bed, he instructed that it should be inscribed on his sarcophagus: 'Whatever good we have done is with the One who does not depreciate its reward, and whatever evil we have earned is with the One who is not incapable of its retribution.'

(٢٩) كان لملك وزير إذا صبحه قال بعد التسليمة: سيجزى المحسن بإحسانه، وستكفيك المسيء إساءته، لا يخل بذلك، وكان معظماً عند الملك، فحسده حاسد، فكاده بأن أضافه وأطعمه ثوماً، ثم قال للملك: قد فضحك من تأثيره بغاية الأعظام في بلدك، وشهرك بالبحر، فلما صبحه غطى فمه لرائحة الثوم، فحسب الملك أن ذلك لبحره، فكتب إلى رأس الشرط كتاباً أمره فيه أن يقطع رأسه ويسلخه ويملاً جلده تبناً، وختمه، وكانت عادته أن يكتب بيده كتب

الجوائز العظام، فلمّا خرج به حسب الحاسد أنّه كتاب جائزة فقال: أنا أحمل كتابك وأحصل ما فيه، فدفعه إليه، ففعل فيه ما أمر به فيه. فلمّا جاء الوزير مصباحاً على عادته أحسّ الملك بالأمر، فقال: هل كان بينك وبينه شيء؟ قال: لا، إلّا أنّه أضافني وأطعمني الثوم، وغطّيت فمي لذلك. فقال: صدقت إن المحسن سيجزى بإحسانه، والمسيء ستكفيه إساءته.

(29) There was a king who had a vizier who would tell him, after offering salutations, “The doer of good will be rewarded for his good, while the evildoer’s evil will suffice for his punishment.” And he would always say that. He was highly respected by the king, so one [of the courtiers] was filled with jealousy for him and plotted against him. He invited him for a meal and fed him garlic, then he told the king, “The one whom you show so much respect has ridiculed you in your own kingdom, and he says you have bad breath.” When the vizier next visited the king, he covered his mouth in order to hide the smell of garlic, so the king thought that it was due to his own bad breath. [In his anger,] he wrote to the head of his guards instructing him to cut off the head of the bearer, skin him and fill his skin with twigs. He put his seal on the letter [and gave it to the vizier to deliver]. Now it was the habit of the king that whenever he wanted to grant generous gifts, he would write the instructions in his own hand, so when the vizier came out holding the letter, the man who was jealous of him saw it and assumed that it was for a great reward. He said to him, “I will take the letter,” [thinking:] I will attain whatever [reward] is written therein. So the vizier gave it to him, and the head of the king’s guards did to him what had been instructed therein. So when the vizier went to the king the next morning, as was his wont, the king suspected something was amiss. He asked him, “Did anything transpire between you and him?” So he replied, “No; only that he invited me for a meal and gave me garlic to eat, so I covered my mouth due to that.” So the king said, “You were

right when you said the doer of good will be rewarded for his good, and the evildoer's evil will suffice for his punishment."

(٣٠) المدائني: رأيت رجلاً يطوف بين الصفا والمروة على بغلة، ثم رأيت رجلاً في سفر، فقلت له، فقال: ركبت حيث يمشي الناس، فكان حقاً على الله أن يرجلني حيث يركب الناس.

(30) Al-Madāʿinī [said]: I saw a man going between al-Ṣafā and al-Marwāh on his mule, then I saw him walking on his journey, so I asked him about that. He said, "I was riding while people were walking, so it was right of Allah to [punish me and] make me walk while people are riding."

(٣١) رسطاليس: العاقل يوافق العاقل، والجاهل لا يوافق العاقل ولا الجاهل، ومثال ذلك: المستقيم الذي ينطبق على المستقيم، فأما المعوج فإنه لا ينطبق على المعوج ولا على المستقيم.

(31) Aristotle [said]: The intelligent concurs with the intelligent, but the ignorant neither concurs with the intelligent, nor with the ignorant. The example of this is the straight line which matches [and runs parallel to] another straight line. As for the crooked one, it neither matches another crooked line nor a straight one.

(٣٢) أبو الأسود الدؤلي: إذا أردت أن تعذب عالماً فاقرن به جاهلاً.

(32) Abū al-Aswad al-Duʿalī [said]: If you wish to torture a learned person, then put him in the company of an ignoramus.

(٣٣) جابر بن عبد الله: كان رجل متعبّد في صومعة، فمطرت السماء وأعشبت الأرض، فرأى حماره يرعى في ذلك العشب، فقال: يا ربّ لو كان لك حمار

لرعيته مع حماري، فبلغ ذلك بعض الأنبياء، فهم أن يدعوا عليه، فأوحى إليه: أن لا تدع عليه، فأتى أجازي العباد على قدر عقولهم.

(33) Jābir ibn ʿAbdillāh [said]: There was a man who would worship in his hermitage. At one time, rain fell from the sky and the earth was filled with herbage, and he saw his donkey grazing on that fresh grass, so he said, “O Lord, if only You had a donkey, I would graze it along with my donkey.” When news of that reached one of the Prophets, he decided to pray against him [for uttering such blasphemy], but He revealed to him, “Do not pray against him, for indeed I requite the servants based on the level of their intellect.”

(٣٤) قيل لسقراط: إنَّ الكلام الذي قلته لم يقبل، فقال: ليس يلزمني أن يقبل، إنما يلزمني أن يكون صواباً.

(34) Socrates was told, “That which you spoke of was not accepted.” So he said, “It is not necessary for me that it should be accepted; it is only necessary for me that it should be correct.”

(٣٥) خطب معاوية فقال: إِنَّ اللَّهَ يَقُولُ: «وَإِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنَزِّلُهُ إِلَّا بِقَدَرٍ مَّعْلُومٍ» فعلام تلوموني إذا قصرت في عطياتكم؟ فقال الأحنف: إنا والله لا نلومك على ما في خزائن الله، ولكن على ما أنزله من خزائنه، فجعلته أنت في خزانتك وحلت بيننا وبينه.

(35) Muʿāwiyah gave a sermon in which he said, “Verily Allah says: *There is not a thing but that its treasures are with Us; yet We only send down thereof according to a well-defined measure* (Q15:21). So why do you blame me when I reduce your shares?” So al-Aḥnaf said, “By Allah, we do not blame you for what is in the treasures of Allah; rather, we blame you for what He has already sent down from His treasures which you

subsequently placed in your own treasure-chest and [thereby you] became a barrier between us and it!”

(٣٦) سئل الشعبي عن شيء فقال: لا أدري، ف قيل: ألا تستحي وأنت فقيه العراقيين! فقال: الملائكة لم تستح إذ قالت: «سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا».

(36) Al-Sha‘bī was asked about something, so he said, “I do not know.” Someone said, “Are you not ashamed [to say this] – you are the chief jurist of the Iraqis!” He replied, “The angels were not ashamed when they said: *Glory be to You! We have no knowledge except what You have taught us (Q2:32).*”

(٣٧) قيل لحكيم: مالك تدمن امساك العصا ولست بكبير ولا مريض؟ قال: لأعلم أنني مسافر.

(37) A wise man was once asked, “Why do you always hold a walking stick even though you are neither old nor sick?” He replied, “To remind myself that I am a traveller [in this world].”

(٣٨) المبطل مخصوم وإن غلب، والمحقق فالحج وإن خصم.

(38) He who is upon falsehood is defeated even if he is victorious, while he who is upon the truth is triumphant even if he is vanquished.

(٣٩) قيل لبعض الحكماء: ما الأشياء الناطقة الصامتة؟ قال: الدلائل المخبرة، والعبر الواعظة.

(39) One of the wise sages was asked, “What are the things that speak while silent?” He said, “Proofs that inform [one of the truth], and lessons that admonish.”

(٤٠) تفاخر أموي وأنصاري، فقال الأموي: توفي رسول الله ﷺ وأكثر عماله بنو أمية، بمكة عتّاب بن أسيد، وعلى البحرين أبان بن سعيد بن العاص، وعلى اليمن خالد بن سعيد بن العاص، وعلى نجران أبو سفيان. فقال الأنصاري: صدقت، ولكنهم حالفوا أهل الردّة على هدم الإسلام، فكأنما ألقمه حجراً.

(40) An Umawī and an Anṣārī were boasting against each other, so the Umawī said, “When the Messenger of Allah (ﷺ) passed away, most of his governors were from the Banū Umayyah. ‘Attāb ibn Usayd was in Makkah, in Baḥrayn Abān ibn Sa‘īd ibn al-‘Āṣ was his governor, in Yemen Khālīd ibn Sa‘īd ibn al-‘Āṣ, and in Najrān Abū Sufyān [was his governor].” The Anṣārī responded, “You are right, but they all sided with the apostates (*ahl al-riddah*) in their quest to destroy Islam.” So [he was left speechless] as though he had made him eat stones!

(٤١) عبد الله بن الحسن بن الحسن: المرء يفسد الصداقة القديمة، يحلّ العقدة الوثيقة، وهو أمتن أسباب القطيعة.

(41) ‘Abdullāh ibn al-Ḥasan ibn al-Ḥasan [said]: Arguments corrupt even old friendships, and undo strong ties, and they constitute one of the main causes of estrangement.

(٤٢) قيل لحكيم: العمل بالبرّ أفضل، أم اجتناب الإثم؟ فقال: ترك العمل بالبرّ أعظم الإثم، واجتناب الإثم أعظم البرّ.

(42) A wise man was asked, “Is doing a virtuous act better or eschewing sin?” He replied, “Abandoning virtuous actions is the greatest sin, and eschewing sins is the greatest virtuous action.”

(٤٣) مات حقدي بحياة عذرك.

(43) My grudge died through the birth of your apology.

(٤٤) عند تصحيح الضمائر تغفر الكبائر.

(44) Upon the reformation of souls, great sins are forgiven.

(٤٥) حكيم: تجنب صغار الخطايا، فمن العود إلى العود ثقلت ظهور الحطّابين، ومن الهفوة إلى الهفوة كثرت ذنوب الخطّائين، وربّ خطوة يسيرة عادت همّة كبيرة، كغصن صار دوحه، وشعبة صارت أيكه، وقضيب صار غيلا.

(45) A wise man said: Avoid small sins, for it is by laying twig upon twig that the burden on the backs of firewood collectors becomes heavy, and through lapse upon lapse do the sins of the sinners accumulate. At times a small step can turn into a great effort, like the sapling that grows into a huge tree, or the shrub that turns into a thicket, or the stalks that turn into dense forests.

(٤٦) أنوشروان: وجدنا للعفو من اللذة ما لم نجد له للعقوبة.

(46) Anūshirwān [said]: The delight we found in pardoning [others] was not found by us in punishing [them].

(٤٧) سمع راهب رجلاً يستغفر فقال: مه. فقال: كيف أصنع؟ قال: ينبغي للعبد إذا ذكر ذنباً أن ييبس لسانه على حنكه من خشية الله.

(47) A monk heard a man [casually] seeking forgiveness, so he said, "Stop!" He asked, "Then how should I do it?" He said, "When a servant recalls his sin, his tongue should become dry in his mouth out of the fear of Allah."<sup>36</sup>

<sup>36</sup> Meaning that one should not casually utter the words of repentance without feeling deep remorse and fear of Allah for what he has done. (Tr.)



(٤٨) قال رجل لرابعة: إني قد عصيت الله أفترينه يقبلني؟ قالت: ويحك، إنه يدعو المدبرين عنه، فكيف لا يقبل المقبلين إليه!

(48) A man asked Rābiʿah [al-ʿAdawiyyah], “I have sinned against Allah – do you think He will accept my repentance [and forgive me]?” She replied, “Woe be to you! He invites those who have turned away from Him, so how would He not accept those who are turning towards Him?!”

(٤٩) رسطاليس: من استحيا من الناس ولم يستحي من نفسه فلا قدر لنفسه عنده.

(49) Aristotle [said]: One who feels ashamed in front of people but is not ashamed before his own soul does not really value his soul.

(٥٠) قيل لراهب: ما أصبرك على الوحدة؟ قال: أنا جليس ربّي، إذا شئت أن يناجينني قرأت كتبه، وإذا شئت أن أناجيه صلّيت.

