

٣١. وَسُئِلَ (عَلَيْهِ السَّلَامُ) عَنِ الْإِيمَانِ، فَقَالَ: الْإِيمَانُ عَلَى أَرْبَعِ دَعَائِمٍ: عَلَى الصَّبْرِ، وَالْيَقِينِ، وَالْعَدْلِ، وَالْجِهَادِ.

31. Amīr al-mu'minīn, peace be upon him, was asked about faith. He said: Faith stands on four supports: on endurance, conviction, justice and jihād (fighting in the way of Allāh).

وَالصَّبْرُ مِنْهَا عَلَى أَرْبَعِ شُعَبٍ: عَلَى الشَّوْقِ وَالشَّفَقِ وَالزُّهْدِ وَالتَّرَقُّبِ: فَمَنْ اشْتَقَّ إِلَى الْجَنَّةِ سَلَا عَنِ الشَّهَوَاتِ، وَمَنْ أَشْفَقَ مِنَ النَّارِ اجْتَنَبَ الْمُحْرَمَاتِ، وَمَنْ زَهَدَ فِي الدُّنْيَا اسْتَهَانَ بِالمَصِيبَاتِ، وَمَنْ ارْتَقَبَ الْمَوْتَ سَارَعَ إِلَى الْخَيْرَاتِ.

Endurance again has four aspects: eagerness, fear, abstention (from the world) and anticipation (of death). So, whoever is eager for Paradise will ignore the passions; whoever fears the Fire (of Hell) will refrain from prohibited acts; whoever abstains from the world takes hardships lightly; and whoever anticipates death will hasten towards good deeds.

وَالْيَقِينُ مِنْهَا عَلَى أَرْبَعِ شُعَبٍ: عَلَى تَبَصُّرِ الْفِطْنَةِ، وَتَأْوُلِ الْحِكْمَةِ وَمَوْعِظَةِ الْعِبْرَةِ وَسُنَّةِ الْأَوَّلِينَ فَمَنْ تَبَصَّرَ فِي الْفِطْنَةِ تَبَيَّنَتْ لَهُ الْحِكْمَةُ، وَمَنْ تَبَيَّنَتْ لَهُ الْحِكْمَةُ عَرَفَ الْعِبْرَةَ، وَمَنْ عَرَفَ الْعِبْرَةَ فَكَأَنَّمَا كَانَ فِي الْأَوَّلِينَ.

Conviction also has four aspects: prudent perception, intelligence and understanding, drawing lessons from instructive things and following the precedents of past people. So, whoever perceives with prudence, wise knowledge will be manifest to him, and to whomsoever wise knowledge becomes manifest he appreciates instructive objects, and whoever appreciates instructive objects he is just like past people.

وَالْعَدْلُ مِنْهَا عَلَى أَرْبَعِ شُعَبٍ: عَلَى غَايَةِ الْفِهْمِ، وَغَوْرِ الْعِلْمِ وَزُهْرَةِ الْحُكْمِ، وَرِسَاخَةِ الْحِلْمِ: فَمَنْ فَهِمَ عِلْمَ غَوْرِ الْعِلْمِ، وَمَنْ عِلْمَ غَوْرِ الْعِلْمِ صَدَرَ عَنْ شَرَائِعِ الْحُكْمِ وَمَنْ حَلِمَ لَمْ يَفْرُطْ فِي أَمْرِهِ وَعَاشَ فِي النَّاسِ حَمِيدًا.

Justice also has four aspects: keen understanding, deep knowledge, a good power of decision and firm forbearance. Therefore, whoever understands comes to acquire depth of knowledge; whoever acquires depth of knowledge drinks from the spring of judgement; and whoever exercises forbearance never commits evil actions in his affairs and leads a praiseworthy life among the people.