(50) A monk was asked, “How do you patiently bear your loneliness?” He replied, “I have my Lord as a companion. Whenever I wish to hear Him whisper to me, I read His book, and whenever I wish to whisper to Him, I pray.”

(٥١) إذا طلبت صلاح قلبك فاستعن عليه بحفظ لسانك.

(51) If you wish to reform your heart, then take assistance in that by preserving your tongue.<sup>37</sup>

(٥٢) ابن عباس أخذ لسانه فقال: يا لسان، قل خيراً تغنم وأمسك عن القبيح تسلم.

<sup>37</sup> Controlling one’s speech is one of the means by which it becomes easier to reform one’s heart. (Tr.)

(52) Ibn ‘Abbās once took hold of his tongue and said, “O tongue! Speak what is good and you will benefit; keep silent from that which is abominable and you will remain safe.”

(٥٣) لأن تكون أخرس عاقلاً خير لك من أن تكون نطوقاً جاهلاً؛ ولكل شيء دليل، ودليل العقل التفكير، ودليل التفكير الصمت.

(53) It is indeed better for you to be a mute intellectual than a loquacious ignoramus. Everything has a sign; the sign of intelligence is reflection, and the sign of reflection is silence.

(٥٤) حكيم: إذا أعجبك الكلام فاصمت، وإذا أعجبك الصمت فتكلم.

(54) A wise man said: When speech impresses you, remain silent, and when silence impresses you, speak.

(٥٥) اجتمع أربعة ملوك فتكلموا، فقال ملك الفرس: ما ندمت على ما لم أقل مرةً، وندمت على ما قلت مراراً. وقال قيصر: أنا على ردّ ما لم أقل أقدر منّي على ردّ ما قلت. وقال ملك الصين: ما لم أتكلّم بكلمة ملكتها، فإذا تكلمت بها ملكتني. وقال ملك الهند: العجب ممّن يتكلم بكلمة إن رفعت ضرّت وإن لم ترفع لم تنفع.

(55) Four kings once met and had a discussion. The king of Persia said, “I have never regretted not saying something even once, but I have regretted what I said many times.” The Roman emperor said, “I have more power to reject what I never said than I do to reject what I said.” The emperor of China said, “As long as I have not spoken a word, I own it, but once I have spoken it, it owns me.” The king of India said, “It is amazing how one can speak that which, if it is quoted it can cause harm, and if it is not quoted, it has no benefit.”

(٥٦) لقمان: يا بني، إذا افتخر الناس بحسن كلامهم فافتخر أنت بحسن صمتك.

(56) Luqmān [said]: O my son, when people boast about the beauty of their speech, you should be proud about the excellence of your silence.

(٥٧) حكيم: من خلا بالعلم لم يستوحش من الخلو.

(57) A wise man said: Whoever is alone with knowledge will not feel discomfort due to loneliness.

(٥٨) عابد: إن الله غيور، لا يحب أن يكون في قلب العبد أحد إلا الله.

(58) A devoted worshipper said: Verily Allah is possessive; He does not like there to be anyone else in the heart of a servant other than Allah.

(٥٩) الصمت زين العاقل وستر الجاهل.

(59) Silence is the adornment of the intelligent, and the veil of the ignorant.

(٦٠) كان بعض العلماء يقول: إننا نستحي من الأموات كما نستحي من الأحياء.

(60) Some of the scholars would say: We feel ashamed of the dead just as we feel ashamed of the living.

(٦١) ولما وجه إبراهيم بن الأشتر إلى حرب عبيد الله بن زياد، دفع إلى خاصته حماماً بيضاً ضخماً وقال: إن رأيتم الأمر عليكم فارسوها، وقال للناس: إنني لأجد في محكم الكتاب، وفي اليقين والصواب، أن الله ممدكم بملائكة غضاب، تأتي في صور الحمام تحت السحاب، فلما كادت الدبرة تكون على أصحابه أرسل الحمام، فتصايح الناس: الملائكة الملائكة، فكروا حتى غلبوا، وقتل ابن زياد.

(61) When Ibrāhīm ibn al-Ashtar marched against ‘Ubaydullāh ibn Ziyād, he gave some large, white doves to some of his close companions, telling them, “If you see the tides turning against you, release them.” And he told the people, “Surely I have read in the clear verses of the Book, and in what is certain and true, that Allah will assist you with angels of fury, who will come in the form of doves under the clouds.” So when the battle took a turn for the worse and the people were about to flee, his companions released the doves, so people began to shout. “The angels! The angels!” and they returned to fight until they were victorious and Ibn Ziyād was killed.

(٦٢) جحد رجل مال رجل، فاحتكما إلى إياس بن معاوية، فقال للطالب: أين دفعت إليه هذا المال؟ قال: عند شجرة بمكان كذا. قال: فانطلق إلى الشجرة لعلك أن تتذكر كيف كان الأمر. فمضى وجلس خصمه، فقال إياس بعد ساعة: أترى خصمك بلغ موضع الشجرة؟ فقال: لا بعد. قال: يا عدو الله أنت خائن. فقال: أقلني أقالك الله! وأقر.

(62) A man once claimed that another man had refused to give him [back] his money, so they sought judgment from [the judge] Iyās ibn Mu‘āwiyah. He asked the claimant, “Where did you give him the money?” He said, “Next to a tree in such and such place.” So he said, “Go to that tree and perhaps you may recall how the affair transpired.” So the man left while the other man sat down. After a while, Iyās asked him, “Do you think he has reached the tree?” He replied, “Not yet.” [thereby proving that he had indeed been given the money there, since he knew the place]. So Iyās said, “O enemy of Allah! You are perfidious!” He said, “Pardon me so that Allah may pardon you!” and he admitted his guilt.

(٦٣) بعض السلف: أين كيد الشيطان من كيد النساء؟ إن الله تعالى يقول: إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا، ويقول: إِنَّ كَيْدَ كُنَّ عَظِيمٌ.

(63) One of the early Muslims said: How does the guile of Satan compare to the guile of women? Verily Allah, the Exalted, says: *Indeed the guile of Satan is weak* (Q4:76), and He says [about women]: *Indeed your guile is great* (Q12:28).

(٦٤) حكيم: الخير يطلب أهله، كما يطلب طير الماء الماء.

(64) A wise man said: Virtue seeks out those [who are] worthy of it, just as a waterbird seeks out water.

(٦٥) أبو الدرداء: رحم الله لقمان، إنه ما أوتي ما أوتي عن أهل ولا مال ولا جمال ولا حسب. كان عبداً حبشياً، مولى لداود عليه السلام أعتقه، وكان رجلاً سَكِيئاً عميق النظر، بعيد الفكر، لم ينم نهراً قط، ولم يره أحد يتبول ويتخع أو ييزق. ومات له أولاد فلم يحزن عليهم، ويأتي أبواب الحكماء ليتفكر وينظر ويعتبر، فلذلك أوتي ما أوتي.

(65) Abū Dardāʾ said: May Allah have mercy on Luqmān; indeed he was not granted what he was granted because of his family, or wealth, or beauty, or status. He was an Abyssinian slave who belonged to Dāwūd (a) before the latter emancipated him; and he was a man of silence, deep reflection, distant thought and vision. He never slept during the day time, and nobody ever saw him relieve himself or spit. His children died, yet he did not mourn them; and he would come to the door of wise people in order to reflect [on what they said], observe, and take lesson. That is why he was granted what he was granted [of wisdom].

(٦٦) استأذن أبو ثابت مولى عليّ عليه السلام، فقالت: مرحباً بك يا أبا ثابت، ثم قالت: يا أبا ثابت، أين طار قلبك حين طارت القلوب مطيرها؟ قال: تبع عليّاً، قالت: وفقت، والذي نفسي بيده لقد سمعت رسول الله ﷺ يقول: عليّ مع الحقّ والقرآن، والحقّ والقرآن مع عليّ، ولن يترفقا حتّى يردا عليّ الحوض.

(66) Abū Thābit, the client of ‘Alī, may Allah be pleased with him, sought permission from Umm Salamah, so she said, “Welcome, O Abā Thābit.” Then she said, “O Abā Thābit, in what direction did your heart fly when the hearts of the people flew [in different directions]?” He said, “It followed ‘Alī.” She said, “Then you have attained success! By the One in whose hand is my soul, I heard the Messenger of Allah (ﷺ) say, ‘Alī is with the truth and the Qur’ān, and the truth and the Qur’ān are with ‘Alī, and they will never part ways until they reach me at the [Paradisal] Pool.”

(٦٧) قال معاوية لضرار بن ضمرة الكناني: صف لي عليّاً، فاستعفى، فألح عليه، فقال: أمّا إذ لا بد، فإنّه كان والله بعيد المدى، شديد القوى، يتفجّر العلم من جوانبه، وتنطق الحكمة من نواحيه. يستوحش من الدنيا وزهرتها، ويستأنس بالليل وظلمته. كان والله غزير العبرة، طويل الفكرة، يقلّب كفه، ويعاقب نفسه؛ يعجبه من اللباس ما قصر، ومن الطعام ما جشّب. كان والله يجينا إذا سألناه، ويأتينا إذا دعواناه، ونحن والله مع تقربه لنا، وقربه منّا، لا نكلّمه هيبةً، ولا نبتدئه لعظمه. يعظم أهل الدين، ويحبّ المساكين، لا يطمع القوي في باطله، ولا يئأس الضعيف من عدله. فأشهد بالله لرأيته في بعض مواقفه، وقد أرخى الليل سدوله، وغارت نجومه، وقد مثل في محرابه، قابضاً على لحيته، يتملّل تملل السليم، ويبكي بكاء الحزين، فكأنّي الآن أسمعه يقول: يا دنيا إلّي تعرضت، أم

تشوّفت؟ هيهات، هيهات، غرّي غيري! قد بعثك ثلاثاً لا رجعة لي فيك، فعمرك قصير، وعيشك حقير، وخطرك كبير. آه من قلّة الزاد ووحشة الطريق! قال: فوكفت دموع معاوية ما يملكها على لحيته، وهو يمسخها، وقد اختنق القوم بالبكاء، وقال: رحم الله أبا حسن، كان والله كذلك، فكيف حزنك عليه يا ضرار؟ قال: حزني عليه والله حزن من ذبح واحداً في حجرها، فلا ترقأ عبرتها، ولا تسكن حرارتها. ثمّ قام فخرج.

(67) Muʿāwiyah said to ʿĪrār ibn Ḍamrah al-Kinānī, “Describe ‘Alī to me.” He sought to be excused, but he kept insisting, so he said, “If I have no option [but to do so, then know that] he was a great visionary, possessed of strong faculties. Knowledge would flow from him, and wisdom would be articulated from him. He would be repelled by this world and its splendor, and would take comfort in the night and its darkness. By Allah, he would shed copious tears [while worshipping], reflect for long durations, turn over his hand [as he gave in charity], and admonish his own soul. He was pleased with those clothes that were short,<sup>38</sup> and with food that was coarse. By Allah, he would answer us when we asked him and come to us when we called him, and by Allah, despite his accessibility and closeness to us, we would not speak to him out of sheer awe, and we would not start a conversation out [of recognition] of his greatness.

He would honour pious people and love the poor. The strong would never expect him to side with their falsehood, and the weak would never lose hope of his justice. I bear witness by Allah that I had seen him at one of his stations, when night had fallen and the stars had disappeared, standing in his prayer niche, holding his beard and

<sup>38</sup> In another version: ...with clothes that were rough (see: al-Daylamī, *Irshād al-Qulūb*, vol. 2, p. 218).

trembling restlessly as he wept the way a grief-stricken person weeps. It is as though I can hear him [even] now as he said, “O world, do you present yourself to me, and is it I that you are eager for? Far be it, far be it! Beguile someone else. I have sold you off thrice, after which there is no return. Indeed your life is short, your significance is little, and your danger is great. Alas! How meagre the provision, how desolate the way!” Upon hearing this, Mu‘āwiyah’s tears flowed down to his beard and he wiped them, and the people all wept silently. He then said, “May Allah have mercy upon Abā al-Ḥasan. He was indeed just as you have described. So how is your grief due to his loss O Ḍirār?” He said, “By Allah, my grief for him is like one whose only child is slaughtered in her lap, so her tears never cease and her sorrow never subsides.” Then he stood up and left.

(٦٨) كانت في زمن الحسن فتاة عابدة اسمها بريرة، وكانت بكاءً، ف قيل له: عظمها فإنا نخشى على عينيها. فقال لها: إن لعينيك عليك حقاً فاتقي الله. فقالت: إن أكن من أهل النار فأبعد الله بصري، وإن أكن من أهل الجنة لبيدني الله بهما خيراً. فبكى الحسن.

(68) During the time of al-Ḥasan [al-Baṣrī], there was a devout young lady whose name was Burayrah. She would weep a lot [during her worship], so he was told, “Advise her, for indeed we fear that she will lose her sight.” So he told her, “Verily your eyes have a right upon you, so fear Allah.” She replied, “If I am [going to be] one of the denizens of Hell, then may Allah take away my sight, and if I am to be one of the inhabitants of Paradise, then Allah will surely replace them with that which is better.” So al-Ḥasan wept.

(٦٩) قال للقمان الحكيم سيده: اذبح لي شاةً وائتني بأطيب مضغتين فيها؛ فأتاه بالقلب واللسان، فسكت عنه ما سكت، ثم أمره بذبح شاة وقال: ألق أخبث



مضغتين، فرمى بالقلب واللسان، وقال: إنه ليس شيء أطيب منهما إذا طابا، ولا أخبث منهما إذا خبثا.

(69) Luqmān the wise was told by his master, “Slaughter a sheep for me and bring me the best pieces of flesh in it.” So he brought him the heart and the tongue. He remained silent for a time and then instructed him to slaughter [another] sheep saying, “Throw away the worst [and most odious] pieces of flesh.” So he threw away the heart and the tongue and said, “There is nothing better than them when they are good, and nothing more odious than them when they are bad.”

(٧٠) أجارت أم هانئ بنت أبي طالب الحارث بن هشام يوم الفتح، فدخل عليها علي، فأخذ السيف ليقتله، فوثبت فقبضت على يده، فلم يقدر أن يرفع قدميه من الأرض، وجعل يتفَلَّت منها، ولا يقدر. فدخل رسول الله ﷺ، فنظر إليها فتبسّم، وقال: قد أجرتنا من أجرت؛ ولا تغضبي علياً فإن الله يغضب لغضبه، وقال: يا علي أغلبتك امرأة؟ فقال: يا رسول الله، ما قدرت أن أرفع قدمي من الأرض، فضحك النبي ﷺ، وقال: لو أنّ أبا طالب ولد الناس لكانوا شجعانا.

(70) Umm Hānī bint Abī Ṭālib gave refuge to al-Hārith ibn Hishām on the day of the Conquest [of Makkah]. ‘Alī went to her house and took a sword intending to kill him, so she jumped on him and held his hand, and he could not lift his feet from the ground. He began to try and break free from her, but was unable to do so. At that moment, the Messenger of Allah (ﷺ) came in and saw her, so he smiled and said, “We have granted refuge to the one whom you have given refuge. Do not make ‘Alī angry, for verily Allah is angered by his anger.” And he said, “O ‘Alī, you have been overpowered by a woman?” He replied, “O Messenger of Allah, I was unable to raise my feet from the ground!” So the Prophet (ﷺ) laughed and said, “If Abū Ṭālib had sired the people, they would all have been courageous.”

(٧١) سَمِعْتُ بَعْضَ الْحُكَمَاءِ امْرَأَةً وَهِيَ صَامِتٌ، فَاشْتَدَّ غَيْظُهَا مِنْ سَكَوتِهِ، فَصَبَّتْ عَلَيْهِ غَسَّالَةَ الثِّيَابِ عَلَى رَأْسِهِ وَعَلَى كِتَابِ نَفِيسٍ فِي يَدِهِ، فَرَفَعَ رَأْسَهُ وَقَالَ: رَأَيْتُكَ مِنْ زَمَانٍ تَبْرَقِينَ وَتَرْعَدِينَ حَتَّى أَمْطَرْتَ السَّاعَةَ.

(71) One of the wise philosophers was being told off by his wife, but he remained silent. So her anger became more severe due to his silence, and she took the bucket that she would use to wash clothes and poured water on him and on the precious book he was holding in his hand. At this, he raised his head and said, "I saw you for a while lashing out like lightening and rumbling like thunder, until you finally just burst out raining!"

(٧٢) لِقْمَانُ: ثَلَاثٌ مَنْ كُنَّ فِيهِ فَقَدْ اسْتَكْمَلَ الْإِيمَانَ: مَنْ إِذَا رَضِيَ لَمْ يَخْرُجْهُ رِضَاهُ إِلَى الْبَاطِلِ، وَإِذَا غَضِبَ لَمْ يَخْرُجْهُ غَضَبُهُ مِنَ الْحَقِّ، وَإِذَا قَدَّرَ لَمْ يَتَنَاولْ مَا لَيْسَ لَهُ.

(72) Luqmān [said]: Whoever has in him three things, his faith is complete: When he is pleased with something, his joy does not drive him towards falsehood; when he is angry, his rage does not drive him away from the truth; and when he gains power [and authority], he does not take what does not belong to him.

(٧٣) مَنْ أَطَاعَ الْغَضَبَ أَضَاعَ الْأَدَبَ.

(73) Whoever obeys anger forfeits etiquette.

(٧٤) لِقْمَانُ: إِذَا أَرَدْتَ أَنْ تَوَاضِيَ أَخًا فَاغْضِبْهُ، فَإِنْ أَنْصَفَكَ وَهُوَ مَغْضُوبٌ فَآخِ، وَإِلَّا فَاحْذَرِهِ.

(74) Luqmān [said]: When you want to take a friend as a brother, then make him angry. If he treats you fairly when he is angry, then make him your brother, otherwise be cautious of him.

(٧٥) شتم رجل رجلاً فسكت، ف قيل له، فقال: أ رأيت إن نبحك كلب أ تنبحه؟  
وإن رمحك حمار أ ترمحه؟

(75) A man verbally abused another man, but he remained silent, so he was asked about that, and he said: If a dog barks at you, would you bark back at it? And if a donkey kicks you, would you kick it back?

(٧٦) رسطاليس: سوء العادة كموج لا يؤمن وثوبه.

(76) Aristotle [said]: Bad habits are like a surging wave from whom one is never safe.

(٧٧) كانت رابعة تصلي في اليوم والليلة ألف ركعة وتقول: ما أريد به ثواباً،  
ولكن ليسر رسول الله ويقول للأنبياء: انظروا إلى امرأة من أمتي هذا عملها في  
اليوم والليلة.

(77) Rābiʿah [al-ʿAdawiyyah] used to offer a thousand rakʿahs of prayer every day and night, saying, “I do not wish for any reward thereby; rather, I do this so that the Messenger of Allah may be pleased and say to the other Prophets: Look at this lady from my *ummah* – this is her act [of worship] every day and night.”

(٧٨) كان خلف بن أيوب لا يطرد الذباب في الصلاة، ف قيل: كيف تصبر؟ قال:  
بلغني أنّ الفساق يتصبرون تحت السياط ليقال لفلان صبور، وأنا بين يدي ربّي  
أفلا أصبر على ذباب يقع عليّ.

(78) Khalaf ibn Ayyūb never used to shoo away flies [from himself] during prayer, so he was asked, “How do you patiently bear this?” He

said, "I have learned that some wicked people would endure flogging only so that it would be said, 'So-and-so is very patient,' while in my case, I am standing before my Lord; so should I not then be patient with [the disturbance of] a little fly that sits on me?"

(٧٩) لقمان: لا يكن الديك أكيس منك، هو قائم بالأسحار يصلي وأنت نائم.

(79) Luqmān [said]: Do not let the rooster be more sagacious than you; he rises up before dawn to pray while you are still asleep.

(٨٠) محمد بن الحنفية: كان أبي يدعو قنبراً بالليل فيحمله دقيقاً وتمراً، فيمضي إلى أبيات قد عرفها ولا يطلع عليه أحداً؛ فقلت له: يا أبت، ما يمنعك أن يدفع إليهم نهاراً؟ قال: يا بني، صدقة السرّ تطفئ غضب الرب.

(80) Muḥammad ibn al-Ḥanafiyyah [said]: My father would call Qanbar at night and give him flour and dates which he would then take to the houses he knew [were needy], and nobody would know it was him [who distributed the food]. So I said to him, "O father, what prevents you from distributing it to them in the day time?" He replied, "O my son, charity given in secret extinguishes the Lord's wrath."

(٨١) حجّ عبدالله بن جعفر ومعه ثلاثون راحلة، وهو يمشي على رجليه حتى وقف بعرفات، فاعتق ثلاثين مملوكاً، وحملهم على ثلاثين راحلة، وأمر لهم بثلاثين ألفاً، وقال: اعتقهم لله لعله يعتقني من النار.

(81) ‘Abdullāh ibn Ja‘far went for ḥajj and took thirty riding camels with him, yet he [himself] journeyed on foot until he came to ‘Arafāt. There, he emancipated thirty slaves and made each of them ride one of the thirty camels. He also instructed that they be given thirty thousand [dirhams] and said, "I have freed them for the sake of Allah; perhaps Allah will thereby free me from the Fire."

(٨٢) إِنَّ مَثَل مَنْ تَعَلَّمَ الْقُرْآنَ صَغِيرًا كَمَثَلِ نَقْشٍ فِي صَفَاةٍ، إِنْ أَصَابَهُ مَطَرٌ لَمْ يَتَغَيَّرْ؛ وَمَثَل مَنْ تَعَلَّمَ الْقُرْآنَ كَبِيرًا كَمَثَلِ نَقْشٍ فِي لَبْنَةٍ، إِنْ أَصَابَهُ مَطَرٌ فَسَدَ.

(82) Verily the example of one who learns the Qurʾān at a young age is like an engraving on a soft, smooth rock – if rain falls on it, it does not change. And the example of one who learns the Qurʾān in old age is like an inscription on a baked brick – if rain falls on it, it gets washed away.

(٨٣) جَابِرُ رَفَعَهُ: إِيَّاكُمْ وَالْغَيْبَةَ فَإِنَّ الْغَيْبَةَ أَشَدَّ مِنَ الزِّنَا، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ الرَّجُلُ يَزْنِي فَيَتُوبُ، فَيَتُوبَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ، وَإِنْ صَاحِبُ الْغَيْبَةِ لَا يَغْفِرُ لَهُ حَتَّى يَغْفِرَ لَهُ صَاحِبُهَا.

(83) Jābir reported that the Prophet (ﷺ) said, “Beware of backbiting, for indeed backbiting is worse than fornication.” Then the Messenger of Allah (ﷺ) said, “Verily a man may fornicate and then repent, and Allah, the Almighty, would forgive him. But the one who has backbited is not forgiven until he is pardoned by the one about whom he spoke.”

(٨٤) رَابِعَةٌ: الْإِنْسَانُ إِذَا نَصَحَ لِلَّهِ فِي نَفْسِهِ أَطْلَعَهُ الْجَبَّارُ عَلَى مَسَاوِي عَمَلِهِ، فَتَشَاغَلَ بِهَا مِنْ دُونِ خَلْقِهِ.

(84) Rābiʿah [al-ʿAdawiyyah said]: If a human being makes himself sincere for Allah, the Almighty will apprise him of his bad deeds, so he will become engrossed with [rectifying] them rather than with [looking at the deeds of] others among the creation.

(٨٥) مَا نَارُ فِي الْيَبِسِ بِأَسْرَعَ مِنَ الْغَيْبَةِ فِي الْحَسَنَاتِ.

(85) Fire does not consume dry foliage faster than backbiting consumes good deeds.

(٨٦) لقمان: يا بني، قد دحرجت الحجارة، وقطعت الصخور، فلم أجد شيئاً أثقل من كلمة السوء ترسخ في القلب كما يرسخ الحديد في الماء.

(86) Luqmān [said]: O my son, I have rolled boulders and cut [through] rocks, but I did not find anything heavier than an evil word that takes root in the heart the way iron sinks deep into the water.

(٨٧) الريبة عار والغيبة نار، ومن عن الريبة كفّ، كفّ عن الغيبة.