وَالْجِهَادُ مِنْهَا عَلَى أَرْبَعِ شُعَبٍ: عَلَى الْأَمْرِ بِالْمَعْرُوفِ، وَالذَّهْيِ عَنِ الْمُنْكَرِ، وَالصِّدْقِ فِي الْمَوَاطِنِ وَشَتَائِنِ الْفَاسِقِينَ: فَمَنْ أَمَرَ بِالْمَعْرُوفِ شَدَّ ظُهُورَ الْمُؤْمِنِينَ، وَمَنْ نَهَى عَنِ الْمُنْكَرِ أَرْغَمَ أَنْوْفَ الْكَافِرِينَ، وَمَنْ صَدَقَ فِي الْمَوَاطِنِ قَضَى مَا عَلَيْهِ، وَمَنْ شَتَى الْفَاسِقِينَ وَغَضِبَ لِلَّهِ غَضِبَ اللَّهُ لَهُ وَأَرْضَاهُ يَوْمَ الْقِيَامَةِ.

Jihād also has four aspects: to ask others to do good, to keep away others from

doing evil, to fight (in the way of Allāh) sincerely and firmly on all occasions, and to detest the vicious. So, whoever asks others to do good provides strength to the believers; whoever desists others from evil humiliates the unbelievers; whoever fights sincerely on all occasions discharges all his obligations; and whoever detests the vicious and becomes angry for the sake of Allāh, then Allāh will be angry in favour of him and will keep him and will keep him pleased on the Day of Judgement.

وَالْكَفْرُ عَلَيَّ أَرْبَعٌ دَعَائِمٌ: عَلَيَّ التَّعَمُّقُ وَالتَّنَازُعُ وَالتَّزْيِغُ وَالتَّشَقُّاقُ فَمَنْ تَعَمَّقَ لَمْ يَنْبِ إِلَى الْحَقِّ، وَمَنْ كَثَرَ نَزَاعَهُ بِالْجَهْلِ دَامَ عَمَاهُ عَنِ الْحَقِّ، وَمَنْ زَاغَ سَاءَتْ عِنْدَهُ الْحَسَنَةُ وَحَسُنَتْ عِنْدَهُ السَّيِّئَةُ وَسَكِرَ سَكْرَ الضَّلَالَةِ، وَمَنْ شَاقَّ وَعَرَّتْ عَلَيْهِ طَرَقَهُ وَأَعْضَلَ عَلَيْهِ أَمْرَهُ وَضَاقَ عَلَيْهِ مَخْرَجُهُ.

Unbelief stands on four supports: hankering after whims, mutual quarrelling, deviation from the truth, and dissension. So, whoever hankers after whims does not incline towards right: whoever quarrels much on account of ignorance remains permanently blinded from the right; whoever deviates from truth, for him good becomes evil and evil becomes good and he remains intoxicated with misguidance; and whoever makes a breach (with Allāh and His Messenger), his path becomes difficult, his affairs become complicated and his way of escape becomes narrow.

وَالشَّكُّ عَلَيَّ أَرْبَعٌ شُعَبٌ: عَلَيَّ التَّمَارِي وَالْهَوْلُ وَالتَّرَدُّ وَالْإِسْتِسْلَامُ فَمَنْ جَعَلَ الْمِرَاءَ دِينًا لَمْ يُصْبِحْ لَيْلَهُ وَمَنْ هَالَهُ مَا بَيْنَ يَدَيْهِ نَكَصَ عَلَى عَقْبِهِ وَمَنْ تَرَدَّدَ فِي الرِّيبِ وَطِئَتْهُ سَنَابِكُ الشَّيَاطِينِ وَمَنْ اسْتَسْلَمَ لِهَلَاكَةِ الدُّنْيَا وَالْآخِرَةِ هَلَكَ فِيهِمَا.

Doubt has also four aspects: unreasonableness, fear, wavering and undue submission to every thing. So, he who adopts unreasonableness as his way, for him there is no dawn after the night; he who is afraid of what befalls him has to run on his heels; he who wavers in doubt Satans trample him under their feet and he who submits to the destruction of this and the next world succumbs to it.

قال السيد الرضي: وبعد هذا كلام تركنا ذكره خوف الإطالة والخروج عن الغرض المقصود في هذا الكتاب.

As-Sayyid ar-Raḍī says: We have left out the remaining portion of this saying for fear of length and for being outside the purpose of this chapter.