(87) Suspicion is disgrace and backbiting is fire; whoever refrains from suspicion [also] desists from backbiting.

(٨٨) سبّ عبيدالله بن عمر المقداد فقال عمر: عليّ نذر إن لم أقطع لسانه فلا يسبّ أحداً من أصحاب رسول الله ﷺ.

(88) ‘Ubaydullāh ibn ‘Umar insulted al-Miqdād, so ‘Umar said, “I hereby vow that I will certainly cut off his tongue [if he repeats such a thing] so he may never insult anyone among the companions of the Messenger of Allah (ﷺ).”

(٨٩) بلغ الحسن البصري أنّ فلاناً قد اغتابك، فأهدى إليه طبقاً من رطب. فأتاه الرجل وقال: أغتبتك، فأهديت إليّ؟ فقال الحسن: قد أهديت إليّ حسناتك فأردت أن أكافئك.

(89) Al-Ḥasan al-Baṣrī heard that someone had backbited him, so he sent him a tray of fresh dates as a gift. The man came to him and said, “I backbited you and you sent me a gift?” Al-Ḥasan replied, “You gifted me your good deeds [by backbiting me] so I wanted to repay you [for that].”

(٩٠) زيد بن عليّ رضي الله عنه: ما أحبّ أحد الحياة قطّ إلّا ذلّ.

(90) Zayd ibn ʿAlī, may Allah be pleased with him, said: Nobody has ever loved this life but that he ended up humiliated.

(٩١) سمع عمر بن عبد العزيز رجلاً يقول: اللهم زوّجني الحور العين، وفي كفه حصي يقلبها، فقال: بئس الخاطب أنت، ألا ألقيت الحصى وأخلصت لربك الدعاء.

(91) ʿUmar ibn ʿAbd al-ʿAzīz heard a man supplicating, “O Allah, marry me to a wide-eyed houri,” and while he said that he had pebbles in his hand that he was moving around. So he said to him, “What a bad suitor you are! Will you not even throw away the pebbles and make your supplication to your Lord sincere?!”

(٩٢) بعض الصالحين كان يقول قبل الصلاة: يا محسن قد جاءك المسيء، وقد أمرت المحسن أن يتجاوز عن المسيء، فتجاوز عن قبيح ما عندي بجميل ما عندك.

(92) One of the righteous people used to say before the prayer: O Benevolent one, the sinner has come to you; and You have commanded the benevolent to pardon offenders, so pardon me for the ugly [deed] that is with me through the beautiful [mercy] that is with You.

(٩٣) أبو ذرٍّ رضي الله عنه: يكفي من الدعاء مع البر ما يكفي مع الطعام من الملح.

(93) Abū Dharr, may Allah be pleased with him, said: With virtue, the extent of supplication that suffices is just like the amount of salt that is sufficient in food.

(٩٤) قالوا من آداب الدعاء: أن يترصد الأوقات الشريفة، كما بين الأذان والإقامة، لقوله ﷺ: الدعاء بين الأذان والإقامة لا يردّ، وحالة السجود، ووقت السحر، وأن يدعو مستقبل القبلة، وأن يرفع يديه، لما روي عن سلمان عن

رسول الله ﷺ: إِنَّ رَبَّكُمْ حَيٌّ كَرِيمٌ، يَسْتَحْيِي مَنْ عَبْدُهُ إِذَا رَفَعَ يَدَيْهِ إِلَيْهِ أَنْ يَرُدَّهُمَا صَفْرًا. وَعَنْ أَبِي الدَّرْدَاءِ: ارْفَعُوا هَذِهِ الْأَيْدِيَ قَبْلَ أَنْ تَغْلَّ بِالْأَغْلَالِ، وَيَمْسَحَ بِهَا وَجْهَهُ بَعْدَ الدُّعَاءِ. قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا مَدَّ يَدَيْهِ فِي الدُّعَاءِ لَمْ يَرُدَّهُمَا حَتَّى يَمْسَحَ بِهِمَا وَجْهَهُ. وَأَنْ لَا يَرْفَعَ بَصَرَهُ إِلَى السَّمَاءِ، لِقَوْلِهِ ﷺ: لِيَنْتَهِينَ أَقْوَامٌ عَنْ رَفْعِ أَبْصَارِهِمْ إِلَى السَّمَاءِ عِنْدَ الدُّعَاءِ أَوْ لَتَخْطِفَنَّ أَبْصَارُهُمْ، وَأَنْ يَخْفِضَ صَوْتَهُ، لِقَوْلِهِ تَعَالَى: «تَضَرَّعًا وَخُفْيَةً». وَأَنْ لَا يَتَكَلَّفَ، وَيَأْتِيَ بِالْكَلَامِ الْمَطْبُوعِ غَيْرِ الْمَسْجُوعِ، لِقَوْلِهِ ﷺ: إِيَّاكُمْ وَالسَّجْعَ فِي الدُّعَاءِ، حَسَبَ أَحَدِكُمْ أَنْ يَقُولَ: اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ وَعَمَلٍ، وَأَعُوذُ بِكَ مِنَ النَّارِ وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلٍ وَعَمَلٍ.

(94) They said that from the etiquette of supplication [to Allah] is: that one should look for a time that is especially meant for supplication, such as between the *adhān* and *iqāmah*, since the Prophet (ﷺ) said, “The supplication made between the *adhān* and *iqāmah* is never rejected,” or in the state of prostration, or during the moments before dawn. One should also supplicate facing the *qiblah*, and raise his hands, as Salmān narrated that the Messenger of Allah (ﷺ) said, “Verily your Lord is unpretentious and generous; when His servant raises his hands [in supplication], He is ashamed to turn him away empty handed.” And Abū Dardā’ reported, “Raise these hands [in supplication] before they are chained with fetters.” Then one should wipe his face with his hands [after completing the supplication]. ‘Umar said, “Whenever the Prophet (ﷺ) raised his hands in supplication, he would always wipe his face with them before lowering them.” One should also not raise his gaze towards the sky, due to the instruction of the Prophet (ﷺ), “The people should stop raising their gazes towards the sky during supplication otherwise their eyesight will be snatched away.” And he should lower his voice, as Allah, the Exalted says: *Supplicate to your Lord humbly and secretly* (Q7:55).



And he should not go out of his way to impress, and should not make his supplication rhyme, but use simple prose instead, since the Prophet (ﷺ) is reported to have said, “Do not make your supplications rhyme [like poetry]; it suffices one to simply say: O Allah, I ask you for Paradise and that which brings me closer to it of words and deeds, and I seek refuge with you from the Fire and that which brings me closer to it of words and deeds.”

(٩٥) عمر بن عبد العزيز: لا تكن ممن يعلن إبليس في العلانية، ويطيعه في السرّ.

(95) ‘Umar ibn ‘Abd al-‘Azīz [said]: Do not be among those who curse Iblīs in open, yet obey him in secret.

(٩٦) حكيم: لسان يذكر به الله لا ينبغي أن يذكر به الرفث.

(96) A wise man said: The tongue with which Allah is mentioned ought not to be used to speak obscenities.

(٩٧) وجد رجل قرطاساً فيه اسم الله فرفعه، وكان عنده دينار، فاشتري به مسكاً فطيبه، فرأى في المنام كأنّ قائلاً يقول له: كما طيّبت اسمي لأطيبين ذكرك.

(97) A man found a paper in which the name of Allah was written, so he lifted it and he had a dīnār, so he spent it to buy some musk with which he perfumed the paper [before keeping it in a respectful place]. Later, he saw in a dream that it was as if a speaker said to him: Just as you have perfumed My name, I will surely honour your mention [and reputation among the people].

(٩٨) لكلّ شيء محك، ومحك العقل مجالسة العلماء.

(98) Everything has a touchstone, and the touchstone of the intellect is keeping company with the learned.

(٩٩) البشاشة أول قرى الأضياف.

(99) Cheerfulness is the first [act of] hospitality for guests.

(١٠٠) لقمان: يا بني، لا تبعث رسولاً جاهلاً، فإن لم تجد حكيماً فكن رسول نفسك.

(100) Luqmān [said]: O my son, do not send an ignorant messenger [to anyone]; if you cannot find someone wise [to send] then be your own messenger.

(١٠١) قال لقمان لابنه: يا بني، إذا مررت بقوم فارمهم بسهم الإسلام وهو السلام، فقل: السلام عليكم ورحمة الله وبركاته.

(101) Luqmān said to his son: O my son, when you pass by a group of people, then shoot at them the arrow of Islam, which is the [greeting of] *salām*, and say, "Peace be upon you, and the mercy and blessing of Allah."

(١٠٢) قيل للعباس: أنت أكبر أم رسول الله؟ فقال: رسول الله أكبر مني، وأنا ولدت قبله.

(102) Al-‘Abbās was asked, "Are you older or the Messenger of Allah?" He replied, "The Messenger of Allah is elder to me, but I was born before him."

(١٠٣) قال رجل لأبي الدرداء: فلان يقرئك السلام، فقال: هديّة حسنة ومحمّل خفيف.

(103) A man said to Abū Dardāʾ, "So-and-so has sent you greetings [of *salām*]," So he said, "A good gift that is light to carry [and convey]."

(١٠٤) ابن عباس رفعه: من حقّ الولد على الوالد أن يحسن اسمه ويحسن أدبه.

(104) Ibn ʿAbbās reported that the Prophet (ﷺ) said: It is from the right of the child on his parent that he should give him a good name and train him to have good etiquette.

(١٠٥) أفلاطن: أيها الشَّبَّان، أكرموا كباركم ليتأسى بكم من يأتي بعدكم.

(105) Plato [said]: O youth, honour your elders so that those who come after you can take you as role models [and do the same with their elders].

(١٠٦) حكيم: الشيب نور لمن اهتدى، والشيب ظلمة لمن ظلم.

(106) A wise man said: The white hair of old age is a light for one who follows [right] guidance, but it is a darkness for the one who oppresses [himself and others].

(١٠٧) لقمان: يا بني، كذب من قال إنَّ الشرَّ يطفئ الشرَّ، فإن كان صادقاً فليوقد نارين ثم لينظر هل تطفئ إحداهما الأخرى؟ إنَّما يطفئ الخير الشرَّ كما يطفئ الماء النار.

(107) Luqmān [said]: O my son, he who says that only evil can extinguish evil has lied. If he is truthful [in what he says], then let him kindle two fires [side by side] and then see - does one of them extinguish the other? Rather, only good can extinguish evil just as water extinguishes the fire.

(١٠٨) لقمان: الصبر عند مَسِّ المكاراة من حسن اليقين.

(108) Luqmān [said]: Patience in the moment of hardship is the result of strong conviction.

(١٠٩) رسطاليس: أحسن الكلام ما صدق فيه قائله، وانتفع به سامعه.

(109) Aristotle [said]: The best speech is that in which the speaker is truthful and from which the listener derives benefit.

(١١٠) قالوا: اثنان لا تخطئهما سعادة وغبطة: سلطان حليم، ورجل صدوق.

(110) They say two kinds of people never lack felicity and happiness: the clement ruler and the truthful man.

(١١١) حكيم: الصدق صدقان، أعظمهما الصدق فيما يضرّك.

(111) A wise man said: Truthfulness is of two types; the greater of the two is being truthful in that which could harm you.

(١١٢) أفلاطون: الحقّ عقل العقول.

(112) Plato [said]: Truth is the tether of the intellects.

(١١٣) خطب بلال لأخيه خالد بن رباح امرأة قرشيّة فقال لأهلها: نحن من قد عرفتم، كنّا عبيدين فأعتقنا الله، وكنّا ضالّين فهدانا الله، وكنّا فقيرين فأغنانا الله، وأنا أخطب إليكم على أخي فلانة، فإن تنكحونا فالحمد لله، وإن تردّونا فالله أكبر، فأقبلوا بعضهم على بعض فقالوا: بلال من قد عرفتم سابقته ومشاهده ومكانه من رسول الله، فزوّجوا أخاه، فلمّا انصرفا قال له أخوه: يغفر الله لك! أما كنت تذكر سوابقنا ومشاهدنا مع رسول الله! فقال: مه يا أخي! صدقت فأنكحك الصدق.

(113) Bilāl took a proposal for his brother Khālīd ibn Rabāḥ to a woman from the Quraysh, and he told her family, “We are those whom you know; we were slaves until Allah emancipated us, we were misguided individuals until Allah guided us, and we were poor people until Allah enriched us. I am here to propose on behalf of my brother to so-and-so, so if you accept the marriage proposal, then all praise belongs to Allah, and if you reject us, then Allah is the greatest.” They began talking among themselves and said, “Bilāl is among those whose background and status in the eyes of the Messenger of Allah is known to us, so marry

[her] to his brother, [so they accepted his proposal].” When they left, his brother told him, “May Allah forgive you! Why did you not mention our background and status in the eyes of the Messenger of Allah [instead of what you told them about us]!?” He replied, “Worry not, O brother! I spoke the truth [about us] and the truth got you married.”

(١١٤) حَجَّ معاوية فطلب امرأة يقال لها دارمئة الحجوئية من شيعة عليٍّ عليه السلام، وكانت سوداء ضخمة، فقال: كيف حالك يا بنت حام؟ قالت: بخير، ولست بحام أدعى، إنما أنا امرأة من كنانة. قال: صدقت، هل تعلمين لم دعوتك؟ قالت: يا سبحان الله! وأتّى لي بعلم الغيب؟ قال: لأسألك لم أحببت عليّاً وأبغضتني؟ وواليتي وعاديتني؟ قالت: أو تعفيني؟ قال: لا. قالت: أما إذا أبيت فإني أحببت عليّاً على عدله في الرعيّة، وقسمه بالسويّة، وأبغضتك على قتال من هو أولى بالأمر منك، وطلب ما ليس لك. وواليتي على ما عقد له رسول الله من الولاء، وحبّه للمساكين، وإعظامه لأهل الدين. وعاديتك على سفك الدماء، وشقّ العصا. قال: فلذلك انتفخ بطنك، وكبر ثديك، وعظمت عجزتك. قالت: يا هذا، بهند يضرب المثل لأبي؟ قال: لا تغضبي فإننا لم نقل إلاّ خيراً، إذا انتفخ بطن المرأة تمّ خلق ولدها، وإذا كبر ثدي المرأة حسن غذاء ولدها، وإذا عظمت عجزتها رزن مجلسها، فسكنت. فسألها عن كلام عليٍّ، فقالت: كان كلامه يجلو القلوب من العمى كما يجلو الزيت الطست. فقال: هل من حاجة؟ قالت: أو تفعل إذا سألت؟ قال: لك الله عليّ بالوفاء. قالت: تعطيني مائة ناقة حمراء فيها فحلها وراعيها. قال: تصنعين بها ماذا؟ قالت: أغذو بها الصغار، واستحيي بها الكبار، واكتسب بها المكارم، وأصلح بها ما بين العشائر. قال: فإن أعطيتكها لأحلّ عندك محل عليٍّ؟ قالت: يا سبحان الله! أو دونه، أو دونه، أو دونه! قال: أما والله لو كان عليٌّ لما أعطاك! فقالت: لا والله، ولا برة واحدة من مال المسلمين. فضحك معاوية، وأمر لها بما سألت وردّها مكرمة.

(114) Mu‘āwiyah went for *ḥajj*, so he sought to meet with the lady known as Dārimiyyah al-Ḥajūniyyah who was from the Shī‘ah of ‘Alī, may Allah be pleased with him. She was dark-skinned and fat, so he addressed her saying, “How are you O daughter of Ḥām?” She replied, “I am fine, but I have no relationship with Ḥām; I am a woman from [the tribe of] Kinānah.” He said, “That is right. Do you know why I have called you here?” She replied, “Glory be to Allah! How would I have knowledge of the unseen?” He said, “[I have called you] in order to ask you: why do you love ‘Alī and hate me? And have friendship for him but enmity for me?” She said, “Will you excuse me from answering that?” He said, “No.” She said, “If you insist, then know that I love ‘Alī due to his justice with his subjects, and his treating everyone equally, and I hate you for fighting against one who is more worthy of authority than yourself, and for seeking what is not rightfully yours. I have amity and loyalty for him because of the covenant made regarding his authority by the Messenger of Allah, and his love for the poor, and his respect for the religious people. And I have enmity for you because of your shedding blood and rebellion [against the rightful ruler].” He said, “That is why your stomach is inflated, and your bosom has become enlarged, and your derriere is so big.” She replied [angrily], “O you! It is by [the likes of your mother] Hind that an example is set for my father?” He said, “Do not get angry, for we did not say anything negative. When a woman’s stomach gets inflated, she is able to bear healthy children. And when her bosom is enlarged, she is able to feed her children adequately. And when her backside is big, her seat gains weight.” So she calmed down. He asked her about ‘Alī’s speech, so she said, “His speech would illuminate the hearts from blindness just as oil brightens the saucer.” Then he asked her, “Do you have any need?” She asked, “And what will you do if I ask [you]?” He said, “By Allah, I will surely fulfill it.” She said, “Give me a hundred red she-camels along with their stallion and cameleer.” He asked, “What will you do with them?” She said, “With them I will feed

the children, maintain modesty among the adults, acquire noble traits, and reconcile between the tribes.” He asked, “If I give them to you, will I attain the same station as ‘Alī in your eyes?” She said, “Glory be to Allah! You will still be lower than him, or even lower, or even lower!” He said, “By Allah, if it had been ‘Alī that you asked, he would never have given them to you!” She said, “Yes, by Allah. He would not have given me even a single grain from the wealth of the Muslims.” So Mu‘āwiyah laughed and gave her what she had asked for and sent her back with honour.

(١١٥) رسطاليس: الموت مع الصدق خير من الحياة مع الكذب.

(115) Aristotle [said]: Death with the truth is better than life with falsity.

(١١٦) سقراط: لا تجلس على المكيال. أي لا تكتم الحق.

(116) Socrates [said], “Do not sit on the weighing scale.” Meaning, do not hide the truth.

(١١٧) البحر لا جوار له، والملك لا صديق له، والعافية لا ثمن لها.

(117) The sea has no neighbour, the king has no friend, and health has no price.

(١١٨) عبد الله بن جعفر: لا خير في المعروف إلا أن يكون ابتداءً، فأما أن يأتيك الرجل بعد تمللمه على فراشه، وأرق من وسنه، لا يدري أيرجع بنجح الطلب أم بكآبة المنقلب، فإن أنت رددته عن حاجته تصاغرته إليه نفسه، وتراجع الدم في وجهه، وتمنى أن يجد نفقاً يدخل فيه فلا يجده.

(118) ‘Abdullāh ibn Ja‘far said: There is no good in kindness unless it is initiated [without asking]. As for when a person comes to you after having restlessly spent the night in sleeplessness, not knowing whether he will return having attained what he needs after asking [you for

assistance], or will be turned away disappointed, if you turn him away from his need, you make him feel small, and blood drains from his face, and he wishes he could find a tunnel in which to enter and disappear.

(١١٩) حكيم: إِنَّ طالب الأمور في غير حينها بمنزلة من يروم الصخر بمعول من خشب.

(119) A wise man said: Verily one who seeks to do things at the wrong time is akin to the person who strikes a [solid] rock with a wooden pickax.

(١٢٠) من أراد أن يطاع فليسأل ما يستطيع.

(120) One who wishes to be obeyed should [only] ask for that which can be done.

(١٢١) لا شيء أوجع للأحرار من الرجوع إلى الأشرار.

(121) Nothing is more painful for freemen than having to refer back to the wicked.

(١٢٢) الكريم إذا سئل ارتاح، واللئيم إذا سئل إرتاع.

(122) When the noble [and generous] one is asked, he is pleased, but when the vile one is asked, he gets anxious [and distressed].

(١٢٣) كان معاوية من أنهم الناس، كان يأكل حتى يتسطح، ثم يقول: يا غلام ارفع، فوالله ما شبت ولكن مللت. وكان يأكل في اليوم سبع أكلات أخراهن بعد العصر وعظماهن فيها ثريدة عظيمة في جفنة على وجهها عشرة أمان من البصل.

(123) Mu'āwiyah was the most gluttonous of people. He used to eat until he had to stretch out, then he would say, "O servant-boy, lift away [the



food]. By Allah, I am not yet satisfied; rather, I have become tired [of eating].” And he used to eat seven meals every day, the last of which was after eventide. His main meal consisted of a huge bowl of mixed stew with a little less than a kilo of onions.

(١٢٤) من ضبط بطنه فقد ضبط الأخلاق الصالحة كلها.

(124) One who controls his stomach grasps all virtuous morals.

(١٢٥) قال عمرو بن العاص يوم الحكمين لمعاوية: أكثروا لهم من الطعام فإنه والله ما بطن قوم إلا فقدوا عقولهم، وما مضت عزيمة رجل بات بطيئاً. فلمّا وجد معاوية ما قاله صحيحاً قال: إنّ البطنة تأفنّ الفطنة.

(125) On the day of the arbitration [at Şifḥīn], ‘Amr ibn al-‘Āṣ told Mu‘āwiyah, “Give them plenty of food, for by Allah, a group never eats to their fill but that they lose their intellection, and the resolve of a man who sleeps with a full stomach is not carried through.” So when Mu‘āwiyah found that what he said was true, he commented, “Verily overeating depletes astuteness.”

(١٢٦) لقمان: يا بني لا تأكل شبعاً فإنّك إن نبذته للكلاب كان خيراً لك من أن تأكله.

(126) Luqmān [said]: O my son, do not eat to your fill, for indeed if you were to throw it to the dogs it would be better for you than to eat it [yourself].

(١٢٧) أردشير: احذروا صولة الكريم إذا جاع، وصولة اللئيم إذا شبع.

(127) Ardashīr [said]: Beware of the force of the noble one when he is hungry, and the force of the wicked one when he is full.

(١٢٨) قال لقمان لابنه: كل أطيب الطعام، ونم على أوطأ الفراش. أراد: أكثر الصيام وأطل القيام حتى تستطيب الطعام وتستمد الفراش.

(128) Luqmān said to his son, “Eat the best food and sleep on the most comfortable bed.” By this he meant: fast a lot and prolong your night vigil such that you find the food tastier [when you eat it] and the bed more comfortable [when you sleep on it].

(١٢٩) فيلسوف: العبيد ثلاثة: عبد رق، وعبد شهوة، وعبد طمع.

(129) A philosopher once said, “Slaves are of three types: the actual slave, the slave of his base desires, and the slave of his greed.”

(١٣٠) قيل لحكيم: ما بال الشيخ أحرص على الدنيا من الشاب؟ قال: لأنّه ذاق من طعم الدنيا ما لم يذق الشاب.

(130) A wise man was asked, “Why is the old person greedier for this world than the youth?” He said, “Because he has tasted from the flavor of this world what the youth has not.”

(١٣١) زيد بن علي عليه السلام: إذا دعوتكم إلى أمر فلم أسبقكم إليه فلا طاعة لي عليكم.

(131) Zayd ibn ‘Alī, may Allah be pleased with him, said: If I call you towards a matter in which I have not myself preceded you, then you have no obligation to obey me [in that].

(١٣٢) النجاشي: الملك يبقى على الكفر ولا يبقى على الظلم.

(132) Al-Najāshī [said]: A kingdom may last with disbelief, but it can never endure with oppression.

(١٣٣) جابر بن عبد الله يرفعه: اتَّقُوا الظلم فَإِنَّ الظلم ظلمات يوم القيامة، واتَّقُوا الشَّحَّ فَإِنَّ الشَّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، حملهم على أَنْ سَفَكُوا دِمَاءَهُمْ، واستَحَلُّوا محارمَهُمْ.

(133) Jābir ibn ʿAbdillāh reported that the Prophet (ﷺ) said: Beware of injustice, for verily injustice will result in darkness on the Day of Judgment; and beware of avarice, for verily avarice is what led those before you to destruction – it made them shed their blood and violate their sanctities.

(١٣٤) قيل لكسرى: أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ أَنْ يَكُونَ عَاقِلًا؟ قَالَ: عَدُوِّي. قِيلَ: وَكَيْفَ ذَاكَ؟ قَالَ: لِأَنَّهُ إِذَا كَانَ عَاقِلًا فَإِنِّي مِنْهُ فِي عَافِيَةٍ.

(134) Khosrow was asked, “Which of the people would you most like to be intelligent?” He replied, “My enemy.” He was asked, “And why is that?” He said, “Because when he is intelligent, I am safe from him.”<sup>39</sup>

(١٣٥) قيل لرسطاليس: مَا بَالُ الْحَسُودِ أَشَدَّ غَمًّا؟ قَالَ: لِأَنَّهُ يَأْخُذُ بِنَصِيْبِهِ مِنْ هُمُومِ الدُّنْيَا، وَيُضَافُ إِلَى ذَلِكَ غَمُّهُ لِسُرُورِ النَّاسِ.

(135) Aristotle was asked, “Why is a jealous person more sad [than others]?” He replied, “Because he takes his share of sorrow and distress in this world and adds on to it his sadness at the joy of other people.”

(١٣٦) قيل لأفلاطون: بِمِ يَنْتَقِمُ الْإِنْسَانُ مِنْ عَدُوِّهِ؟ قَالَ: بِأَنْ يَزْدَادَ فَضْلًا فِي نَفْسِهِ.

<sup>39</sup> An intelligent enemy follows rational conventions that are understood by wise and rational people, whereas one who lacks intelligence acts rashly and randomly, based on whims and emotions, so he is unpredictable and more dangerous as an enemy. (Tr.)

(136) Plato was asked, “By what can a person take revenge on his enemy?” He said, “By increasing his own merits [and excellence].”

(١٣٧) لقمان: يَا بَنِيَّ إِيَّاكَ وَالْكَسَلَ وَالضَّجَرَ، فَإِنْ كَسَلْتَ لَمْ تَوْدَ حَقًّا، وَإِذَا ضَجَرْتَ لَمْ تَصْبِرْ عَلَى حَقٍّ.

(137) Luqmān [said]: O my son, beware of laziness and vexation, for if you are lazy, you will not fulfill the right [of others] and when you are vexed, you will not remain patient upon [that which is] right.

(١٣٨) الحلال يقطر، والحرام يسيل.

(138) The lawful comes in drops while the unlawful flows [copiously].

(١٣٩) عَدِمْتُ زَوْجَ أَبِي ذَرٍّ ﷺ مَا تَكْفَنُهُ بِهِ فَبَكَتْ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لِنَفَرٍ أَنَا فِيهِمْ: لَيَمُوتَنَّ أَحَدُكُمْ بِفَلَاةٍ مِنَ الْأَرْضِ، تَشْهَدُهُ عَصَابَةٌ مِنَ الْمُؤْمِنِينَ. فَأَبْصَرِي الطَّرِيقَ. فَإِذَا بَرَجَالٌ أَقْبَلُوا فَفَدَوْهُ بِآبَائِهِمْ وَأُمَهَاتِهِمْ، فَقَالَ: أَنْشَدَكُمْ اللَّهُ إِنْ كَفَّنَنِي رَجُلٌ مِنْكُمْ كَانَ عَرِيفًا، أَوْ أَمِيرًا، أَوْ شَرِطِيًّا. فَكَفَنَهُ فَتَى أَنْصَارِي مِنْهُمْ بِثَوْبَيْنِ مِنْ غَزَلِ أُمِّهِ.

(139) The wife of Abū Dharr, may Allah be pleased with him, did not have anything to shroud him with, so she started crying. He said to her, “I heard the Messenger of Allah (ﷺ) say to a group of people whom I was a part of, ‘Verily one of you will die in the wilderness, and a group of believers will witness his demise.’ So go and look at the road [to see if anyone is approaching].” At that moment, [she saw that] there were some men approaching, and they said, “May our fathers and mothers be your ransom!” He said to them, “I implore you by Allah that one of you should shroud me, be he a chief, a commander, or a guardsman.” So a young man from the Anṣār shrouded him [after his death] with two clothes that had been spun [for him] by his mother.

(١٤٠) الجاحظ: العشق اسم لما فضل عن المحبة. كما أنَّ السرف اسم لما جاوز الجود، والبخل اسم لما جاوز حدَّ الاقتصاد.

(140) Al-Jāhiz [said]: Passion is the name given to that which exceeds love, just as extravagance is the name of that which surpasses generosity, and miserliness is the name of that which goes beyond the limit of economization.

(١٤١) سئل أفلاطون عن العشق فقال: داء لا يعرض إلا للفراغ.

(141) Plato was asked about infatuation, so he said, “It is a disease that affects only those who have free time.”

(١٤٢) لقمان: غاية الشرف والسؤدد حسن العقل، فمن حسن عقله غطى عيوبه، وأصلح مساوئه، ورضي عنه مولاه.

(142) Luqmān [said]: The pinnacle of nobility and eminence is [in possessing] a strong intellect, so whoever has a strong intellect covers up his flaws, reforms his misdeeds, and his Master is pleased with him.

(١٤٣) قيل لحكيم: متى عقلت؟ قال: حين ولدت، فلمَّا رأى إنكارهم قال: أمَّا أنا فقد بكيت حين جعت، وطلبت الثدي حين احتجت، وسكت حين أعطيت. يعني من عرف مقادير حاجاته فهو عاقل.

(143) A wise man was asked, “When did you first use your intellect?” He said, “When I was born.” When he saw their disbelief, he said, “[When I was a newborn,] I cried when hungry, sought the breast when I needed it, and became quiet when it was given to me.” Meaning, whoever understands the extent of his needs is indeed intelligent.

(١٤٤) فيلسوف: لا رأي لمن تفزذ برأيه.

(144) A philosopher said: He who is alone in his opinion has no opinion.

(١٤٥) لقمان: يا بني، شاور من جَرَّبَ فَإِنَّهُ يعطيك من رأيه ما قام عليه بالغلاء، وأنت تأخذه بالمجان.

(145) Luqmān [said]: O my son, consult one who has experience, for indeed he will give you his view that was acquired at great expense, while you will take it gratis.

(١٤٦) مالك بن دينار: إِنَّ العالم إذا لم يعمل زَلَّتْ موعظته عن القلوب كما يزلّ القطر على الصفا.

(146) Mālik ibn Dīnār [said]: Verily when a scholar does not act [on his knowledge], his advice slides off the hearts the way a drop [of water] slides on a smooth rock.

(١٤٧) حكيم: ما شيء أحسن من عقل زانه علم، ومن علم زانه حلم، ومن حلم زانه صدق، ومن صدق زانه عمل، ومن عمل زانه رفق.

(147) A wise man said: There is nothing more beautiful than an intellect that has been adorned by knowledge, and knowledge that has been adorned by forbearance, and forbearance that has been adorned by truthfulness, and truthfulness that has been adorned by action, and action that has been adorned by kindness.

(١٤٨) العالم طيب هذه الأمة، والدنيا داؤها، فإذا كان الطيب يطلب الداء فمتى يبرئ غيره.

(148) The scholar is the doctor of this *ummah*, and this world is its malady – so when the doctor [himself] seeks the malady, then when will he cure others [of it]?

(١٤٩) قال رجل لأفلاطون: كيف قويت على جمع هذا العلم كله؟ قال: أفنيت من الزيت في السراج أكثر من الشراب الذي شربته في عمري كله.

(149) A man asked Plato, "How did you manage to gather all of this knowledge?" He said, "I used up more oil for [lighting] the lamp than all the liquid I drank during my entire lifetime."

(١٥٠) حكيم: قوت الأجساد المطاعم والمشارب، وقوت العقل الحكمة والعلم.

(150) A wise man said: Food and drink are the provisions for physical bodies, but the provisions for the intellect are wisdom and knowledge.

(١٥١) حكيم: علم المرء بأنه لا يعلم أفضل علمه.

(151) A wise man said: A person's recognition that he does not know [something] is the best of [all] his knowledge.

(١٥٢) أفلاطون: ليس كل إنسان بإنسان، إلا من كان في علمه وأدبه إنساناً.

(152) Plato [said]: Not every human is a human being – only one who is a human in his knowledge and etiquette.

(١٥٣) لقمان لابنه: جالس العلماء، وزاحمهم بركتيك، فإن الله يحيي القلوب بنور الحكمة كما يحيي الأرض بوابل السماء.

(153) Luqmān said to his son: Sit with scholars, and keep yourself close to them [in order to hear their speech], for verily Allah enlivens the hearts by the light of wisdom just as he revives the earth with downpour from the sky.

(١٥٤) وعنه: يا بني صرّ علمك كما تصرّ نفقتك، فلا تحدّث به حتّى تجد له موضعاً.

(154) He also said: O my son, pack your knowledge just as you pack your money, and do not speak of it until you find one who is worthy [of receiving it].

(١٥٥) من ألف كتاباً أو قال شعراً فإنما يعرض عقله على الناس، فإن أصاب فقد استهدف، وإن أخطأ فقد استقذف.

(155) One who writes a book or recites a poem has presented his intellect before the people; if he does well, he becomes a target [of the envious] and if he errs, he gets slandered.

(١٥٦) رسطاليس: الحكمة للأخلاق كالطب للأجساد.

(156) Aristotle [said]: Wisdom is to morals what medicine is to bodies.

(١٥٧) قيل لبزرجمهر: ما بال تعظيمك لمعلمك أشد من تعظيمك لأبيك؟ قال: لأن أبي كان سبب حياتي الفانية، ومعلمي سبب حياتي الباقية.

(157) Bozorgmehr was asked, "What is the reason for your greater respect towards your teacher compared to your respect for your father?" He replied, "Because my father was the cause of my transient life [in this world], while my teacher is the cause of my permanent life [of felicity in the Hereafter]."

(١٥٨) رسطاليس: من ترك الأدب عقم عقله.

(158) Aristotle [said]: Whoever abandons etiquette, his intellect gets stifled.

(١٥٩) لقمان: اغد عالماً أو متعلماً أو مستمعاً أو محباً، ولا تكن الخامس فتهلك.



(159) Luqmān [said]: Be a learned scholar, or a student [in search of knowledge], or a listener, or an admirer. And do not be of the fifth category [which does not include any of the above], lest you get destroyed.

(١٦٠) كان متعلّم يكثر السؤال على عالم. فقال: لا ترض من نفسك أن ترغب في زيادة العلم مع نقصان العمل، وأراك قوياً في السؤال. فانظر أن لا تكون ضعيفاً في العمل فتكون من أسراء إبليس.

(160) There was once a student who used to ask a scholar many questions, so he said, “Do not be satisfied with yourself for seeking to increase your knowledge despite falling short in action, for I see you are strong-willed in asking questions. So ensure that you are not weak in action lest you become one of the captives of Iblīs.”

(١٦١) قيل للقمّان: من أعلم الناس؟ فقال: من ازداد من علم الناس إلى علمه.

(161) Luqmān was asked, “Who is the most learned of all people?” He replied, “The one who augments his knowledge with the knowledge of the people.”

(١٦٢) لمّا قتل عبيد الله بن زياد الحسين عليه السلام ولعن قاتله، قال أعرابي:

انظروا إلى ابن دعيها كيف قتل ابن نبيها!

(162) When ‘Ubaydullāh ibn Ziyād killed al-Ḥusayn, may Allah be pleased with him and curse his killer, a bedouin recited the couplet:

*Look at the son of the [most] unchaste woman of this nation, how he killed the son of its Prophet!*

(١٦٣) لَمَّا جَاءَ نَعْيُ الْحُسَيْنِ (عليه السلام)، وَسَخَطَ عَلَى قَاتِلِهِ الْمَدِينَةَ، خَرَجَتْ بِنْتُ عَقِيلِ بْنِ أَبِي طَالِبٍ وَحَفَدَتِهَا يَقُولُونَ:

مَاذَا تَقُولُونَ إِنْ قَالَ النَّبِيُّ لَكُمْ      مَاذَا فَعَلْتُمْ وَأَنْتُمْ آخِرُ الْأُمَمِ  
بِعِزَّتِي وَبِأَهْلِي بَعْدَ مَفْتَقْدِي      نِصْفُ أَسَارِي وَنِصْفُ ضَرْجُوا بَدَمِ  
مَا كَانَ هَذَا جَزَائِي إِذْ نَصَحْتُ لَكُمْ      أَنْ تَخْلُفُونِي بِسُوءٍ فِي ذَوِي رَحِمِي

(163) When news of the martyrdom of al-Ḥusayn, may Allah be pleased with him, reached the people, and all the inhabitants of Madīnah expressed their rage on his killers, the daughter of ‘Aqīl ibn Abī Ṭālib came out with her grandchildren and recited [the following couplets]:

*What will you say if the Prophet asks you:  
What did you do while you were the last of nations*

*with my progeny and family after my death?  
Half of them are captives and the other half lay covered in blood!*

*It was not my recompence for the sincere guidance I brought you  
that you should treat my near relatives thus after me!*

(١٦٤) فِيلَسُوفٌ: لَا تَصَغَّرْ أَمْرَ مَنْ حَارِبْتَ، فَإِنَّكَ إِذَا ظَفَرْتَ لَمْ تَحْمَدَ، وَإِذَا عَجَزْتَ لَمْ تَعْذَرَ.

(164) A philosopher said: Do not belittle the position of the one whom you wage war against, for indeed if you are victorious, you will not be praised and if you are defeated, you will not be excused.

(١٦٥) قَالَ رَجُلٌ لِفِيلَسُوفٍ: عَابَكَ فُلَانٌ بِكَذَا، فَقَالَ: لِقَيْتَنِي بِقَحْتِكَ بِمَا اسْتَحْيَى أَنْ يُلْقَانِي بِهِ.

(165) A man said to a philosopher, “So-and-so criticized you for such-and-such.” So he said, “You faced me with your impudence in a manner by which he was too ashamed to face me!”

(١٦٥) سمع حكيم رجلاً يقول لآخر: لا أراك الله مكروهاً. فقال: كأنك دعوت عليه بالموت، فإنَّ صاحب الدنيا لا بدَّ له من أن يرى مكروهاً.

(166) A wise sage heard one man say to another, “May Allah not show you anything you dislike!” So he said, “It is as if you have prayed for his death, for indeed one who lives in this world cannot escape seeing [and experiencing] that which he dislikes.”

(١٦٦) جابر بن عبد الله رفعه: يودُّ أهل العافية يوم القيامة أنَّ لحومهم كانت تقرض بالمقاريض، لمَّا يرون من ثواب الله تعالى لأهل البلاء.

(167) Jābir ibn ʿAbdillāh narrated from the Prophet (ﷺ): On the Day of Judgment, the people who enjoyed well-being [in the world] will wish that their flesh was cut with shears when they see the reward that Allah, the Exalted, has kept for the people who suffered tribulation.

(١٦٨) قيل لحكيم: ما الشيء الذي لا يحسن أن يقال وإن كان حقاً؟ قال: مدح الرجل نفسه.

(168) A wise man was asked, “What is the thing which is not good to speak of even if it is true?” He replied, “A man’s praise of himself.”

(١٦٩) قيل لمحمد بن الحنفية: كيف كان عليٌّ عليه السلام يحمك في المآزق، ويولجك في المضايق دون الحسن والحسين؟ فقال: لأنَّهما كانا عينيهِ وكنت يديهِ. فكان يتقي يديهِ.

(169) Muḥammad ibn al-Ḥanafīyyah was asked, “How could ʿAlī, may Allah be pleased with him, send you to the frontline and put you in dire

peril, instead of [sending] al-Ḥasan and al-Ḥusayn?” He replied, “Because they were [like] his eyes and I was his hand. So he would protect [his eyes] with his hand.”

(١٧٠) رسطاليس: فضل الناطق على الأخرس بالنطق، وزين النطق الصدق، والأخرس والصامت خير من الكاذب.

(170) Aristotle [said]: The merit a speaker has over a mute is his speech, and the adornment of speech is truthfulness. [However,] the mute and the silent one are [both] better than the liar.

(١٧١) فيلسوف: من عرف من نفسه الكذب لم يصدق الصادق.

(171) A philosopher said: Whoever habituates himself to lying will not believe the [words of the] truthful.

(١٧٢) جابر بن عبد الله: ما سئل رسول الله شيئاً فقال لا.

(172) Jābir ibn ‘Abdullāh [said]: The Messenger was never asked for a thing to which he responded, “No.”<sup>40</sup>

(١٧٣) فيلسوف: آفة الجود الخطأ بالمواضع.

(173) A philosopher said: The bane of generosity is erring in distinguishing the worthy recipients.

(١٧٤) كان يقال: الجواد يأكل ماله، والبخيل يأكله ماله.

(174) It used to be said: The generous one consumes his wealth, but the miserly is consumed by his wealth.

<sup>40</sup> Meaning that he never turned away anyone who asked him for something he possessed. (Tr.)

(١٧٥) قالوا إنّ سبب وضع الشطرنج أنّ ملوك الهند ما كانوا يريدون القتال فإذا تنازع فريقان في كورة أو مملكة تلاعبا بالشطرنج، فيأخذها الغالب من غير قتال.

(175) They said that the reason chess was invented was because the kings of India did not like to fight battles, so when two sides had a dispute in a province or in the kingdom, they would play chess, and the winner would take it [and have his way] without any fighting.

(١٧٦) مالك بن دينار: عجبت ممّن يحتمي من الطعام مخافة الداء كيف لا يحتمي من الذنوب مخافة النار.

(176) Mālik ibn Dīnār [said]: I am surprised at the one who avoids certain foods out of fear of illness, why does he not avoid sins out of fear of the Fire!

(١٧٧) أبو ذر رفعه: صاحب الدرهمين أشدّ حساباً يوم القيامة من صاحب الدرهم.

(177) Abū Dharr narrated from the Prophet (ﷺ): The owner of two dirhams will have a more severe accounting on the Day of Judgment than the owner of a single dirham.

(١٧٨) لقمان: يا بني، قد أكلت الحنظل، وذقت الصبر، فلم أر شيئاً أَمَر من الفقر. فإن افتقرت فلا تحدث به الناس كيما لا ينتقصوك، ولكن سل الله، فمن الذي سأل الله فلم يعطه؟ أو دعاه فلم يجبه؟ أو تضرّع إليه فلم يكشف ما به؟

(178) Luqmān [said]: O my son, I have eaten colocynth and I have tasted bitter aloe, but I have never come across anything more bitter than poverty. So if you ever become poor, do not talk about it to anyone among the people lest they disparage you. Rather, ask Allah, for who is

it that has ever asked Allah yet He did not grant him? Or supplicated to him yet He did not respond? Or humbly beseeched him yet He did not relieve him from his plight?

(١٧٩) حكيم: حسن التدبير مع الكفاف أكفى من المال الكثير مع الاسراف.

(179) A wise man said: Good management with enough is more sufficing than plenty of wealth with extravagance.

(١٨٠) أبو خلف خادم رسول الله ﷺ: إذا مدح الفاسق اهتزَّ العرش، وغضب الرب.

(180) Abū Khalaf, the servant of the Messenger of Allah (ﷺ), said: When a wicked person is praised, the Divine Throne shakes and the Lord is angered.

(١٨١) ابن عباس في عليّ بن أبي طالب عليه السلام: كان والله يشبه القمر الباهر، والأسد الخادر، والفرات الزاخر، والربيع الباكر. فأشبهه من القمر ضوؤه وبهائه، ومن الأسد شجاعته ومضاءه، ومن الفرات جوده وسخاءه، ومن الربيع خصبه وحياءه.

(181) Ibn ‘Abbās said about ‘Alī ibn Abī Ṭālib, may Allah be pleased with him: He was, by Allah, like the magnificent moon, the lurking lion, the flowing river, and the early spring. He resembled the moon in his radiance and splendor, the lion in his courage and acuteness, the river in his generosity and munificence, and the spring in his fecundity and modesty.

(١٨٢) أفلتت من معاوية ريح على المنبر فقال: يا أيّها الناس، إنّ الله خلق أبداناً، وجعل فيها أرواحاً، فما تمالك الناس أن تخرج منهم. فقام صعصعة بن صوحان

فقال: أما بعد فإنّ خروج الأرواح في المتوضّئات ستّة، وعلى المنابر بدعة، واستغفر الله لي ولكم.

(182) Muʿāwiyah once passed gas while on the pulpit, so he said, “O people, verily Allah created bodies and placed within them gasses, but people do not have control over when they are discharged from them!” So Ṣaʿṣaʿah ibn Ṣawḥān stood up and said, “Now then, the discharge of gasses in lavatories is an established practice, but on pulpits it is an innovation – and I seek forgiveness from Allah for myself and you!”

(١٨٣) نظر فيلسوف إلى ميّت ينقل، فقال: حبيب ينقله أحبّاءه إلى حبس الأبد.

(183) A philosopher saw a dead body being carried away, so he said, “A beloved is being carried away by his loved ones towards eternal incarceration.”

(١٨٤) قيل لأعرابي: إنك تموت. قال: وإلى أين يذهب بي؟ قالوا: إلى الله. قال: ما أكره أن يذهب بي إلى من لم أر الخير إلّا منه.

(184) A bedouin was told, “You will die.” He asked, “And where will I then be taken?” They said, “To Allah.” He said, “I do not dislike being taken to the only one from whom I have ever seen goodness.”

(١٨٥) لمّا بلغ معاوية موت الحسن بن عليّ عليه السلام، سجد معاوية وسجد من حوله شكراً. فدخل عليه ابن عباس فقال له: يا ابن عباس أمات أبو محمد؟ قال: نعم، وبلغني سجودك، والله يا ابن آكلة الكبود، لا يسدّن حسدك إتياء حفرتك، ولا يزيد انتقضاء أجله في عمرك.

(185) When Muʿāwiyah received the news that al-Ḥasan ibn ʿAlī, may Allah be pleased with him, has died, Muʿāwiyah prostrated in gratitude, as did those around him. When Ibn ʿAbbās came to him, he asked, “O Ibn

‘Abbās, has Abū Muḥammad died?” He said, “Yes. And I heard about your prostration. By Allah, O son of the Eater of Livers, your jealousy for him will not seal off your grave, nor will your lifespan increase due to the end of his term!”

(١٨٦) وقف رجل من ولد أبي سفيان بن الحارث بن عبد المطلب على قبر الحسن بن علي رضي الله عنه فقال: أما إن أقدامكم قد نقلت وأعناقكم قد حملت إلى هذا القبر ولياً من أولياء الله، ليسرّ نبي الله بمقدمه، وتفتح أبواب السماء لروحه، وتبتهج الحور العين بلقائه، وبشّر به سيّدات نساء الجنّة من أمّهاته، ويوحش أهل الحيّ والدين فقده. رحمة الله عليه، وعند الله تحسب المصيبة.

(186) A man from the progeny of Abū Sufyān ibn al-Ḥārith ibn ‘Abd al-Muṭṭalib stood over the grave of al-Ḥasan ibn ‘Alī, may Allah be pleased with him, and said: Indeed your feet have brought, and your shoulders have carried to this grave one of the friends of Allah, whose arrival will please the Prophet of Allah. Heaven’s gates will open for his soul, and the wide-eyed houris will be excited to meet him. Glad tidings of his arrival will be given to the Mistresses of all women of Paradise from his mothers, and the people of his neighbourhood [in Madīnah] and [all] religious individuals will miss his presence. May Allah have mercy upon him, and with Allah is the reward of bearing this tribulation.

(١٨٧) جعل معاوية لجعدة بنت الأشعث امرأة الحسن مائة ألف حتّى سمّته، ومكث شهرين وأنّه ليرفع من تحته كذا طستاً من دم. وكان يقول: سقيت السمّ مراراً ما أصابني فيها ما أصابني في هذه المرّة، لقد لفظت كبدي. وقال لأخيه الحسين: إذا مات فادفني مع رسول الله إن وجدت إلى ذلك سبيلاً، وإن منعوك فادفني في بقيع الغرقد، وخرجوا ليدفنه مع رسول الله ﷺ، فخرج مروان في موالى بني أمية فمنعوه من دفنه مع رسول الله ﷺ.



(187) Muʿāwiyah promised Jaʿdah bint Ashʿath [a reward of] a hundred thousand [dirhams] for poisoning him (Imam al-Ḥasan (a)). He lived for two months in which he would vomit blood into a basin. And he would say, “I have been made to drink poison many times, but none have affected me the way I have been affected this time. [It is as if] my liver has been disgorged.” And he said to his brother al-Ḥusayn, “When I die, bury me with the Messenger of Allah if you are able to. But if they prevent you, then bury me in al-Baqīʿ.” So they came out intending to bury him with the Messenger of Allah (ṣ), but Marwān and his cohorts from the Banī Umayyah blocked their way and prevented him from being buried next to the Messenger of Allah (ṣ).

(١٨٨) فيلسوف: إنّ الملك الأعظم أن يملك الإنسان شهوته.

(188) A philosopher said: Verily the greatest rulership is for a human being to rule over [and control] his base desires.

(١٨٩) من أخلاق الملوك حبّ التفرد، ويعتقدون أنّ البهاء والأبهة فيه، حتى إن أمكنهم أن يتفردوا بالماء والهواء لم يشاركوا فيهما.

(189) One of the traits of kings is love for uniqueness, and they think that it is a source of glory and grandeur for them. To the extent that if it were possible, they would even consume unique water and breathe in unique air which no one else did.

(١٩٠) لقمان: لا تقارب السلطان إذا غضب، ولا البحر إذا مدّ.

(190) Luqmān said: Do not approach a king when he is angry, or the sea when its tide is rising.

(١٩١) لقمان: ثلاث فرق يجب على الناس مداراتهم: الملك المسلّط، والمرأة، والمريض.

(191) Luqmān said: There are three groups whom people must indulge: the domineering king, the woman, and the sick.

(١٩٢) من وجد باباً مغلقاً وجد إلى جنبه باباً مفتوحاً.

(192) Whoever finds a door that is locked will find next to it a door that is open.

(١٩٣) أطال خطيب بين يدي الإسكندر فزبره، وقال: ليس تحسن الخطبة بقدر طاقة الخاطب، ولكن على حسب طاقة السامع.

(193) An orator prolonged his speech in the presence of Alexander, so he stopped him and said: It is not good for the orator to speak to the extent of his ability; rather, [he should speak] in accordance with the capacity of the listener.

(١٩٤) حكيم: إنَّ اللسان إذا كثرت حركته رقت عذبته.

(194) A wise man said: Verily when the tongue's movement increases, its charm becomes tenuous.

(١٩٥) فيلسوف: من كانت له حكمة أو أدب فلينطق به، فإنَّ السكوت أولى بالجاهل من الأديب.

(195) A philosopher said: Whoever has [a point of] wisdom or etiquette should speak of it, for verily silence is more apt for an ignorant person than a man of letters.

(١٩٦) لقمان: يا بني، لا تقبل بحديثك على من لا يسمعه، فإنَّ نقل الصخور من رءوس الجبال أيسر من محادثة من لا يسمع.

(196) Luqmān [said]: O my son, do not address your speech to one who does not listen to you, for indeed it is easier to carry rocks from the peak of mountains than it is to speak with one who does not listen.

(١٩٧) جاء سلمان رضي الله عنه يخطب قرشيّة ومعه أبو الدرداء، فدخل وذكر سابقة سلمان وفضله، فقالوا: لا نزوّجه، ولكن إن أردت أنت زوّجناك، فتزوجها ثم خرج. فقال: يا أخي قد صنعت شيئاً وأنا استحي منك، وأخبره، فقال سلمان: أنا أحقّ أن أستحي منك، أخطب امرأة كتبها الله لك.

(197) Salmān, may Allah be pleased with him, went to propose marriage to a Qurayshī lady, and Abū al-Dardā' accompanied him. The latter entered [the tent to convey the proposal, and] mentioned Salmān's background and merits, but they said, "We will not marry her to him. However, if you wish, we can marry her to you." So he married her and then came out. He said [to Salmān], "O my brother, I have done something for which I feel ashamed in front of you," and he informed him what had transpired. So Salmān said, "I am more deserving to feel ashamed – I proposed marriage to a lady whom Allah had ordained for you."

(١٩٨) لقمان: لا تشهد العرسات فإنّها ترغّبك في الدنيا وتنسيك الآخرة، واشهد الجنائز فإنّها تزهّدك في الدنيا وترغّبك في الآخرة.

(198) Luqmān said: Do not attend [too many] weddings, for they will make you yearn for this world and forget the Hereafter. [Instead,] attend funerals because they will make you abstemious in this world and desirous of the Hereafter.

(١٩٩) حضر أبو طالب نكاح رسول الله ﷺ خديجة رضي الله عنها، ومعه بنو هاشم ورؤساء مضر، فقال: الحمد لله الذي جعلنا من ذريّة إبراهيم وزرع

إسماعيل، وجعلنا سدة بيته، وسواس حرمة، وجعل لنا بيتاً محجوجاً وحرماً آمناً، وجعلنا الحكّام على الناس. ثم إنَّ محمد بن عبد الله بن أخي، من لا يوزن به فتى من قريش إلا رجع به برّاً وفضلاً، وكرماً وعقلاً، ومحتداً ونبلاً، وإن كان في المال قلّ، فإنّ المال ظلّ زائل ورزق حائل، قد خطب خديجة بنت خويلد، وبذل لها من الصدقات ما عاجله وآجله في مالي. وهو والله بعد هذا له نبأ عظيم خطر جليل.

(199) Abū Ṭālib attended the marriage ceremony of the Messenger of Allah (ﷺ) to Khadijah, may Allah be pleased with her, and along with him were the Banū Hāshim and the heads of [the tribe of] Muḍar. He said, "All praise be to Allah who placed us among the progeny of Ibrāhīm and the lineage of Ismā'īl, and made us in charge of His house and caretakers of His sanctuary. He kept for us a house that is visited by pilgrims and a safe sanctuary, and made us rulers over the people. Then [let it be known that] verily Muḥammad ibn 'Abdillāh, son of my brother, is one whom none among the youth of Quraysh can be compared to but that he would supersede him in virtue, merit, honour, intelligence, lineage, and nobility. Even though he has little wealth, indeed worldly wealth is like a passing shadow and undependable provision. He has proposed marriage to Khadijah bint Khuwaylid, and granted her dowry which shall be, now and in the future, from my wealth. And by Allah, after this there shall be for him great news and a lofty station."

(٢٠٠) تزوّج عبد الرحمن بن ملجم لعنه الله قطام بنت علقمة من تيم الرباب، وكانت خارجية، فقالت: لا أقنع إلا بصدّق أسميّه، وهو ثلاثة آلاف درهم وعبد وأمة وأن تقتل عليّ بن أبي طالب. فقال لها: لك ما سألت إلا عليّاً، وكيف لي به؟ قالت: تروم ذلك غيلة، فإن سلمت أرحت الناس من شرّ وأقمت مع أهلك، وإن أصبت دخلت الجنّة.

(200) ‘Abd al-Raḥmān ibn Muḥjam, may Allah curse him, married Quṭām bint ‘Alqamah from the tribe of Taym al-Ribāb, who was a Khārījite woman. She said to him, “I will not be satisfied except with the dowry I demand, which is three thousand dirhams, a slave and a slave-woman, and that you kill ‘Alī ibn Abī Ṭālib.” He responded, “You will have what you ask for, except ‘Alī. How would I ever reach him?” She said, “You must assassinate him, then if you escape, you will have relieved the people from an evil and can then reside with your wife [in peace], but if you are caught and killed, you will enter Paradise.”

(٢٠١) لقمان: إنّ الموعظة تشقّ على السفيه، كما يشقّ الصعود الوعر على الشيخ الكبير.

(201) Luqmān said: Verily advice is difficult for the foolish to bear, just as it is difficult for an old man to climb a rugged slope.

(٢٠٢) لقمان: يا بنيّ، ارحم الفقراء لقلة صبرهم، وارحم الأغنياء لقلة شكرهم، وارحم الجميع لطول غفلتهم.

(202) Luqmān said: O my son, feel compassion for the poor due to their lack of patience, and feel compassion for the rich due to their lack of gratitude, and feel compassion for everyone due to their prolonged negligence.

(٢٠٣) حكيم: الشكر ثلاث منازل: ضمير القلب، ونشر اللسان، ومكافأة اليد.

(203) A wise man said: Gratitude has three stages: a feeling inside the heart, an expression by the tongue, and a recompense by the hand.

(٢٠٤) قالت أمّ سليمان بن داود عليه السلام لسليمان: يا بنيّ، لا تكثر النوم، فإنّ صاحب النوم يجيء يوم القيامة مفلساً.

(204) Sulaymān ibn Dāwūd's (a) mother told him: O my son, do not sleep too much, for indeed the one who sleeps [a lot] will come empty-handed on the Day of Judgment.

(٢٠٥) لقمان: يا بني كن أميناً تعيش غنياً.

(205) Luqmān [said]: O my son, be trustworthy and you will live prosperously.

(٢٠٦) قال رجل لسلمان رضي الله عنه: يا أبا عبدالله، فلان يقرئك السلام. فقال: أما إنك لو لم تفعل لكانت أمانة في عنقك.

(206) A man said to Salmān, may Allah be pleased with him, "O Abā 'Abdillāh, so-and-so has sent you greetings." So he said, "Indeed, if you had not conveyed it as you did, it would have remained as a trust on your shoulders."

(٢٠٧) دعا معاوية قيس بن سعد بن عبادَةَ إلى مفارقة عليٍّ عليه السلام حين تفرَّق عنه الناس، فكتب إلى معاوية: يا وثن بن وثن، تدعوني إلى مفارقة عليٍّ بن أبي طالب والدخول في طاعتك، وتخوِّفني بتفرَّق أصحابه عنه، وانثيال الناس عليك، واجفالهم إليك، فوالله الذي لا إله غيره لا سالمك أبداً وأنت حرب، ولا دخلت في طاعتك وأنت عدوّه، ولا اخترت عدوَّ الله على وليّه، ولا حزب الشيطان على حزبه، والسلام.

(207) Mu'āwiyah invited Qays ibn Sa'd ibn 'Ubādah to abandon 'Alī (a) when the people left his side, so he wrote to Mu'āwiyah [saying]: O idol son of an idol! Do you urge me to abandon 'Alī ibn Abī Ṭālib and enter into your obedience? And you seek to frighten me [by saying] that his companions have all left his side and the people have joined you and fled towards you?! By Allah besides whom there is no other deity, I will never make peace with you while you are at war with him, nor will I

ever follow you while you are his enemy. I will never choose the enemy of Allah over His friend, nor [will I choose] the party of Satan over His party – and peace [be with those who follow true guidance].

(٢٠٨) فيلسوف: القلوب أوعية السرائر، والشفاه أقفالها، والألسنة مفاتيحها، فليحفظ كل منكم مفتاح وعاء سرّه.

(208) A philosopher said: Hearts are the treasure-chests of secrets, and lips are their locks, and tongues are their keys; so all of you should preserve the key to the treasure-chest of his secrets.

(٢٠٩) حكيم: قلوب الأحرار قبور الأسرار.

(209) A wise man said: The hearts of freemen are the tombs of secrets.

(٢١٠) أنوشروان: أربع قبائح، وهي في أربعة أقبح: البخل في الملوك، والكذب في القضاة، والحدة في العلماء، والوقاحة في النساء.

(210) Anūshirwān said: Four ugly traits are uglier in four groups: miserliness in kings, dishonesty in judges, impetuosity in scholars, and shamelessness in women.

(٢١١) لقمان الحكيم: كفى بالقناعة عزّاً، وبطيب النفس نعيماً.

(211) Luqmān the wise [said]: Contentment suffices as honour, and good nature [suffices] as bounty.

(٢١٢) لقمان: يا بني، اجعل همّك فيما خلقت له، ولا تجعل همّك فيما كفيته.

(212) Luqmān said: O my son, keep your focus on that for which you have been created, and do not concern yourself with that which has been taken care of [for you].

(٢١٣) وعن لقمان: يا بني لا تكوننّ الذرّة أكيس منك، تجمع في صيفها  
لشتائها.

(213) And it is reported that Luqmān said: O my son, never allow a tiny ant to be cleverer than you; it gathers [provisions] during the summer for the winter.